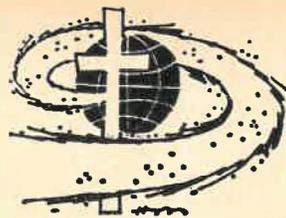


# The Living Church

NATIVE AMERICAN  
EMBASSY





## With the Editor

HERE are some reflections upon meeting and hearing His Eminence Leon-Joseph Cardinal Suenens, Archbishop of Malines-Brussels and Primate of Belgium. The cardinal was a guest of the Episcopal Diocese of Albany to celebrate the centennial of the Cathedral of All Saints in Albany, and the Roman Catholic and Anglican clergies of Albany joined to hear him and to ponder together evangelism in today's world.

First overall impression: The greatest people are always the simplest ones. They know how to be simple without being simpletons. Why is this? Perhaps because the faith by which they live is the simplest in the sense of being the purest—*i.e.*, least mixed?

The Christian priest has a threefold calling: To be a qualified minister of the Word of God, an evangelist (no Methodist could be more emphatic about this calling than the cardinal); to be a qualified minister of Christian community which is modeled on the life of the Holy Trinity; and to be the qualified minister of reconciliation.

About the ministry of the Word: "It is easier to *proclaim* the Word of God than to *speak* it." A proclamation is a formal statement, not necessarily one's own. We can speak a word only if it is our own, as we have appropriated it and assimilated it into our being. Thus we have a duty to listen to God's word before we speak it. This is why "God has given us two ears and only one mouth!"

To exercise his ministry of Christian community the priest must be like the conductor of a symphony—he must not try to play all the instruments himself. And of course the music of the Gospel is itself symphonic, never a solo.

As the qualified minister of reconciliation in the world today, the priest is up against the fact that the world no longer believes in sin. Nonetheless it is sin that creates the need for reconciliation. The cardinal is profoundly clear and emphatic on the point that Christians are not in the world simply as reconcilers between man and man, race and race, class and class, nation and nation; the reconciliation must be of sinful man to God. He did not quote, but in substance he said, what St. Thomas Aquinas said about this: "The union of men with God is the union of men with one another."

About the alleged impossibility of obeying St. Paul's precept to pray constantly

without ever ceasing to pray, the cardinal says that we can live our lives with constant reference to God, and this is prayer without ceasing. A person driving an automobile pulls one thing and pushes another thing without especially conscious attention to what he is doing, but he is doing it all with constant reference to the task at hand, that of driving the car safely and properly. The life of constant prayer, as constant reference to God, is like that.

Cardinal Suenens hopes that the next general council of the church will be not "Vatican III" but "Jerusalem II."

The Marxist has no relation to Karl Marx, but only to Marxist doctrine, the cardinal notes; so also with the Maoist (though one wonders whether this is entirely true in Red China, where there is reportedly quite a fanatical personality cult). But the Christian's relation is direct to Christ himself; or is meant to be.

However, too many Christians have become related to abstract Christian doctrines in place of Christ himself, and this provides Cardinal Suenens with his answer to the question: "Why are modern Christians so aloof toward the Blessed Virgin Mary?" He answers: "Modern Christians are devoted to abstractions, and abstractions don't need mothers!"

### Cardinal Suenens's "Prayer for Now" (some excerpts)

Give us, Lord,  
eyes for seeing,  
a heart for loving,  
and a little breath.

When we ask for eyes that see,  
We are asking for your eyes;  
so that we can see as you do  
the world, men, their history,  
and our own history too.

Give us a pure heart for loving;  
a heart of flesh, not one of stone,  
to love God and men.

Give us your own Heart, to love,  
really forgetting ourselves.  
Someone has to transplant your Heart  
in place of ours,  
which functions so poorly  
when it comes to loving others.  
Let it be you, Lord,  
loving through us.

And give us some breath,  
so that we don't run out of breath  
on the way,

so that our lungs are always filled  
with oxygen and pure air,  
to help us go onward  
toward tomorrow  
without looking back  
or counting the effort.

We need breath so that we can face  
all that men—and thus you—  
are expecting of us.

We need breath to hope again  
as though life began  
just this morning;  
to hope when everything goes wrong,  
because you are there,  
and you have promised.

Let us carry in our hearts  
the hopes of all men,  
and also their pain.

Give us breath;  
better, give us your Breath!

He whom you sent from the Father,  
your Spirit,  
the Spirit who breathes  
where he will.

Let it be a squall, or a windstorm,  
or a gentle touch,  
when you move us  
to follow your inspirations.

Give us your Breath,  
which makes us breathe  
the prayer from the depths  
which rises from you within us,  
which beckons your return in glory,  
which reaches out  
to the fullness of God.

When David Lawrence died recently at the age of 84, American journalism lost one of its most honored and honorable workmen. In 1970 President Nixon conferred the Medal of Freedom, the nation's highest civilian award, upon him, and on that occasion Benjamin McKelway, former editor of *The Washington Evening Star*, said this:

"No matter in which direction the tide may choose to flow, Dave is more inclined to buck it than float with it. This trait is — or at least it ought to be — a distinguishing characteristic of sound and useful journalism, expressed by readiness to say 'I doubt it' when everybody else is saying, 'It's a sure thing'."

That is the conviction of this editor and may explain some of his odd editorial behavior. If the Episcopal Church is what it claims to be, a free church, it needs a free press, and one vital function of a free press is the sort of tide-bucking that David Lawrence did so well and so usefully in the life of his nation over more than 60 years.

This week's guest editorialist, who writes on "Abstinence and Meat Prices," is the Rev. William H. Baar, Ph.D., rector of Emmanuel Church, La Grange, Ill.

Another guest editorialist is the Rt. Rev. Frederic C. Lawrence, D.D., retired Suffragan Bishop of Massachusetts.

# Letters to the Editor

## Who's a Heretic?

This from a letter to me from a bishop mentioned recently in TLC. (The letter is in my files.)

"Thank God the commission (SLC) has removed such appalling heresies from the 1928 book as 'there is no health in us,' . . . 'the poms and vanities of this wicked world and the sinful desires of the flesh' . . . and others too numerous to mention."

Because of these "heresies" he is glad to see the '28 book go. Surely, the bishop needs to look up the meaning of the word "heresy"!

(The Rev.) GEORGE E. GOODERHAM  
San Jose, Calif.

## Types of Worship

Since my retirement in August 1970, Mrs. Hanner and I have pretty well covered the United States. We have been from the north-west corner of the State of Washington to the Florida Keys. During these treks we have worshipped in several dozen parish churches, large and small, plain and fancy, alive and less alive. What do we find?

There is a great variety of services. Some parishes use one of the services from the Green Book. Some use the Book of Common Prayer. Some use a combination of these. Nearly all the clergy we see make some changes in the service they use, not contemplated by that rite. Some stand behind the altar facing the congregation—some still use the older position, back to the congregation. Most of the services we have seen have been dignified—often great thought and care have been given the service.

Most of the preaching we hear is helpful. Some of the brethren have not had much to say and have not said that well. A few miss the good stopping places, but on the whole the preaching we have heard has been amazingly good—often simple, direct, and helpful. On occasion I have been deeply moved by the earnest preaching of my fellows. I believe each priest does his best preaching to his own congregation, there he may be simple and moving and therefore eloquent. I admire my co-workers of the ordained ministry.

## The Cover

With a banner proclaiming the "Native American Embassy" above them, a group of American Indians guarded the entrance to the Bureau of Indian Affairs building in Washington, D.C. The takeover several months ago by about 500 Indians highlighted the first-ever "Trail of Broken Treaties Native American Assembly" which brought several thousand Indians to the nation's capital. A feature story on the takeover, and the role that the church assumed in mediating the situation, is on page 8 of this issue. The author is the Rev. Michael Hamilton, canon of the Washington Cathedral. (Photo from RNS.)

The worship of the church, however, concerns me. I know the Book of Common Prayer needs amendment and change. It needs to be made with somewhat less enthusiasm. We ought not depart radically from other Anglican provinces. There ought to be a recognizable Anglican norm. We ought to be able to feel the great whole of which we are a part.

We love good music, fine vestments, flowers beautifully arranged and with love, a clean sparkling church and altar. Then, however, the language of the service ought to be beautiful, poetic, and uplifting. The worship of God is not at its best in newspaper English. Holy Communion is not a "pop" service. We ought to be lifted up from this harassing, busy world to the doors of the eternal.

The worship of God's church should leave us filled with awe and penitence before his majesty, purity, and holiness. Would not that sort of service best prepare us for the next week? Does the Green Book do this?

(The Rev.) WILLIAM O. HANNER, D.D.  
McHenry, Ill.

## "Thou," etc.

Fr. McIlveen's *Letter to a Godchild* [TLC, Mar. 11] says much that I enthusiastically second, but it also perpetuates an error so common that I sometimes wonder if we shouldn't opt for contemporary language after all!

I refer, of course, to the apparent assumption that "thou" and its related forms are to be used only in addressing God. Perhaps they should be—though I do not believe it—but in the Prayer Book that is most certainly not the case. Whom, after all, is the Priest addressing when he says, "Thou shalt love the Lord thy God . . ." or "The Body . . . given for thee . . ."; or to whom do the people say, "And with thy spirit"? In fact, the Book of Common Prayer uses these pronouns in two ways: whenever a single individual—whether human or divine—is addressed (as in the second and third examples above); or in what I have come to call a "partitive" construction (as in the Summary of the Law and Commandments, and in the baptismal questions) where it has approximately the force of "each one of you."

Fr. McIlveen is quite right in saying that these terms express intimacy, but neither the Prayer Book nor scripture (in the original tongues and in most translations) suggests the view that this intimacy with God is such as to require an exclusive vocabulary. For me the value of these forms is twofold: first, they suggest that we should encounter both God and other men (particularly our fellow-Christians) as individuals who are of significance to us rather than as depersonalized entities; and second, point to the relationship between the two commandments of the Summary—that love for the neighbour grows out of love for God, and at the same time illustrates it.

The use of a special language or dialect for worship, has real value for me—though

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I prefer to understand it—but the development of an exclusive vocabulary for addresses to God seems to risk denying the implications of the Incarnation.

(*The Rev.*) WILLIAM D. LORING  
Rector of St. John's Church  
Sandy Hook, Conn.

I have waited long for some better scholar than myself to make us aware of the facts regarding the usage of the second-person pronoun in the Prayer Book. Inasmuch as none ever has, to my knowledge, permit me to explain the matter.

In modern English we use "you" as the nominative and objective pronoun, both singular and plural, and "your" and "yours" as the genitive singular and plural. The paradigm, then, is:

you	you
your, yours	your, yours
you	you

In Prayer Book English, the paradigm simply uses older forms, derived from Webster's *Seventh*, as follows:

thou	ye
thy, thine	your, yours
thee	you

"Ye" is the nominative case of "you." "Thou," "thy," and "thee" are simply the singular forms of "ye," "your" and "you," respectively.

Thus, when the priest speaks to a congregation of *several* people, he says, "The Lord be with *you*." And the people answer the *one* priest, "And with *thy* spirit." It would be grammatically correct for the priest to say, "The Lord be with *thee*," when only one other person is present.

The notion of "thou" and "thee" for the deity and "you" for human beings has nothing to do with Prayer Book usage, and I can't imagine how it got started, for if one ever reads the Prayer Book one can't help but see otherwise. Any argument for or against the older forms based on that notion is void from the beginning. The question is grammatical, not theological.

WESLEY MANSFIELD  
Organist at Christ Church  
Chattanooga, Tenn.

### Ordination of Women

I have been training men and women for the work of ministry, in theological schools since 1936, which has given me an opportunity to judge their competence. On both the academic and practical levels I have noted very little difference, although because women have been fewer in number it seems that there were far fewer incompetent types.

Most of these women went into church work as lay persons, which severely limited their ministries. They were given subordinate positions, often working under males who were less expert in their fields of specialization; they were denied a full role because, lacking ordination, they could not fulfill certain responsibilities; they were denied the status that was necessary even for the fulfillment of their lay professional roles.

Because, after 16 years in an Episcopal seminary, I have taught for 21 years in a seminary that is interdenominational, many of my women students have been ordained. They have suffered certain limitations because of the continuing prejudice against women clergy, but in most cases they have

overcome these obstacles and have functioned effectively in their priestly roles. In terms of training and sense of vocation they have been equal to the men, and in many cases have had a more forthright purpose to serve in the pastoral ministry than their male counterparts.

Most recently, we have trained a few women who have become deacons in the Episcopal Church. In the national canonical examinations, where they were judged anonymously, they were among the best-prepared in the whole church. Already they are serving in significant ministries in parishes, hospitals, inner-city situations, and among children. But still their ministry remains non-sacramental, and they only need one more step to the priesthood (for which they are amply qualified) for a fully-ordained ministry without qualification.

If we look at the facts, it seems to me that there is no reason why women cannot share with men all the glories of priesthood.

(*The Rev.*) RANDOLPH CRUMP MILLER, Ph.D.  
Professor of Christian Nurture  
Yale Divinity School  
New Haven, Conn.

Mr. Charles Alan Wright is upset by "the intemperate rhetoric" of another reader [TLC, Mar. 4]. May I suggest that, possibly, the language is suited to the occasion(s)? The attempt to force ordination of women upon an unwilling electorate appears to me to be simply the latest in a series of political maneuvers and may well be designed to divert attention from other activities such as the campaign for the Green Book, budgetary considerations, and so on.

As for charity, how charitable is it to wrench doctrine to suit one's own necessities? How charitable is it to use the church's position to support one's own policies? How charitable is it to use the church's property to support one's own interests?

Indeed, how temperate?  
ANNE SWEARINGEN  
Washington, D.C.

### What Is True Mission?

The editorial [TLC, Mar. 4] entitled "Is GCYP True Mission?" is but the latest in a long series of diatribes by TLC lambasting the Executive Council and damning the work of the national church.

In this case, one of the reasons the editorialist, the Rev. David G. DeVore, is so negative is that he defines "mission" in his own way and then blames the General Convention Youth Program for not following it. He insists that "mission" must be "to bring the children of this world to repentance." He includes a rather bizarre imaginary example of a doctor who does everything possible for an auto accident victim except attend to the victim's "lacerations," with the "lacerations" by analogy meaning spiritual needs. Yet he completely overlooks the parable of the Good Samaritan where the physical lacerations are cared for, yet where Jesus says not one word about the spiritual ones. One might also cite the parable of the Rich Man and Lazarus or the injunction in the Sermon on the Mount concerning "unto the least of these my brethren" as mandates for just plain doing good. So, far from making "the Prodigal happy, comfortable, and secure in his far-off land," it could be said that GCYP is only trying in its way to do what Jesus told us to do concerning love of neighbor.

Personally, I wonder if that word "mission," because it causes so much misunderstanding, should not be avoided. If it is used, it should be clearly agreed to involve either "witness" (*i.e.*, the bringing the world to repentance bit) or "service" (*i.e.*, helping people in need), or both. However, many of your articles and editorials assume that "service" must include "witness" or else it is not "mission." For instance, Fr. DeVore states that there *is* no controversy between evangelism and ministry to men's physical needs," yet by insisting that there must be both at the same time he provokes such a controversy. He cites the feeding of the 5,000, where both physical and spiritual needs are met, as a guideline for what he feels "GCYP and its kin" should be changed into. But why? What about the passages I have cited above? On what grounds do he and TLC demand that a project must be evangelistic to be Christian?

In this connection it might be worth noting that the national church may almost inevitably be involved more heavily in the "service" area. How else, for instance, are we going to respond adequately to the needs for world relief except at the national level? How many parishes or even dioceses would have the resources, will, or skill to give grants to the programs GCYP has funded? And on the other side, it is also inevitable that "witness," insofar as it involves commitment to Jesus as Lord and is therefore an individualistic and personal matter, will most naturally be found as a function of a parish, where individuals meet at a personal level. We should not expect the Executive Council to do what is the job of the local church.

Finally, there is an amusing assumption that continually pops out of TLC's pages and is contained in the very first line of this editorial. It states that because the national church has done something, "the mission of the Episcopal Church has fallen . . ."—as though the Executive Council and the Episcopal Church were synonymous. That is like assuming that a finger is the whole body, which might be just an amusing delusion except that you get so upset about it. To me it is doubly amusing because from where I sit in the body that finger makes little difference to life, for the Executive Council seems hardly to exist. Why then does TLC keep slashing at the finger? Is there no health in it? Do you really think that that is where the greatest sickness of the body lies?

(*The Rev.*) J. SEYMOUR FLINN  
Greenwich, Conn.

The Executive Council is a rather big finger.  
Ed.

Thank you for the inspiring editorial, "Is GCYP True Mission?", by the Rev. David G. DeVore. The true vocation of Christian service would obviously require more personal commitment than would the secular imposters of that calling. But of course, the good things are difficult, and the important vocations call the whole man.

SAMUEL G. DARGAN  
Darlington, S.C.

### TLC, March 11

The Rev. Edgar M. Tainton makes some excellent points well worth pondering by all concerned with and about the Book of

Common Prayer in his article *Sowing the Wind* [TLC, Mar. 11]. May I add that the wealth and unity of Anglican theology represent an additional characteristic of the Book of Common Prayer which appears lost in the services for trial use. Let us all endorse his appeal to the Liturgical Commission!

(The Rev.) HENRY G. DITMAR, Ph.D.  
Professor of History,  
University of Redlands

Redlands, Calif.

This is in reply to "Answer, Anybody?" [TLC, Mar. 11].

I must confess myself also stymied by your quotation from Simone Weil, but I am stymied by what seems to me a colossal non-sequitur.

It may be so that "really intimate conversation is possible only between two or three." But is intimate conversation the only means of communication—even between two or three? I think not, particularly when one is the Christ.

Furthermore, the fact that Jesus said he is present with two or three gathered in his name doesn't preclude his presence with 200, 50, or 10. Christ communicates with the individual, with two or three, or with larger groups gathered in his name. In fact, many can vouch for the fact of his presence in large gatherings—supremely at the Eucharist, but also at other times and other places.

Is not Simone Weil—as do we all—taking too limited a view of the Christ? He can communicate in *tête-à-tête* with each member of a group regardless of numbers, at the same time that he can and does contribute in the group an element inaccessible to the solitary worshipper.

I cannot see that he said any such thing as she attributes to him in the last sentence of your quotation. Even if he did, what bearing has it on his presence or absence in a large gathering?

LUCY MASON NUESSE

Knoxville, Tenn.

## Our Mighty-Upset Friend

You don't say just what, about the trial liturgies, most upset your mighty-upset friend in Virginia [TLC, Mar. 18], but I can guess. In front of me I have 234 variations on *where* the upsets are, along with some strong clues on how the Standing Liturgical Commission could get most of what it wants to accomplish without tearing the whole church apart.

These answers come from a series of four very detailed questionnaires the congregation of our church answered over a period of a year. These covered not only the experimental rites but also most everything else in the life of our parish including Christian education, experiments in church music, extra-curricular church activities, what congregations worry about, what they expect of the church, etc. The answers indicate quite a lot of things that do not square with what people believe congregations think. One thing quite certain: our church could never be quite the same church ever again.

Several clergymen outside our diocese knew of the questionnaires, felt the data was valuable, and recommended it should be shared with other churches. As a result, it has been expanded into a book to be called

*Profile of a Congregation*, which will be published this fall.

But the editorial says that you and the drafting committee are struggling with this question of congregational response *now*. Applicable portions of this data could be made available now, if the publisher has no objections. I should imagine this material would be different from that with which you are now working in that it is not just a collection of complaints from those who felt strongly enough to write, nor does it approach things in the same way the national church's questionnaires did. It is, rather, a statistical approach, divided by age groups, on every point of change in the trial liturgies. It also measures intensity of approval and of disapproval, and based on cross-relationships between questions and on added comments, indicates ways in which some apparent objections could be overcome without much difficulty.

There is a case for change, and it could be accomplished without furore if the SLC made a greater attempt to understand that important segment of the church: the congregation.

H. N. KELLEY

Bannockburn, Ill.

## Hearing the "Grass Roots"

It is a common failing of mankind, and even of Christian leaders, that "seeing, they do not see, and hearing, they do not hear nor do they understand."

From the report of our Presiding Bishop's message to the February meeting of the Executive Council, it appears evident that he has failed to hear or to understand what the "grass roots" of the church were saying to their visitants last fall, when they called so often for a return to an emphasis on evangelism and spiritual renewal in the church. For our Presiding Bishop, this survey indicates that here and there in the church there are clergy and lay people who, like himself, are "socially sensitive, people-oriented, and theologically flexible," and that such like-minded people constitute the strength "against which the gates of hell will not prevail."

This statement seems to be characteristic of our Presiding Bishop, for, consistently in his utterances, he has likened those who oppose his policies to uninformed and stubborn people standing in the way of progress. I, for one, do not find this to be the case. Usually they are spiritually sensitive, Christ-oriented, and, thank God, theologically sound and unwavering. In my opinion, it is such that are most needed in today's irresolute church, and in today's unbelieving world.

(The Rev.) ALAN H. TONGUE

Lavallette, N.J.

## Correction

As one of the signers of the statement on women's ordination to which Bp. Krumm refers [TLC, Feb. 18], may I say that his very kind endorsement of that document is much appreciated here.

One minor correction is in order, however. The authors of the statement are not "some theologians of the Church of England" but a group of American priests who are at present either studying or working in England.

(The Rev.) HAROLD T. LEWIS  
St. John's College

Cambridge, England

# The Living Church

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and Welfare of the Church of God.

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\*Director

†Member

## EDITORIAL AND BUSINESS OFFICES

407 E. Michigan St., Milwaukee, Wis. 53202

TELEPHONE 414-276-5420

The Rev. Carroll E. Simcox, editor. The Rev. Karl G. Lauer, assistant editor. Georgiana M. Simcox, news editor. The Rev. William S. Lea, Paul B. Anderson, Paul Rusch, associate editors. Christine and Harry Tomlinson, music editors. Warren J. Debus, business manager. Lila Thurber, advertising manager. Joel K. Diamond, circulation mgr.

## DEPARTMENTS

Around and About	2	Editorials	13
Book Reviews	14	Letters to the Editor	3
Church Directory	16	News of the Church	6
Deaths	15	People and Places	15
The Cover			3

## FEATURES

Church, State, and Indians	10
Key 73 and PECUSA	12

## THE KALENDAR

### April

29. Easter II
30. St. Mark the Evangelist

### May

1. SS. Philip and James, Apostles
2. Athanasius, B.
4. Monnica
6. Easter III

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# The Living Church

April 29, 1973  
Easter II

For 94 Years,  
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## GENERAL CONVENTION

### Worship Arrangements Made

Worship is to be central in the life of the 1973 General Convention which meets in Louisville, Ky., Sept. 29-Oct. 11. An advisory committee on worship for the convention has been appointed by the Presiding Bishop and the Rev. John Coburn, president of the House of Deputies. Dr. Coburn is also rector of St. James' Church, New York City.

At previous conventions, arrangements for the opening service were largely delegated to the host diocese. Daily devotions were conducted separately by the chaplains of the House of Bishops and the House of Deputies and the Women's Triennial meeting. Other services were scheduled by various groups.

A major change in the 1973 worship schedule of services will be the inclusion of daily corporate worship within the regular calendar of business for the three houses—bishops, deputies, and triennial—at 9:40 each morning.

Prof. Robert Seaver, professor of drama at Union Seminary and teacher at General Seminary, has been named director of the convention's opening service—a Eucharist to be held at 4 P.M., Sept. 29, in the Louisville Coliseum. During the service, the In-Gathering of the Churchwomen's United Thank Offering will be presented.

Others who will assist with the service are David Koehring, organist and choir-master at Christ Church Cathedral, Indianapolis, musical director; the Rev. Alfred Shands, Louisville, liturgical consultant; and Miss Vienna Anderson, Washington, D.C., design consultant.

The Rev. Herbert A. Donovan, rector of St. Luke's Church, Montclair, N.J., will coordinate the daily services.

Bp. Hines and Dr. Coburn appointed the worship advisory committee, broadly representative of many elements in the Episcopal Church, to assist them in planning worship which they hope will be a unifying and inspiring influence.

Committee members are: the Very Rev. Allen L. Bartlett, chairman; Miss Janis Hawley; the Rt. Rev. C. Gresham Marmion (ex-officio); Fr. Shands; Mrs. Thomas Taber (ex-officio); and Mr. Bob N. Wallace, all of Louisville; Mrs. Richard Emery and the Rev. Charles M. Guilbert (ex-officio) of New York City; the Rev. James Kennedy and the Rt. Rev. John Krumm of Cincinnati;

The Rev. Lee Benefee, Nashville; the Very Rev. William A. Dimmick, Memphis; Mrs. Richard Hawkins, Lafayette Hill, Pa.; the Rt. Rev. David Leighton, Baltimore; the Rev. Alfred L. Pedersen, SSJE, Cambridge, Mass.; the Rev. Massey H. Shepherd, Jr., Berkeley, Calif.; the Ven. Frederic P. Williams, Indianapolis; and the Rev. Richard C. Winn, Norristown, Pa.

## CHURCH AND CORPORATIONS

### Proxy Challenge Defeated

The first church-sponsored proxy challenge to come up in the 1973 round of annual corporation meetings went down in defeat in New York City.

Stockholders of the First National City Bank turned back a resolution seeking detailed disclosures on the bank's operations in South Africa, by a vote of 46,473,588 shares to 482,776 with 1% favoring the resolution filed by the American Baptist Board of Education and Publication, Valley Forge, Pa.

Bank officials said the institution had already provided data requested by the Baptist agency which had acted as part of "The Church Project on U.S. Investments in Southern Africa—1973." A document, "City Bank in South Africa," was issued at the stockholders' meeting by the bank.

## ECUMENICAL RELATIONS

### Anglicans-Lutherans Dialogue Largely Overlooked

A recommendation for movement toward mutual recognition and intercommunion between Episcopalians and Lutherans has not attracted the attention it deserves, Dr. John Rodgers believes.

Professor of systematic theology at the Virginia Seminary, he served on the national and international Anglican-Lutheran commissions which completed their work last fall.

Both commissions proposed that each church recognize the "apostolicity" of the other, and that local churches proceed toward intercommunion where they had

reached sufficient "understanding and trust" to make it "an appropriate response to the Gospel."

Asked why the recommendations have not been noticed more widely, Dr. Rodgers said: "It takes time to get this kind of thing out. It's not the sort of thing one is inclined to be lying in bed thinking about."

While the fact the commission finished its work last fall was reported, details of the work were not made public until recently.

Intercommunion rather than merger was recommended because in this century, many union proposals have "gone down the drain," according to Dr. Reginald Fuller, also of the Virginia Seminary faculty and a member of both commissions.

"Rather than putting intercommunion at the end (of the two-way discussions), we make it in the context of growing closer together and talking theologically," Dr. Rodgers said.

He called intercommunion a "very serious step," because the Lutherans "have always felt that once you share 'altar and pulpit' together you have taken the final step of church union. They have been less interested in organic union."

Anglicans, on the other hand, "are concerned for organic union and see integration of ordained ministries as an integral sign of organic union," he said.

## ORTHODOX

### Archbishop Does Not Resign

Reports from the Holy Synod of the Greek Orthodox Church indicate that Archbishop Ieronymous has withdrawn his resignation as primate of the state church.

Four bishops who went to the Aegean island of Tenos to inform the archbishop that his resignation was not accepted, said on their return to Athens that the primate had agreed to a synod "order" that he stay on in his post. The governing panel of the Holy Synod has granted him a three-month leave of absence for health reasons.

Disclosures from the letter of resignation showed that "psychological depression" was cited as a major reason why the 68-year-old prelate wished to retire.

Archbishop Ieronymous suffered a mild heart attack and physical exhaustion following a stormy session of the Greek hierarchy late last year. He went to Tenos for three months of rest and had returned to Athens a month before he submitted his resignation.

## THINGS TO COME

May

11-13: Annual Faith Alive Conference, Windemere Baptist Assembly on Lake of the Ozarks, near Camdenton, Mo. Speakers will be the Rt. Rev. William Folwell and the Rev. Robert Terwilliger.

Sources close to the church say that a major reason for the resignation were charges that Archbishop Ieronymous "lied" about the attitude of the Ecumenical Patriarchate in Istanbul toward a new charter for the Church of Greece.

The Ecumenical Patriarch holds spiritual primacy in world Orthodoxy and has even closer ties with the Greek Church. The charter dispute involved the permanent jurisdiction of 33 northern dioceses in Greece.

Archbishop Ieronymous gave public assurances that the patriarchate was not displeased that the charter shifted permanent jurisdiction from Istanbul to Athens. However, subsequently published letters indicated that the patriarchate had made vigorous protests.

#### **ANGLICAN COMMUNION**

### **Union "Without Absorption" Predicted**

The Archbishop of Canterbury predicted, while in Tokyo, that the Anglican and Roman Catholic Churches will eventually unite through a principle of "union without absorption."

The primate added that he is too realistic to foresee union in the near future. But, Anglicans and Roman Catholics can move toward mutual recognition, Dr. Ramsey said.

A "union without absorption" would include sufficient agreement on doctrine to allow mutual recognition of each other's priesthoods, the archbishop said at a press conference during his Far East tour.

The Anglican communion would retain its own customs, such as married clergy, he said. The pope would be recognized as the "presiding bishop" but would not hold infallibility in matters of faith and doctrine for Anglicans.

Dr. Ramsey was in Japan at the invitation of the Holy Catholic Church in Japan (Anglican) following a month tour of the Far East. He visited India, Singapore, Malaysia, the Philippines, and the Republic of Korea.

While in Japan, he met with Buddhist (Rishho Koseikai) leaders and expressed a belief that the great religions can cooperate in the cause of world peace.

On the subject of Jesus freaks, the archbishop said they represent a "genuine religious movement which has great influence among young people. . . . I think the traditional churches can learn from Jesus movements about the need for spiritual revival," Dr. Ramsey said. "But the Jesus movements need more intellectual depth if they are to be a permanent contribution."

Asked whether he had any plans to visit China, he replied, "No. There was once a considerable Anglican Church in China, but we have now no contact with it." He said he believes the church there exists underground if at all.

The archbishop visited Rikkyo (St. Paul's) University and St. Luke's International Hospital and attended the Triennial General Meeting of the National Christian Council of Japan.

Tokyo was the last stop on the Archbishop's tour, expected to be his last in the Far East before his retirement in 1974.

#### **SOUTHEAST FLORIDA**

### **Drug Program an Official Agency**

Spectrum Programs for narcotic addicts is now an official agency of the Diocese of Southeast Florida. Started four years ago by the Rev. Frederick C. Harrison, with four heroin addicts, the program has grown rapidly during the past three years.

Two therapeutic communities in Miami and one in Ft. Lauderdale treat, over a period of 18 months, some 150 people. Upon graduation from one of the residences, a client enters "Aftercare" which includes counselling and group therapy for six months to three years.

Fr. Harrison is assisted by the Rev. Walter H. Rauh, former director of St. Lawrence House for Boys in the Diocese of Chicago, and the Rev. James G. Jones, founder and director of St. Leonard's House for ex-prisoners in Chicago.

A traveling consulting team, consisting of one priest administrator, a clinical psychologist, and an ex-addict staff member are ready to assist any parish in the country and the Bahamas in starting drug rehabilitation and prevention programs.

Spectrum Programs headquarters are in St. Paul's Church, Miami.

#### **EPISCOPATE**

### **Bp. Scarlett Dies**

The Rt. Rev. William Scarlett, Bishop of Missouri from 1933 through 1952, died Mar. 28 in Boston at the age of 89. He had been consecrated bishop coadjutor of the diocese in 1930.

The outspoken liberal churchman who often clashed with conservatives inside and outside the Episcopal Church had lived in Castine, Me., for many years.

One of his last public controversies came in 1964 when he criticized the "social views and political opinions" of Sen. Barry Goldwater, then the Republican nominee for the presidency. Bp. Scarlett had baptized the senator while dean of Trinity Cathedral, Phoenix. The senator has credited the bishop as being a prime influence on his life.

In 1951, the bishop received the Civic Award of the St. Louis Newspaper Guild. The citation on that occasion summed up many of his activities. The text read:

"For his long years of patient, courageous service to his church and to his city; for his efforts on behalf of fellowship and goodwill between Christians and Jews; for his 16 years as president of the Urban

League of St. Louis and for his success in arousing the community to an awareness of the race relations problem; for his tolerance of ideas, his willingness to take an unpopular stand if he thought it was the right one; his work on such bodies as the National Child Labor Committee."

Born in Columbus, Ohio, the bishop was a graduate of Harvard, '05, and of the Episcopal Theological School, '09. He had received honorary degrees from both schools as well as the University of Arizona, Washington University, and the University of the South. Following his years in Phoenix, he was dean of Christ Church Cathedral, St. Louis, a post he held until elected to the episcopate.

Memorial services were held in the Church of the First Congregational Parish-Unitarian, Castine; in Christ Church Cathedral, St. Louis; and Trinity Cathedral, Phoenix. Burial was near the bishop's home in Castine, beside his wife, Leah, who died in 1965.

Bp. Scarlett is survived by his brother, Edwin, of Columbus, Ohio, three step-children, twelve step-grandchildren, and eight step-great-grandchildren.

Memorials have been suggested for the Community Hospital in Castine.

#### **LITURGY**

### **Experimentation "Exhausted" Congregations**

Changes in worship are slowing down and becoming less flamboyant partly because congregations have become exhausted by constant experimentation, a church music editor said in Minneapolis.

No longer are congregations as ready as they once were "to equate banners and balloons and dancing in the aisles with vital Christian celebration," said Carl Schalk, editor of *Church Music* and professor of organ at Concordia Teachers College, River Forest Ill.,

The "change in change" which churches now are undergoing, Dr. Schalk said, is the kind "which tests and examines, which builds upon tradition, and moves tradition forward, even if ever so slightly, but more permanently."

He spoke at a meeting of 120 organists, choir directors, and congregational worship committee chairmen of the Twin Cities area. It was sponsored by the steering committee planning the '73 Conference on Worship to be held in Minneapolis, June 11-15.

#### **CHURCH AND MEDIA**

### **Various TV Programs Cancelled**

A television special and a series, both of which were considered offensive to some segments of the Jewish community, have been cancelled.

"Bridget Loves Bernie," the CBS series that deals with the marriage of a Roman

Catholic woman and a Jewish man, is one of four CBS series dropped from its fall schedule. A half-hour telecast on "Jews for Jesus" was cancelled due to protests from Jewish leaders.

Robert D. Wood, president of CBS, said that complaints from Jewish viewers, which he said numbered less than 200 letters, did not play a factor in the cancellation of "Bridget Loves Bernie." That decision, he asserted, was "absolutely removed, independent, and disassociated from criticism of the show from some Jewish groups."

Mr. Wood pointed out that in contrast to what he described as the "very small, though articulate group" of protests against "Bridget Loves Bernie," there had been 6,000 letters of complaint sent to CBS protesting a two-part episode of the "Maude" show that dealt with the subject of abortion.

CBS has not announced plans to cancel "Maude," although it has not yet determined whether it will re-run the abortion episodes.

The half-hour special on "Jews for Jesus" was produced in Los Angeles by the Beth Sar Shalom Hebrew Christian Fellowship, a branch of the American Board of Missions to the Jews.

In April 1971, WOR-TV in New York cancelled a telecast on the Christian symbolism of the Passover that had been produced by the American Board after protests from several Jewish groups. Last year, the American Board petitioned the Federal Communications Commission to deny renewal of WOR's broadcast license because of its failure to televise the program.

## **EDUCATION**

### **Educational Grants Made**

A grant of \$18,000 has been made to the Diocese of Haiti for its theological education and lay education programs by the Episcopal Church's Board for Theological Education (BTE). Some of the money will support a program of continuing education on an ecumenical basis, which will be done through the diocese in association with the University of Haiti, Port-au-Prince.

It is expected that the diocese will also work on these programs in cooperation with the Seminary of the Caribbean, Carolina, P.R., and possibly with Belgium's University of Louvain or the Sorbonne in Paris.

At present, two Haitian seminarians and a student from the Seminary of the Caribbean are studying Haitian anthropology and folklore, including a depth study of voodoo, in the university's department of ethnology.

The Arthur Lichtenberger Fellowships have been established to enable men and women of "special merit and promise" to study for a "trial year" in an accredited seminary.

In making the announcement of the program, the Board for Theological Education (BTE) said Mrs. Lichtenberger had given permission for the use of her husband's name for the fellowships. The late Rt. Rev. Arthur Lichtenberger was Presiding Bishop from 1958 until he resigned in 1964 because of his health. He died in 1968.

At present this new study program, which is a modification of the Rockefeller program, the Fund for Theological Education, is providing post-college education for David E. Giles of Blacksburg, Va., at Harvard Divinity School and the Episcopal Theological School; Marcia Martin of Jericho, Vt., and James R. Pugh of Hilliard, Ohio, both at the Episcopal Theological School.

All expenses of each fellow are paid for the "trial year," about \$6,500. These special students have no ecclesiastical ties to a bishop.

The BTE has indicated that it has funds for the program for the next triennium.

### **Tillich Chair Established**

The Rt. Rev. J. Brooke Mosley, president of Union Seminary, New York City, announced the establishment of the Paul Tillich Chair to provide "a professorship whose occupant will engage in creative listening, teaching, and interpretation on the boundary between Christian faith and contemporary culture, so that the resources of faith and the powers of the human spirit may come into more significant partnership."

The campaign to support the chair was begun in December 1969, by an initial grant from the General Service Foundation. Since then, 11 foundations and 478 individuals have contributed to the success of the drive to honor Paul Tillich's contribution to the seminary and to the city.

Dr. Tillich, the first non-Jew to be exiled from Hitler's Germany, taught at Union from 1933 through 55. He was of great service to countless refugees from Eastern Europe and was founder of Self-Help, an organization devoted to their resettlement in America. He died in 1965.

In speaking of the completion of the financial campaign, Dr. Mosley said he hopes the appointment of the first Paul Tillich Professor would be made known this spring.

## **INDIANS**

### **Little Sympathy for AIM from Seminoles, Miccosukees**

The American Indian Movement (AIM), which spearheaded the takeover at Wounded Knee, S. D., has few followers among the Seminoles and Miccosukees of south Florida.

Two Indians and a missionary on the Hollywood (Fla.) Reservation see AIM's

hostility to Christianity as a prime reason why the movement has not gained more popularity.

"It is a mistake to think that Christianity is a white-man's religion," said the Rev. Wonder Johns, pastor of First Seminole Baptist Church, reflecting on reports that AIM discourages Christian churches on reservations. "Anyone who says Christianity is a white-man's religion doesn't know what the Bible says. They've never made a study of the Bible."

Mrs. Winifred Tiger, a Cherokee who married a Seminole and moved to Hollywood, agreed with Mr. Johns. AIM leaders "don't want any religion for themselves and don't want anyone else to have any either," she said.

A juvenile counselor, she said she never thought of Christianity as being "white, black, Indian, or anything else."

The Rev. E. Genus Crenshaw, a missionary to the Seminoles, noted that Christianity was brought to the tribe by the Creek Indians to whom the Seminoles are closely related.

Mrs. Tiger and Mr. Johns agreed that Indians have grievances against the government. They do disagree with the AIM tactics at Wounded Knee and maintain that the problems can be worked out in peaceful cooperation with the Bureau of Indian Affairs.

"We know we can't get back the land that was taken from us," Mrs. Tiger said. "But we have to forget what is in the past and build on what we have now and go from there in a Christian way."

Mr. Johns and Mrs. Tiger protested the image of all their people as poverty stricken. The poverty is no more widespread than among other racial groups, they said, and they reported that most Seminoles are engaged in farming and cattle raising and earn an "average living."

## **ROMAN CATHOLICS**

### **When May Non-RCs Receive Communion?**

The Roman Catholic Bishop of Superior (Wis.), in a pastoral letter, pinpointed five specific instances when non-Roman Catholics may receive the Eucharist in the Superior diocese, while leaving other cases of spiritual need to the pastor's judgment.

The Most Rev. George A. Hammes, elaborating on a 1972 pastoral instruction issued by Pope Paul VI, said it was the pope's intention to stress the fact that there have been a number of changed attitudes and practices within the Church of Christ. He also noted that in various other churches "there has been a considerable shift in sacramental theology" and a "growing recognition of the Real Presence of Christ in the Eucharist of the Catholic Church."

Pope Paul's instructions, he said, lists three conditions for receiving the Eucha-

rist by non-Roman Catholics: belief in the Real Presence, a "serious special need," and an "expressed" desire to receive. The pope gave preference to local bishops in making decisions for administering the Eucharist to non-Roman Catholics.

The papal instruction was discussed late last year by the pastoral council of the Diocese of Superior which urged implementation of it. Bp. Hammes has now granted permission to administer Holy Communion to Christians outside the Roman Catholic Church when the non-Roman Catholic Christian: is confined in an R.C. hospital or rest home; attends a funeral of a relative in an R.C. church; is partner to a mixed marriage in an R.C. church; has a child receiving First Holy Communion and has taken part in the child's preparation for the sacrament; has a child to be baptized within the context of a Mass.

Bp. Hammes said there may be other cases which indicate a spiritual need, but that these could be left to the pastor's judgment. If so, the bishop said, "pastors are invited to present the case to the (diocesan) ecumenical commission for consideration." The commission would then discuss this question with the bishop and provide the answer to the pastor.

#### **CHURCH AND HOMOSEXUALS**

### **Dr. Pittenger Advocates Ordaining "Admitted Homosexuals"**

An Anglican scholar who has written widely on human sexuality says he sees no reason why churches should not ordain admitted homosexuals.

Dr. W. Norman Pittenger of King's College, Cambridge University, added that he would expect homosexual clergymen to be "as circumspect and prudent as their office requires. Just as I would not expect a heterosexual priest to seduce the warden's wife, I would not expect a homosexual priest to seduce the warden," he said.

Dr. Pittenger, who taught at New York's General Theological Seminary for 33 years before going to Cambridge, talked about the possibility of ordaining homosexuals, in an interview following an address on human sexuality at the Cathedral of St. John the Divine in New York.

The topic is under some discussion in both England and the U.S. A regional unit of the United Church of Christ in California approved one such ordination. It is believed to be the only such case on record.

Dr. Pittenger, who was completing a speaking tour of the U.S., said that decisions by churches to ordain admitted homosexuals would amount to little more than "open confession of a fact already present."

He described biblical prohibitions against sexual acts between persons of the same sex as "red herrings," the use of what, he said, is an indication of "benighted ignorance."

Dr. Pittenger said the biblical bans must be seen in the context of the social situations in ancient Israel and in the early church, and in terms of the Bible as the record of the "growing understanding of the Jews and Christians of what God does to reveal himself."

He argued that one reason for Jewish opposition to homosexuality had to do with a belief that the chosen people of God should procreate in order to fulfill their divine mission. Homosexual acts, he said, worked against procreation.

Another reason for a "negative" attitude in the Old Testament, he continued, came from the fact that both heterosexual and homosexual prostitution was part of the culture of the Canaanites and was viewed as idolatry by the Hebrews as they settled in that land in the post-Mosaic years.

In the New Testament world, Dr. Pittenger said, the situation was both similar and dissimilar to that of the ancient Jews. He maintained that the Apostle Paul took a dim view of homosexuality partly because he associated it with idolatry. Another reason, he said, was concern for persons going from the Jewish world in which Christianity arose to the Greek and Roman culture where "licentiousness" was common.

While he would not advocate prohibiting homosexual behavior on strictly biblical grounds, Dr. Pittenger contends that all Christians are subject to "moral and ethical controls." He feels that homosexuals can acknowledge and live under such controls no less than heterosexual persons.

He does not, however, approve of so-called "homosexual marriages" for he believes this brings into relationships words and concepts which have importance only in another situation. He sees the possibility of the churches blessing homosexual relationships.

#### **SOUTH AMERICA**

### **Anglicans Plan Regional Council**

The first steps to form a new regional council of all Anglican churches in South America were taken recently in Lima, Peru, at a meeting of representatives from all existing Anglican Church work on the continent.

Delegates from each of the church's seven dioceses and the Independent Episcopal Church of Brazil proposed that the new council should take as its name the "Consejo Anglicano Sud Americano" (CASA). A rough draft of the constitution was accepted which provides for a facility for all dioceses to consult and plan together, to express the Anglican identity,

and to relate to other churches in South America.

Among other matters discussed, CASA wants the right to elect South American representatives to the worldwide Anglican Consultative Council; to ratify the appointment of bishops elected to dioceses; as the church develops.

Many delegates said that where conditions in each country are favorable, the name "Episcopal" should be used to designate the church, in preference to Anglican. This, delegates said, will help to clarify the identity of the church on the continent.

Observers and consultants from Canada, the United States, England, and Australia, in addition to observers from Roman Catholic and Pentecostal Churches attended the Lima meeting.

The Brazilian Church, which received its independence from the Episcopal Church (PECUSA) in 1965, will consider joining CASA as either a full member or as an observer.

Anglican Church membership, as it now exists, is small on the continent, numbering about 26,000 communicants in the 10 countries.

The eight-day consultation was initiated by the Rt. Rev. John Howe, secretary general of the Anglican Consultative Council. Delegates included missionary bishops, house-to-house evangelists, missionaries working through Christian-education programs, and those who hold secular jobs.

Because it was the first occasion for many to meet and become acquainted with the church's work in other areas, delegates found it difficult to agree upon a single role for the church and to determine a set of principles for church growth.

The largest mission society working actively on the continent is the South American Missionary Society. This English-based agency, established 130 years ago, is contributing about \$375,000 in manpower and money to mission work this year, mostly to support its workers and programs in Northern Argentina, Paraguay, Chile, Bolivia, and Peru.

The Australian branch of the South American Missionary Society concentrates its mission efforts on a smaller scale in Southern Argentina and Chile; and the Church Missionary Society of Australia has eight workers in Peru and Bolivia.

The Episcopal Church in the United States provides financial support for the Dioceses of Ecuador, Colombia, and Church of Brazil, while the Anglican Church of Canada supports mission projects in Venezuela, Argentina, Paraguay, Chile, Bolivia, and Peru.

British and Australian missionary societies, the Anglican Church of Canada, and the Episcopal Church together contribute more than \$850,000 each year in both money and manpower to help build an Anglican presence in South America, Bp. Howe said.

# THE CHURCH,

# THE STATE, AND THE

By MICHAEL HAMILTON

THE occupation by Indians of the Federal Bureau of Indian Affairs in November 1972 provided church and state with some difficult decisions. They were difficult because of a number of reasons: They involved serious issues of civil and constitutional justice; they were made in a context of violence; they arose in the tension of a presidential campaign; and they were posed when no party to the encounters had sufficient information about the others' intentions to avoid a significant element of risk in their own actions. I happened to have been an observer of some of the developments and the ambiguous reflections which come to my mind are accompanied more by questions than judgments. Perhaps this context of concern and ignorance, of hope and apprehension, of the breakdown of due process of law and the consequent expression of violence because of that breakdown, is characteristic of most of the problems in the world today and we must learn redemptively to live in it. I do not claim that my perspective on the events is an objective one. Who can claim freedom from bias *vis-à-vis* the American Indian? Most of us harbor deep feelings of guilt which distort our judgment because our forefathers usurped Indian land. The story that follows is chronological in form and every now and then it will pause to express the questions that occurred to me in relation to the events described.

A CARAVAN said to represent a coalition of over 200 Indian tribes was organized to move on Washington coming in sections from all regions of our country. This caravan came under a banner of "The Trail of Broken Treaties," and the intention of the Indians was to complain once more about the plight of their people. The Diocese of Olympia, from where one of the sections originated, recommended and gained a grant of \$10,000 from Executive Council funds for the financing of the caravans. Half of this money came from the National Commit-

tee on Indian Work and the other half from the General Convention Special Program. The Bishop of Olympia also requested that parishes along the paths of the caravan assist and protect the Indians in their journey.

A number of questions occur right at the beginning: Why did the Indians choose to come to Washington to present their case at a time when the Congress was not in session? Why did they plan to come in the closing weeks of a presidential election, when such a venture, if peaceful, would not be likely to attract much public attention? The leaders of the caravan were not elected by their tribes, how representative were they of the communities from which they came? Was the Diocese of Olympia and the Executive Council aware that the leadership of the caravan was a loose coalition of individuals and was vulnerable to a takeover by those amongst them who favored violence?

Some Indian leaders arrived in Washington in the week of Oct. 30 and made inquiries of the local churches about the provision of assistance for the caravan. The request was for food and lodging for a period of five to ten days for 3,000 or more men, women, and children. It was a large demand to make, and the inclusion of food made a positive response much more difficult. The many previous requests of peace groups and other demonstrators who had visited Washington did not include food and were for shorter periods. I received one of the Indian requests and I was struck by the tentative manner in which it was made. The Indian spokesman was very quiet and low-key in his approach and, while I learned later that this gentleness is a characteristic of many of their leaders, it still did not seem to me to be an appropriate tone in view of the scope and the urgency of the stated needs.

In 1953 the cathedral had organized a gathering of 400 Indians who met on the Close for five days to discuss their problems and to petition Congress and government regarding them. The staff at the cathedral was familiar with their leaders, many of whom appeared in this new caravan; we were disposed to support their new cause. In response to their call the dean considered the possibility of opening up a portion of the church where some washing facilities were available,

and he set aside money for needs we, not they, identified. He also offered professional assistance in working with the news media, which their spokesman told us had been one of their problems.

Two downtown Episcopal churches offered accommodations but not food. At least two other churches refused facilities, one because they felt they had been given insufficient warning and the other because new health regulations in the city precluded it. A spokesman for the Washington Council of Churches said that they could not generate much enthusiasm among the churches to open up their buildings, however various church groups gave over \$2,000 in lieu of hospitality.

Were the churches being inhospitable or were the Indian demands unrealistic? At a gathering in December 1970 of Indian leaders in a conference center outside Washington over \$45,000 worth of damage to the center was done one night. Did this influence church judgment about this new request? Since the Administration knew of the impending arrival of the caravan and of the lack of response amongst the churches, why did they not make plans for food and make plans for lodging?

An advance party of the caravan arrived in Washington on Nov. 1 and spent two nights at the Church of St. Stephen and the Incarnation. This parish has provided hospitality for a large number of civil-rights, peace, and church groups who have come to demonstrate in Washington. The second morning the Indians held a news conference and complained about the rats at St. Stephen's, declaring that they would not sleep there again. That afternoon, with the bulk of the caravan now in town, the Indians assembled in the auditorium of the Bureau of Indian Affairs building and held their first rally. Toward the close of that rally, some civil-service guards mistakenly believed that two of their members were being held hostage by the Indians. A scuffle broke out and some Indians were beaten. The guards suffered no known hurt and no arrests were made. The Indians, now angry, refused to leave the building.

What was the real reason the Indians elected to stay? Was it because the rally had not been productive? Was it because they were angered by the unwarranted assault of the guards? Was it because they did not want to go back to St. Stephen's?

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*The Rev. Michael Hamilton is a canon on the staff of the National Cathedral of SS. Peter and Paul in Washington, D.C.*

# INDIANS

Was it because their leaders had always planned to occupy the building and their requests to the churches for accommodation had only been made to disguise their intentions?

THAT evening the dean and I gained entrance to the room in the Department of Interior building where negotiations were in process between about 15 Indian leaders and executives of the Bureau of Indian Affairs and a staff person from the White House. We were frequently photographed during the next two hours by government photographers, though the purpose of this scrutiny was not made clear to us. We took our places in the back of the room and listened to the discussion. It was highly discursive. One by one the Indians presented their grievances—a list of injustices which went on and on and stretched back in their history. As an Irishman it reminded me of the sorry saga of troubles within my own country. The government officials listened with apparent concern, and after about two hours' talking they promised that they would give very careful study to the grievances mentioned and to the 20 points listed in the Trail of Broken Treaties statement. The White House staff person said that after this study he would make recommendations to the President, and report back to the Indian leaders as soon as possible after that. It was obvious that the Indians were not going to be given either publicity or quick action in relation to their requests via this channel of negotiation. Some became restive and vowed that they would give their lives for their cause if necessary.

We moved to another room and talked with BIA officials. Their spokesman was saying that he regretted that a showdown between the police and the Indians was likely, but he just had to get those Indians out of the BIA building that night. The dean suggested that regardless of the merits of the Indians' claims or the ethics of their tactics, in the name of simple humanity it would not be right for the police to charge in and try and recapture that large building where there were so many women and children. Rather than chasing the Indians out on the streets, why not offer them alternate accommodation, with beds, washing facilities, and food? Could not the Army be coopted to help by the provision of tents and mobile

kitchens? The official replied that he could not instruct the Army, that another auditorium without beds was available, and that he didn't have any money for emergency food supplies. The dean asked: "Surely you can gain the necessary authority to activate the Army, and surely a little money can be found in the Federal Government to provide food." "No" was the answer. "Would you like me to intercede with a higher authority to seek such assistance?" "No" was the answer. At about this juncture the dean left the room, got on the phone, and gave his personal recommendation to the Washington city authorities that the police, who had by this time been deployed and were in readiness for the assault, should not be asked to clear the building but rather be removed from the scene. Fifteen minutes later the police were called off and the Indians were not to be disturbed again.

Why was the BIA official so intransigent? After much damage was done and many days later the government payed \$66,000 to get the Indians out of the building and on their way home. The pugnacity of this official at a time when the Indians might have accepted an offer of food and lodging was, I believe, poor judgment. Even if the offer had not been accepted it would have been evidence to the general public that the government authorities were not without sensitivity to the problems of the Indians. Was the dean wise to have counselled police forbearance, particularly in the light of the later trashing of the building? Should the police have gone in whatever the human damage involved, and the sooner the better?

THE negotiations broke up about 11 P.M. that evening and we walked across to the BIA-occupied building. By now the police had been withdrawn and the tension inside had subsided a little. We were permitted to climb over a wall, down a ladder, and into the building through a basement window. It was the cafeteria room we had entered, and even this late at night it was doing a brisk and gratuitous business. The food stores had been broken into and the supplies were being assessed to see how long they would last. Long lists for food, toilet articles, and other miscellany were pressed into the dean's hands, with the request for the churches to supply them. We walked through three floors of the building which

were already in some disarray. No trashing had occurred, but furniture, copying machines, typewriters, and business equipment had been piled up to make barricades at the entrances where the police were expected to appear. Children were roaming all over the building obviously having a wonderful time playing hide and seek, young adults were beating away at their drums invoking God knows what kind of spirits to rally and support their cause, and the older people stood around in small groups discussing their predicament. An elderly Indian pastor recognized the dean and warm greetings were exchanged.

It became clear to me, and no doubt to the Indians, that the one piece of immediate bargaining power which they had was their occupation of the BIA building. It provided the much-desired publicity for their cause. Now the timing of their advent in Washington in relation to the presidential campaign was turned from a disadvantage to an advantage. One sensed that the White House did not wish to remove the Indians by force the week many Americans who had a deep sympathy for the plight of Indians would go to the polls.

During the next few days the Indians remained in the building, and, with little else to do, ransacked the files. On Nov. 8 the Indians agreed to leave, without having gained any of their stated goals, but successfully having presented a vivid expression of their feelings of outrage to the American people. They also had trashed a building and their leaders were recipients of considerable amounts of money.

When we returned to view the BIA by invitation of government officials, it was a scene of almost total desolation. All file cabinets had been opened and their contents strewn over the floors, chairs and sofas had been slashed, wash basins and toilets cracked open, doors and windows broken, tables upturned and papers strewn up and down the corridors. It was the product of sustained anger. I jotted down some of the graffiti which had been written on the walls:

*"Today is a good day to die."*

*"Go back to Europe, white man."*

*"We've sang, danced, and prayed for power  
We shall endure."*

*Long live the Red man!"*

*"May your white God forgive you."*

# WHERE IS THE EPISCOPAL CHURCH IN KEY 73?

By DONALD M. HULTSTRAND

AS Key 73 progresses it becomes harder and harder for Episcopalians to explain why they are not in on it on an official level. It is true that an investment of money would have been required (between \$20,000 and \$40,000), but many are asking if it would not have been well worth this monetary commitment. To the contention that funds were otherwise committed others are asking if a discussion on priorities might not have caused a shift in some of our spending.

*The Rev. Donald M. Hultstrand is rector of St. Paul's Church, Duluth, Minn., and is the Episcopal Church's observer to Key 73.*

Having been involved with the central committee of Key 73 as the official observer for the Episcopal Church, I have had a ringside seat at one of the more significant ecumenical thrusts of our time. One has the definite feeling that history is being made and that we are on the outside looking in. There are more than 120 churches, religious organizations, and religious orders participating in Key 73. They represent more than 50,000,000 Christians in North America. In addition, local congregations which have no official national affiliation with Key 73 are involved in its program of evangelism.

To give an example of this, my own parish, St. Paul's, Duluth, is involved in the Key 73 neighborhood Bible-study program on Luke-Acts with six other churches. Four of them—the Episcopal, Congregational, Presbyterian, and Roman Catholic—are not affiliated on the national level. The central committee meetings of Key 73 reveal that this kind of participation is taking place everywhere. Apparently, there is a radiating excitement over this historic common cause of calling this continent to Christ. Somehow this is uniting church bodies on a grass-roots level as nothing in our time has so far succeeded in accomplishing. COCU has not had this grass-roots feeling or enthusiasm.

Again, although the Episcopal Church is not officially affiliated with Key 73, Episcopal organizations such as the Brotherhood of St. Andrew, Faith Alive, and the Episcopal Center for Evangelism, are included as sponsoring agencies. Beyond this, considering the fact that this is a continent-wide program, the Anglican Church of Canada is an official sponsor for Key 73. Dean Leslie Hunt, an Anglican, has the distinction of heading up the whole Key 73 effort for all of the churches of Canada. So Anglicanism is represented even though the Episcopal Church in the United States is not greatly contributing to the cause.

Certainly there was some fear on the part of withholding churches that the kind of evangelism that would be promoted by Key 73 would be totally influenced by the fundamentalist or revivalist approach. These fears would have been relieved if they would have had the opportunity to share in the central committee meeting in St. Louis this past October. There it was stressed over and over again that there is no given "style" of evangelism that is being promoted from the top level, but that each church is to enter in with its

own unique approaches. No one is asked to violate the theology, culture, or scholarship of his church. If the common bond is to spread the Good News, there is no judgment upon what might be considered an "orthodox" or "unorthodox" approach. Each church's approach to evangelism would simply be complimentary to that of the others.

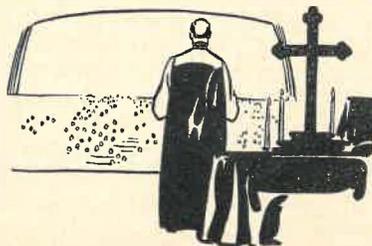
One can't help but be impressed by the sound, prayerful planning that is going on in Key 73. Though there have been frustrations in getting together over the past four years, such as Baptists being suspicious of Roman Catholics in their midst, now there is a feeling of elation as a warm fellowship has been created for the first time among these Christians of such varied backgrounds. (Earlier, I had mentioned that the Roman Catholics are not involved nationally. However, they certainly are active in Key 73 through selected dioceses and religious orders.)

The Episcopal Church stands to learn a great deal from the mass-media programs which are spinning off Key 73. Key 73 is blessed with a large number of skilled professionals in this field. Keep your eyes open for colorful, eye-catching short spots and promotional material. At Easter time there will be a half-hour TV presentation on an international level (U.S. and Canada). Some in our church have fallen prey to the supposition that the evangelicals were not capable of truly sophisticated audio-visual work but they have shown a level of public communication that is truly bright, attractive, and "hip." Our own efforts in this field seem to be lagging at this point. Perhaps we have never truly recovered from "Great Scenes from Great Plays."

From conversations with the leaders of Key 73 I am given the sincere expression that the participation of the Episcopal Church is greatly missed at the top level. So many of these leaders are acquainted with the great talent we have in the Episcopal Church in every field. They are also highly aware that we possess great evangelistic talent. For instance, they look to laymen like Keith Miller as brilliant communicators of the Christian faith. Others are aware of the strong programs of evangelism in other areas of the Anglican Communion such as Australia, Melanesia, and England.

To be sure, the leaders of this church are not discouraging Episcopalians to take part in Key 73. Local parishes are encouraged to jump into it wherever they can. From the sound of it many are doing just this all over America. Look at parish bulletins and diocesan newspapers and you will find more discussion of evangelism than most of us can remember in any time in the past.

Perhaps the mood of the church was just one year late. If it had been Key 74 I have little doubt that there would have been a landslide movement to be in the thick of it.



# EDITORIALS

## Abstinence and Meat Prices

WHEN Christ performed the miracle of the feeding of the 5,000 he did not create something new but used what was at hand: the loaves and the fishes. He used what was at hand but increased the supply. But then when all had eaten, he had the disciples gather up what remained that nothing should be wasted. The next meal would come, not from another miracle increasing the supply, but from sharing what there was. In helping to answer the prayer which he had taught his followers to pray, "Give us this day our daily bread," he worked within the economy.

Everyone is aware at this time of the high cost of many essential food stuffs and, especially, meat. A tremendous demand has set prices soaring. The old, on fixed incomes, and the sick and incapacitated have had to cut down on their consumption of meat. Welfare authorities are looking for meat substitutes for the poor. There is clearly not enough to satisfy the whole demand.

Now when there is a severe shortage of an essential commodity there are two solutions which can be considered. One is to increase the supply; the other is to share what we have. Of course a third alternative is simply to let some do without. That is happening today, but this cannot be an acceptable option among Christians. Our farmers are working at top speed to increase the supply of meat, but it will take time. In the meantime, unless we want some to be totally deprived, we have to cut down on our consumption, that is, to share the available supply. After a feast of post-war productivity, demand has caught up with supply, and we must gather up what remains so that nothing be wasted and all have something.

Some years ago the catholic churches relaxed the Friday abstinence because it no longer seemed related to economic life. In a fantastically productive society people began to feel that to deprive themselves of meat on Friday was senseless and irrelevant. There was plenty for all, we thought, so why not adopt some other discipline that would be of more contemporary value?

Without challenging the value of the new disciplines, the time has come to take another look at the Friday abstinence. If beginning now and continuing until the shortage is over, Christians would return to meatless Fridays—and perhaps add a Wednesday as well—there would be a considerable drop in demand. This would result in an adjustment of prices that would put the purchase of meat back into the budgets of the poor and the old. It makes economic sense.

It makes sense in other ways. No one wants this nation divided into two segments, one of which eats more meat than is healthy for them, and another which hardly has enough to sustain health. When we pray, "Give us this day our daily bread," we cannot use our Lord's own words to ask for ourselves alone. He said, "Give us," not "Give me."

This is a good time to return to the Wednesday and Friday abstinence. It makes more sense than ever. When Jesus fed the 5,000 with a few loaves and fishes, it was

a great miracle. But we should not miss the second wonder—the way his followers learned to share. Providing the food for the multitude was a wonder in the material realm: teaching his followers to care for others was a miracle of the spirit.

Beginning with a faithful return to the Wednesday and Friday abstinence, let us help God perform this miracle in our hearts. Our lives can be part of God's answer to the prayers, "Give us this day our daily bread."

WILLIAM H. BAAR

## From a Retired Bishop

THE recent invitation to retired bishops to contribute to the columns of TLC, plus Bp. Emrich's excellent article, *Female Priests*, [TLC, Feb. 4], encourage me to comment on the news report [TLC, Dec. 10] in which my name appeared first among those who refrained from voting in the House of Bishops when the roll was called on the question of the ordination of women to the priesthood.

My abstention at that time was not to avoid the issue, but because, when I retired, I decided that I would not vote on *any* motion coming before the house. It does not seem right to me that a retired bishop should be able by his single vote to cancel the vote of an active diocesan. Those who are most closely in touch with the needs and trends in the life of the church and who have the responsibility for carrying out the actions of the house should be the ones to make the legislation.

As to the ordination of women, I am saved from writing an article on this subject because Bp. Emrich's essay so exactly expresses my feelings on the matter. If I voted, I would vote affirmatively for the reasons Bp. Emrich gives; but I would do so with serious reservations as to the extent to which the implementation of this legislation should be immediately or generally employed. I feel this particularly because of the present oversupply of clergy and the number of trained and qualified men who are, with aching hearts, turning to secular jobs because they cannot find employment in the priesthood. I would not want to ordain any woman simply to establish her right to ordination. We have not ordained men to the priesthood until they were assured of positions in which they were desired and needed and could exercise their priesthood. The same should apply to women, but there is not the same immediate demand for ordained women and we might find that we were continuing to prepare women for a profession in which there were not sufficient openings to receive them.

In every culture men and women have held different roles. It is unlikely that today's culture will be the first to create identical and interchangeable roles between the sexes. Changes in legislation can happen in a few hours. Our culture is changing. No one can predict exactly what changes will eventually occur. But changes in culture take time. I believe that women should be ordained to the priesthood only as openings are promised in which their priesthood is needed and wanted and can be exercised.

✠ FREDERICK C. LAWRENCE

# Book Reviews

**GOD OR ICHABOD? A Non-Violent Christian Nihilism.** By C. D. Keyes. Forward Movement. Pp. 128. \$35.

It is a pleasure for me to commend this book by Dr. C. D. Keyes, a former colleague of mine at General Seminary, where for several years he was professor of theology. Dr. Keyes brings the same depth of insight and passion to this work that he brought to his lectures at the seminary and that he doubtless continues to provide for his students at Duquesne University, where he is professor of philosophy.

*God or Ichabod?* is a deeply serious work, a work hammered out on the anvil of the anguish of our times and the author's participation in that anguish. It is an equally disturbing work for it takes a razor's edge to many of the received theological and religious views of our period, exposing them as disguises thrown over our most pressing problems or as answers to them that fail to reckon either with the truly tragic dimension of life or the enormity of even posing the problems, much less answering them. Many readers will have reservations about the solutions suggested here, but they will not be able to dismiss the urgency with which they are set forth or the challenging, arresting way in which they are stated.

The principal argument of the book is that the sickness of our age requires for its cure nothing less than a nihilistic descent into the abyss of nothingness. The "healing fires of nihilism" have to be allowed to burn through this fearful sickness, which consists largely in the disastrous confusion of moralism with holiness and the consequent demise of the sense of the sublime among us. Only by willingly undergoing the depths of atheism can the church recover "the holy awe it once had" (p. 36).

The crime of Ichabod, a sort of synonym of modern Christianity from which "the glory has departed" (I Sam. 4:21), is that "he tries to give us religion without holy awe and that he does this in the name of secularism when in truth the deepest secularism has rediscovered the holy awe that Ichabod thinks is unsecular" (p. 16). To combat Ichabodian Christianity, Dr. Keyes calls for a Christian Nihilism as thoroughgoing as the nihilism of Friedrich Nietzsche. Indeed a basic feature of this Christian nihilism is derived from the Nietzschean declaration that existence and the world can be justified only as aesthetic phenomena. The Christian Nihilist adopts the most aesthetically sublime of all myths, the God-myth, *i.e.*, that there exists a being radically other than ourselves, of bound-

less power and love. The question of religion is "whether to believe in the highest of all possible myths" (p. 55). To adopt the God-myth however is not to be delivered from the terror of nihilism. The Christian Nihilist remains as nihilistic as ever, but through his Christian Aestheticism he recognizes and accepts that which renders his life less absurd if more tragic.

It is not possible to do justice to this book's argument in this brief review or to raise the number of critical questions that arise in respect to it, though one such question might not be out of order. We are told repeatedly that most people would be better off as atheists and that only a few should undertake the heroic adventure of faith (*e.g.*, p. 64). This viewpoint is not to be confused with the New Testament dictum that "many are called, but few are chosen." The emphasis there is on the verb chosen and its referent, the God who does the choosing. The emphasis here is on human choosing, whether atheistic nihilism or Christian nihilism. So much is this the case that it is sometimes difficult to determine whether the author is not talking more of a Nietzschean Superman than a man of Christian Faith.

However this may be, this is an important, provocative, and delightfully written work, one that perhaps will serve as a spur to works by, among others, Christian Rationalists, Christian Cynics, and Christian Hedonists, Christian nihilism is a possible Christian stance and the church, particularly in respect to its Ichabodian aspects, has need of it. The church also has need of the others, for nihilism is a stance, as Dr. Keyes says, for the few. But certainly this book points to the profound need for a searching Christian aesthetics, even if nihilism may not be the way, or the only way, to arrive at it.

(The Rev.) JAMES A. CARPENTER, Ph.D.  
The General Seminary

**DEATH AS A FACT OF LIFE.** By David Hendin. W. W. Norton. Pp. 255. \$7.50.

There are currently many evidences of a willingness to discuss death candidly and realistically. Seminars on death and dying are being conducted, funeral customs are being discussed openly, and books dealing with death are attracting considerable interest. Among the latter, *Death as a Fact of Life* can be regarded as one of the most useful contributions. David Hendin, a medical journalist, has put together here information that is both up-to-date and comprehensive. Some of the topics include an assessment of the criteria of death, euthanasia, the physician's role in death, psychological impli-

cations of the grief reaction, and cryonics (the freezing, in liquid nitrogen, of dead bodies in hopeful anticipation of re-thawing in the future). That should give one an idea of the broad scope of Hendin's analysis.

The objective and non-biased approach used here makes this book distinctly different from some others which gained popularity a few years ago. Unfortunately not enough time is devoted to the possible therapeutic value of the funeral service and the psychological aspects of "funeralization," including the impact of reviewal of the body. This is an especially important consideration in dealing with the responses of children towards death—a topic which Hendin otherwise covers thoughtfully. Another minor irritation is in the references to "Rev. Fletcher," "Rev. Sheen," and "Rev. Allen." The abbreviated title with last name only is conspicuous in its repetition.

*Death as a Fact of Life* is an important contribution to our continuing attempts to confront death honestly. It opens up many areas for all of us to ponder. It should be read by anyone seeking to advance his own awareness of the many facets of death that affect all of us, ultimately quite directly.

ROGER DEAN WHITE, M.D.  
Rochester, Minn.

**TROUSERED APES.** By Duncan Williams, with a foreword by Malcolm Muggeridge. Arlington House. Pp. 169. \$6.95.

This thoughtful study of "sick literature in a sick society" is written by a teacher of literature and is concerned specifically with the decadence of our age as reflected in literature. But its thesis and contents should be carefully pondered by all whose interest in life is essentially moral and spiritual.

Too many people who believe in the potential dignity of man are reluctant today to face the fact that art can corrupt people. Perhaps the reluctance stems from the fear of being considered puritanical or prudish.

Duncan Williams knows modern literature as well as the classics of past ages. He believes that we are in a state of moral decadence, but somehow his pessimism about our present state does not simply bid us abandon hope. If Christians lovingly care about what has happened to us all in this age, they will find in *Trousered Apes* the kind of understanding of the sickness which is the first step in the direction of recovery.

## The Living Church Development Program

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

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	\$3,254.29

The Living Church

# PEOPLE and places

## Ordinations

### Deacons

Arizona—Robert S. Wilson, assistant, St. Paul's, Phoenix, address, 1333 E. Georgia (85014). He operates a shop for the repair of professional cameras.

Massachusetts—Geoffrey Lennan, assistant, St. Anne's, 10 Kirk St., Lowell (01852).

Newark—Robert L. Colyer, Sr., assistant, St. Clement's, Hawthorne, N.J. He is president of Colyer Homes, Hawthorne.

Northwest Texas—Ronald L. Gauss, curate, St. Paul's, Lubbock, Texas.

### Priests

Arkansas—The Rev. Festus Hilliard Powell, Jr., curate intern, St. Paul's, Fayetteville, address, Box 1190 (72701).

Central Pennsylvania—The Rev. Messrs. Paul J. Lautenschlager, curate, St. Stephen's Cathedral, Harrisburg, address, 5011 Lancaster St., Apt. C, (17111); William Leon Love, vicar of St. Mary's, Williamsport, address, 908 Almond St. (17701); and Merton Edward Messersmith, curate, St. Andrew's, State College, address, 500 Galen Dr. (16801).

Los Angeles—(All locations are in California) The Rev. Messrs. Eugene A. Coombs, curate, St. Martha's, West Covina, address, Box 386 (91790); Clive R. H. Couper, assisting, Church of the Messiah, Santa Ana, address, 1206 Fern Dr., Fullerton (92631); Thomas Earl Gimple, in charge of St. John's Mission, Wilmington, address, 1648 W. 9th St., San Pedro (90732); Sione Halapua, assistant, St. Mark's, 1014 E. Altadena Dr., Altadena (91001); Rolland W. Pike, assistant to the rector of St. Peter's, San Pedro, address, 30129 Miraleet Dr. (90732); Forest O. Riek, Jr., assisting, St. Stephen's, Hollywood, address, 3722 Effingham Place, Los Angeles (90027); and H. Dale Wills, curate, Good Shepherd, 3303 W. Vernon Ave., Los Angeles (90008), and assisting, Holy Faith, Inglewood.

Minnesota—The Rev. Dexter Parish, in charge of work in Waterville, Waseca, Le Centre, and

Janesville, address, Waterville; and the Rev. Paul Vincent Froiland, assistant to the rector of St. David's, Minnetonka.

Southern Ohio—The Rev. Thomas Preston Davis.

Upper South Carolina—The Rev. Allan Bevier Warren, vicar of All Saints', Clinton, address, Box 276 (29325).

## Non-Parochial Appointments

The Rev. Arlen Fowler, former associate, Trinity Church, Mattoon, Ill., is non-stipendiary priest in charge of St. Andrew's, Paris, Ill. He continues as professor of history at Eastern Illinois University, Charleston.

The Rev. Paul Hallett, former rector of St. Alban's, Edina, Minn., is chaplain-resident, Northwestern-Abbott Hospitals, Minneapolis, Minn.

The Rev. John M. Holt, Ph.D., instructor in the department of religious studies, Villanova University, is also priest in charge of the Church of the Crucifixion, Philadelphia, Pa. Address: 4301 Spruce St. (19104).

The Rev. S. Barry O'Leary, former planning officer for the Diocese of Minnesota, is canon to the ordinary, Diocese of Minnesota, 309 Clifton Ave., Minneapolis, Minn. 55403.

The Rev. David C. Streett II, former vicar of All Saints', Beech Island, S.C., is executive director of Planned Parenthood of East Central Georgia, Inc., Box 3293, Augusta, Ga. 30904.

The Rev. Harry White is chaplain of the Whipple Schools, Fairbault, Minn. 55201.

## Renunciation

On March 20, the Bishop of Chicago, acting in accordance with Title IV, Canon 8, Section 1, and with the advice and consent of the clerical members of the Standing Committee, formally accepted the renunciation and resignation of the ministry made in writing February 23, 1973, by Paul McCune Doyle. This action is for reasons which do not affect his moral character.

## Deaths

The Rev. Clarence W. Brickman, 76, retired priest of the Diocese of Southwest Florida, died Jan. 1, in Ft. Lauderdale, Fla. His home was in Tampa. He is survived by his widow, Anna Bet, one daughter, and two grandsons. A Requiem was held in the Church of the Atonement, Lauderdale Lakes.

The Rev. Charles Reid Leech, 59, associate rector of Trinity Church, Tulsa, Okla., and dean of the 1967 Evergreen Conference, died of cancer Feb. 12. A former Baptist minister, he was ordained to the priesthood in 1947. He is survived by his widow, Mary Dane, five sons, one granddaughter, his mother, Mrs. Charles S. Leech, and four brothers. Services were held in Trinity Church and burial was in Memorial Park, Tulsa.

## Ecumenism

Dr. Reuel L. Howe, director of the Institute for Advanced Pastoral Studies, Bloomfield Hills, Mich., since 1957, has retired but will continue as associate director. He has been succeeded by Dr. John E. Biersdorf of the United Church of Christ. The organization recently received a \$195,000 grant from the Lilly Foundation, Inc., to "test, refine, and plan for the future of the facility" which seeks to assist clergy and laity in relating to the changing role of the church today.

## Education

The Rev. E. Bolling Robertson, interim president of Cuttington College and Divinity School, Diocese of Liberia, and his wife, Marilyn, who was editor of *Que Circa*, the college newsletter, are in residence at the Episcopal Theological School, 99 Brattle St., Cambridge, Mass. 02138, for 1973. Mrs. Robertson is studying and Dr. Robertson is a Proctor Fellow for the spring semester.

## Dioceses

Delaware—After 10 years, *Communion*, the official diocesan publication, is no longer being printed. Diocesan priorities funding left no money for the communications office.

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## NOTICE

FELLOWSHIP OF CONTEMPLATIVE PRAYER. Annual Retreat for the Clergy, June 19-23 at St. James', Maryland. Inquire: 5614 Old Mill Road, Alexandria, Va. 22309.

## POSITIONS OFFERED

ANESTHESIOLOGIST and CRNA—small eastern Kentucky university town. Work with anesthesiologist and CRNA in 100 bed hospital with expanding multi-specialty surgical group. Satisfying and challenging medical practice—rewarding, professional dialogue. Write or call B. H. Penrose, M.D. Cave Run Clinic, Morehead, Ky. 40351. 606-784-7554.

BLACK priest or seminary senior for parish ministry in northern New Jersey city. Reply Box J-963.\*

SAN FRANCISCO parish in good neighborhood offers nice 2½ BR apartment with all utilities and garage, together with modest honorarium, to pastoral-minded retired or worker priest in exchange for light calling schedule and (non-preaching) altar duties. "Moderate" churchmanship. Write to Rector of St. James', 4620 California St., San Francisco, Calif. 94118.

WANTED: Priest, conservative, yet open-minded. Christ centered and energetic. Medium size parish in upper midwest town of 17,000. Excellent salary and fringe benefits. Parish is in fine condition both spiritually and physically. This parish has always had outstanding clergy. Send complete information to Box J-954.\*

WANTED: Qualified priest or layman to serve as principal of elementary parish day school K-6 enrollment over 200. Located beautiful Texas area of 100,000 population. Successful operation 10 years. Some teaching possible. Send complete information to Box A-960.\*

## POSITIONS WANTED

LAYMAN, mid-fifties, many years experience as salesman with national company desires full-time work with the church in any administrative capacity. Reply Box B-961.\*

PRIEST, 43 years, 13 years parish experience, six years experience as headmaster, desires new position as rector of parish with a school or as headmaster. Degrees: M.Div., M.Ed. Reply Box B-962.\*

PRIEST, with family, desires Prayer Book parish where Christian education begins with parents and their spiritual growth. Reply Box B-959.\*

PRIEST, single, 42, currently educational-guidance counselor, seeks Catholic parish looking for pastoral care, solid preaching, enlivened teaching. 18 years parochial experience. Assistantship acceptable. Area irrelevant. Reply Box J-955.\*

## SUMMER SUPPLY

PRIEST available July supply. Prefer upper Mississippi valley. The Rev. N. Chafee Croft, 2511 Walton Way, Augusta, Ga. 30904.

PRIEST needed for July, except first Sunday. Use of rectory. Honorarium. The Rev. Leland O. Hunt, 5 Rock Ridge Drive, Norwalk, Conn. 06854.

\*In care of *The Living Church*, 407 E. Michigan St., Milwaukee, Wis. 53202.

## SUPPLIES WANTED

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THE LIVING CHURCH  
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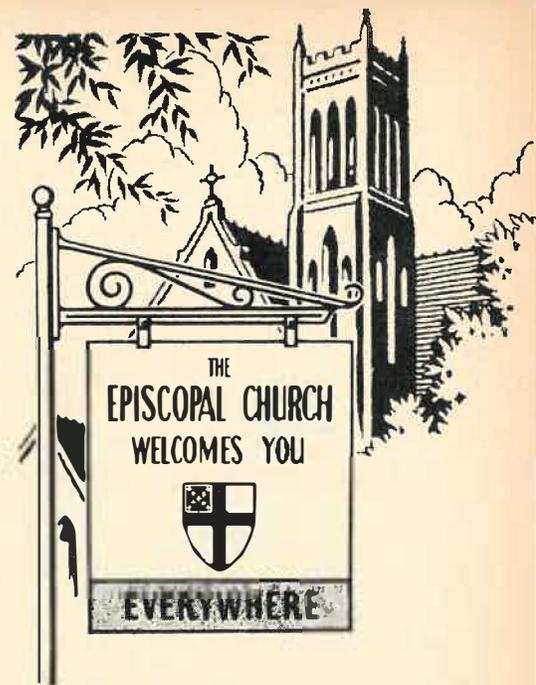
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THE LIVING CHURCH

# CHURCH DIRECTORY

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.



## LOS ANGELES, CALIF. (Hollywood)

**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
The Rev. John D. Barker, r  
Sun Masses 8, 9 & 11 (ex summer, 8 & 10); Tues 6:30; Wed thru Fri 9; Sat 10; C Sat 11

## SAN FRANCISCO, CALIF.

**ADVENT** 261 Fell St. near Civic Center  
The Rev. J. T. Golder, r  
Sun Masses 9, 11; Daily (ex Fri & Sat) 7:30, Fri & Sat 9; HD 6:15; HS Fri 9:30; C by appt

## WASHINGTON, D.C.

**ALL SAINTS'** Chevy Chase Circle  
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r  
Sun HC 7:30; Service & Ser 9 & 11 (HC 1S, 3S, 11); Daily 10

## ST. PAUL'S 2430 K St., N.W.

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

## COCONUT GROVE, MIAMI, FLA.

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

## 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 HC; Daily 12:10 HC

## FLOSSMOOR, ILL.

**ST. JOHN THE EVANGELIST** Park & Leavitt  
The Rev. Howard William Barkis, r; the Rev. Linas H. Brown  
Sun HC 8, 9, 11; Daily HC Mon Wed & Sat 9; Tues HC 6; Thurs HC 7; Fri HC 11

## SPRINGFIELD, ILL.

**CATHEDRAL CHURCH OF ST. PAUL**  
Second and Lawrence (Near the Capitol)  
The Very Rev. Eckford J. de Kay, Dean  
Sun Masses 8 & 10; Daily as announced

## BOSTON, MASS.

**ALL SAINTS'** At Ashmont Station, Dorchester  
Sun 7:30, 8:30 C, 8:45 MP, 9 High Mass & Ser, 10 Ch S, 11 HC; Daily Mon 5:30, Tues & Fri 8, Wed 10, Thurs & Sat 9

## OMAHA, NEB.

**ST. BARNABAS** 40th & Dodge, 1 blk N.  
The Rev. James Brice Clark, r  
Sun Masses 8, 10:45 (High)

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
The Rev. Karl E. Spatz, r  
Sun 8 & 10 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

## BROOKLYN, N.Y.

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

## HIGHLAND FALLS, N.Y.

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

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 8 & 9, Family Eu 10 (Sung), 11 Liturgy & Ser (Sung), Organ Recital 3:30, Ev 4; Wkdys MP & HC 7:15, HC 12:15, Ev & HC 5:15. Tours 11, 12 & 2 Wkdys, Sun 12:30

## 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.

## EPIPHANY

1393 York Ave. at E. 74th St.  
Clergy: Ernest Hunt, r; Hugh McCandless, r-em; Lee Belford, assoc; William Tully, asst  
Sun 8 Eu; 9:30 Family Service, Adult Class, Ch S (HC 2S & 4S); 11 MP (HC 1S); 12:15 HC; Thurs 12 HC

## 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. IGNATIUS' The Rev. Charles A. Weatherby, r

87th Street, one block west of Broadway  
Sun Mass 8:30, 11 Sol Mass; C Sat 4

## ST. JOHN'S IN THE VILLAGE 218 W. 11th St.

The Rev. Chas. H. Graf, D.D., r; Rev. K. Bohmer, c  
Sun HC 8, Cho Eu 11; Wed 6; Thurs & Sat 10

## ST. MARY THE VIRGIN

46th St. between 6th and 7th Avenues  
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer; the Rev. S. J. Atkinson, O.H.C.  
Sun Masses 7:30, 9 (Sung), 10, 11 (High), 5; 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



CHURCH OF THE ADVENT OF CHRIST THE KING  
SAN FRANCISCO, CALIF.

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

**RESURRECTION** 115 East 74th St.  
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord Hitchcock, Jr.  
Sun H Eu 8, 9:15 Sung Eu & Ch S, 11:15 Sol Eu; 7:30 Daily ex Sat; Wed & Sat 10; C Sat 10:30-11 & 5-5:30

## ST. THOMAS 5th Avenue & 53rd Street

The Rev. John Andrew, r; the Rev. Canon Henry A. Zinser  
Sun HC 8, 9:30, 11 (1S), MP 11, EP 4; Mon thru Fri HC 8:15; Wed HC 5:30; Tues HC & HS 12:10. Church open daily to 11:30

## PHILADELPHIA, PA.

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

## ST. STEPHEN'S 19 S. 10th Street

Sun HC 9 (1S & 3S), MP other Sun; Wed EP 12:30, HC 5:30; Thurs HS 12:30 & 5:30; Fri HC 12:30. Tel. (215) 922-3807

## CHARLESTON, S.C.

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

## VICTORIA, TEX.

**TRINITY** 1501 N. Glass St.  
The Rev. Wm. F. Barrett, r  
Sun 8 (Low with Ser), 11 (Sung with Ser); Mon-Thurs, 8:30; Fri & Holy Days 10

## 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; Mass Daily; Sat C 4-5

## STAUNTON, VA.

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

**KEY**—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Antecomunions; 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, 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.