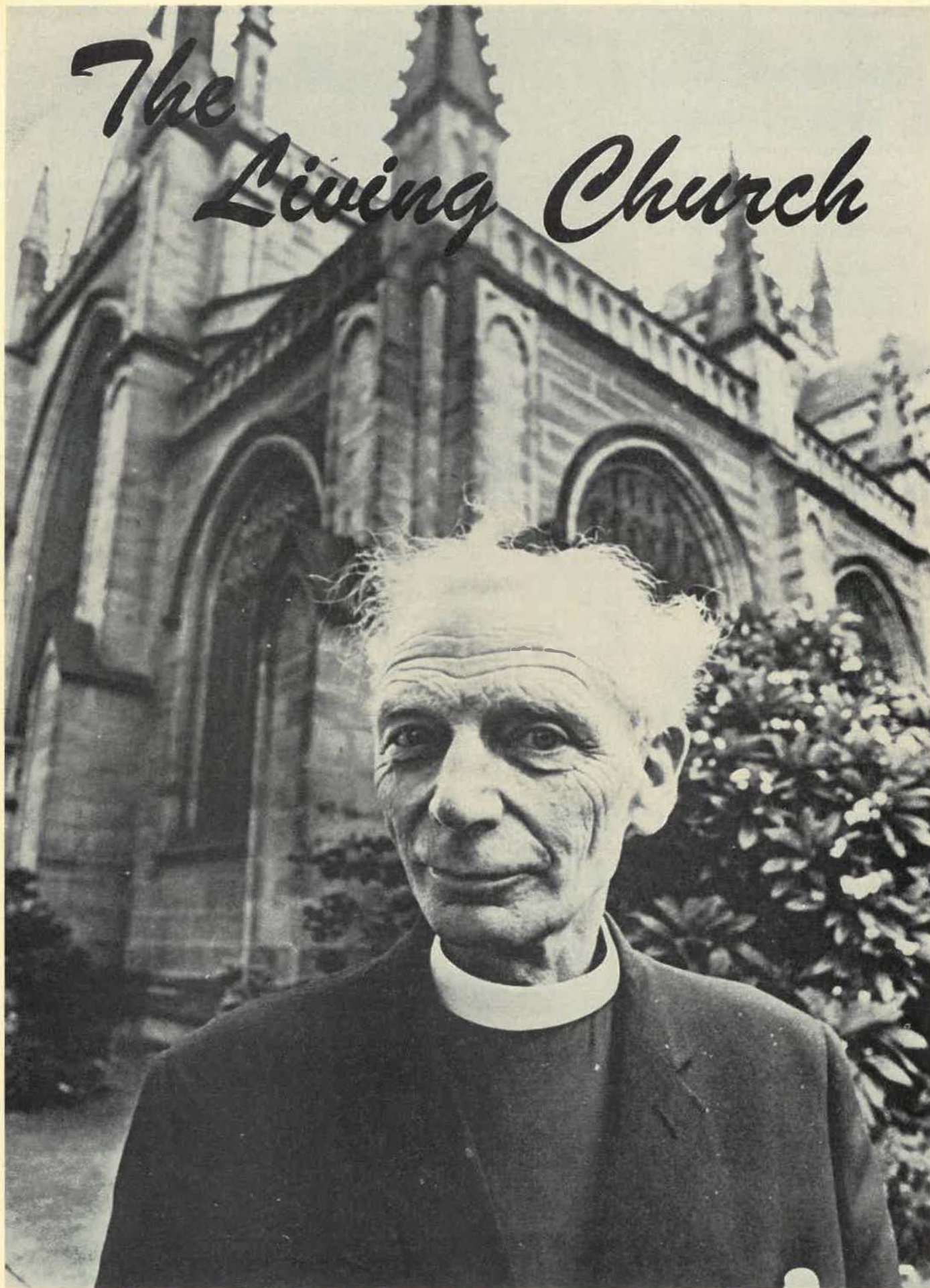


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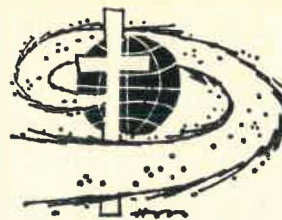
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Around



& About

— With the Editor —

I confess that one reason why I want to be known as a conservative is contrariness. W. C. Fields used to say that any man who hates children can't be all bad. I say that anything that gets bad-mouthed as religiously, categorically, and indiscriminately as conservatism can't be all bad.

Dr. Gardiner M. Day is an old friend and ideological foe. He recently preached at Christ Church, Cambridge, of which parish he was rector for many years before his retirement. Somebody sent me a digest of his sermon. "The steeples of churches which dot the New England landscape are our forebears' way of reminding the community of God," he said. But "now we realize that God is not 'up there.' We think of God as the 'ground of being' or the 'Creative Power at the heart of the Universe.' We owe a debt to the 'God is dead' movement in theology for eliminating from our thinking the pictures of God fashioned after the image of man, such as the 'God upstairs' or the primitive pictures of God in the first chapters of the Old Testament such as 'they heard the voice of the Lord God walking in the garden in the cool of the day'."

I could cheerfully argue for forty days and forty nights with anybody who talks this way, but in this case it isn't necessary because in his very next statement Dr. Day unsays what he has just said. "We need God," he says. "Man needs God to make him realize that in the Universe he (Man) is not all-powerful, but that there is a Transcendent Power above and beyond himself." That, of course, is exactly what those old steeples are trying to say. And as for the voice of the Lord God walking in the garden in the cool of the day—Gardiner and I and other old timers will recall a radio comedian, Baron Munchhausen, whose challenge to skeptics was always a stopper: "Vass you dere, Charlie?"

The church today must give a true interpretation of Jesus Christ, as distinct from the false one which it used to give when we older folk were young, thinks Dr. Day. In those bad old days "Jesus was pictured as a rather angelic-Divine Man who taught the Golden Rule, the Beatitudes, and talked about the lilies of

the field and went about telling beautiful stories like that of the Good Samaritan." This Gospel-hardened old reactionary still thinks that he did. Then Dr. Day adds this amazing statement: "He was (in that old-fashioned interpretation) essentially a weak and conservative person who revealed his Divine origin by performing miracles and healing diseases." "Weak" and "conservative" go together like meek and mild, poor and needy; and Jesus, on that old reading of him, was so weak and conservative that he stilled the storm at sea, turned water into wine, and raised Lazarus from the dead. Only a conservative weakling with delusions of divinity could do such things; or so we were taught when we were young, as Dr. Day remembers it.

The Jesus of the old-fashioned catechesis, he says, "would not disturb anyone and his crucifixion was the work of a clique." Gardiner and I must have studied very different Bibles in very different Sunday schools. I still think Christ's crucifixion was the work of a clique, and if I wanted to be contentious (which is against my weak and conservative creed, really) I could argue that the members of that clique were liberals or radicals. After all, if some can play word-games why can't we all? But I cannot remember ever hearing anybody, anywhere, anytime, say that Jesus did not disturb anyone, and although Gardiner is a few years up on me I do go all the way back to the *Titanic*.

"Now I believe that scholars of the New Testament are pretty well agreed that Jesus was a very radical person," says Dr. Day, and explains: "He was not concerned primarily for institutions, but rather for people." Here I totally agree. Christ's stance was radical in that it went to the root of the human problem which is always in the person rather than in the institutions. One of the basic errors of liberalism is that it doesn't see this. But it is every bit as proper to call our Lord's stance a conservative one. When he proclaimed that the sabbath is for man and not man for the sabbath he was speaking the last word of conservative Jewish godliness: this is the way it had been between God and his people in and from the beginning, until men (liberal reformers?) had corrupted the tradition. That every institution is made for man and not man for the institution is the very heart of my creed as a conservative libertarian Christian. It's radical too. I submit that the true conservative is the true radical, and



that there is no more impressive example than Jesus in all history.

Dr. Day follows the current liberal line in saying that "Jesus's challenge to the power structure was the *greatest demonstration ever held*." Really, isn't this a bit much? The rhetoric is reminiscent of Mr. Barnum's "greatest show on earth." A "great" demonstration, surely, must be a big one, a noisy one, and for its purpose, an effective one. That Christ's procession into Jerusalem, even with the episode of the Temple, was "great" in any such sense is the *q.e.d.* that cannot be demonstrated. The walls of the power structure did not come tumbling down. It did not touch off a revolutionary war. It didn't get into even a footnote of secular history. It is hard to imagine, on the evidence, that Pontius Pilate had any trouble forgetting it. From a human, historical point of view this "greatest demonstration ever held" was a sorry bust.

God knew exactly what he was doing as his Son rode into Jerusalem. It was a step toward the divine victory, and infinitely greater than any kind of a great demonstration. To call it that is to reduce the power and wisdom of God to a level with the power and wisdom of people who try to make national policy in the streets. The good intention in all such pulpitering is to make Christ relevant to modern man. But is that the calling of the church? Or is it rather to make modern man — beginning with ourselves — relevant to Christ? Perhaps all my liberal brethren will agree with the latter view; but I think they make the task of reconciling man to Christ harder, not easier, by their insistence upon re-interpreting Jesus in the daily changing image of the Now People.

This week's guest editorialist is the Rev. Ernest E. Hunt, rector of St. Timothy's Church, St. Louis, Mo. His "Loving Pluralism" appears on the editorial page.

"Conservatism stands on this, that a man cannot jump out of his skin; and well for him that he cannot, for his skin is the world; and the stars of heaven do hold him there: in the folly of men glitters the wisdom of God." (Ralph Waldo Emerson, *Journals*.)

### The Cover

The new Primate of the Church in Australia says he is impressed by the sincerity of the dialogue between Anglicans and Roman Catholics in his homeland. The Most Rev. Frank Woods, Archbishop of Melbourne, elected Primate in mid-April [TLC, May 16], states that the "move towards unity" was advanced by Pope Paul's visit to Australia last December. Dr. Woods is a frequent lecturer at universities, and has cited as appropriate objects of protest, "dogmatism, the dominance of older people in decision-making, and the unfair distribution of affluence." (Photo from RNS)

# Letters to the Editor

## Resurrection, Article XXII

It was most heartening to read Dr. Dunphy's excellent letter [TLC, Apr. 25] on "The Necessity of Resurrection." When people tell us that they believe in the Resurrection but not the Empty Tomb, what it all boils down to is that "the soul of Jesus survived physical death." But this is what the disciples already believed on the evening of Good Friday! Such a belief could never account for the existence of the Christian church, nor would it have caused so much as a raised eyebrow anywhere in the ancient world. Those who are offended by the gross materialism of a "physical" resurrection would do well to remember the words of the late Abp. Temple: "Christianity is the most frankly materialistic of any of the great world religions."

On a somewhat related subject, Fr. Maguire's letter [TLC, Apr. 18] brings up a number of arguments which I thought had been answered long ago. What is condemned in Article XXII (as Newman pointed out long ago in *Tract 90*) is not any and all ideas of an intermediate state, but "The Romish Doctrine concerning Purgatory," etc. To take but one example, the beautiful prayer on page 335 of our present Prayer Book, there is surely no contradiction in asking for "those who rest in Jesus . . . that the good work which Thou didst begin in them may be perfected." This is not prayer

for a past event, but that the departed may be helped in their present state whatever that may be. It has been well said that there are no basic problems involved in prayer for the dead other than those involved in any kind of intercessory prayer. Speaking for myself, as far back as I can remember saying any prayers at all, I have prayed for my father and mother. I see no reason to stop praying for them just because they have left this world.

(The Rev.) NELSON W. MACKIE  
Pascoag, R.I.

## The Population Problem

I am shocked to read that the Rev. Thomas L. Hastings [TLC, May 9] would force his own personal remedy to the population problem upon the whole Episcopal Church in the form of an addition to the Declaration of Intention concerning marriage. He would have those who would be married in our church to state that marriage is "for the procreation (if it may be) of *not more than two children*." Most of us, I am sure, would desire to remain more open to the will of God concerning children than such an arbitrary statement would permit.

Perhaps Fr. Hastings would take another look at his own proposal, if he were faced with the restrictions that other churchmen could promote as their own solutions to the growing population. One idea could be that

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## THE LIVING CHURCH

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of refusing to solemnize the marriages of those who have been married before, regardless of the conditions of the first marriage. This act is no more of a restriction than Fr. Hastings' solution. Perhaps also someone may suggest that we memorialize all states to make all acts of fornication, and adultery, which may result in the conception of a child, felonies punishable by long prison sentences and costly fines. This way a certain number of births could also be eliminated.

My own solution to the problems related to consumption, which is in turn related to the population, is not to close my mind at this time to God's will concerning children in my family, but to approach the problem of consumption from that point alone. I would recommend a one-car family, a non-employed wife, and a vegetable garden in the back yard. While the population does play a role in the American consumption problem, I think that more of the problem is related to our hunger for luxury, ease, and freedom from discipline and responsibility.

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

Paw Paw, Mich.

### What Goes On?

It is shocking to many of us to read that the Diocese of Washington would nominate for bishop a man divorced and remarried, and conceal such facts from the people. Really!

It also seemed odd to read that there are only four candidates, all black. What is going on in Washington?

E. M. PORTER

Philadelphia

### Liturgical Language

The Rev. Hébert W. Bolles, in his letter [TLC, May 2] extolling the trial Eucharist (Second Service), poses the question: "Do the loyal-hearted people of the SPBCP really mean by their veneration of our 'incomparable language' that we Episcopalians (or others for that matter!) really lost the ability to write powerful and relevant English after the 16th century?"

Apart from the SPBCP, with which I have no association, I think that Fr. Bolles misses the point. Powerful and relevant English is not a description of 16th-century writings, but of Pentagon pronouncements, military jargon, and what the Liturgical Commission calls "contemporary language." English, which, unlike Italian and French, has never lent itself gracefully to bel canto, was certainly found by the grace of God in the 16th century to be capable of the most felicitous and inspiring poetry and prose known to man. And sensitivity to the phrasing, accents, balances, and cadences of English has never been lost. What Cranmer, Shakespeare, and Ben Jonson knew by heart is no less known to E. B. White, Wilder, and Auden.

Granted that in an age preoccupied with affluence and technology, "we quite ordinary people" are not inclined to cultivate vocabulary and syntax beyond what we hear on TV commercials. Yet this condition makes it the more melancholy that a modern liturgy should fail to enlighten modern men, women, and children with the luminous riches of an incomparable heritage.

(The Rev.) WOLCOTT C. TREAT, Ph.D.  
San Diego, Calif.

# The Living Church

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and Welfare of the Church of God.

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- Corpus Christi
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- St. Barnabas, Ap.
- Trinity I

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The Living Church

# The Living Church

June 6, 1971  
Trinity Sunday

For 92 Years,  
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## THE CHURCH AND CORPORATIONS

### Church Loses in Proxy Votes

The Episcopal Church lost a round as challenger of corporation policy but it brought a hearing on ecology to the stockholders of Kennecott, Inc., the nation's largest producer of copper. A proxy resolution entered by the church at the New York meeting asked that the company make a "reasonably detailed" description of its anti-pollution efforts in annual reports. It was voted down 411,722 to 24,171,469. The church was voting 6,300 shares of the 33 million outstanding.

Although he could have been ruled out of order, the Bishop of Puerto Rico, the Rt. Rev. Francisco Reus-Froylan, was allowed to present, though not for a vote, a second proposal. He asked not to launch any copper mining on the island commonwealth without extensive attention to social, ecological, and economic safeguards. The bishop, who owns one share of Kennecott, was not permitted by the Securities and Exchange Commission to enter his resolution as a proxy matter on which stockholders must act.

The Episcopal Church and other minority holders were given 45 minutes of a three-hour meeting to present their case. The Rt. Rev. John Burgess, Bishop of Massachusetts, spoke for the resolution on disclosure of anti-pollution efforts.

At stake are plans for the developing of Puerto Rico mining by Kennecott and American Metal Climax (AMAX). The matter has been under investigation for some years and no final agreements have been reached by the corporations and the Puerto Rican government.

Bp. Reus, for one, feels that the mining operation would destroy the rural way of life of the people in the Adjuntas-Laves-Utuado area, where the mining would be done. Ecologists are divided on what the effect to environment would be; sociologists disagree on the impact on people; and economists have no single theory on whether mining would help a weak economy or serve to entrench a kind of colonial system of industry.

Frank R. Milliken, Kennecott president, told Bp. Reus that he had admitted that "mining operations can have an impact on the environment." But he insisted that "we don't have a negative impact socially."

Raphael Pico, a Puerto Rican banker, defended the mining project and said those who oppose it are either the "soul

brothers of Communists in Chile or misguided conservationists. It is unchristian," Mr. Pico said, "to try to preserve a peasant cultural poverty as it exists in central Puerto Rico." He also said he discussed the question with the Roman Catholic Archbishop of San Juan, the Most Rev. Luis Aponte Martinez, and "was authorized to say he (the archbishop) doesn't endorse the Bp. Reus proposal."

Mr. Milliken said that Kennecott believes "a corporation's performance should be measured in human as well as monetary terms." He added that the company expects to spend about \$100 million to bring its plants into conformity with state and federal anti-pollution regulations. He contended, however, that the high costs of meeting some of the new standards "aren't justified by consideration of public health and welfare."

In response to the Episcopal resolution on disclosure of anti-pollution efforts, Kennecott argued that its reports are already "reasonably detailed."

#### PB Chided at AMAX Meeting

Two Episcopal Church proxy resolutions dealing with ecology went down in defeat at the annual meeting of American Metal Climax, Inc. (AMAX), held in New York City. The church holds only 10 shares of the 24 million outstanding. Resolutions were seconded by the Women's Division of the United Methodist Church, which voted 3,600 shares.

One church-sponsored resolution asked AMAX, an international combine of base and specialty metals, not to enter new mining ventures unless it agrees "to indemnify those upon whom its operations will impose costs in terms of environmental damage." The vote was 561,246 in favor, 19,243,436 against.

A second resolution asked AMAX to include a "reasonably detailed description" of steps to control pollution in its annual report. The vote was 854,996 in favor, and 18,941,367 against. There was some laughter from the audience of 250 stockholders when this resolution was introduced by the Rt. Rev. John M. Burgess, Bishop of Massachusetts, speaking for the Presiding Bishop. Earlier, attention had been called to a section of the 1970 AMAX annual report on ecology and just minutes before, two awards were presented to the company by *The Environmental Monthly*, a magazine.

Bp. Burgess noted that AMAX is among the corporations which is taking anti-pollution seriously, but, he added, more can be done.

The Episcopal and United Methodist challenge to AMAX grew out of opposition from Bishop of Puerto Rico, the Rt. Rev. Francisco Reus-Froylan, over the proposed open-pit copper mining and smelting on the island. AMAX has developed those plans in collaboration with Kennecott Copper, Inc.

Bp. Reus was present for the AMAX meeting and was allowed to present a statement on his views. His resolution seeking to delay Puerto Rico mining, not covered in the proxy sent to shareholders, was ruled out of order. The Securities and Exchange Commission had agreed with AMAX in barring it from the official proxy.

The church challengers were given about 45 minutes of the two-hour session by AMAX board chairman Ian MacGregor. The scene was for the most part a replay of the Episcopal presentation two days earlier to Kennecott Copper.

As he did at the Kennecott meeting, Raphael Pico, the San Juan banker, disagreed with Bp. Reus and criticized the Rev. Richard Gillette, an Episcopalian who argued that Puerto Rico would be economically better off if farms were developed in the proposed mining area. Mr. Pico said "misguided clergymen" were throwing in with "extremists" in an effort to lead Puerto Rico down the Marxist road taken by Chile.

In response to the Episcopal Church spokesmen, Edwin Stern, an AMAX stockholder, declared that he wanted no more "Marxists" and "Leninists" to attend an annual corporation meeting.

Mr. MacGregor issued a mild rebuke to the Presiding Bishop, who had officially entered the Episcopal proxy challenges but who was not present. In commenting on company opposition to the resolution on detailed information on pollution control in the annual report, the chairman said that the request read as though it had been drafted by someone who had not read the 1969 report.

"That doesn't surprise me," Mr. MacGregor said. He added that when the church interest in Puerto Rico mining arose last year he received a long letter containing "sweeping charges" from Bp. Hines. He responded, he said, by inviting the bishop to visit him and discuss the matter, but that Bp. Hines never replied. Such treatment, he said, made him feel like a "leper," especially since the bishop is "my neighbor."

Robert Potter, an attorney who is chairman of the Episcopal Committee on Social Criteria for Investments, extended

an invitation to Mr. MacGregor to meet with him and the Presiding Bishop to pursue the issue of corporate responsibility. Mr. MacGregor said he "would be glad to." Bp. Hines later declined comment on Mr. MacGregor's remarks.

### Copper and Politics

Copper mining is a hot political issue in Puerto Rico. Allied with the Episcopal Church is the Puerto Rico Industrial Mission, an ecumenical public-service organization which includes some Roman Catholics. The population is about 90% Roman Catholic.

Some fear the anti-pollution laws on the U.S. mainland may drive industries to the island which wants new sources of income. Puerto Ricans wanting full independence think mining should be delayed until it can be developed under their control.

Since 1956, when an independent businessman received exploitations and search permits, and later when Ponce Mining Co., and Caribe Copper, Inc., both subsidiaries, were formed, changes in administrations of Puerto Rico have resulted in stop-and-start negotiations. Each new government has wanted more of the profits, and concern over pollution has increased. Tax exemption for 17 years was granted 10 years ago by Gov. Luis Muñoz Marín, but the companies were not ready to begin work. Leases were signed in 1966 but Gov. Roberto Sanchez Vilella was not happy with the terms. The present government of Gov. Luís A. Ferre does not want to wait for 17 years for income from mining. It does want more industry.

Per-capita income on the island has risen from \$469 in 1963, to \$1,234 in 1969, but is still below that of the poorest of the 50 states. Mining costs are rising.

Reports from San Juan indicate that copper companies have proposed that instead of a 30-year exploitation lease, tax free for 17 years, that a 34-year lease be set with half-rate taxes to be paid from the beginning. They would invest \$110 million initially and another \$90 million later.

The companies have sought, in data released in Puerto Rico, to answer ecological critics by pointing out that they expect to use only 3,400 acres of which 550 acres would be for pits and 2,000 acres for buildings, waste dumps, and tailing ponds. A request for surrounding acreage would bring the lease to 12,000 acres, plus a right of mineral exploration on 24,000 additional acres.

### Agency to Assist Churches on Investments

Religious bodies attempting to use church investments to express concern over social problems quickly discovered that, to the uninitiated, big business can be as complicated as the explanation of theological doctrines. Because of this, a

group of securities analysts has formed the Council on Economic Priorities (CEP) and will gather the facts and figures which would permit investors to evaluate the social performance of U.S. corporations.

The council is concentrating on areas of particular interest to socially-concerned investors — military contracts, minority hiring practices, pollution control, overseas investments — according to Alice Tepper, 27, director of CEP. She began the project while working for a Boston investment firm and preparing a peace portfolio for a synagogue. A small ad about the portfolio brought more than 600 responses from those who felt that concerned investing could be a powerful means of social action.

Later, CEP did much of the research that the Episcopal Church used as a basis for its demand that General Motors withdraw from the Republic of South Africa.

Miss Tepper states that the council does not tell its clients what they ought to do with their investments, but merely provides information on what individual companies are doing. In addition to a study of defense contractors, CEP has completed a survey of the pulp and paper industry, a report on the petroleum and airlines industries, and a study of 105 companies making or assembling anti-personal weapons.

### NCC Document on Church Investment Work

Eighty-seven percent of the personnel controlling \$2.8 billion invested by agencies of seven church bodies are "men from the general world of business." This statement appears in a document released by the National Council of Churches. The purpose of the study, called "Corporate Responsibility and Religious Institutions," was to encourage churches to bring investment policies into line with commitments to peace, justice, and care for the environment.

Frank White, director of the NCC's office of resource studies, and who prepared the report, said, in an introductory article, that over the year a "sizeable organizational split" has occurred between church policy makers and those who control the "wealth of major church agencies." Researchers classified those who make investment decisions and cited the following breakdown of 123 committee members of the seven church agencies: 47% businessmen, 20% bankers, 13% corporate lawyers, 13% church employees, and 5% business school faculty members.

Only eight of the 123 were clergymen. The amount of securities represented was \$2,847,986,921, according to Mr. White's research. The groups represented were the Episcopal Church, the American Baptist Convention, the Lutheran Church in America, the United Church of Christ, the United Presbyterian Church, the Unit-

ed Methodist Church, and the Unitarian Universalist Association.

According to Mr. White, most managers of church investments were found to be top corporation executives, who are men who must be "convinced," he said, if church funds are to be used in forwarding social and ecological goals. Mr. White feels that the churches must bridge a gap "between their stated moral positions and their investment policies."

The 78-page document details some of the efforts churches have made in the past to use their financial power to steer corporate decisions. Articles by churchmen and financiers made appeals for more such efforts.

### GCSP

### BACC Representatives Fail to Show

In an attempt to learn how \$12,500 given to the Black Awareness Coordinating Committee (BACC) in Denmark, S.C., had been spent, a three-member panel committee of the Executive Council, appointed by the Presiding Bishop, went to Denmark to meet with representatives of that organization. The \$12,500 was a portion of the \$25,000 grant awarded to the group at the time of the last General Convention. However, representatives of BACC failed to show up at the open meeting held in the parish house of Christ Church, Denmark.

The Rt. Rev. Philip F. McNairy, Bishop of Minnesota and chairman of the council committee, said the purpose of the funds, as indicated on a BACC application for the grant, was "community organizations and mobilization. As of Dec. 9, 1970," the bishop said, "BACC stated that with the cooperation of the Office of Economic Opportunity (OEO) they had established four child-care centers in the Denmark area . . . provided food supplies to the poor, conducted a housing survey, a literacy survey, and a voter-registration drive."

A member of the Bamberg County Recreation Agency, Inc., said, "The only day-care centers here so far have been sponsored by the Bamberg agency. If BACC has established any day-care center, I don't know of it," the woman, who asked not to be identified, said. She also said she would be aware if any other day-care centers were in the area. "Some of the BACC members helped us recruit students for the day-care centers. We gave them applications for students, but we never got any students. We had to do the recruiting," she explained.

With respect to voter registration, this same woman, a black, said she had been associated with voter-registration drives in the area and none of the drives involved were sponsored by BACC as a group. "We did use some members of BACC in helping us have the people regis-

ter, but they were working as members of the Bamberg Community Improvement Association," she said.

Ray Gloster was named by the woman as president of the Bamberg County Improvement Association and as working on the drives. He is believed to be associated with BACC.

A Denmark resident sought definite names of people believed to be associated with BACC. "As it stands now, this is an immaterial, nebulous organization spending the money, and we do not know the purpose or what they are doing," he said. A panel member said the group did not know the director of BACC or how the money is being spent. The panel did hint at several names associated with BACC but would not disclose any of them.

An outreach worker with the OEO said BACC officials had asked her for the use of the Denmark OEO building "to make clothes for the poor." She went on to say that she had not seen any of the garments "they are supposed to be making, coming from the building. And I have not seen any clothes given to the people I work with, from the material they are using."

Another woman, who wishes to remain anonymous, said a Denmark biracial committee has conducted a housing survey but it was made before the grant to BACC was approved.

As for the literacy survey, Denmark residents at the hearing agreed they had "never heard of such a thing."

Responding to a letter from the investigating committee that an open hearing was to be held, BACC said by telegram: "We feel we have fulfilled our requirements for the grant and have forwarded to the Executive Council in New York all information pertaining to the grant. Any information you would like to get may come from New York."

One Denmark resident present at the meeting said, "They (BACC) have not been influential in anything they have organized." BACC was formerly a charter group on the Voorhees College campus at Denmark, but is no longer. When the grant was approved, Voorhees officials said, "the convention may have given the grant to BACC thinking it was associated with the school." At the time the grant was approved BACC was not.

Recently college officials said, "The grant is definitely not benefitting the school." Voorhees was the scene of an armed takeover of two buildings in April 1969, which was believed to have been supported by BACC. The Episcopal-supported school is also financially plagued.

At the time the grant was approved, a Voorhees student said he thought the grant might be used to get dismissed students from the riot incident back in school somewhere or used in their riot-conviction appeals cases.

At the General Convention last fall the Bishops of South Carolina and Upper

South Carolina, the Rt. Rev. Gray Temple and the Rt. Rev. John Pinckney, respectively, supported resolutions to have the money withheld and stated that this was not a group to fund.

In addition to Bp. McNairy, other members of the hearing committee from the Executive Council were the Very Rev. Robert Park, dean of St. John's Cathedral, Jacksonville, Fla., and George T. Guernsey III, of St. Louis, Mo.

## NEBRASKA

### **Coadjutor Consecrated**

On May 5, the Rev. Robert P. Varley, Ph.D., 49, was consecrated Bishop Coadjutor of Nebraska in an evening service held in Saint Cecilia's Roman Catholic Cathedral in Omaha. Chief consecrator was the Presiding Bishop, with co-consecrators, the Bishop of Nebraska, the Rt. Rev. Russell T. Rauscher, who plans to retire in October 1972, and the Bishop of Easton, the Rt. Rev. George A. Taylor. Attending bishops were the Rt. Rev. George Masuda, of North Dakota, and the Rt. Rev. David Thornberry, of Wyoming. Bp. Varley had been rector of St. Peter's Church, Salisbury, Md., in the Diocese of Easton, since 1956.

In an interview, the new bishop said he wants the Diocese of Nebraska to "enlarge its vision to serve all people" as well as "care for those who already are church members." He was chairman of the 1970 General Convention's social action committee, helping to draft the \$5-million General Convention Special Program, a program that modified the earlier GCSP by including more groups of people from more parts of the country, the bishop said.

He also said that he wants to see the Episcopal Church in Nebraska expand its work with all the poor and to expand its ecumenical efforts. "I see our church as a bridge church which can speak to both sides," he said in speaking of the place the Episcopal Church has in relation to the Orthodox and Roman Catholic Churches and "the rest of the Protestants."

A graduate of Nashotah House, '47, he was assistant rector of St. Paul's, Chester, Pa., until 1950, when he became rector of St. Stephen's, Beverly, N.J. From there he went to St. Peter's, Salisbury.

Bp. Varley and his wife, Beverley, who is an associate professor at Salisbury State College, and their two children, will live in Omaha after the middle of June.

## WASHINGTON

### **Election Breakdown**

The May 1 convention held to elect a Suffragan Bishop for the Diocese of Washington was the largest turnout of delegates in the history of the diocese.

One hundred five congregations were represented [TLC, May 23].

The Rev. Canon John Thomas Walker, 50, who has been on the Washington Cathedral staff since 1966, was elected on the third ballot, polling 98 clerical and 94 lay votes. Necessary for election were 79 clerical and 85 lay votes. Runner-up was the Rev. Quinlan Gordon, of the Executive Council, who received 49 clerical and 50 lay votes.

Others on the all-black slate presented by the nominating committee were the Rev. Jesse Anderson, Jr., and the Rev. Junius Carter. Mr. Anderson withdrew in favor of Canon Walker at the end of the second ballot.

Of the four men nominated from the floor, the Rev. Richard C. Martin, assistant at St. Paul's, K St., Washington, received the largest number of votes. Others were the Rev. James O. West, Calvary Church, Washington; the Rev. W. David Crockett, canon to the Ordinary of Massachusetts; and the Rev. Laman Bruner, Jr., of St. Peter's, Albany, N.Y.

The resolution calling for a suffragan and adopted at the January 1971 convention had specified that he be chosen from the black clergy, "as a sign of our deep concern for all persons and groups within the diocese and to indicate to the community the inclusive nature of the Episcopal Church." Of the 67,000 members listed on diocesan rolls, less than 15% are blacks, and there are 19 black priests out of a total of 218.

Canon Walker, who is a graduate of the Virginia Seminary, was rector of St. Mary's, Detroit, a white parish, and was chaplain of St. Paul's School in Concord, N.H., before joining the cathedral staff. The Rev. Edgar D. Romig, who made the nominating speech for Canon Walker, said in summing up the canon's abilities: "The Lord can use one good man mightily, as he has done down through the ages. God *has* used this man, and will *use* him."

## NCC

### **Document Cites Stands on Sexual Ethics**

The ferment in current thinking about sexual ethics is revealed in a booklet published by the Family Ministries Department of the National Council of Churches. The booklet, "A synoptic of Recent Denomination Statements on Sexuality," contains quotations from position papers and study documents prepared by the Episcopal Church, the United Church of Christ, the United Presbyterian Church, the Lutheran Church in America, and the Canadian Council of Churches.

Discussed in the various documents are sex development and sex education, masturbation, single adults, homosexuality, sexual intercourse outside marriage, family planning, abortion, sterilization, and artificial insemination.

*George W. Wickersham II*

## VIOLENCE AT THE GATES

The law and the prophets were until John; since then, the good news of the Kingdom of God is preached, and everyone enters it violently.

*The Gospel according to St. Luke 16:16*

ST. LUKE quotes our Lord as saying to the Pharisees, "The law and the prophets were until John; since then the good news of the kingdom of God is preached, and everyone enters it violently." And this is one of those sayings of Jesus which stands all by itself, virtually without introduction and certainly without explanation: enigmatic, baffling. Commentators throw up their hands. Who knows what message it was meant to convey?

Christ moved through Palestine 20 centuries ago. The culture was totally different from ours, conditions, wholly other. In fact, one would have difficulty finding any similarities between first-century Galilee and twentieth-century America, save the common knowledge of the Old Testament. We read our own history of but 50 years ago with amused incredulity. It is a wonder that we can understand anything at all in the New Testament. I believe it to be nothing short of a miracle that the Gospel comes through to us with such crystal clarity, indeed, such overwhelming power.

But here is an exception. Two thousand years have obscured the original meaning of the reference to the Kingdom being entered violently. Matthew has an even more puzzling rendition of the saying: "From the days of John the Baptist until now the kingdom of heaven has suffered violence, and men of violence take it by force." What was this all about? Persecution? Revolutionary zealots? The power of the Kingdom itself? Scholars have an open field.

Doubtless there are other passages in the New Testament which will never reveal their original intent. Common knowledge has changed. Thought forms

have changed. Time has erased the dictionary needed to yield proper interpretations. Yet I know of no passage in the New Testament from which we cannot derive some significance if we back away from it somewhat and consider it in the light of 200 decades of Christian experience. Whatever the immediate lesson may have been, it must have been based on those universal truths which lie deep in the Gospel and which continue to make it relevant across all borders of space and time. We are still dealing with the miracle of the New Testament.

"The law and the prophets were until John; since then, the good news of the Kingdom of God is preached, and every one enters it violently."

One of the contradictory phenomena of our supposedly sophisticated era is the abrupt rise and rapid expansion of what are generally referred to as "fringe sects." In spite of the solidity of the great Christian bodies, there has been a burgeoning of new and independent churches, none of which shows any relationship with the experience and scholarship of our times. These groups, while mutually exclusive, are unanimous on four points: biblical fundamentalism, rigid morality, reactionary politics, and fervent hostility towards the historic churches of Christendom. While not representative of our iconoclastic age, they are a fact of it and a fact almost everywhere to be found.

In this country the members of these groups are exposed to a public educational system which does not hesitate to teach the theses of modern science, and yet they make no bones about believing that the earth was created by fiat in the year 4004 BC. In fact, this tenet seems to mean more to them than anything else. They are exceedingly touchy about it. And when it comes to zeal, these sectarians put most traditional Christians to shame.

Forgive me, but it is my contention

that those of us who make up the ancient churches must carry much of the responsibility for the emergence of these perplexing and somewhat annoying assemblies. In a recent letter from an old friend, I was given a penetrating description of a parish all too typical, I fear, of the traditional churches. "Congregations are large," my friend wrote, "and finances good, but there are few poor people and no misfits."

Here, I contend, is the precise reason for the existence of the contrary cults. In the great churches there are "few poor people and no misfits." We just cannot bend enough to become communities of love. I remember standing with a Yankee clergyman in the square of a large New England town. Lined up before us were three sizeable edifices of different churches one beside another. I could not help but remark on the irony of such a sight. My friend smiled drily and replied, "It only goes to show how hard we work to stay apart!"

Strange, the human animal. He desperately wants to be "in." He is an inveterate church-builder and missionary. But he wants to be "in" with the right people, and consequently, perhaps unconsciously, works hard at keeping certain others out. I believe that many parishes are compromises between man's gregariousness on the one hand, and his self-centeredness on the other. They are communities all right, but not of love. They are communities of like-minded people. They give their members recognition and status. Loneliness is avoided, but so is challenge, so is adventure, so is change. Moves towards church unity are highly unpopular. The Kingdom of God is not entered violently.

Or is it? Consider the pains to which we go to maintain the church. Think of the trouble to which millions go to create the new sects. I am constantly amazed

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*The Rev. George W. Wickersham II is rector of St. Luke's Church, Hot Springs, Va.*



at the universal expression of people's need for religion.

Another letter in recent years came from an acquaintance of mine of whom I had long lived in despair. To enter her home had always been a traumatic experience: children in filth, babies in squalor. Now she wrote of having been "saved." Her husband had been "saved" too, but "it hadn't worked out so good with him." Anyway, would I send money for a new mission? My reaction was that if she would clean up the house and put diapers on the babies, I would send almost anything.

The real point, though, is this. Man is made for God. He is unhappy away from him. His whole life is spent waging some sort of war over this problem. He expends enormous amounts of energy on it. If my friend would not put diapers on the children, she would nevertheless go to all sorts of trouble—even write letters—to build a new church. If traditional Christians will not welcome the poor and deal with misfits, they will give acres of time and tons of trouble to keep old St. Swithun's in business.

The Kingdom! To be loved and to love—these are what all men and all women long for. Because of their divided natures, however, they get sidetracked. The more sidetracked they get, the more frustrated they become. And then they begin to grasp at straws: at profit, at prominence, at power, at pleasure and, heaven help us, at piety—not that there is anything necessarily wrong with these items, save when their acquisition is unmitigated by mercy, unhallowed by benevolence.

One wonders at the violence of the contemporary scene. Is not this the fruit of frustration? There being so many more people in the world today, there is that much more frustration. And violence is not confined to the students who throw rocks and the gangs who roam the parks. It is found in large measure in business, in politics, yes, and in society in general. In every field of endeavor man does violence to his neighbor. God looks down from heaven and what does he see? A world in turmoil. Over what? If men only knew!

What actually confronts us is violence at the gates. This is very strange, because the gates stand open wide. Men in their myopia, however, fail to find the way. The crowd pushes and shoves. The larger the crowd, the more riotous the crush. The anger mounts until the impulses become almost suicidal. Yet the fact remains that our lives are motivated by one relentless yearning. Nobody finds fulfillment, nobody, until he renounces all and finds his place in the Kingdom. This is the key to the contemporary scene. It has been and always will be the key to all of the scenes in history.

"The law and the prophets were until John; since then the good news of the Kingdom of God is preached and every one enters it violently."



Rembrandt van Rijn: Christ Cleansing the Temple

# Fish on Fridays?

By ROBERT A. SHACKLES

**F**RIDAY is no longer "fish day" and that is a clear mark of how relevant things have become in the church. It's not been too terribly long since this change—notice how calendars no longer put an outline of a fish on Fridays anymore?—but I'm glad for it! At last, you see, the church has caught up with me. Because I stopped thinking "Friday fi-ish" about ten years ago at least. So I suppose too that means I was "relevant" and "with it" a sight sooner than all those people who have finally seen the light! Right? Wrong! Because, I not only have *not* given up on fasting concepts and actions, I believe in them more strongly than ever as a means, not of suppression or repression, but in fact of freedom beyond description. Hard to believe? Let me try to illustrate with myself as a parable.

Growing up in a so-called "non-catholic" sort of parish, I was seldom exposed, as a child, to such papist practices as fasting. Good Protestants (now don't argue with me!) just did not need such crutches, such gimmicks in order to be

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*The Rev. Robert A. Shackles, a priest of the Diocese of Central New York, makes his home in Wilkes-Barre, Pa.*

godly people; we deal direct with the Lord and don't forget it! So naturally I was well along in years—at least 19 or 20—before it occurred to me that as a good pre-theologian, I might do well to investigate all areas of Christian private devotion. After all, how would I expect to deal with such matters for my parishioners later on if I had no experience in such things myself?

So on such totally profound foundations, I determined to try a little of this fasting business—you know, just to "check it out." So it began for me, in that curious misdefinition of fasting which says you discipline yourself by substituting not empty for plenty, but disliked for liked food. But we won't quibble over that pinhead point! We'll dive on into the issue of the matter of fasting, which in fact this substitutionary theory of fasting *does* deal with—discipline! Oh foul, foul word in an age of youth and relevance! Nevertheless! To the fast!

Careful analysis of the whole matter obviously proposed to me that to test this program was to face every Friday from a viewpoint of no steak (which ordinarily was meatloaf in those days anyhow) and lots of fish. Now, anyone with experience in such things, knowing that I was then away at school and would be for another four or five years, will understand precisely what that means.

Disliked food for liked? Dear Lord, only a tempting imp could have invented the detestable dish known as "institutional fish"—which was, in fact, my whole summation on the value of fish as a food for humans. Even to this day, the vision of huge, black, four-inch-deep pans of fish frying in three inches of grease is as sure a way as I can conceive of a legitimate call to starvation as a way of life; at the very least a call to vegetarianism.

Which is, or was precisely my point. To substitute such food for things even as common, but tasty, as meatloaf on Fridays simply has to be considered an ultimate in willingness to test the values and insights of fasting as discipline for living. So I tested, Friday after Friday, facing—ughh!—fish. It was bad. I despised the stuff. Every bite was an ordeal, every such meal an exercise in survival, and when those miserable little slips of spiny bone settled into my gums, I do suspect the Lord must have questioned the value of my efforts. At times, it was really a bit like painting black with black and looking for the difference. But I endured and stayed with the project—it had now become a matter of significant principle.

Finally though, about ten years ago, that discipline ended. Fasting, at least in this fish-eating definition, was no longer worth the effort. It no longer meant anything, seeming more and more not only meaningless in terms of devotional exercise, but indeed near-sinful to boot. Not because I had suddenly seen the light of "with it" relevance. The truth is that over the years, I had, by this regular discipline, learned to appreciate the value of fish as a delightful and delicious dinner item. It no longer *demand*ed anything of me; it *provid*ed instead great and varied enjoyments in eating. I had become an almost-gourmet! To call it discipline any longer would have been sheer hypocrisy, sinful. So I quit pretending and began to search in other ways for tests to devotion. This fasting discipline now had carried me far beyond duty to a broad spectrum of *freedom*—freedom to enjoy and delight in what once I had despised, the entire range of pleasures the harvests which the seas, in God's creative wisdom, provide.

To you seekers of relevant freedom then, this is my answer. Seek if you must, to try to win by rejecting all that your parents and/or grandparents found useful. Cast off all the restraints and rules and disciplines life seems to present and society demands. Go! Seek your freedom there, if you are so convinced of that! As for me, my freedom—and I am sure now it is God's method for us—is that, now, by fish and its countless conquering Fridays, I am in many ways free and alive as never before. Thank God for fish! I can't wait till Friday! Have you tasted Chincoteague oysters roasted in their own liquor? Oh yes, have you *really* tasted to see how gracious the Lord truly is?

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## Benediction

**T**here, shaded;  
beyond the reach of candles;  
at short remove from white scorch of the Host  
among companion figures,

He, whom you put behind you,  
that by contrast  
you might be a blackened shell,  
steps forward,

While from the chancel,  
cored from kernel of each whispering flame,  
smiles back the real redemption  
of the sundering Lord,  
snapped silently between your eyes.

Barbara A. Holland

# EDITORIALS

## Loving Pluralism

**C**HRIStIANS traditionally believe God is triune. For centuries the church has defended this way to understand God as creator of the world, God in Jesus Christ, and God as contemporary Spirit. As a doctrine, however, the Trinity has been sadly misused and broadly misunderstood, similar to much political dogma, or any systemized thought imposed on others. At its worst, the Trinity has created bigots and fanatics, completely opposed to the spirit of the New Testament.

At its best, however, a triune outlook on God's nature has been considered personal, loving, and more "human" than a strict and narrowly interpreted monotheism. For example, most of us would prefer an oligarchy to dictatorship, a political troika rather than a Stalin, a council of advice, or any representative polity, to a one-man show. Also we know human love has the depth and breadth of complexity, and thus the roominess in the Godhead for diversity, in which the life-style of the ordered Creator, the suffering Jesus, and the enthusiastic Spirit co-exist, retains some attraction for us. Perhaps because of our increasing awe at the multiplicity in human society, we have not permanently shelved the obscure fuzziness of the Trinity for the apparent virility of militant monotheism.

Historically speaking, it is always easier to be enveloped by the comforting bear-hug of one-sided opinion than it is to live in creative tension with diversity. But the difficult decisions of history usually result from a synthesis of opposites rather than a single wedge of action or belief which eliminated opposition. The American Constitution was not written overnight nor were its concepts thought of the day before, as the recent Broadway play *1776* certainly revealed.

I believe our country has matured more by synthesis than by militant victory. Different races, religions, classes, and generations have been able to co-exist in the past, and emerging minorities have, by and large, been absorbed into the mainstream. The USA has been called a pluralistic country, because of its cultural diversity, a condition which has served us well since the 17th century. Today, however, if the evidence is correct, polarity in generations and races is contesting for pluralism of generations and races. Young people pursue their goals more radically than WW II-oriented "oldsters." Black, Chicano, and Indian peoples seem to be more alienated and militant than before. War-nuts and peace-nicks appear just as alienated, if not vocal, as before Kent State.

Last month I listened to the dean of an Episcopal seminary describe the sickness of cultural polarity at a clergy conference, and heard the remedy he offered, in fear and trembling. He suggested the church should help create a climate of "loving pluralism," *i.e.*, a mutual acceptance of different life-styles which, instead of attempting to convert each other, accept each other. What he had in mind was not militancy—on the part of radicals against establishment, or "oldsters" against radical change—but a loving communication between the

two. In families, through Christian love, communication, and respect, different life-styles, the one with guitar and appreciation for anti-hero Arlo Guthrie—the other with upright piano and a love for John Wayne, could accept their differences without judgment.

Perhaps if we took the notion of the Trinity more seriously we could find the strength and peace of acceptance. God in himself is a "loving pluralism," a diversity which co-exists. The church in her catholicity is a "loving pluralism" which reminds us that we learn more by exposing ourselves to others who are different than by only surrounding ourselves with those most like us. The Kingdom of Heaven cannot be a house of absolutes if God indeed is total love, but rather a family of reconciled opposites. If we pray for one thing this Easter season, and love our country, let us pray for mutual acceptance and toleration. Let us not condemn another's life-style, but learn from the Triune God respect for individuality and diversity.

ERNEST E. HUNT

## As Others See It

**I**N a rare moment of enthusiasm King David was caught dancing before the Ark. Liturgical celebration is no new phenomenon, nor is the reaction it often meets with! But where do we draw the line amid all this Pentecostal movement? There comes a point where the bread and wine preempt the Body and Blood, where the good feeling of peace among the brethren comes to matter more than reconciliation with God. (From an article by **Jeffrey Rowthorn**, chaplain of Union Theological Seminary, in *Myth and Ritual at Union*.)

## Eucharist

**I**n the blossoming of a tree  
I saw the living God, and he,  
Underneath his boughs, saw me..

In the ripening fruit I found  
Deity on journey bound,  
Miraculous from out the ground.

Now I take the fruit to eat:  
In my heart, my hands, my feet,  
God is flowing sharp and sweet.

From the sod and to the sod  
The sweet, sharp, running blood of God  
Surges within me, leaves me shod

And vested in the perfect, pure  
Beauty, unalloyed and sure,  
Of heavenly investiture.

And I—God in my heart, my hand—  
Mortal and immortal stand,  
Awaiting his divine command.

Harold Lewis Cook

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# CONVENTIONS

## Nevada

The church in Nevada had been a missionary area for many years, since its earliest organization in the 1860s, until modern church action made Nevada a diocese. And the first diocesan convention was held in Christ Church, Las Vegas, with the Rt. Rev. William G. Wright presiding.

During proceedings, Bp. Wright announced his retirement, effective March 1972. The bishop also noted that numerically, the church in Nevada has grown from 3,157 communicants in 1959, to 4,641 at the present time; and that contributions for all purposes were \$297,537 in 1959, whereas they are now \$415,879.

Among the business actions taken by the diocesan convention were:

(✓) Setting a minimum salary for clergy (mission vicars) at \$7,000;

(✓) Enacting the constitution and canons for the Diocese of Nevada;

(✓) Electing two women—Mrs. Estelle Saraleguy and Mrs. Ann Smits—to the diocesan council.

Delegates also set the date for election and place of a bishop coadjutor: Sept. 24, at Trinity Church, Reno.

## West Missouri

Though Christ Church, Boonville, Mo., has had no resident priest for about two years and now has only the services of a worker priest from Columbia, Mo., the congregation applied for parish status at the recent convention of the Diocese of West Missouri, held in Point Lookout, at the School of the Ozarks. The convention voted to accept the congregation as a parish.

Following this action, convention passed a resolution requesting the com-



BISHOP WELLES  
Delegates told of his tour

mittee on constitution and canons to set forth a complete definition of a parish, together with the term, rector. The priest who is to be rector of Christ Church, Boonville, is licensed to officiate in the diocese while belonging to another, and there were some at the convention concerned about this arrangement.

The diocese adopted a mission budget which one observer said seems to have little hope of being fulfilled. The diocese is operating this year on a budget of \$214,913 but voted a budget of \$250,600 for 1972. This year's budget includes the use of a \$15,000 surplus reserve from 1969, which has allowed the diocese to meet a minimum mission priest salary of \$6,800. In the new budget it is anticipated that the minimum salary in 1972 will be raised to \$7,400.

The address given by the Rt. Rev. Edward R. Welles, Bishop of West Missouri, was essentially an account of his recent tour to Australia, Rome, Belgium, and England.

## West Virginia

At the 94th annual convention of the Diocese of West Virginia a budget of \$358,346 for 1972 was adopted. This is a decrease of \$703 from the present budget. Delegates also passed a resolution stating the recommendation of the diocesan executive board that the 1971 convention "hold the line" on missionary apportionments and thus make it possible for all congregations in 1971 to accept again their present apportionments.

The convention did accept its full national church quota of \$79,788 as well as a Faith Budget amount of \$10,212. The total of these two figures is the same as that for the present year's quotas.

Changes in the constitution and canons will make it possible for women to hold such offices as diocesan treasurer and chancellor and to serve on all diocesan boards. At the 1970 convention women received the privilege of being elected delegates to all future diocesan conventions.

Also approved was the seating of the diocesan president of the EYC, giving the officer voice and vote as well. A resolution encouraging churchmen to sign proxy votes for the General Motors stockholders' meeting in order to influence GM in its dealings with the government of South Africa was defeated.

Guest preacher at the convention, which was held in St. Alban's with St. Mark's Church as host parish, was the Rt. Rev. R. Heber Gooden, Bishop of Panama and the Canal Zone.

The 1972 convention will be held at Pipestem State Park, with St. Stephen's, Beckley, as host church.

# Book Reviews

**CONSCIENCE: Its Freedom and Limitations.** Edit. by William C. Bier. Fordham University Press. Pp. 397. \$10.

*Conscience* is the sixth volume in the "Pastoral Psychology Series," dealing with Fordham University Institute's continuing public service in making available, especially to the clergy, the multidisciplinary knowledge that can help them in their problems. It well fulfills its professed aim of "vindicating freedom of conscience for the individual" while considering the "necessary limits to its liberty."

The symposium covers a wide spectrum of problems of conscience in relation to theology and philosophy, the behavioral sciences, law, and psychiatry, as well as to the specific issues raised by the 1968 papal encyclical, "*Humanae Vitae*," together with a final section on the "mature" conscience in the light of these various disciplines.

While a large proportion of the contributors are Jesuit scholars, as is to be expected, a number represent other traditions, and the entire compendium is a far cry from the kind of legalistic discussion of moral issues that would have marked most Roman Catholic scholarship in this area prior to Vatican II. In fact, the book—consisting of papers delivered on a basis for dialogue and discussion—makes rather exciting reading throughout.

Most interesting and pertinent to present-day issues is the section on "Conscience and Civil Disobedience." This includes a detailed analysis of the "Catonville Nine" trial by William C. Cunningham, a Jesuit priest-attorney who served as counsel for the Rev. Daniel Berrigan in that case. There is also an enlightening paper on "Conscience and the Soldier" by Gordon C. Zahn, noted sociologist at the University of Massachusetts, which traces the development of problems of conscience regarding "just" wars waged by modern sovereign national states, from the daring attempt by German military leaders to assassinate Hitler (the theme of an earlier book by Zahn) to the increasing doubts about current U.S. military involvement in Indochina, even among some segments of the military themselves. He also has a helpful analysis of the peculiar difficulties facing military chaplains in their dual role of serving the military system and counseling individual servicemen who may be at odds with that system.

The institute's thinking can be seen reflected in the U.S. Roman Catholic Bishops' current effort to secure majority support for their proposed statement questioning recent U.S. Supreme Court decisions that in effect "discriminate"

against members of the historic Christian churches (both catholic and protestant), who in conscience consider the Vietnam war "unjust," by denying C.O. status to such persons while permitting such status only to members of the so-called "peace" churches and others who as pacifists are opposed to all wars.

The book is attractively printed, with a good bibliography attached to each chapter, but there is no index.

(The Rev.) JOHN R. RAMSEY  
St. John's, Ogdensburg, N.Y.

◆  
**THE MOD BOD.** By Alice Gail Miller. Ill. by James G. Macdonell. Morehouse-Barlow. Pp. 144. \$3.95 paper.

So much knowledge and information has been put into this little book that a brief review is an injustice. Alice Miller has made every sentence count, like digging up a vein of unadulterated ore that needs no smelting. However, her employment of economy in her title, *The Mod Bod*, is polite cheating; the gold is mined in the chapters on what I choose to label "Mind" and "Soul."

The book is a manual for taking off weight (planned menus and illustrated exercises), for choosing and applying cosmetics, for achieving good grooming and chic in clothes selection. In the sections on social activity and "how-to" develop your own personality, the book covers the big turn-on in "The Big Plastic World," zeroing-in on dating, marriage, drugs, and all that, in delightful essay style. The analysis and advice is basic, non-moralizing, very good reading for anyone from 15 to 90. The forthrightness, the informality, the absence of jargon which validates sincerity and authority, should get through to junior readers.

*The Mod Bod* is not for the bookshelf. Its place is on a handy table, kitchen or living room, for ready reference.

HELEN S. HANLEY  
St. Paul's, Milwaukee

◆  
**CHOSEN AND SENT: Calling the Church to Mission.** By Theodore Eastman. Eerdmans. Pp. 144. \$2.95 paper.

In the modern world, characterized by a mushrooming of information and a multiplicity of interpreters, we need both the visionary who sets down his new thing, and the collator and commentator who brings together the riches focused in an area and helpfully interprets and shapes them for front-line use. Theodore Eastman is the latter type in the field of missiology, in this respect. His *Chosen and Sent: Calling the Church to Mission* is a worthy 1971 sequel to his *Christian Responsibility on One World* of 1964.

Eastman, long-time executive secretary

of the now-quiescent Overseas Mission Society and rector of the Church of the Mediator in Allentown, Pa., produced his work while on a sabbatical in Vienna and Eastern Europe. He pulls together a huge literature, from Harvey Cox to Kenneth Cragg, from Stephen Rose to Quintus Tertullianus, and arranges it solidly, articulately, and very clearly within biblical context and authority.

In the first part of the book, Eastman sees the call to mission grounded in John: 13-17 just as much as in the great Matthean Commission, and reminds us that the initiative comes from God. The response and action on our part are only derivative also, and themselves enabled by the indwelling of the Holy Spirit. He remarks that it is perhaps because of their Pentecostal awareness, indeed, that the conservative evangelicals are more fired up for mission in present days than those in the mainline churches.

The second part of the volume is devoted to the response to mission. After reviewing almost 20 different modes Christians have used to pursue the same throughout history (ranging from buying converts to using trading merchants and colonists), the author abstracts five fundamental tests of pertinence for mission: Are roots firmly planted in the soil of the particular place? Is it open to all men? Does it meet authentic human need in its totality? Does it arouse opposition, whether positive or negative? (Was it not ever thus!) Is it responsive to change?

He sees the style of mission for the times as being secular, ecumenical, and lay (of and through all church people). And his parable of this style is none other than that of the good Samaritan.

The last section of *Chosen and Sent* is concerned with forms of action of the response. All are characterized by a newness of life, a resurrected life, whether in old forms renewed, or in new groups and forms. In either setting, "The New Christian" is characterized as having (1) a fresh appreciation of the activity of the Holy Spirit in God's world; (2) a commitment to the central issues of faith and impatience with peripheral things of church life; (3) more concern with communication than conversation; (4) a questing for more serious and thorough theological education; (5) a free and open attitude towards worship; (6) a fresh appreciation of community (no loners here); and (7) a seeking to remain anonymous, letting the world describe the Christian by his commitment to their needs. In the working out of these characterizations, Eastman sees local churches of traditional type trying to continue as the basic unit of Christian community, either by standing pat or by imaginative alterations. He also sees concurrently, new Christian groups springing to life, and finally he notes too little regular communication or mutual goal of a resurrection church. In the world, he sees the emerging macro-unit

of the church as being national, and distinguishes between three historical stances of the church versus the nation-state (quiet presence, militant protest, and ambitious engagement as if to capture and control society).

The key category for Eastman, through his whole study, is "wholeness." This is the great gift found in doing mission by Christians, the great gift of the church to the world then, and the hallmark of the resurrected life she proclaims.

If you want a new and radical vision of mission, look elsewhere. But, if you want a solid review of the thinking which has led and is leading to much helpful renewal in these times, and if you want helpful historical, theological, and biblical commentary to help you understand the nature and basis of the renewal, as well as some guidelines for participating deeply in the same, run, do not walk, to the bookstore for *Chosen and Sent*. It is good stuff and it will stay with you: an eclectic synthesis of a whole literature, seconded by what is obviously real, personal experience.

(The Rev.) JAMES L. LOWERY, JR.  
Association of Episcopal Clergy

**MODERN ART AND THE DEATH OF A CULTURE.** By H. R. Rookmaaker. InterVarsity Press. Pp. 256. \$3.95.

This book, written by an informed and devout man, deals with the superstitious reverence accorded by many people to modern art, particularly to painting. Why ought one type of artisan, who is educated no better than many another artisan and who often has worse manners, be

titled artist and followed as a spiritual leader? H. R. Rookmaaker, of the Free University of Amsterdam, argues that the deference paid these artisans comes from "the fact that the arts are particularly strong protagonists for a new non-Christian way of thinking" (p. 32). The typical modern painter, he says, expresses the world-view of people who, in successive stages, have abandoned religion and then its implications. This artisan, in expressing the new cult, has taken over prophetic and priestly functions, entering the place and dignity of the clergyman who performs a similar service for Christianity; the change of title marks augmented status.

Dr. Rookmaaker argues that the foundation of all human value is faith in God, this recognition of truth giving man not only dignity but also responsibility. As a result, however, of the Age of Reason and the Enlightenment, that ground of faith was abandoned; and man's dignity was lost since it was based on a relation to a denied God. Man was reduced from being vicegerent of majesty to the status of mere animal. Next, reason was denied because it is not an animal attribute. With this denial, science disappears because it presupposes both reason in man and order in nature. Art always makes some statement; modern art expresses this development through its phases and has at last said that since man is not rational, his art cannot express ideas. As a result, we graduate into anti-art.

Rookmaaker discusses the internal contradictions in these developments. His emphasis, however, is on the historical

development of a philosophy to the point at which each human being, conceived to be mere animal and with no responsibility beyond his desires, is encouraged to "do his own thing." In tracing these notions, Rookmaaker has largely confined himself to his own field, the visual arts; but he indicates the working out of the principles in other areas; for example, his remarks on the use of the word *really* are important (p. 46).

*Modern Art and the Death of a Culture* deserves to be widely read, and churchmen in particular ought to examine the closely-reasoned thesis. A study of it may well help the salt retain its savor.

CARTER SUTHERLAND, Ph.D.  
Georgia State University

## Booknotes

By Karl G. Layer

**A SICK WORLD AND THE HEALING CHRIST.** By Herbert F. Lindemann. Concordia Publishing House. Pp. 102. \$1.95 paper. Here is a series of nine well-composed lenten sermons, dealing with various social and moral problems apparent in the contemporary scene. But it is not social gospel preaching. The sermons come through well on the printed page.

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# PEOPLE and places

## Ordinations

### Deacons

New Jersey—(All addresses in New Jersey) John Charles Belmont, Jr., in charge of St. Andrew's, Camden; Orville C. Gatti, Jr., in charge of St. John's, Fords, and Holy Cross, Perth Amboy; Carl Bartlett Gracely, assistant, All Saints', Scotch Plains, address, 148 Coriell Ave., Fanwood (07023); Henry W. Kaufmann, Ph.D., assistant, St. Michael's Chapel, Rutgers University, New Brunswick, address, 3 Radio Ct., Cherry Hill (08034); Walter L. Lawrence, curate, Holy Trinity, Collingswood, address, 121 Kingswood Court, Cherry Hill (08034); Donald Richard Page, in charge of St. Michael's, Trenton; James Leroy Shaunessy, in charge of St. James', Bozarthtown, address, 45 Hamilton Rd., Marlton (08053); and Stephen F. Wisner, in charge of St. Alban's, New Brunswick, and assistant for neighborhood ministries of St. John's, New Brunswick.

Tennessee—Garnett Roy Smith and Robert Earl Wood, both former Methodist ministers.

Western New York—William A. Johnstone, for-

mer maintenance foreman with American Airlines, Buffalo, is curate, St. Luke's, Jamestown. He is a graduate of the seminary of Wycliffe College, Toronto.

## Seminaries

Bexley Hall—The Rev. Hays H. Rockwell, chaplain at the University of Rochester (N.Y.), is to be dean of Bexley Hall, Sept. 1. The seminary is part of the Rochester Center for Theological Studies. Fr. Rockwell succeeds the Rt. Rev. Daniel Corrigan, interim dean since 1969, who plans to return to his home in Denver.

## Dioceses

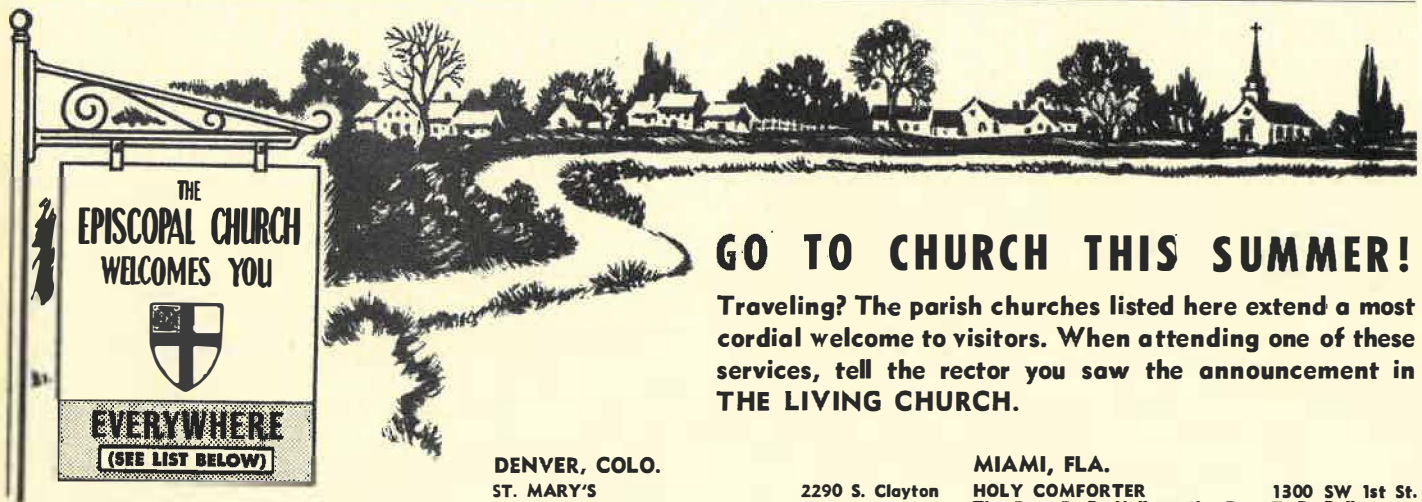
California—Canon to the Ordinary is the Rev. Fordyce Eastburn, who recently retired as chaplain at St. Luke's Hospital, San Francisco. He is personnel counsellor for the diocese with an office at diocesan headquarters. The Rev. John Bennett is an honorary canon of Grace Cathedral, San Francisco. The Rev. Richard Wilmington is canon residentiary of the cathedral.

## DEATHS

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

The Rev. Robert Harrison Shaw, Ph.D., 52, rector of Trinity Church, Fredericksburg, Va., since 1959, died suddenly Mar. 6. He was also professor of mathematics and chaplain to Episcopal students at Mary Washington College, and a member of numerous diocesan boards and commissions. Survivors include his widow, Lucille, and other relatives.

Horace L. Varian, 86, a former senior warden and vestryman of Grace and St. Peter's Church, Baltimore, and a director of the American Church Union, died May 5, in Baltimore. He was also a chorister and acolyte until his 80th year. A pioneer in the church supply field, he owned Ammidon & Co., for many years and later served the church under his own name. A Requiem Mass was offered in his parish church. Survivors include his son, Horace.



## GO TO CHURCH THIS SUMMER!

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.

### LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring  
The Very Rev. Charles A. Higgins, dean  
Sun 7:30, 9:25, 11

### LA JOLLA, CALIF.

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

### LOS ANGELES, CALIF. (Hollywood)

ST. MARY'S OF THE ANGELS 4510 Finley Ave.  
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

### VISALIA, CALIF.

ST. PAUL'S 5 mi E. 99 Fwy. off 198 120 N. Hall  
Sun HC 8, 10:15; MP 9 (HC 3S); Wed 9:15 HU-HC;  
Thurs HC 7

### DENVER, COLO.

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

### DANBURY, CONN.

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

### NEW LONDON, CONN.

ST. JAMES' Huntington and Federal Sts.  
The Rev. H. Kilworth Maybury, r; the Rev. Thomas  
H. Chappell  
Sun HC 8, 9:15 (Sung), MP, HC & Ser 11  
Seat and Burial Place of Bishop Seabury.

### WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Crcl  
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r  
Sun HC 8, Service & Ser 10:30 (HC 1S, 3S); HC  
Wed 10; HD 10

### ST. PAUL'S

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

### COCONUT GROVE, MIAMI, FLA.

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

### FORT LAUDERDALE, FLA.

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

### FORT MYERS, FLA.

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

### MIAMI, FLA.

HOLY COMFORTER 1300 SW 1st St.  
The Rev. R. B. Hall, r; the Rev. T. P. Ball  
Sun 8, 10, 12; LOH Wed 10:30; Thurs 9

### 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

### 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

### 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

### 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

(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.

# GO TO CHURCH THIS SUMMER!

(Continued from previous page)

## BOSTON, MASS. (Cont'd)

**ST. JOHN THE EVANGELIST**  
The Cowley Fathers 35 Bowdoin St., Beacon Hill  
Sun Low Mass 8, High Mass & Ser 10, Weekdays  
Daily Mass 7:30; Sat 9; Extra Mass Wed & HD  
12:10; C Sat 1-1:30

## PETOSKEY, MICH.

**EMMANUEL** 1020 E. Mitchell St.  
The Rev. Lee Lindenberger, r  
Sun HC 8, 10:30 (1S & 3S); Wed HC 7

## BRANSON, MO. (TRI-LAKES AREA)

**SHEPHERD OF THE HILLS** Walnut & Highland  
(1 blk. N. of Hwy. 76)  
Sun Services 8 & 10

## MILES CITY, MONT.

**EMMANUEL** 11th & Palmer  
The Rev. Delbert L. Achuff, r  
Sun HC 8, MP & HC 10; Wed HC 9

## 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

## RENO, NEV.

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

## CLAREMONT, N.H.

**UNION CHURCH (1771-1971)** Old Church Rd.  
The Rev. John H. Evans  
Sun 9, HC 1S & 3S, MP other Sun

## BEACH HAVEN, N.J.

**HOLY INNOCENTS'** Engleside & Beach  
Sun 7, 8, 9:15 & 11; Ch S 9:15; Wed & Fri 8;  
others as anno

## SEA GIRT, N.J.

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

## VENTOR CITY, N.J.

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

## BROOKLYN, N.Y.

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

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

## GENEVA, N.Y.

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

## NEW YORK, N.Y.

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

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

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

**ST. 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

The Living Church

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

**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 12:15 noon HC

**RESURRECTION** 115 East 74th St.  
The Rev. M. A. Garrison, p-n-c; Rev. B. G. Crouch  
Sun Masses 8, 9 (Sung), 11 (Sol); 7:30 Daily ex  
Sat; Wed & Sat 10; C Sat 5-6

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

## UTICA, N.Y.

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

## OKLAHOMA CITY, OKLA.

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

## SANDY, ORE.

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

## PHILADELPHIA, PA.

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

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

## PITTSBURGH, PA.

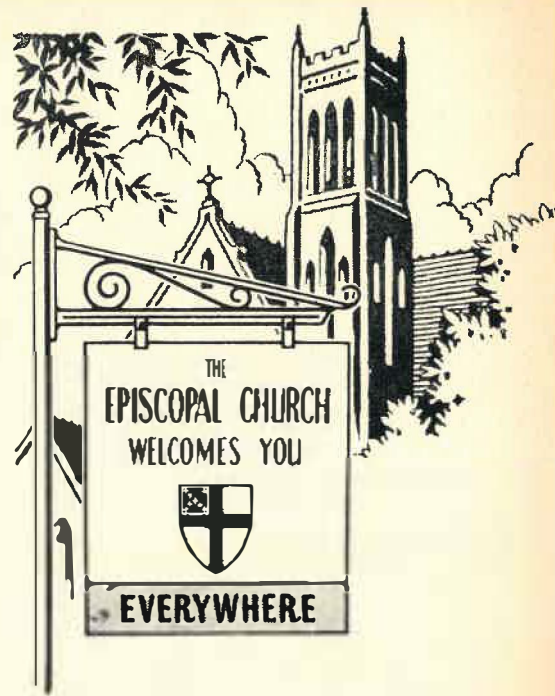
**REDEEMER** 5700 Forbes Ave., Squirrel Hill  
The Rev. S. D. McWhorter, r  
Sun 8 Eu, 10 Eu (1S & 3S); MP (2S & 4S)

## VALLEY FORGE, PA.

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



Built ca. 1880 by Mr. and Mrs. Charles Parry of Philadelphia as a thank offering after a fire. A small dog, belonging to the rector of Trinity Church, Morristown, N.J., aroused the Parrys and the rector, who was their guest, and all were safely evacuated.



## WESTERLY, R.I.

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

## NORRIS, TENN.

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

## DALLAS, TEX.

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

## HOT SPRINGS, VA.

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

## RICHMOND, VA.

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

## ASHIPPUN, WIS.

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

## MILWAUKEE, WIS.

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

## GRAND TETON NAT'L PARK, WYO.

**TRANSFIGURATION CHAPEL** (Moose, Wyo.)  
Sun 8 HC, 11 MP & Ser; Wed HC 4:30

## PARIS, FRANCE

**HOLY TRINITY PRO-CATHEDRAL**  
23 Ave. George V  
The Very Rev. Sturgis Lee Riddle, D.D. dean  
The Rev. Roger Tilden, canon  
Sun 8:30, 10:45; Thurs 10:30

## GENEVA, SWITZERLAND

**EMMANUEL** 4, rue Dr. Alfred Vincent  
The Rev. Donald G. Stauffer, r  
Miss Garnett E. Foster, Assoc.  
Sun 8 HC, 9:15 MP & Ser with Ch S; 11 MP & Ser  
(HC 1S)

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.