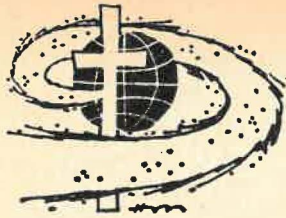


**Dr. Leon Sullivan**

# Around



# & About

— With the Editor —

“WHEN I use a word,” said Humpty Dumpty to Alice in a rather scornful tone, “it means just what I choose it to mean—neither more nor less.” Humpty Dumptyism in religious discourse, as in any other kind, hardly makes for clear communication and mutual understanding. It seems to me that Fr. H. A. Williams, a fine theologian and writer of the Church of England, lapses into it at least once in his new book *True Resurrection* (Holt, Rinehart & Winston). “The essence of miracle is our discovery of what we are,” he says (p. 51). It is an interesting and rather lovely thought, and if he had said “Our discovery of what we are is always a miracle” I should have had no difficulty with it. But to say that self-discovery is the very essence of miracle is to do something like what Humpty Dumpty did with the word “glory” when he made it mean “a nice knock-down argument.” To say that “miracle” means essentially “self-discovery” is semantically quite as licentious. For Christians, the essence of miracle has always been some wonderful work of God made dramatically visible to man, so that it elicits our wonder. Miracle in this established sense of the term is not the discovery of what we are but the disclosure of what God is. This is the established sense of the term.

But in the same remarkable book I find one passage, consisting of the following two paragraphs, which abundantly atones for the lapse about miracle. Because there are several quotations in it I omit the primary quotation marks. The excerpt follows:

“What is a merciful heart? It is a heart which burns with love for the whole of creation—for men, for birds, for beasts, for demons, for every creature.” That statement by St. Isaac the Syrian (seventh century) is at its most significant in its inclusion of demons among the objects of love. For in the mythology of his day demons were responsible for all the ills and suffering which befall us, and in exhorting us to love demons St. Isaac shows that he believed them capable of and destined for redemption, so that they will contribute to our glory as now they hurt and bruise us.

It is a characteristic insight of Eastern Orthodoxy with its emphasis on transfiguration, by which the God-bearing capacity of all things will be revealed—even of demons. “In a humble village church in Russia an old peasant woman

set a candle before the picture of the Last Judgment. ‘Why do you do that?’ somebody asked. And she answered: ‘No one seems to be praying for him. We ought to pray for him too.’ She meant ‘for the devil,’ but she would not speak his name in the church. In this simple soul an all-embracing, deep, pure love gave hope for the final blessedness of everyone, and this hope in its turn strengthened and increased her love.” (This episode is quoted from Stefan Zankov, *The Eastern Orthodox Church.*) Williams, *op. cit.* 161.

This week’s guest editorialist, who writes on “Women and Priesthood,” is Miss Anne Swearingen. Miss Swearingen makes her home in Takoma Park, Md., and is a parishioner of Trinity Church, Washington, D.C.

A veteran parish priest who doesn’t think much of the Executive Council’s “listening teams” who are going out into the dioceses to “read the winds” has expressed his dissent as follows:

“What the Executive Council seems to be saying through this ‘team’ is that they do not know what they are doing and they want everyone else who does not know what he is doing to tell them what they should be doing. It is like management saying: ‘We have this plant and we don’t know what it is supposed to be producing, or whether it is producing; but go out there and find out what all those non-producers of whatever they are or are not producing think about what should be taking place.’

“A very clever, lazy, incompetent priest had just such an impasse with his parish. They were ready to boil him in oil. He called a parish meeting. Said that he knew that he was not up to the task, but that under God and with the help of all those good folks in the parish a solution could be reached. He asked them all to state quite candidly all those things that were wrong. He had the parish secretary write it all down. He mailed the report to everyone in the parish and called another meeting. He read off one at a time the evils last reported and asked what could be done to remedy the situation. After he had appointed about 20 chairmen he adjourned the exhausted meeting to have each chairman develop a plan and report back to a third meeting, to be held six months later. There never was another meeting. Some few years later he was made the dean of a cathedral and died

known as a ‘great old man of the church.’”

Our friend may be less than just to the motives and reasonings of the Executive Council, but that parable of the priest in the bind is surely drawn from life as she is lived in PECUSA.

I want to salute a valiant man who fought a good fight, and won it, and in so doing served well American education and the whole nation. Dr. S. I. Hayakawa, now 66, and president of California State University in San Francisco, has announced his retirement at the end of the present school year.

He was one of the lamentably few American college presidents who dared to stand up to faculty and student disrupters during the campus violence of the ‘60s. He was more than a match for them because he had two assets: the intelligence to see that a university is, essentially, not an instrument for social change but an instrument for education, and the courage to stand by his guns in defense of what his intelligence told him. Many of his colleagues had that intelligence but lacked, alas, that courage.

This was not reactionary and autocratic counter-revolution. Dr. Hayakawa believes in and works for social changes. He just doesn’t believe that college teachers and students are the called of God to destroy the social order such as it is. They are in school to teach and to learn, and the human product of this process ought to be educated men and women who are competent to change society for the better.

The capitulation of so many eminent administrators and educators to the campus sansculottes of that bitter era was tragic, and incalculably costly to true education. Because of it, many thousands of students who were on campus at the time, trying to make the most of their opportunity, suffered educational handicaps which will be liabilities to the end of their days. Dr. Hayakawa was one of the few leaders who put their feet down and said that the mob was not going to take over their institutions.

“The steam has run out of the movement all over the country,” he said in announcing his plan to retire. “The students who are in the universities now were in high school at the height of the uproar from 1962 to ‘68. Most of those students were exposed to the propaganda of violence and dissidence and rebellion while they were still high-school kids. By the time they saw the results of all this on television, by the time they heard all the arguments, by the time they graduated, they’d been through that kind of thought. They came to us already having matured beyond that point.”

It is indeed a matter of maturity. Let us hope that his observation of the new student maturity is generally true of young people throughout the land.

Well done, good and faithful servant. *Te salutamus.*

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## DEPARTMENTS

Around and About	2	Letters to the Editor	3
Church Directory	16	News in Brief	8
Deaths	15	News of the Church	6
Editorials	13	People and Places	14

## FEATURES

Directives for the Election of a Bishop	10
Earthy Words (verse)	11

## THE KALENDAR

November

12. Pentecost XXV
14. Consecration of Samuel Seabury, B.
16. Margaret, Queen of Scotland
17. Hugh of Lincoln, B.
18. Hilda, Abbess
19. Pentecost XXVI

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November 12, 1972

# Letters to the Editor

## Our Use of "Uses"

The letter from Mr. Mainwaring [TLC, Oct. 1] led me not only to read the sentence quoted from the preface to *The Hymnal 1940*, but to reread entirely the prefaces to *The Hymnal*, to the Book of Common Prayer, and to the *Services for Trial Use*. I find all dealing with the same facts, the same needs, the same problems, and the same characteristics of people. They insist that any liturgy or any collection of hymns cannot be considered a fixed form which must be forever used. They recognize that the passage of years with constant changes of all kinds taking place makes needful an occasional revision of liturgy and hymnody. They show an awareness of the impossibility of suiting everyone, the human tendency to resist change as well as to want it, and even the tendency to be cantankerous.

After reading them all I still found the part of *The Hymnal* preface quoted and the use made of it by Mr. Mainwaring most illuminating. The preface, including the sentence before the quotation, reads: "These needs are so diversified that some hymns will be less widely used than others, yet the use of the one book will manifest the essential unity of spirit within the church. Like our use of the Book of Common Prayer the use of the one Hymnal is an expression of our sense of fellowship with one another." All of the letter after the quotation simply says the trial liturgies do not do that; the

trial liturgies will destroy our fellowship and do several other disastrous things.

The letter really misses the point of the preface, and the meaning of much that is happening in the church in its liturgy and in many other parts of its life. The point of the preface is that our "use" will "manifest" our essential unity of spirit, our "use" is an "expression" of our fellowship. *The Hymnal*, the Book of Common Prayer, the *Services for Trial Use* do not in themselves do anything. It is our use of them that does something, and a great part of what our use does is to express, to manifest, what we are and how we feel toward one another.

The only conclusion I can draw from most of what I read and hear about our trial use services is that many of us in the church, and quite characteristically the most stridently vocal, have very little part of any unity of spirit within the church and a very weak sense of fellowship with any of the others. Too many of us are like spoiled children throwing a tantrum if we can't always have our own way. Too many of us are so petrified we need to be carried into church in a kneeling or squatting position with eyes closed and hands folded, and carried out in the same fashion after service. Too many of us couldn't care less whether the liturgy is an adequate expression of the love of any one else for God. Too many of us are just naturally grumpy about the church's worship, its ways of spending money, its effort to realize its unity. It is interesting

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how often the same individual is grumpy about all these things at once.

I know many people who have found in their use of the *Services for Trial Use* a new joy in the worship of God, a warm sense of the community of worshipers, a feeling that worship fits them and that the liturgy says what they have always wanted to say to God and to one another. They are not likely to say this very loud. It is not because they have no appreciation for fine things, or because they are less theologically informed than others, or because they want their Christianity to be easy and worldly. It is more likely to be because they have never felt that the liturgy or anything else has to suit them perfectly and exclusively. They are relaxed enough to know that there are many comfortable positions. One sometimes wonders if it isn't because they are just naturally good natured and like their fellow Christians.

I am saddened by what has come to light in the church in the years of liturgical experimentation. I am not troubled about what the *Services for Trial Use* have done to people, for they have not done it. I am saddened by what people have done to themselves in their use. I am sad that so many have become more openly petty, more openly quarrelsome, more openly selfish, more openly alienated, and so unable to see that our "use" of worship is a manifestation, an expression, of what we really are.

(The Rev.) LISLE B. CALDWELL  
Rector of St. Mary's Church

Orlando, Fla.

### Youth Programs

It would seem to me that H. Sanford Howie, Jr., [TLC, June, 11] in commenting on "Around and About" for Apr. 30, which was concerned with the church and youth, has somewhere and somehow missed the point of said column. One gets the impression from Mr. Howie's comments that he feels the writer of "Around and About" came out in favor of abolishing youth programs in the church. I, too, agree that youth want adults to act their age (as do adults), but I would say that the writer of "Around and About" was pleading more for a change in emphasis in and an injection of common sense into the church's outlook and attitude toward youth and their needs.

He says ". . . I want to see my beloved church become *not just* youth-oriented but comprehensively and catholically person-oriented. . . . Let's aim at adults for a change and encourage the mature to *teach* the maturing." Certainly, "teach" is a verb which

denotes action, of which "the maturing" are to be the receivers, and would thereby indicate that the writer is in favor of youth programs, albeit ones different from those found in many churches and other segments of society today. Comments, such as "We *must* get more help for our youth; we *must* do more for them; we *must* aim our programs at them," are uttered with desperate fervor by parents and church leaders alike. I sometimes wonder if we wouldn't do better by "trying" less and spending more time on our knees (oops, the trial liturgy) with them?

CLARICE H. FUNK

*Awase, Okinawa*

### Reply to Dr. Porter

If the Rev. H. Boone Porter's essay, *Extending the Priesthood* [TLC, Oct. 15] is any mark of widespread thinking in the church, it is a thousand times more appalling than it is as the thought of one priest. Why?

1. It marks that line of thought which holds that if COCU isn't working out, we'll jolly well demonstrate unity by whatever means can be contrived—never mind the claims of true and orthodox doctrine, and never mind the attendant lawlessness and irregularity of our inventions.

2. It claims that "interdenominational eucharistic concelebration may be practiced," thus flatly contradicting catholic doctrine that the church is not a denomination nor the grand total of all the various denominations. It refers to "denominational reunion," but there never was denominational union in the first place. And it assumes, falsely I think, that there are no more heresies, only churches.

3. It advocates "ecumenical concelebration" of the Eucharist—and more frequently at that—but "ecumenical" is a term meaning representative of the *entire* church. Does this not require the participation of at least Anglicans, Orthodox, and Roman Catholics in each concelebration? How often has that really occurred? Fr. Porter says it has been done many times, but I wonder with what assured *validity* and with what decent *regularity*. Technically an action may be legal, but surely we all recognize that such may violate the spirit of law, rule, and order. And true ecumenical concelebration surely requires very substantial agreement as to what is intended and what is accomplished in the Sacrament of the Altar.

4. That ecumenical ordinations are "beginning to happen" says nothing except that they are done at the risk of lawlessness. What do such ordinations *mean*? Should there "be a method of regularizing and authenticating the position of future ministers of other churches who may, rightfully, claim to possess Anglican orders?" Fr. Porter asks. The question is an admission that what has been done is not only irregular but also of dubious authenticity! He suggests that such measures would solve a number of problems, but what about creating still other problems more numerous and more grievous than the first? Why should our bishops "not exercise their ministry in a creative manner" is another way of asking why shouldn't they do as they please, regardless of rule and safeguard of belief, and regardless of the doctrine of the church. The answer is that although the episcopate is monarchical, it is also under law—a constitutional monarchy;

### Correction

An error occurred in our printing of the article by the Rev. H. Boone Porter, Jr., in TLC of Oct. 15. The sentence on page 11 of that issue which reads, "First of all, at ecumenical meetings and conferences, large or small, interdenomination can be practiced," should be corrected by substituting "interdenominational eucharistic concelebration" for "interdenomination." However, perhaps by inadvertency we have coined a new and potentially useful word in "interdenomination." Ed.

a bishop not only is to rule—he is to be obedient as well. And incidentally, if old Canon 36 was rarely used as a legal way for the bishops to be “creative,” perhaps it was because this round about way to the priesthood was not very satisfactory to anyone.

5. Fr. Porter thinks that “in certain circumstances” we can make a “response to the call for intercommunion without forfeiting our view of the ordained ministry.” Surely we cannot do so unless it is the kind we have made by intercommunion with the Old Catholics and the Philippine Independent Church. Fr. Porter seems to forget that the question of the ordained ministry is not separable from the whole doctrine of the church. To concentrate upon the practical difficulties related to the issue of valid orders is to isolate a question as if it were a mere matter of magical legalism, or might we say legalistic magic?

DON R. GERLACH  
Professor of History  
The University of Akron

Akron, Ohio

### Nixon and the Liberals

I think President Nixon shows good judgment in refusing to waste time listening to liberal church leaders [TLC, Oct. 15]. Any informed person knows what a liberal will say, for they repeat the same old tiresome line over and over, just like playing a worn-out phonograph record. The President has a lot of responsibilities, and it is a wise use of time not to waste time hearing the liberals repeat their predictable absurdities. It is practically impossible to have an intelligent discussion with them, for anything other than the approved liberal line is usually greeted with groans, giggles, grunts, or blank stares. The President has already talked with the leaders in Moscow and Peking, and does not need to listen to the weak echoes he would find among the liberals here.

(The Rev.) ROY PETTWAY  
Rector of the Church of Our Saviour  
Atlanta, Ga.

### Alternative Priority Programs

Belatedly reading the editorial of July 30, I share your hope that priorities expressed in the church's program and budget will be changed at Louisville in favor of the church's pastoral and evangelistic ministry to families and persons.

But who can and will develop and propose an alternate program and budget which will embody changed priorities? General Convention can only act upon a specific proposal. Does anyone, other than officialdom, have the necessary information to make such a proposal practical and realistic?

(The Rev.) WILLIAM R. BROWN  
Rector of St. Luke's Church  
Bloomfield, N.M.

### Episcopal Authority

The bishops continue to exercise authority which they do not have, witness the Rt. Rev. Frederick Wolf, Bishop of Maine, who notified his parishes that it is “mandatory” to use the Green Book until the 1973 convention. He did not say that even the General Convention has only the authority

to request the use of the trial liturgies, nor did he qualify his order by intimating that a bishop has ecclesiastical, as contrasted to temporal, authority, as is the case under the canon laws of the Episcopal Church; nor did he make clear that he did not have authority for any of his “orders.” He did say that he banned the Book of Common Prayer out of “pastoral concern,” in response to clergy support, as well as an exercising of his “liturgical authority.”

Perhaps his most presumptuous assumption was to the effect that the change of the BCP is inevitably coming so that he is doing the people of Maine a service. It is unfortunate that priests become bishops without knowing the limits of their authority and often successfully usurp the powers which are reserved to a parish.

There are three major controls which a diocese has over a parish (as distinguished from a mission): to assess or tax a parish to support the diocese, to defend the dissipation of church property by sale, to adjudicate differences between a rector and his parishioners. Beyond these powers the diocese exists to serve its parishes. While there is often reason to question the separation of powers between parish, diocese, and the national church, the foresight of our founding fathers is now evident, and unquestionably offers us protection from the onslaughts that have followed in quick succession since Seattle.

LEONARD O. HARTMANN  
Evanston, Ill.

### A New Wind Blowing

I cannot speak for the whole Anglican Fellowship of Prayer, but I can speak for myself as its executive director. I would like to tell everyone how deeply in accord I am with the splendid open letter to the bishops [TLC, Sept. 24]. It was most timely, most loving, most supportive, and yet most challenging.

There's a new wind blowing all over the church—a cry to return to the eternal and always relevant basics of our faith as a balance to the intense social activism in which we've been engaged throughout the 60s.

HELEN SMITH SHOEMAKER  
Executive Director of  
The Anglican Fellowship of Prayer  
Stevenson, Md.

### Heresy or Schism?

In response to the letters of the Rev. Lester Singleton and the Rev. Thomas Russell [TLC, Oct. 8] I would ask but one question: Which is the lesser sin, heresy or schism?

(The Rt. Rev.) JACK C. ADAM  
Old Episcopal Bishop of Arizona  
Mesa, Ariz.

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## NEWS FLASH!

**T**HE RT. REV. JOHN E. HINES, Presiding Bishop of the Episcopal Church, has announced his intention to resign from his office, effective May 1, 1974, which means that the General Convention meeting in Louisville a year from now will choose his successor.

In his statement, Bp. Hines gave no specific reason for his decision except to say: "My view is that the church will be better served by the election in 1973 of a younger and more vigorous person to take office in 1974."

The canon of the Episcopal Church that governs the term of the Presiding Bishop sets it at 12 years, unless he reaches the age of 65 before his term is completed. Bp. Hines was elected Presiding Bishop by the General Convention at St. Louis in 1964 and took office the following year, so will have served for eight years up to the 1973 convention. He is now 62 years of age.

### COVER STORY: PERSONALITIES

## Black Baptist Minister Honored

Religious leaders joined with business leaders and entertainers to honor Dr. Leon H. Sullivan, founder of the black Baptist clergyman Opportunities Industrialization Centers (OIC), on the first National OIC Day.

Under the theme, "Everybody Can Be Somebody," they took part in joint dinners in New York City and in Los Angeles. Through a closed-circuit television hookup funded by the Coca-Cola Corporation, the proceedings were beamed to some 40 cities throughout the nation.

In New York, Evangelist Billy Graham commented that the evening's theme "is really the message of the Bible. Everybody can be somebody through Jesus Christ." Drawing an analogy between OIC's job-training program and the New Testament account of Jesus's feeding the five thousand, Dr. Graham pointed out that Dr. Sullivan "believes that with God's help the impossible can be done." He added, "God and man working together can change America and change the world."

Rabbi Abraham Herschel of the Jewish Theological Seminary of America gave the invocation at the New York dinner. In it, he cited Psalm 12, which says, in part: "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord."

Videotape tributes to Dr. Sullivan were given by President Nixon, former President Johnson, and Senators Hubert Humphrey and Hale Boggs, who have sponsored legislation to provide federal grants to OIC.

In New York, Dr. Sullivan paid tribute to the Rev. William Holmes Borders, the Atlanta clergyman who wrote the poem, *I Am Somebody*, a literary expression of black pride. Dr. Sullivan credited Mr. Borders's poem with having provided the idea for the evening's program.

Mr. Borders, in turn, praised Dr. Sullivan and the OIC program, saying, "I'm honored to be a part of this Christian and economic pragmatism which has been a means of salvation to so many thousands of people."

In paying tribute to the clergymen and businessmen who helped him in starting OIC in 1964, Dr. Sullivan paid a special tribute to the people of his own church—Zion Baptist Church in Philadelphia—who have continued to pay him his salary so that "I can be free tonight to tell you what I think. I say, right on!"

His voice shaking with emotion, he proclaimed: "OIC must succeed." Its goal is to train 100,000 workers each year and one million in the next ten years. If OIC does not succeed, he predicted, by the year 2000 one of every two blacks in America and one of every four whites will have to be subsidized by relief. "America, take our hand that we might give unity to this nation!" he cried.

Dr. Sullivan, the first and only black

member of the General Motors board of directors, noted at a press conference, "We only train people for jobs that already exist." This is now being done, he said, in some 100 cities in 40 states and in such African countries as Ghana, Kenya, Ethiopia, and Nigeria.

Emphasizing his faith "in working within the system," Dr. Sullivan said he believes in the free enterprise system. "Whenever, I suggest that something be done, I've done it first myself," he added.

OIC programs are not restricted to blacks, but are also providing job training for poor whites, American Indians, Chicanos, and Orientals. "I deal with anybody who needs help who's black or who's poor," the clergyman said.

During its eight-year history, the OICs have given job training to more than 100,000 people. Many of the agency's urban centers have achieved placement rates of 100%, and retention rates of 80% or better after placement. Today, OIC has cooperative programs with such corporations as Allied Chemical, Chase Manhattan Bank, General Electric, ITT, RCA, and Xerox, and handles more than \$500 million each year.

### GENERAL CONVENTION

## Reading the Wind IV: To Quote

Not until the first of December, when all the data have been collected from the various diocesan visits, will we know exactly what is being said to the Executive Council as it prepares its recommendations regarding program and budget for the next General Convention, but some of the comments heard here and there are significant.

Skeptics as well as optimists, abound. Everything from "Here we go again," to "They're a bunch of commies," rumbles verbally just beneath the surface. Not so hidden was one vociferous, middle-aged cleric, who cornered me a few days ago and said, "Look, you know and I know that there are two or three power-hungry people over there at 815 who run things, and the Executive Council is unwilling or unable to do anything about it." I asked two council members to respond to this particular critic's charge.

"He has read us wrong," answered Mrs. Seaton Bailey, with her customary verve. Mrs. Bailey, from Atlanta, Ga., has long been active in the church, serving at one critical point in its history as presiding

officer of the Triennial Meeting of Churchwomen in 1967. That year, she was one of the six women elected to the council. At the 1970 convention, Mrs. Bailey was one of the 29 women to be seated officially in the House of Deputies, and elected once again to the council; all of which illustrates, among other things, that Mrs. Bailey understands political structures in the church. "Everything," she adds, "and I mean every program of the national church is to be reevaluated; and the council is in complete control of its work, never you fear."

The Rev. George A. Smith, the soft-spoken Chippewa Indian serving as a mission supervisor in Minnesota and a member of the Executive Council had this to say about the criticism. "In a church as large as ours, it is only natural that diversification of issues overlap. In the past, therefore, the council and convention tried to respond to something it did, not always hearing too well. We are making every effort, right now, to listen closely so we can really hear. It is dangerous to prejudge this effort."

Peter Day, ecumenical officer, is not one for losing his equanimity; but as his prop plane was rocking through a turbulent landing at Eau Claire airport, where he would be joining two others as the team for that diocesan visit, he glanced at a regional newspaper left by a traveler who had deplaned earlier. Its headlines blared, "Earth Tremor Shakes Area." Was this to be an omen of things to come? Not necessarily. A minor earthquake had occurred hours before, but following the meeting in the diocese, the calm and very pleased bishop, the Rt. Rev. Stanley Atkins, remarked, "In view of what happened here today, I think these meetings can turn out to be one of the best things ever attempted by the Executive Council."

The team of three: Frances Young, newly retired coordinator for lay ministries, Charlie Ritchie, investment broker and administrative consultant to the Bishop of Pennsylvania, and the Rev. Tom Pike, rector of Calvary Church, New York City and president of the standing committee in his diocese, felt good about the meeting they led in the Diocese of Albany. So did the bishop. The Rt. Rev. Allen Brown said, "The team did a splendid job for us. If all goes as well elsewhere," he continued hopefully, "and if the Executive Council listens, there will be better days ahead."

As part of each diocesan meeting there is ample opportunity for the participants to suggest new work for the council to consider. Here are two examples, coming out of the Diocese of Western North Carolina.

"Grants or awards to outstanding parishes and missions that have demonstrated workable program, steadfastness in the face of tragedy or oppression and that

with a little help could achieve an even greater measure of success. Emphasis must be equally on religious faith and active concern for justice."

"A small but carefully planned and professionally competent medical facility or research effort. Choose a small area of medical concern with real need, and go out for real success in that particular field."

The Rev. Dudley Reed, Jr., deputy to General Convention and former editor of *The American Church News Convention Daily* and one of the many team members, made this striking generalization recently. "You know, in the past, about 50 people used to spend about five days developing recommendations for program and budget; now we're asking about 5,000 people to spend a year agonizing over the same thing. Times have changed."

The Rev. Robert F. Capon, priest, author, and deputy to convention, looked up after completing his priorities section during the meeting in the Diocese of Long Island, smiled, and said, "This demands so much intelligence that it precludes thought."

Fr. Capon, who has built no small reputation for his unique brand of perspicacity, seems to have hit on something only hinted at by others; namely, the warning that it can be dangerous in any exercise of this kind to get so wrapped up in process for the sake of process that its purposes gets clouded over.

What does the priorities exercise attempt to accomplish, and why, out of necessity, is it so detailed? It is a process whereby the participants must put points right where their ideas and ideals are. It is one thing to want lots more ice cream on your shopping list next week, but if you are stuck with the same budget, do you give up cheese or laundry? If, on the other hand, your budget increases, will you give 50 percent of the increase to ice cream, 25 percent to more cheese, and the rest to laundry, becoming fatter but cleaner than ever before? What if the budget decreases? What goes and what stays? What is changed? Is it to be iced milk instead of the creamier dessert? Or a little bit of Camembert instead of a hunk of Velveeta? What I am saying is (that is, if I too have not fallen into a vat of processed verbiage) this priorities exercise must produce something more detailed than merely a list of high, middle, and low classifications. The designers were not unaware of that friendly old axiom, "When any great design thou dost intend, think on the means, the manner, and the end."

A colleague of Fr. Capon's, older and worn out from too many council efforts over the years, which he refers to as re-suscitative-redundancies, or words to that effect, finished his own priorities exercise and proudly announced that he had

finally, after all these years, found the solution to the church's financial worries. He declared, "We should take this exercise to Parker Brothers, Inc., to manufacture it as a parlor game. It will outsell Monopoly ten to one, and the church can get a sizable commission thereby guaranteeing solvency." Like all suggestions, this too will be considered.

CHARLES R. SUPIN

*Fr. Supin, a parish priest from Long Island, is serving as Coordinator for Development for the Executive Council.*

## ANGLICAN COMMUNION

### Malaysian Bishop Dies in U.S.

The Rt. Rev. Roland Koh Peck-Chiang, 63, Bishop of West Malaysia, died Oct. 6, while vacationing in the United States. His wife was summoned from Malaysia after he suffered a massive stroke. The bishop was buried in Gladwyne, Pa., a suburb of Philadelphia.

Bp. Koh was born a Buddhist in Sandakan, Sabah (formerly North Borneo). Converted to Christianity at the age of 20, he was ordained in 1941, after studying at the Union Theological College in Canton, China.

Following WW II, he taught for a short time in China and later in Hong Kong and England. Returning to Malaysia in 1954, he served parishes in Kuala Lumpur until his election to the episcopate in 1961.

Bp. Koh was honored by the government of Malaysia in 1968, receiving the title "Tan Sri," indicating high respect.

The bishop is survived by his widow, three daughters, and one son.

## INTERNATIONAL

### Soviet Religious Leaders to Visit U.S.

An interfaith delegation of Soviet religious leaders is scheduled to arrive in New York City, for a ten-day visit beginning Nov. 12. The announcement was made by the Appeal of Conscience Foundation in New York.

The foundation, which has sent several interfaith delegations to the Soviet Union since it was organized in 1965, has arranged the trip and will serve as host to the visitors. The exact itinerary will not be disclosed until after the delegation has arrived, in order to minimize security problems.

It is expected that Metropolitan Nikodom of the Russian Orthodox Church will head the delegation which is to include Archbishop Janis Matulis, Lutheran Church of Latvia; Msgr. Cheslavas Krivaitis, administrator of the Vilnius Diocese of the Catholic Church of Lithuania; Rabbi Yakov L'vovovich Fishman, chief rabbi of Moscow; Pastor Aleksey Mikhailovich Bychkov, secretary general of

# NEWS in BRIEF

■ BREAD, a new Bible reading program, has been adopted by the Diocese of Southeast Florida to tie in with Key '73, the inter-church evangelistic effort scheduled for next year. The study course features daily study of the Gospel of St. Luke's, the Acts of the Apostles, and the scriptures emphasized by Key '73.

■ Bruce Peterson, who is married, has children, and is a freshman at Hamline University in St. Paul, Minn., plans to be a priest of the Episcopal Church. More than this, he is a prospective kicking specialist out for the freshman football team. He is a veteran with 23 years of U.S. Army service—Korea and Vietnam. He practices field goals from 45 yards but hits consistently from the 20. He didn't play football in high school because he had braces on his teeth and there were no mouth guards "in those days," he said. Mr. Peterson is 42 years old.

■ A recent visitor in the Diocese of Los Angeles was the Rt. Rev. Fine Tenga'ila Halapua, Suffragan Bishop of Polynesia, who witnessed the ordination of his son, Sione, to the diaconate. The ceremony was held in the Cathedral Church of St. Paul, Los Angeles, with the Rt. Rev. Eric Francis Bloy officiating. Bp. Halapua spent several weeks visiting in southern California before returning home.

■ Tennessee's first woman federal judge is Mrs. Claiborne H. Kinnard IV, an Episcopalian of Franklin, Tenn. She is a 1940 graduate of the University of Alabama. In 1965, following the death of her husband, she returned to school and received her law degree in 1970 from Vanderbilt University. With her when she took the oath of office, were two of her three children.

■ Cathedral Towers, a high-rise apartment for the elderly, will be constructed by Trinity Cathedral, Phoenix, Ariz., on property next to the church. The first phase will be an 11-story building with a 26-story structure to be built later. The Towers will have infirmary sections and dining areas in addition to 350-400 residential units. Five hundred people have already applied for space.

■ Now in its 10th year, the Margaret Cassidy Memorial Fund of St. John's Church, Alamogordo, N.M., provides theological book scholarships each year to new diocesan deacons and/or priests. Recipients must have been accepted not only as postulants but as candidates for holy orders by the standing committee and the Bishop of New Mexico and Southwest Texas. Recently, two deacons and two priests each received \$75 to be spent on acquisitions for their personal libraries.

■ The Anglican Society of the Holy Cross (*Societas Sanctae Crucis*) has established an American chapter. The Rev. George C. McCormick, vicar of the Church of the Holy Spirit in Bellmawr, N.J., is the Local Vicar of the American chapter, having been elected by American members of the society. The American brethren have also chosen their patron saint—St. Gregory the Great. The Society of the Holy Cross is the oldest catholic society within the Anglican Communion. Its purpose is to maintain and extend catholic faith and discipline and to promote the reunion of Christendom especially with the Roman see.

■ It was announced in the U.S. that the Rt. Rev. Colin Winter will deliver the annual Martin Luther King Lecture at Wesley Theological Seminary in Washington, D.C., Nov. 15. He is the first white person to be invited to accept the lectureship at the United Methodist school.

■ In a survey on liturgical matters conducted in the Diocese of Southeast Florida, the elderly said they welcomed changes; the under-18 age group indicated opposition to changes; and vociferous opposition was voiced by the 21-35 age group. The survey also shows that most people welcome lay participation in the Eucharist, favor the absence of the heavy penitential portions, and like the element of joy in the celebration. The majority of people indicated they would accept whatever changes are made if the church would just settle on them, said the Rev. William L. Stevens, chairman of the diocesan liturgical commission.

the All Union Council of Evangelical Christian Baptists; Mufti Ziyautdin Babakhanov, chairman of the Spiritual Administration of Moslems of Central Asia and Kazakhstan; and Archpriest Vladimir Mikhaylovich Gundyayev, assistant professor at the Leningrad Russian Orthodox Theological Academy.

Three interpreters will accompany the group.

Rabbi Arthur Schneier, president of

the Appeal of Conscience Foundation, said one aim of the trip is to show the Soviet religious leaders the wide range of religious activities in the U.S., some of which are not allowed for religious groups in the USSR.

This visit is the culmination of many years of negotiations with the Soviet government and religious leadership, Rabbi Schneier said.

In its investigations of the status of

religious liberty, the foundation has concentrated primarily on the Soviet Union and other communist countries. But it has also made visits to non-communist areas, including Spain and Northern Ireland, and other areas.

## CHURCH OF ENGLAND

### Bishop of Durham Dies

The Rt. Rev. Ian Ramsey, Bishop of Durham, often foreseen as the next Archbishop of Canterbury, died suddenly in London of a heart attack. The bishop was 57 years of age.

The bishop was in the London headquarters of the BBC to attend a meeting of the Central Religious Advisory Board when he collapsed. He was taken to a nearby hospital where he died.

With his death, the Church of England lost an outstanding theologian and churchman. He was a thinker whose forward-looking and scholarly approach to Christian problems won him the respect not only of Anglicans but of leaders of all Britain's religious bodies.

Dr. Ramsey's education was begun in a small grammar school but ended at Cambridge University where he won "firsts" in mathematics, moral science, and theology. He studied for the priesthood at Ripon Hall, Oxford, and was ordained in 1940. He served as a local curate for three years before returning to Cambridge to become tutor, fellow, and director of studies in theology and moral sciences.

He left Cambridge again for Oxford where, in 1951, he became Nolloth Professor of the Christian Religion and Fellow of Oriel College. It was while he was in this post that he was nominated in 1966 for the episcopate—as Bishop of Durham, where he was to follow a long line of predecessors who had been professors of divinity including the present Archbishop of Canterbury, the Most Rev. Arthur Michael Ramsey.

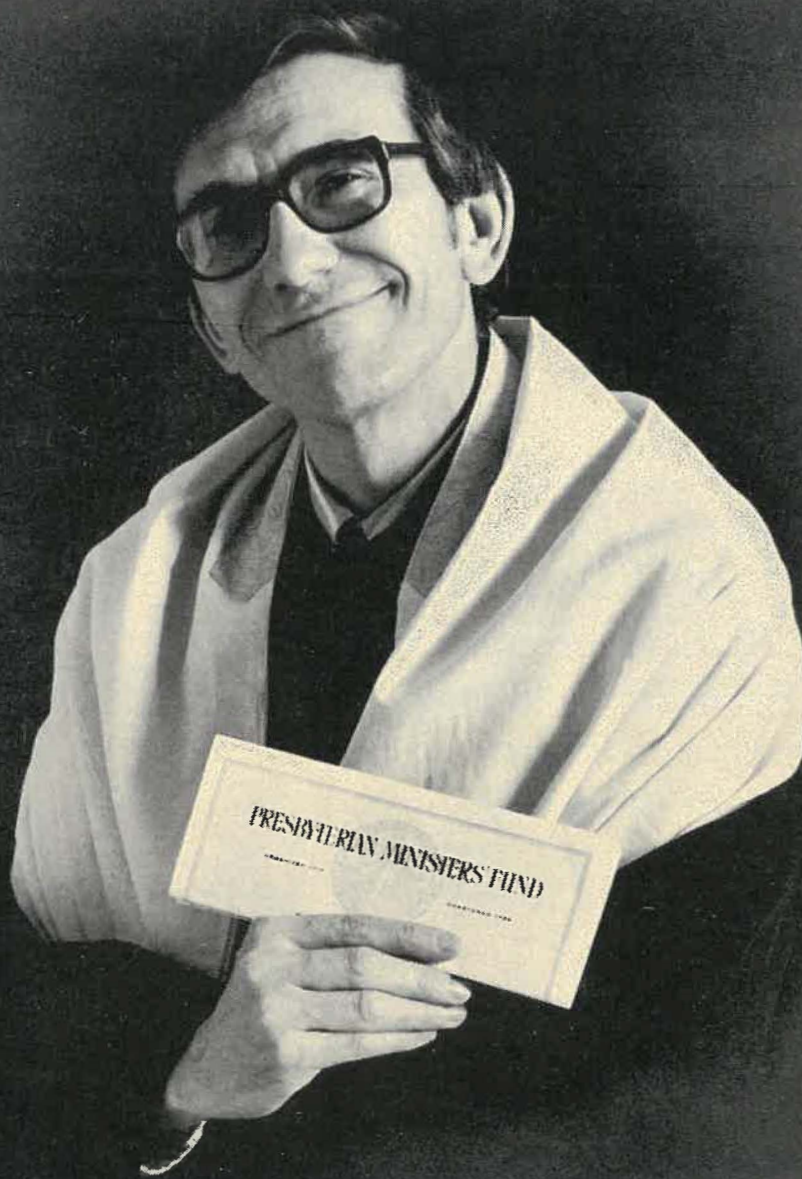
Bp. Ramsey made more headlines than most bishops by his actions and his pronouncements. In June 1968, he advocated the immediate establishment of a national body to consider and advise on problems involving heart transplants, and the following month, in a diocesan journal, attacked the "narrowness, blindness, and shortsightedness" of much Christian thinking and planning.

In October 1970, the bishop launched a campaign in London to halt arms sales to South Africa. That same month he became chairman of the Central Religious Advisory Board.

He once said he liked visiting the United States, particularly the areas north of Chicago. "I don't swing with the Bible Belt, but there are growth points there, too," he said.

Dr. Ramsey is survived by his widow, Margretta, and two sons.





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# DIRECTIVES FOR THE ELECTION OF A BISHOP

## *Editor's Note:*

*The following directives are compiled from an infernal manuscript in the hand of His Abysmal Sublimity Under-Secretary Screwtape and have not previously been collated in the C. S. Lewis edition of the corpus of diabolical epistles.*

Edited by GEDDES MacGREGOR

**M**Y DEAR WORMWOOD:  
If you know what's good for you, you will be glad to learn that I have selected you for the most important assignment of your life. I am putting you in charge of the election of the new Bishop of Blahgobsk, as the diocese is known to our Infernal Department of Surveillance of the Episcopal Church. The diocese has another name on earth, which is too painful to mention. Let me brief you.

**O**UR agents have been working on the case for a long time. We never underestimate the good a bad bishop can do for our cause, so I have had the whole operation thoroughly organized in advance for years. I may mention that the case is so important that our Father Below himself has kept a personal eye on it and has honored me with the responsibility of seeing that there are no mistakes. By this time you should be sufficiently experi-

enced to handle such a vital operation. You know the Enemy's tactics in such matters. He already has several people actually praying for his guidance. Yes, isn't it disgusting? I need not tell you that's the first thing you must stop. And don't tell them prayer is a waste of time. That might arouse their suspicions. Tell them it's fine for many purposes but this is something too important. If that doesn't work show them the situation is hopeless and then end by persuading them it's really *unimportant*. They are already well drilled in the you-can't-fight-city-hall mood, so keep pounding the you-can't-beat-the-office line. So they don't forget, whisper it every day at a certain time (say, 8:15—or local time, if you prefer), but get it rammed into their grace-polluted heads. Once prayer is thoroughly eliminated you will find things much easier.

Then have a look at the chief contenders. That will much encourage you. Still, you must make sure that the greater of the two evils prevails, and this will take all the skill I have taught you.

First see that the attention of neither clergy nor people is deflected from the principal contenders. After all, we don't want the work of years thrown away, do

we? Play on the innocence of the laity in ecclesiastical affairs. Play on the personal fears and foibles of the clergy. (Remember your havoc must be played in both orders.) Make sure they hear you well when you whisper the standard stuff found in Rule 394B provided by our Bureau of Diabolical Guidelines. That should ensure that, after they have toyed a bit with the Enemy's candidate, they will toss him out, not of course because they can see anything wrong with him but because you will have clearly shown him to be a sure loser.

Once you have taken the spotlight off the Enemy's choice you may be allowed one brief sigh of relief. No more, for you have still plenty to do. Don't let a little success go to your head. No matter how careful we are in our work, the laity have an uncanny tendency to glance back at what, but for our excellent services, would have been obviously right in the first place. Indeed, even the clergy often have a streak of the Enemy's loathsome gift of perspicacity that comes from that vilest of all his inventions, purity of heart. And don't rely too much on our success in making so many so sacerdotally triumphant. That can boomerang, for they look so silly they are often almost as useless to us as to him. Still, they can be made so arrogant that they actually *admire* the most outrageous anti-intellectualism in a bishop, which of course is exactly what you want. By the way, it's great for getting you special awards. One of my earlier agents got the coveted medal of the Order of Infernal Glee for having a bishop elected who was so averse to cerebral activity and so dedicated to pretending to its occurrence in him that scores of enemies of the church died laughing. These, thus prematurely qualified for the miserific vision, were eagerly received by our Infernal Welcoming Committee. That committee is now longingly preparing an even heartier welcome for the prelate himself. I hear rumors that he occasionally wonders whether he will present himself in a violet or a Roman purple waistcoat.

If you simply can't find anybody openly against the use of the mind, get the next best (some of our experts think an even better) thing: one who pays it lip service. I can provide you with a list of Doctors of Theological Boilerplate that might be useful to you.

*The Rev. Geddes MacGregor, D.Phil., is canon theologian of St. Paul's Cathedral in Los Angeles, and a professor of philosophy at the University of Southern California.*

# Reflections

after

C. S. Lewis

If you are not playing for such high stakes, your safest bet is probably someone from the Office. You can't always fool the laity that way; but the clergy are a sure thing, for they usually know him and you have only to confuse them about the other candidates and keep hammering away with the standard diabolical counsels of despair, such as "The Holy Spirit never wins anyway." Once you have the clergy well-speared with your pitchfork (your cue is when you hear the chorus, "What's the use?"), you can usually scoop up a few of their less independently-minded layfolk with them. So don't knock the method.

Still, you must keep a careful watch to mop up the isolated pockets of critical thought that the Enemy has a vicious habit of introducing, sometimes in very unexpected places. Keep ramming down their throats that what they need is a man who is "bishop material." The phrase, invented by ecclesiastical bookkeepers of the lower sort, is so thoroughly purged of even the slightest *souçon* of meaning that if you fail to get a deadly bureaucrat you will almost certainly end up with an ecclesiastical Bob Hope. Either is sufficient to ensure the harrowing of the Enemy's citadel and the groans of the longsuffering saints (than which no music is sweeter to our infernal ears), and so there will be rejoicing among all the angels below at the election of one bishop of our choice more than over a hundred of our other conquests who are not nearly so useful to us in our missions.

Don't waste time trying to get the better clergy to say *nolo episcopari*, so that you can then use on them what we colloquially call the Humility Torpedo. Their Latin is usually so bad they think it's to be construed "Lo, I know I'm to be bishoped" which would only encourage more mitred visions and so cause you to have to deploy your forces, and we just can't afford to increase your staff just now, even for work whose success is so dear to the heart of our Father Below. Concentrate on the hot favorites. They are usually a good start.

By the way, bishops have to be almost as good administrators and organizers nowadays as when that pestilent Paul was such a nuisance to us in the Mediterranean. Everybody knows this; but your job is to make it sound like a novel idea. Episcopalians are exceptionally easy to



Clive Staples Lewis

hook on that one. I don't know why. Even our experts have never fully understood. So if the Enemy's candidate looks dangerously promising, drive hard on this one. Convince your prey that the Enemy's candidate is too educated or, as a last resort, too holy, to be a good administrator, and too much of a scholar to be able to organize a five-man committee. That's usually enough to keep their eyes off even

the most outstanding administrative and organizational qualifications and accomplishments.

If even that doesn't work, zero in on the non-essentials. Most churchpeople have an infinitely firm grasp of them. So it's a good line. Whisper that he has too much hair or is too bald. Too fat or too lean. Too short or too long. You may even have to belittle him for being too normal. It doesn't matter so long as it's a non-essential. Complain that he is not a born Anglican, or else that he is, and don't let anybody queer the pitch with dangerous questions such as how he came to be baptized *in utero*. It's terribly important to keep everybody's mind off theology. Keep to the well-tried tactics. They'll save you from many a tight spot.

**F**INALLY I commend you to the virulent inspiration of our Father Below and warn you that if you fail in this mission the Diabolical Council will probably give me a very large piece of your tail to eat, which will afford me excruciating pleasure and you correspondingly rich and variegated pain. Our Father Below would then, however, eat a large part of *me*, which is too horrible to think about. So get going. Stop the Enemy at all costs.

Your most affectionate uncle,  
SCREWTAPE

## Earthy Words

**W**hat does the earth say?

Some people say they hear mother earth crying:  
"You are hurting and destroying me.  
Please be kind and respect me.  
Remember, your life depends on me!"

Others hear with new ears.  
All the earth says:  
"We wait eagerly for the coming of God's Kingdom.  
We long to be set free from bondage to decay.  
We groan waiting in hope for the final  
Redemption of the world in Christ."

"If men are silent, the very stones will cry out:  
Blessed is he who comes in the Name of the Lord,  
Hosanna in the highest."

Gordon P. Scruton

***Announcing . . .***

**The 1973**

**Church School Essay Contest**

Sponsored by *The Living Church*

**Subject: MY FAVORITE CHRISTIAN**

Your favorite Christian may be somebody you know personally, or it may be somebody you have only heard about: your mother, or your friend, or a great saint of times past or present. No matter. Why is he (or, of course, she) your favorite Christian?

In this essay contest students are asked to choose their own favorite Christians, and then to ask themselves — and to tell us — why they have made these particular choices.

When we call somebody our "favorite" we mean that we not only admire him with our minds, we cherish him in our hearts: we love him.

Now — think over your favorite Christians; choose the most favorite among them; and tell us in your essay why you have chosen this one.

The maximum word limit is 1200 words.

***PRIZES***

**FIRST PRIZE:** gold medal and **\$100**

**SECOND PRIZE:** silver medal and **\$50**

**THIRD PRIZE:** silver medal and **\$25**

*Eligibility:* All undergraduates in primary or secondary schools offering courses in sacred studies (not including Sunday schools), except members or employees of The Living Church Foundation and members of their families, are eligible for this contest.

*Regulations:* Essays to be typed (double spaced) or written in ink in legible longhand, on one side of the paper. Length: 1200 words or less. The manuscript must be mailed and postmarked not later than midnight, February 21, 1973, to Contest Editor, *The Living Church*, 407 E. Michigan St., Milwaukee, Wis. 53202, and received not later than March 1, 1973. On the title page, which is to be attached to the front of each manuscript, must be typed or written clearly, the name, age, and grade of the writer, as well as the name and address of the school. Accompanying each manuscript must be a statement from an instructor of the student's school that the entry submitted is the original work of the student.

No more than three entries from any one school will be considered.

Bronze medals will be made available to schools which desire to conduct intramural contests. These medals will be awarded on the basis of the schools' own selections.

All manuscripts submitted become the property of the publishers of *The Living Church* and will not be returned to the writers. At the discretion of the editor, some of them may be published in *The Living Church* or elsewhere. Announcement of the winners will be made in the April 8, 1973, Educational Number of *The Living Church*.

# EDITORIALS

## Women and Priesthood

I HAVE been following with (restrained) glee the exchange of ideas regarding the ordination of women to the priesthood. If one regards any heresy as a judgment on the church's practice if not its teaching, the longing of some women to be ordained to the priesthood will immediately become understandable. It would be idle to deny that women, as women, have been denigrated if not maligned, and have certainly been assigned to jobs that men did not wish to take on.

Few men, it has been my observation, are willing to do the more tiresome jobs of parish life. And if they are, they in turn are the subject of snide whispers and laughter. The phrase "an old woman" is not complimentary although it certainly does denote more of an up-and-at-'em attitude than does "an old man." It is odd that the phrase "an old maid" is often heard on Christians' lips in a depreciating way, even though, as C. S. Lewis once pointed out, Christians are not supposed to despise either chastity or age.

I have a feeling that men have a sneaky sensation of guilt about their treatment of women in the church (one will *not* say Freudian). Why there should be so much more a pagan connotation to the word "priestess" than to the word "priest" is difficult to say. Can it be that they have forgotten the priests, say, of Baal? Or is it because, generally speaking, men's treatment of women has been quite different from that accorded women by Jesus who once, even, allowed a woman to have the last word?

I refer, of course, to the Canaanite woman who was not put off by non-essentials. She wanted her daughter healed—that was the important thing. She was tested for her conviction and she didn't let possible insults stand in her way. When she was told that it was not meet to take children's bread and give it to the dogs, there were three things that she did not do. She did not say, "You can't talk to me like that,"—always so silly after the fact. She did not say, "I'm as good as any Israelite,"—which no doubt she was. She did not go away in a huff because she had been, as they say now, rejected. She had much too good sense to stand upon dignity. Instead she gave in to his argument of exclusiveness and found the weakness in it and said, "Truth, Lord, yet the dogs eat of the crumbs which fall from their masters' table." *And her daughter was made whole from that very hour.*

Among the many things that we learn from this miracle is the fact that we can have great plenty wrought with leftovers. No one is called to the first place in all things in life, and very few of us are called to the first place—with the children—at all. Even when the people in the first places are generous and gladly share, it is a fact of life still that they, and not we, are in the first places. But if we are not concerned about where we are but whether or not we have what we need, our problems of supply and demand sort themselves out.

And this is just as true for men as it is for women. I have worked for both and have come to see that the

faults, that is, lacks, which I had supposed to be the possession of one sex or the other are not sexual but human. That is, sinful, and common to both.

Meanwhile, for women who resent not being able to be priests, I ask them if they really want to compete in the record of heresy, mismanagement, and schism that any reading of church history presents. Why not rejoice in the matters of Christian history that, as a sex, we may consider ourselves responsible for: the birth of Jesus; being first at the empty tomb; and the care of helpless—so much more in line with the questions asked at the Day of Judgment (*not* how many diocesan councils you attended!)?

ANNE SWEARINGEN

## Hail, Sir John Betjeman

WHOEVER chooses the Poet Laureate of England deserves the thanks of all God-fearing and poetry-loving men in calling Sir John Betjeman to this office and dignity.

Not everybody, to be sure, is happy about it. Sniffed one critic: "He writes poems people can understand." In the eyes of the *avant garde*, writing verse that people can understand is poetic mortal sin. The selection of Sir John may be symptomatic that this cult of the incomprehensible is indeed passing, that the *avant garde* is becoming the *derrière garde*, and that a day is dawning when poets will once again write for the people and not just for themselves and for one another.

Another critic complains: "He writes as if Pound and Eliot never existed!" So he does, God bless him, and may he never repent. His poetry rhymes and makes sense even as it playfully ripples.

Sir John is a happy Christian. He revels in all creation and loves human beings, but at the same time recognizes the fact of the Fall—in praying Christians even. Thus, in "In Westminster Abbey," written during WW II, he has a lady pray:

*Here, where England's statesmen lie,  
Listen to a lady's cry.  
Gracious Lord, oh bomb the Germans.  
Spare their women for Thy Sake,  
And if that is not too easy  
We will pardon Thy Mistake.  
But, gracious Lord, whate'er shall be,  
Don't let anyone bomb me . . .  
Think of what our Nation stands for,  
Books from Boots' and country lanes,  
Free speech, free passes, class distinction,  
Democracy and proper drains.  
Lord, put beneath Thy special care  
One-eight-nine Cadogan Square.*

Can it be that sanity, prophecy, and intelligible poetry are returning to the English-speaking world as a package from Heaven? Have we suffered long enough for our sins? Can it be that the winter is past, the rain is over and gone . . . and the voice of the turtle is heard in our land? (*Song of Solomon 1:10*)

In any event, hail to thee, blithe spirit! Long may you reign.

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# PEOPLE and places

## Parochial Appointments

The Rev. Roy F. Brown, former curate, Holy Communion, University City, Mo., is vicar of Christ Church, Middle Haddam, Conn.

The Rev. Ronald L. Conklin, rector of Church of the Epiphany, Ventnor, N.J., and director of the Drug Communication Center for the greater Atlantic City area, is also chaplain of the Atlantic County Jail, Mays Landing, N.J.

The Rev. Philip M. Duncan II, former assistant, Christ Church, Ridgewood, N.J., is vicar of St. Stephen's, Clearwater, Fla. Address: 1676 S. Belchee Rd. (33516).

The Rev. A. Alden Franklin, assistant, Holy Trinity, Ocean Beach, San Diego, Calif., is also headmaster of St. John's Parish Day School, Chula Vista, Calif.

The Rev. Harry Hart, former canon sacrist, Trinity Cathedral, Trenton, N.J., is priest associate, St. Michael's, Wall Township, N.J. Address: Box 279, RFD #1, Wall, N.J. 07719.

The Rev. Gareth C. Holford, former curate, St. Peter's, Freehold, N.J., is rector of St. Stephen's, Riverside, and Trinity Church, Delran, N.J. Address: 321 Bridgeboro St., Riverside (08075).

The Rev. Ernest E. Hunt III, rector of St. Timothy's, Creve Coeur, St. Louis County, Mo., is to be rector of the Church of the Epiphany, 1393 York Ave., New York, N.Y. 10021, Dec. 1.

The Rev. John H. MacNaughton, former rector of Trinity Church, Excelsior, Minn., has been rector of St. Stephen's, Edina, Minn., for some time.

The Rev. David W. Plumer, former rector of Trinity Church, Elkton, Md., is rector of the Church of the Good Shepherd, Memphis, Tenn.

The Rev. John G. McIntyre is rector of the Church of the Guardian Angel, Baltimore, Md.

The Rev. W. T. Richter, former vicar of St. Stephen's, Columbia, Miss., is rector of the Church of the Advent, Sumner, Miss. 38957.

The Rev. John C. Rivers, former rector of St. Barnabas', Richmond, Va., is rector of St. Dunstan's, Washington, D.C.

The Rev. Edward R. Sims, former rector of St. Francis', Potomac, Md., is rector of Christ Church, Cincinnati, Ohio.

The Rev. Lloyd G. Taylor, former rector of St. Mary Magdalene, Margate, and priest in charge of St. Philip's, Pompano Beach, Fla., is assistant rector of All Saints', Birmingham, Ala. Address: 110 W. Hawthorne Rd.

The Rev. Michael K. Thompson, former assistant rector of Christ and St. Paul's on-the-Hill, Winchester, Va., is rector of Grace Church, Rockford, Va. Address: Box 3220 (24141).

The Rev. Clarence R. Waldron, Jr., former rector of St. John in the Wilderness, Gibbsboro, N.J., is rector of St. James', Edison, N.J. 08817.

The Rev. William H. Walters, former curate, All Saints', Lakeland, Fla., has been curate, Christ the King, Orlando, Fla., for some time.

The Rev. Elijah White, former missionary in residence, St. James', Warrenton, Va., is rector of Cedar Run Parish, Casanova, Va. 22017.

The Rev. Richard S. Williams, former vicar of St. Joseph of Arimathea, Hendersonville, Tenn., is rector of St. Christopher's, Tampa, Fla. Address: 6211 Memorial Hwy. (33615).

The Rev. Donald G. Wilson is rector of St. Matthew's, Westerville, Ohio.

The Rev. William H. Yutzy III, former rector of the Church of the Redemption, Baltimore, Md., and a port chaplain for the Port of Baltimore, is rector of All Hallows Parish, Snow Hill, Md.

## Religious Orders

Society of St. John the Evangelist, Cambridge, Mass.—The Rev. Paul Wessinger, SSJE, has been elected superior of the order for a three-year term.

Community of St. Mary, Kenosha, Wis.—The Golden Jubilee of the Religious Profession of Sr. Mary Bianca was observed with a Mass of Thanksgiving, reception, and luncheon at the convent. Several hundred people attended. The Rt. Rev. Stanley Atkins, Bishop of Eau Claire, preached.

## Laitly

Mrs. Rosella Jim, a member of the staff of San Juan Mission, Farmington, N.M., has been elected to the national southwestern regional committee of the National Committee on Indian Work (NCIW).

Gen. Lewis B. Rock, ret., U.S. Marine Corps, communicant of St. John's, Homestead, Fla., has been named lay reader emeritus. He began his work as a lay reader at the age of 16 and for 61 years continued taking this part in services wherever he was stationed. At St. John's, he has also been warden, vestryman, and chairman of the Brotherhood of St. Andrew. He was general chairman of the 1958 General Convention held in Miami. The people of St. John's honored the general at a special service.

Ms. Emily Peake, communicant of Gethsemane Church, Minneapolis, Minn., has been appointed a member of the Minneapolis Housing and Redevelopment Authority. Hostess on a community program for WTCN-TV, Ms. Peake, a Chippewa, is also chairman of the Urban American Indian Center board in Minneapolis.

## Schools

Brent School, Baguio, Mountain Province, Philippines—Henry M. McGee is the school's new headmaster. His past experience includes school administration and teaching in Rome, Ceylon, and in the U.S.

## Churches New and Old

Christ Church, Central City, Neb., celebrated its centennial with the Bishop of Nebraska as guest preacher. The first service held in the community was on Dec. 29, 1872. Present rector is the Rev. Wayne H. Carlson.

Founded Apr. 7, 1872, the Church of the Holy Innocents, Hoboken, N.J., was built as a memorial to Julia Stevens, who died at the age of seven. The centennial was observed this fall with a solemn procession and High Mass. Following the service, a reception and dinner were held at Stevens Center on the campus of Stevens Institute of Technology, which was founded by Julia's father, Edwin Stevens.

St. Paul's, Lynchburg, Va., is having a year-long celebration to mark its 150th anniversary. The parish was founded Sept. 17, 1822, when an annual subscription of \$234 was raised for "supporting an Episcopal minister." The first church building was erected in 1825 and 32 people made up the first congregation. Present rector is the Rev. Douglas Carpenter.

## Retirement

The Rev. James H. Martin, rector of St. James', Edison, N.J., has retired.

## Ordinations

### Priests

Upper South Carolina—The Rev. Messrs. David Jackson Peacock, assistant, St. John's, 2827 Wheat St., Columbia, S.C. 29205; Raymond C. Ramage, M.D., 100 Mallard St., Greenville, S.C. 29601; and John W. Yates II, assistant, Trinity Church, and director of youth, 1100 Sumter St., Columbia, S.C. 29201.

### Deacons

Arizona—William Clifford Forrest.  
Connecticut—David Busch Lowry (by Bp. Voegeli for the Bishop of Connecticut).

Georgia—Bradford Rockwell, vicar of Annunciation, Vidalia, Ga.

New Jersey—Claude Winslow Ely, Jr.; Denis Charles Morrow; Robert William Duncan, Jr.; Otto Wigaart Immel; and Stuart Warren Frazer.

Oklahoma—John Robert Brown, General Seminary, New York, N.Y.; William Harold Landrum,

Nov. 26 — BOOK NUMBER

Jr., graduate student, University of Wisconsin, Madison; **Harry Hoyt Lacey III**; **Stuart Hubbard Hoke**, curate, St. Dunstan's, Tulsa, Okla.; **Robert Mathew Kahl, Jr.**, Union Seminary, New York, N.Y.; **William Scott Winston**, campus ecumenical minister, Ada, and in charge of St. Peter's Coal-gate, Okla.; **Donald Hugh Dinwiddie**, curate, St. Philip's, Ardmore, Okla.; and **Merrill Kilburn Broach**, curate, Grace Church, Muskogee, Okla.

**Southeast Florida**—**Percival George Brown**, vicar of St. Christopher's, 318 N.W. 6th Ave., Ft. Lauderdale, Fla. 38311.

**Southwest Florida**—**James Arnold**; **Edwin West Cummer**; and **George D. Gentry**, assistant, Church of the Redeemer, Sarasota, Fla.

**Spokane**—**John Lane**, non-stipendiary, St. Michael's, Yakima; **David Lundeau**, non-stipendiary, Cathedral of St. John the Evangelist, Spokane, Wash.; **Walter C. Simmons**, St. David's Church and St. George's School, both in Spokane.

**Upper South Carolina**—**Allen Bevier Warren III**, in training, Epiphany, Laurens, and All Saints, Clinton, S.C., address, Box 276, Clinton (29325).

### Restoration

The Bishop of Colorado, acting in accordance with the provisions of Title IV, Canon 13, Section 5, and having secured the consent of the Standing Committee of the Diocese of Colorado and the consents of the Bishops of Nebraska, Utah, Western Kansas, and Wyoming, remitted and terminated the Sentence of Deposition pronounced on **Frank Carleton Alderson** December 8, 1954, and restored him to the Order of the Priesthood as of October 2.

### Renunciation

On October 6, the Bishop of Atlanta, acting in accordance with the provisions of Title IV, Canon 8, Section 1, and with the advice and consent of the clerical members of the Standing Committee, accepted the renunciation of the ministry made in writing by **Douglas C. Turley, Jr.** This action is taken for causes which do not affect his moral character.

### Correction

The late Rev. **Hiram Rockwell Bennett** was rector-emeritus of Christ Church, Towanda, Pa., not Tonawanda [TLC, Oct. 1].

### Deaths

The Rev. **Raymond Parker Jones**, 55, rector of St. Alban's Church, Los Angeles, since 1953, died Aug. 8. He served in the U.S. Navy, 1942-49, and held the rank of Lt. Cdr. A Requiem Eucharist was held in his parish church.

The Rev. **Daniel E. Weeks**, 65, retired priest of the Diocese of Missouri, died in Elkins, W.Va., Sept. 8, after a long illness. A former Presbyterian minister, he was ordained to the priesthood in 1953. At one time he was chaplain to the Christian community associated with the Arabian American Oil Company in Saudi Arabia. He is survived by his sister, Mrs. Fred Sipe of Elkins. A memorial service was held in Trinity Church, Renovo, Pa.

**Marie Irvine Painter Garrett**, widow of the Rev. Francis Garrett, died July 9. Her home was in Pulaski, Va. Survivors include her daughter, Mrs. Hugh Brown.

The Rev. **Dwight Allen Filkins**, 57, retired priest of the Diocese of Southwest Florida and brother of the Rev. Dwaine Filkins, died Sept. 10. His home was in Lehigh Acres, Fla. He is also survived by his widow, Eileen, three daughters, three grandchildren, his mother, two sisters, and one other brother. A Requiem Mass was held in St. Peter's Cathedral, St. Petersburg, Fla., and burial was in Woodlawn Memory Gardens.

The Rev. **Ernest Herbert Williams**, 66, vicar of St. Thomas' Church, Dubois, Wyo., since 1970, died Aug. 5, in Bishop Randall Hospital, Lander, Wyo., following a brief illness. He is survived by his widow, Anne, four children, and one sister. Services were held in St. Thomas' and burial was in Cody, Wyo.

The Rev. **Donald Lee Bell**, 39, retired rector of Church of the Good Shepherd, East Chicago, Ind., died suddenly Aug. 17, in Porter County Memorial Hospital, Valparaiso, Ind. He retired several years ago because of ill health. A Requiem Mass was held in St. Stephen's Church, Hobart, Ind.

The Rev. **Francis Henry Tetu**, 78, retired priest of the Diocese of Michigan, and chaplain of the Royal Nursing Home, Highland Park, Mich., died July 8, at St. Luke's Nursing Home, Highland Park. Services were held in the chapel of St. Luke's Home.

The Rev. **David Poynton**, director of Christian education in the Province of South Africa, was killed in an automobile accident Sept. 14. A graduate of the Episcopal Theological School, Cambridge, he worked in the Diocese of Missouri during 1967 and 1968 before returning to his native country, South Africa. He is survived by his widow and daughter. A memorial service was held in St. John's Church, St. Louis, Mo.

# CLASSIFIED

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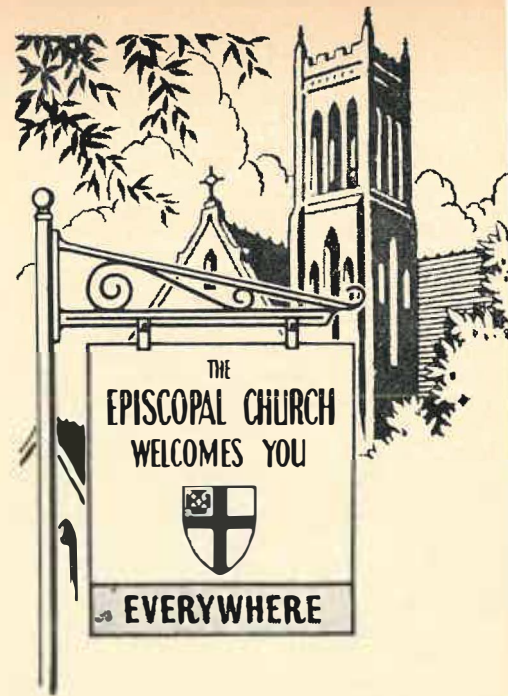
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The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r  
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**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass Daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 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

## PUNTA GORDA, FLA.

**GOOD SHEPHERD** 322 Cross St.  
The Rev. Robert Caldwell, r  
Sun HC 8, 9:30, 11 (1S, 3S); MP 11 (2S, 4S); Tues HC 6; Thurs HC 9:30

## 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

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**GRACE** 33 W. Jackson Blvd. — 5th Floor  
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## KANSAS CITY, MO.

**ALL SAINTS'** 9201 Wornall Road  
Rev. H. W. Firth, r; Rev. P. J. D'Alesandre, c  
Sun HC 8, 10, 5; Tues 6:30; Thurs 9:30; C Sat 5

**KEY**—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benedictin; 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, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

## OMAHA, NEB.

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Sun 8 & 10 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

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Church Ave. Sta. Brighton Beach Subway  
The Rev. Frank M. S. Smith, D.D., r  
The Rev. John M. Crothers, c  
Sun HC 8, 9 & 11; Thurs 10

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**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
The Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 9:30; Daily as announced

## STAUNTON, VA.

**TRINITY**  
The Rev. E. Guthrie Brown, r  
Sun 8 HC, 11 MP (ex 1st HC); Wkdays HC anno

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.