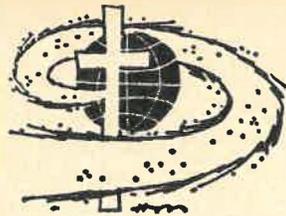


The Living Church





With the Editor

I EVIDENTLY missed Dear Abby on the day she dealt with a letter from a high-school girl, pregnant, who with her boy friend wanted to be married in a church although neither of them belonged to a church. They were having difficulty finding a clergyman to marry them, and this surprises me. Abby assured them that if they kept on looking they would be able to find a clergyman who would perform the ceremony.

In this morning's column Abby publishes three responding letters, only one of which makes Christian sense. Writes one who signs him-/herself "Loves children": "With so many of our young people turning away from religion, you would think a minister would jump at the chance to bring them into the fold." I'd like to say to "Loves Children" three things: (1) You're not as original as you think in loving children; (2) as an old hand at performing such ceremonies, who is beginning to have second thoughts about them, I can assure you that we seldom bring such young people into the fold by marrying them in church with bell, book, and candle; and (3) maybe one reason why so many people—not just young ones—are turning away from the religion of the churches is that they don't think the church stands for much of anything; as somebody said, "The person who stands for nothing will fall for anything." That applies to churches too.

The writer of the good letter is a Lutheran pastor. Responding to Abby's assurance to the young people that they would be able to find an accommodating clergyman he said: "Abby, the old 'accommodating' view is diminishing. If a church wedding is desired, one or both parties must be active members in the church. People who refuse to support or help maintain a church should not expect to use it for a 'show.' A Christian wedding ceremony is an act of worship which is based on faith."

The pastor goes on to say: "The attitude of more and more people is to call on the clergy and use the church facilities for 'hatch, match, and dispatch' (baptism, marriage, and funerals)—but the clergy and lay leadership of our churches are not going to play games with nonmembers, nonbelievers, and inactive members. After all, there are other places where people can marry, and other persons who are qualified under the law to perform marriage ceremonies."

When he says that the old accommodat-

ing view is passing, he may have in mind only his own church. I hope his statement is more generally true. To be loving, accepting, forgiving, is by no means the same thing as to be accommodating. The fact of the pre-marital pregnancy is immaterial to the question of whether they should have a church wedding, but the fact that they are not church members is indeed material.

The "accommodating view" which our Lutheran brother declares *passé*, and we hope he's right, assumes that the church is here in the world to give people what they want, when they want it, and all on their terms. This is easily confused with the idea of the church as the servant-church.

The more accommodating a church becomes the more people ignore its message, reject its invitation, and despise its means of grace. And the more they do this the more they increase and multiply their own damnation, not discerning the Lord's body. Thus it becomes a nice question, doesn't it? How do we serve people: by loving them or by accommodating them?

St. Paul specifies in I Corinthians 13 a considerable number of things that love is: patient, long-suffering, etc. He doesn't include the term "accommodating." Maybe it would be well for the clergyman to say to such a couple: "Let's postpone the church ceremony for one year. Meanwhile, have a civil ceremony and you'll be man and wife. Be baptized, if you aren't already, take instruction in the church, join the church, be active in worship and support for a year. Then let's talk about the sacrament of holy matrimony."

Isn't that the way for the church to deal with souls? It seems so to me, because it takes both them and God's truth seriously, as the accommodating way does not.

"Reputation is what men and women think of us; character is what God and the angels know of us." (Tom Paine.)

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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July

- 29. Pentecost VII
- 30. William Wilberforce
- 31. St. Joseph of Arimathea

August

- 5. Pentecost VIII

NEWS. Over 100 correspondents, at least one in each diocese, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned.

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Letters to the Editor

Prayer Book Boredom

Whenever I celebrate in a parish and am asked to use one of the trial rites, I say to the congregation, "I know some of you simply cannot abide these trial services and are ready to leave the church if we continue to use them. Perhaps it would interest you to know that I, in contrast to you, have found myself so bored to desperation by the Prayer Book services that I have seriously considered dropping quietly out of the church rather than have to participate in services that alienate me so!" Then I suggest a possible solution to our problems. I offer to pray for them in their frustrations whenever I take part in a trial service, and I ask them to pray for me each time they participate in a Prayer Book rite. Since I have not yet left the church, their prayers, at least, have been effective.

I use this anecdote to introduce an anxiety I feel about the Society for the Preservation of the Book of Common Prayer. They seem to feel that they alone suffer from the process of change. They warn that adoption of the trial rites will mean schism at worst or a mass exodus at best. I would like to point out that there has already been a mass exodus from the church, and from my contacts on the college campus with those who no longer attend, I can attest that one main reason for their absence is boredom with the services of the church. If the membership of the SPBCP evinced as much concern for those who have already left the church as they do for those who threaten to leave it, I would feel that their efforts would be more truly catholic than they presently appear to be.

(The Rev.) EDWARD P. ALLEN
The United Ministry
The University of California

Irvine, Calif.

An Author Replies

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire, has queried my statement regarding the fresco of the eucharistic banquet in the Cappella Greca, as depicting an all-women group, in his review of my book, *The Lady Was a Bishop* [TLC, May 13].

There are in fact several paintings of the eucharistic banquet in the catacombs in Rome; some, as in the case of St. Callisto, are all men, others are mixed. The one, however, in the Cappella Greca, in the catacombs of Priscilla, show the participants as all women, with the possible exception of the celebrant at the left. In my book I mentioned that the head looks as though it had been sandpapered down, so that it is not clear whether the figure represents a man or a woman.

JOAN MORRIS

London, England

Is GCSP "Mission"?

The letter of the Rev. J. Seymour Flinn [TLC, Apr. 29] was interesting, but showed a misconception that I think is true through a large part of the church in regard to what the mission of the church is and how the General Convention Special Fund does not comply therewith.

To determine the mission of the church, we have to determine first who Jesus Christ is, whether or not he is the son of Almighty God with all the power of God behind him. If he is, then he could have ended the domination of the Roman Empire, fed everyone in the world, and cured all illnesses by merely raising his hand, if that was God's will. Since he didn't, we presume it was not his will.

Mr. Flinn mentions the parable of the Good Samaritan, which was told to teach people who their neighbor is, and to care

for their neighbors, who are, of course, all people; but note that it was an individual he was speaking of, not even a Jew, and certainly not the church. The mission of the church, as set by Christ when he sent his disciples, is to carry to the world the word of redemption brought by him. In this conception, the church is like a school, like an engineering college which does not build bridges or structures itself but teaches people how to build and then leaves the building of bridges or structures up to them. The church is to teach people what to do, who is their neighbor and their duty toward their neighbor, but it was never intended by Christ to be a welfare agency, to take care of all the ills of the world, and surely not to hand out money to radical groups for social, political, or economic power. When Christ sent his disciples out before his death, he told them

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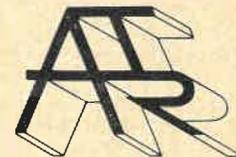
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TRAVELING?

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When on vacation check the listings on pages 15 and 16 and attend Church wherever you are to be. Every Churchman profits by sharing the act of worship outside his home parish.

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

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not to carry any money in their purse, or to take even a second coat, but merely to teach the people who then, in their freedom of choice, could save themselves or condemn themselves.

It is true that he did heal many people, but it is important to note in every case where the details are given, with a single exception, either the person himself or someone on behalf of the person, came to Christ *in faith* and requested that he heal the person, the single exception being when he healed on the Sabbath to open up the discussion for the parable of the ox in the pit. This is an interesting and relevant point. It is also true that he fed the 5,000, but first they had been with him all day listening to his teachings, and in the evening when they were tired and weary he supplied the meal of the loaves and fishes. Again, it should be noted, however, that they did not demand that he give them anything, but it was through his compassion that he gave it.

The main misconception now is in regard to the purpose of the GCSP. It is not, nor is it intended to be, to help people, or to heal the sick or feed the hungry or clothe the naked. The avowed purpose is to grant minorities *economic and political power*. This is clearly stated in Mr. Modeste's report of March 1970 of the General Convention Special Program, where he says, the first goal is: "Help the poor and disenfranchised—particularly the black and brown communities—gain social, political, and economic power in order to have an effective voice and visible presence in the decisions which effect their own lives."

I challenge anyone to find, in any version of the Gospel, where Christ authorized the use of political and economic power or encouraged the use of economic and political power to attain his mission. On the contrary, Christ submitted to political power, to crucify him, although as he said in Gethsemane, his father could send 12 legions of angels to help him. Yet, if he was the son of Almighty God, which I certainly believe, I ask who was the more powerful, the soldiers who crucified him or Christ, the son of God?

If we are to call ourselves Christians, then I ask, who are we to follow: Christ, or Hines and Modeste?

J. L. CALDWELL MCFADDIN

Beaumont, Texas

SPBCP

The style of the Society for the Preservation of the Book of Common Prayer has sometimes been deplorably extreme but, since its purpose is one which has always been close to my heart (for which the Anglican Society, of which I was for some time an officer, used to stand) I joined it and so receive its letters and tracts.

That its purpose is basically moderate and open is attested to by the following quote which expresses my view perfectly: "We state again . . . that we are not against all change. We would welcome a liturgical commission

that would go about the business of revision line by line and word by word."

The trouble is that this has not been done with the present suggestions and the result is a poor hodge-podge. Sometimes they go too far and sometimes not far enough. Forms A, C, and D of the Eucharistic Prayers do not require the Lord's Prayer even though our Lord himself said, "When you pray say Our Father. . . ." Sundays are listed as after Pentecost in order to restore that great feast to its rightful place, but then the color green is used during its octave and from then on. One really doesn't have a sense of unity about the whole thing as one does with the Prayer Book. The latter has always seemed to express the mind of the church; the former doesn't seem to have made up its mind.

Allow flexibility in the use of the Prayer Book, revise the Prayer Book incorporating some of the excellent things which are in the Green Book, change the language too, if you must, but don't throw the baby out with the bath by jettisoning that which has always been the expression, not of Anglican uniformity—we have never, thank God, had that—but of its unity.

(The Rev.) ROBERT S. S. WHITMAN
Rector of Trinity Parish

Lenox, Mass.

"Fun" and "Joy"

There is vast difference between "fun" (a word derived from the Medieval English "fon," meaning "fool") and "joy."

Fun is principally related to things. Much of the enthusiasm over fun-books, fun-clothes, fun-happenings, fun-foods, fun-behavior, fun-services, is frantic attempt to recapture the playfulness of childhood, often with dismal after effects.

Joy is deeply emotional and may be experienced by one alone, by two, several, or many. It is often overpowering in its surge, impossible of expression. It may bring tears. Sunset or dawn; a natural vista, the Grand Canyon for instance; a snow-covered mountain range; a great book or painting; a glorious concert; all may waken silent joy that is in essence holy. Joy in friendship knows no need for constant celebration. Truly sacramental marriage does not fly toy balloons in the bedroom.

Joy in receiving the blessed body and blood of our Saviour is for most communicants a humble, solemn, and holy joy, and who can judge its lack of laughter but God?

PORTIA MARTIN

Richland Center, Wis.

More on -esses

A recent letter writer [TLC, June 17] prefers the designation "deacon" rather than "deaconess" for the female ordinand on the basis that the "-ess" suffix has been historically limited to those fields in which one's particular sex would relate necessarily to performance. Hence an "actress" is acceptable—but not a "doctress," "lawyress," "professoress," etc.

An eloquent argument indeed except that, unfortunately, it breaks down at the very place where its proponents need it the most—at the door of the church!—where traditionally the female abbot has been called an abbess, the female prior a prioress, the female prophet a prophetess, etc.

(The Rev.) HAROLD FRANK KNOWLES II
Associate at St. James Church
South Pasadena, Calif.

The Cover

On this week's cover is a picture of the Church of the Advent, Alice, Texas, where the Rev. Walter Gerth is rector. The schedule of services for this parish may be found on page 16 of the magazine.

The Living Church

July 29, 1973
Pentecost VII / Trinity VI

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ERIE

Bishop-Elect Suggested by Data Bank

Early in the search for a bishop coadjutor, members of the nominating committee in the Diocese of Erie decided that in addition to the usual ways of seeking names of candidates, they would use the services of the Clergy Deployment Office (CDO).

Less than three years old, CDO has pertinent information on more than three-fourths of the active clergy in the Episcopal Church.

The nominating committee also asked the Rt. Rev. David Richards, of the House of Bishops' committee on pastoral development, to help them formulate significant criteria. These criteria, once accepted, were then translated into the categories used by the clergy in listing their data for the computer.

A request was made to CDO to search the computer files and approximately 10 days later the data bank answered with a list of 17 names. Of the 17, two were already bishops. Of the remaining 15, the committee chose three names to include in the eight submitted to the diocesan convention. Of those three, one was that of the Rev. Donald Davis, who was elected Coadjutor of Erie on the fifth ballot [TLC, June 17].

"I am reasonably sure that his name would not have come to us from any other source," the Very Rev. Frederic R. Murray, vice chairman of the nominating committee, wrote to the CDO.

Fr. Davis, who is rector of Trinity Church, Bloomington, Ind., and chaplain at the university there, recently expressed his pleasure that the new deployment system is now an accepted part of the church's life. As it happened, he had been in on early planning stages of CDO design.

The Rev. Roddey Reid, Jr., is executive director of the deployment office.

MILWAUKEE

Bishop Coadjutor Consecrated

The Very Rev. Charles T. Gaskell, former dean of St. Luke's Cathedral, Orlando, Fla., was consecrated Bishop Coadjutor of Milwaukee June 30. The service was held in the Mater Christi Chapel of De Sales Preparatory Seminary

which was made available by the Roman Catholic Archdiocese of Milwaukee.

Chief consecrator was the Presiding Bishop, and co-consecrators were the three diocesans in Wisconsin—the Rt. Rev. Donald H. V. Hallock of Milwaukee, the Rt. Rev. William H. Brady of Fond du Lac, and the Rt. Rev. Stanley Atkins of Eau Claire.

The Rt. Rev. William H. Folwell, Bishop of Central Florida, preached. Others taking part included laymen from Bp. Gaskell's former parishes, and priests and bishops in provinces V and VI.

Music for the service was provided by the choir of St. Luke's Church, Evanston, Ill., and Mr. Karel Paukert organist and choir director of St. Luke's. The communion anthems were sung by the diocesan folk mass choir.

Bp. Gaskell's pectoral cross, cope, and mitre are gifts from the congregation of St. Luke's Cathedral, Orlando, and the other vestments are from the clergy in the Diocese of Milwaukee.

His ring was worn originally by the Rt. Rev. Cyrus F. Knight, fourth Bishop of Milwaukee. It was given to Bp. Hallock for use by the Bishop of Milwaukee by Bp. Knight's granddaughters, Mrs. James M. Murphy and Mrs. Victor Morris.

RHODESIA

Anglican Backs Protest Against Legislation

The Bishop of Matabeleland (Rhodesia), the Rt. Rev. Stanley Mark Wood, has joined the country's five Roman Catholic bishops in their protest against legislation they regard as "racist," and "contrary to basic human freedom."

In a statement issued in Salisbury, the Roman Catholic leaders said they would not comply with the "offensive" provisions in amendments to Rhodesia's controversial Land Tenure Act. They object particularly to a regulation that requires persons of one race entering the territory of the other to apply for government permits. The amendments became law last December.

Bp. Wood, asked by newsmen to define his position in the threatened clash between church and state, said he was awaiting the government's reply to requests by Anglican, Roman Catholic, and Methodist Church leaders for repeal of the amending legislation.

"I hope the government will not force the issue," he said, "because an open

breach between church and state cannot be beneficial to Rhodesia at this critical time," and added:

"If, however, the government forces me to choose between my conscience and our apartheid laws, I shall have to obey my conscience."

The Rev. Arthur Lewis, rector of Rusape, deplored the developing clash. He said that if there were legitimate grievances, they could be solved by negotiation. "Some missions," he said, "have abused their powers in the tribal Trust Lands by teaching disloyalty and disaffection toward the government, and this has put the government in a difficult position."

(Radio Rhodesia, in a comment on the situation, recalled that when the amendments were being discussed in Parliament last year, Internal Affairs Minister Lance Smith said that "legislation of this kind" was needed "to control church activities in tribal areas" because of "subversive activities going on under a missionary cloak.")

The move by the country's Roman Catholic prelates is the latest development in a dispute that began in November 1969, when the bishops, and other church leaders, denounced the Land Tenure Act, which divides Rhodesia into almost equal areas for 5,250,000 blacks and 250,000 whites.

The confrontation reached a climax in April 1970, when the Roman Catholic Church threatened to close down all its institutions, including schools and hospitals, if Prime Minister Ian Smith's regime carried through the act.

Following discussions with government authorities and a representative of the Vatican, the bishops reluctantly accepted a temporary compromise and did not shut down the institutions.

THE PRESIDING BISHOP

Nominees Not Identified

Names of nominees to succeed the Rt. Rev. John E. Hines will not be made public until after the election in October.

The Rt. Rev. Robert F. Gibson, Bishop of Virginia, chairman of the nominating committee, said that the nine members of the committee will not release the names of their three nominees until after someone is chosen by the House of Bishops and the selection is confirmed by the House of Deputies.

Bp. Gibson said it had become clear to him and other members of the com-

mittee that many churchmen expected to know the names of the nominees before General Convention meets in Louisville at the end of September. "The misunderstanding is justified," he said. "When you ask for public suggestions, the public expects a report back."

The House of Bishops had asked publicly for suggestions for the next Presiding Bishop and received "many."

Under the present rules of the House of Bishops, no nominations may be made public before the election. Only after confirmation of the bishops' selection may the names of the unsuccessful nominees be made public.

The nominating committee has recommended that the election be held the morning of Oct. 4.

Bp. Gibson's announcement on the rules governing the nominees' names being released followed on the heels of "several widely-circulated reports in conservative Episcopal publications" purporting to give lists of the top contenders for the office.

He said the committee has "not yet reached any final decisions" on the three nominees they will submit, but will do so when they meet in Louisville.

Members of the nominating committee appointed by the Presiding Bishop are the Rt. Rev. Drs. Harvey Butterfield, province I; Stephen F. Bayne, Jr., province II; Robert F. Gibson, province III; Hamilton West, province IV; Quintin Primo, Jr., province V; William Frey, province VI; Chilton Powell, province VII; Ivor Curtis, province VIII; and Melchor Saucedo, province IX.

Those members appointed by the president of the House of Deputies are the Rev. Messrs. Gordon Gillette, province I; Paul M. Washington, province III; George A. Smith, province VI; Herman Page, province VII; Boone Sadler, province VIII; and Mrs. J. Wilmette Wilson, province IV; Mrs. Winne Silbernagel, province V; Hugh R. Jones, province II; and Gonzalo Lugo, province IX.

ETHICS AND MORAL THEOLOGY

Clergy Group Supports Gay Liberation

An interreligious group of New York clergymen has issued a statement supporting gay liberation. In it, they said that although they deplore "the oppression of the gay minority in our society," they are "painfully aware that such discrimination and oppression have often been fostered by our own religious traditions."

The clergymen expressed support "of the gay community in its fight against discrimination and oppression," and urged "all men and women of good will to show their support of the gay community in whatever way they think appropriate."

Among the 30 signers of the statement were the Rev. Canon Walter Dennis of

the Cathedral of St. John the Divine, and the Rev. John M. Corn, director of Trinity Parish's special ministries in the courts, New York City.

CHURCH AND STATE

Churchmen Support Strikers

About 100 United Church of Christ representatives arrived at the vineyards of California's Coachella Valley to support striking farm workers. It was reminiscent of the 1965 gatherings of churchmen in Selma, Ala., in the midst of racial strife about civil rights.

At Coachella, a weekend brought out more than 300 Teamsters and United Farm Workers members who battled in a "mad melee of fights and beatings" which were reported to be "the worst yet" in the grape fields there, sheriff's deputies said.

César Chávez's union, the United Farm Workers (UFW), and the Teamsters are contesting jurisdiction over the grape and lettuce workers.

Deputies said the battle, involving machetes, iron pipes, clubs, belts, and tire irons, left 25 to 30 people injured and 13 people arrested.

Gallo Bros. winemakers announced the firm would negotiate with the Teamsters Union on a contract for field workers previously represented by the UFW. The Chávez union immediately planned to picket Gallo vineyards.

NEW YORK

Lawyer Rebukes President

President Nixon stands "rebuked" by biblical faith for "illegitimate" use of power, according to William Stringfellow, churchman and lawyer involved in the anti-war movement.

The Nixon "regime" is judged by Romans 13, a passage in which St. Paul admonishes obedience to governmental authority, Mr. Stringfellow contends. His article, "Watergate and Romans 13," appeared in *Christianity and Crisis* magazine, a bi-weekly published in New York.

While Romans 13 speaks of submission to governing powers, Mr. Stringfellow holds that the Apostle Paul intended for Christians to submit only to power that is justly exercised. He feels that the White House—even before the Nixon Administration—has moved away from "legitimacy" as summed up in the Declaration of Independence and the Constitution.

The Watergate scandal, according to Mr. Stringfellow, represents a "counter-revolution" that is the "undoing of the constitutional fabric of American culture."

He writes that "persistent, arbitrary, illegitimate, and sometimes criminal, uses of authority" by the White House have

been undercutting public accountability at least since WW II. However, he holds that the counter-revolution has been "pursued with extraordinary vehemence, skill, and guile by the Nixon regime."

He says in *Christianity and Crisis*: "At a time when the President is reportedly to be frustrated and angry that his rule lacks credibility and that he does not receive automatic homage, it is edifying to recall that many who have all along opposed him . . . have not done so as weirdos, cowards, far-out radicals or malcontents. In truth they have upheld the classical American view of political legitimacy."

Biblical people, according to Mr. Stringfellow, have the responsibility of opposing Mr. Nixon.

He concludes his article by saying the President may not invoke Romans 13 "to involve vanity, induce tribute, evade guilt, or compound deceit; rather he is assigned to suffer Romans 13 as a stunning and awesome rebuke—and as a fearful and timely warning."

CHURCH OF ENGLAND

Establishment vs. Disestablishment

An opinion poll published in *Home Words*, a parish magazine supplement appearing throughout England, shows 97% of Anglicans are opposed to disestablishment of the Church of England.

The poll was begun last spring, and according to the supplement, authenticated votes poured in "by the thousands" from parishes all over the country. There was nearly a 32-1 ratio favoring retention of establishment ties to the British government.

"The north of England is even more solid for the present system than the south," *Home Words* said, "though analysis shows the clergy in the north to be a trifle less emphatic." On the other hand, the clergy in the south show a higher percentage in opposition to any change than the laity.

Commenting on the result of the poll, the Rev. Harold Goodwin, secretary of the Christian Economic and Social Research Foundation, said: "We are entitled to hope that this massive majority vote will put an end to a misguided demand for 'instant' disestablishment, and that the iconoclasts will realize that the mass of English folk value their ancient legal rights to the services of our parish churches and are not prepared to have them whittled away."

NEW ZEALAND

Second Diocese Opposes Merger

Anglicans in the Diocese of Nelson (New Zealand) have voted against a five-

church merger plan, with clergy rejecting it 28-4 and the laity 46-3.

In his charge to the diocesan synod, the Rt. Rev. Peter Sutton of Nelson emphasized the need to preserve the trusts that the church has inherited.

"This matter of trusts," he said, "is bound up with trusts of belief and ministry, the heritage we share as Anglicans in a worldwide communion. . . . The trusts of belief as well as property, the vows of loyalty to Christ and his church, lifelong vows in which we share through ministry and synodical life, cannot be lightly discarded."

The bishop spoke of "growing tension and mutual distrust" that has "marked the past decade of negotiation for church union," and criticized the critics of those who oppose the New Zealand plan for union. "Those of us who have been unable to accept the plan have been subjected to a war of nerves, a relentless pressure to conform, that is unworthy of the church as a community of love," he charged.

Bp. Sutton asserted that publicity that has been produced by the joint commission and distributed by proponents of the plan has been one-sided and "lacking in fair play." He also said that opponents have been unable to get a hearing in the parishes.

In addition to the Church of the Province of New Zealand (Anglican), other New Zealand church bodies in the merger plan are the Associated Churches of Christ, Congregational Union, Methodist, and Presbyterian Churches.

Thus far, the Associated Churches of Christ and the Presbyterian and Methodist Churches have approved the union plan. The Congregational Union voted it down last fall but is continuing negotiations with the other five churches.

The Anglican General Synod will vote on the plan next year, after all its synods have voted on the plan. Last fall, the synod of Christchurch voted against it.

Delegates at the Nelson synod also approved a statement opposing liberalization of abortion laws and a statement opposing the ways in which the term "salvation" was used at the World Council of Churches conference on "Salvation Today" in Bangkok, Thailand.

UNITED CHURCH OF CHRIST

Constitution to Be Reworded

Masculine pronouns will be changed or removed from the constitution and by-laws of the United Church of Christ as a result of action taken at its ninth General Synod.

Delegates voted to change "chairman" to "chairperson," "he" to "she," and "brethren in Christ" to "kindred in Christ" wherever such terms appear in the 38-page document.

The resolution was one of the most

NEWS in BRIEF

■ Mrs. Margaret A. Haywood, associate justice of the Superior Court of the District of Columbia, was elected moderator of the United Church of Christ at the recent assembly held in St. Louis. She is the first woman and the first black to be elected to the position. She was appointed to the part-time post of District of Columbia councilwoman by President Johnson, and to the Superior Court by President Nixon. Justice Haywood has been a member of her church's executive council and is also on the governing board of the National Council of Churches.

■ Greece will erect a building in Addis Ababa as a gift to the (Coptic) Orthodox Church of Ethiopia. Initiated by Metropolitan Methodios of Axome, the project has been approved by Greek President George Papadopoulos who authorized an allocation from the state budget. The building, to be used by the Ethiopian patriarchate, is seen as an important ecumenical gesture. Greece and Ethiopia are both predominantly Orthodox, but the official churches in the two countries are of different Orthodox traditions. The Church in Ethiopia is part of Oriental Orthodoxy which split from what is now called Eastern, in the fifth century.

■ The Rev. Charles E. Kiblinger, assistant rector of St. Alban's, Annandale, Va., has been named chaplain of the University

of the South, Sewanee, Tenn., an institution owned by 24 dioceses of the Episcopal Church. The position of chaplain is regarded as so vital that it is one of the very few appointments made directly by the 125-member board of trustees. The trustees' vote was unanimous.

■ The activist Roman Catholic priest, the Rev. James E. Groppi of Milwaukee, returned to that city after attending the Antioch School of Law in Washington, D.C., to talk with his brother priests about organizing "a full-fledged labor union" to bargain with "management"—the Most Rev. William E. Cousins and his staff in Milwaukee. Fr. Groppi said archdiocesan control over the lives of individual priests is sometimes "arbitrary and capricious. . . . Any priest who gets on the outs with the inner circle at the archdiocesan office can find himself without an assignment," he claimed.

■ The Diocese of Natal, South Africa, will pay its black and white clergy equal salaries beginning in January. This is years earlier than planned. In 1970, the diocesan synod agreed that clergy salary differentials should be eliminated over a ten-year period. However, recently the diocesan council voted unanimously for an end to the pay gap. The council also voted to increase the salaries of all clergy by at least \$250 a month.

controversial considered at the synod, particularly in regard to one provision that called on the UCC to work together with "related ecumenical agencies to take steps to translate the Bible in a manner . . . sensitive to the experiences of both women and men" in the church.

One opponent of the measure, the Rev. Carolyn Welch of Dayton, Ohio, won applause and cheers when she declared, "I find it offensive to call God 'She.' I find it offensive to change scriptures and hymns."

In response, Cynthia J. Brandt, a member of the UCC's task force on women which was responsible for the resolution, said, "We don't want to change 'Our Father' to 'Our Mother.' What we are working for is language that includes everybody."

Other provisions in the resolution call on the UCC to use "deliberately inclusive language" in hymnals, worship materials, Sunday school literature, and church journals.

ROMAN CATHOLICS

Ease of Ban on Masonry Expected in Britain

A longstanding ban on Freemasonry is expected to be relaxed by the Vatican

before the end of the year, according to an advisory sent to priests throughout England and Wales with the authority of the bishops.

An *ad clerum* indicated that the relaxation would be announced in a document from Rome and that it seems likely the excommunication imposed on Roman Catholics who have joined Masonic lodges will be lifted.

A church information office spokesman said: "Since certain Masonic lodges are no longer suspected of being anti-clerical or subversive, it is probable that the episcopal conferences will be left to decide whether Masons will have to resign their membership on being received into the church and whether requests from Roman Catholic laymen to join the Masonic fraternity may be granted.

"In recent years the Holy See has sometimes referred requests of this kind to the bishop of the layman's diocese."

Freemasonry was first condemned by Pope Clement XII in 1738, who said it contains a threat both to civil order and to the salvation of souls.

Roman Catholic hostility was mainly caused by the violent anti-clericalism of continental European freemasonry in the past but the British variety has rarely been so virulent and the Church of England has had clergy who were Masons.

WHAT ABOUT THE UNHAPPY HOUR?

I SUPPOSE the furor being raised by proposals to change the Book of Common Prayer would seem as nothing compared to the massive resistance that would be encountered in trying to change the drinking practices of 20th-century Episcopalians. Urban life seems to rotate around alcohol. It would appear outrageous indeed to suggest that churchmen abstain from social, economic, and sexual opportunities simply because of medical, moral, and religious considerations.

However, I suggest in all seriousness that a prompt effort be made to stem our drift toward becoming an alcoholic communion. It is my contention that a church-wide effort to return to temperance should be made, not only to save the lives of 300,000 fellow Episcopalians who are struggling with alcohol addiction, but more especially to save our branch of Christ's church from being repeatedly embarrassed by inappropriate public behavior and utterances.

As in the case of broken families, if schism comes to our communion, one of the underlying causes may well be traced to inordinate action taken by church groups while highly influenced by "demon rum." To be grossly intemperate on the subject, some recent actions of diocesan and national conventions seem to be more influenced by spirits than informed by the Holy Spirit. Furthermore, it is my observation that this is having an adverse effect on the whole state of Christ's church. In other words, I am unhappy with the happy hour that has become a standard, scheduled feature at church gatherings of late.

With over 30 years' experience as a professional social worker, it is my opinion that much of the social concern as expressed by our church fathers in recent years is often unnecessary and sometimes ill-informed. Slapping about at Archie Bunkers, pot smokers, and South African industry, they have ignored what is officially rated as our Number One drug problem. They not only have ignored

alcoholism as our society's most threatening menace. They have encouraged its use by scheduling "happy hours" before important sessions, and by setting bad examples as abusers of a hard drug!

These typically un-Episcopal attitudes have come upon me as the result of five years' experience as a worker-priest employed as a psychiatric social worker in the research unit of a large medical center. As a member of a research team looking into the causes of alcohol-related problems, I have been in daily contact with confirmed alcoholics. In the intimacy of small-group therapy sessions, I have been astonished at the contempt which many alcoholics have for our clergy because they are known as social drinkers, if not open and notorious evil tipplers. I experience no small discomfort when, on occasion, a man blames his latest binge on a church-sponsored event or even dates his drinking problem by the date of his confirmation. These men resent our more-or-less official attitude that "drinking is all right for the rest of us, but you alcoholics are a sick bunch who should get lost at the happy times." Because of their own repeated failure in controlled drinking, they feel that no one (not even a minister) can succeed as merely a social drinker over a long period of time. To them, social drinking is a myth.

We are a proud people. We are proud of our Anglican traditions, our catholic-protestant balance, our incomparable Book of Common Prayer. But the men with whom I have worked think we are "proudest" of our freedom to drink and to drink freely. I must admit that I was personally attracted to the Episcopal Church because of its "sane attitude toward alcohol." But that was nearly 30 years ago when we were still shook up by the dismal failure of the prohibitionist approach.

IN view of repeated failure, and with the approach of a national alcoholic disaster, is it not time we take another look at our basic assumption?

Would it be too much to ask the General Convention of PECUSA to endorse the Communist Party's new hard line on alcohol as expressed in a recent article in the Soviet medical newspaper, *Meditsinskaya Gazeta*, in which it was noted that "It is time to revive temperance societies. Drunkenness is incompatible with the bas-

ic principles of the socialist moral code."

Are our basic assumptions based on a class society where some persons are expected to be "as drunk as lords" with men servants and maid servants to clean up after them? Would those who are so eager to drop all the Elizabethan words from the Book of Common Prayer be as eager to drop their 16th-century attitudes toward drinking privileges? The cavaliers were possibly right about alcohol in their time, but quite wrong for modern man—they were drinking mostly wine, beer, and fermented liquor. They did have servants to hoist them about; they did not have to ride subways and drive automobiles on busy expressways. They did not live long enough to get into the really nasty stages of alcoholism that hits many of our parishioners at mid-life.

One would think that educated people would not have to be told, as we were recently by the National Commission on Marijuana and Drug Abuse, that "alcohol dependence is without question the most serious drug problem in this country today. It is strongly associated with violent crimes, automobile accidents, deaths, suicides, broken marriages, and job absenteeism."

The problem is increasing and has reached major proportions. Valid research studies documenting this national crisis are voluminous. The U.S. Department of Health, Education, and Welfare's First Report to the U.S. Congress on Alcohol and Health is available from the National Institute on Alcohol Abuse and Alcoholism, 5600 Fishers Lane, Rockville, Md. 20852. Some of its findings are summarized as follows:

(✓) Alcohol is the most abused drug in the United States. The extent of problems related to alcohol abuse and alcoholism is increasing and has reached major proportions.

(✓) Among the more than 95 million drinkers in the nation, about 9 million men and women are alcohol abusers and alcoholic individuals.

(✓) Most alcoholic individuals are in the nation's working and homemaking population.

(✓) Alcohol plays a major role in half the highway fatalities in the United States, and cost 28,000 lives in one recent year.

(✓) Alcohol abuse and alcoholism drain the economy of an estimated \$15 billion a year.

The Rev. F. Grover Fulkerson is a psychiatric social work supervisor in the Research Unit at Central State Griffin Memorial Hospital, Norman, Okla. He is also priest-in-charge of the Chapel of St. Mary Magdalene in Norman. Canon Fulkerson is an experienced counselor in the field of alcoholism.

By F. GROVER FULKERSON



(✓) Public intoxication alone accounts for one-third of all arrests reported annually. If such alcohol-related offenses as driving while under the influence of alcohol, disorderly conduct, and vagrancy are considered, the proportion would rise to between 40 and 49 percent.

(✓) Among American Indians, the incidence of alcoholism is at an epidemic level. On some American Indian reservations, the rate of alcoholism is as high as 25 to 50 percent.

In the research project in which I am involved, we recently engaged in extremely careful studies of the behavior of alcoholics who volunteered to engage in "controlled drinking." Everything was meticulously observed and recorded while the patient was in normal sleep; while he decided to begin to drink; as he became inebriated; while drunk, as he slowly sobered up; as he listened to his own drunken voice on the tape recorder. Results of this and similar experiments have been evaluated and reported in scientific, professional journals.

Suffice it to say that, as a priest, I learned much about people with drinking problems, but even more about alcohol.

I learned that alcohol is a drug, an addicting, toxic drug. All those who use it are in danger of becoming addicted to it; that one person in ten who drinks at all will become so addicted that he will be called an "alcoholic." Caffeine, nicotine, marijuana, heroin, alcohol—almost all drugs create dependency, but some have more addicting qualities than others and cause more disastrous social consequences. In America, alcohol is by far the most dangerous of the abused drugs, followed by nicotine and caffeine in terms of number of addicted users and detrimental physical and social effects. In comparison, the relatively small number of abusers of so-called "hard" drugs seems insignificant, while the furor raised over the harmful effects of marijuana smoking seems like the height of hypocrisy when raised by whiskey-voiced elders with tobacco-stained fingers.

I learned that blood alcohol content is easily and accurately measured; that brain waves change with the amount of alcohol in the system; that parts of the brain become intoxicated before others; that judgment is affected by even small amounts of alcohol; that only a small amount of alcohol with some people in certain cir-

cumstances may be more toxic and cause more disastrous results than larger amounts in different circumstances.

I learned that while the compulsive behavior of the alcoholic has the characteristics of a disease, drinking is still a moral issue; just as syphilis is a disease but, likewise, is a moral issue.

Finally, for what it is worth, I would like to observe that "controlled drinking" did work for confirmed alcoholics—that is, in a supervised, clinical setting they seemed to be able to control their alcoholic intake easily. However, discussion of the alcoholic's willpower is not the subject of this diatribe. Rather, it is concerned with the willingness of a great communion to recognize and face up to the Number One health and moral problem in our country, to engage in self-examination, and to exercise enough self-discipline to do something about it.

Recently I received a notice of a clergy gathering in which the "happy hour" was quite cleverly renamed the "Attitude Adjustment Hour." Somehow, the innovative young priest who authored the notice was aware of how profoundly alcohol affects our attitude and behavior.

When Christians gather to hammer out new creeds and liturgies, to elect new bishops, to depart from ancient traditions, I am old-fashioned enough to hope they are seeking divine guidance and presence. I hope that they will exercise enough self-denial to keep their minds and bodies free from the slightest mechanical substance that might interfere with their best thought and effort in behalf of the church that has selected them for this important task.

MY interest in seeing the hard-liquor happy hour abolished at church gatherings is not so much fear that some few might become belligerent, obscene, or drowsy. Rather it is a concern about the majority of delegates who arrive at a decision-making session of a convention, preconditioned for consent by the warm, mellow glow of a chemically-induced euphoria. At such times people are inordinately agreeable to almost anything. It is scientifically predictable that church business transacted within hours of a drinking bout will reflect the altered judgment of the revelers. It is not the drunks that we have to worry about. Rather, it is the delegate who appears to hold his liquor, but whose system is pickled by daily in-

take of his favorite drug, and whose mental processes are insulated by commitment to a created substance rather than to our Creator.

It is a sobering thought—thinking about the quantity of good whiskey that will be consumed by our deputies and their spouses when the convention meets next fall in the land of fine horses and beautiful women. It is a pity more confirmed alcoholics were not elected as deputies to Louisville. They are generally aware of their danger and make a serious effort to abstain. Strange as it may seem, after a few days of General Convention, the dried-out A.A.s may be the only truly sober members of the assembly. Not that there will be a lot of drunks flapping about. But the lingering effects of blood alcohol from the previous evening's indulgence will be sufficient in many cases, I would say, to keep the Holy Spirit at a respectable distance until well into the afternoon.

I shudder at a recurring fantasy of several hundred affluent middle-agers with measurable percentages of alcohol in their bloodstreams, tottering into a convention hall from their social hours, and through a poisonous haze of tobacco smoke, mistaking their own toxic reactions to alcohol for enlightenment, making decisions on important issues which are building upon the whole church and which we should all have to repent at our leisure.

If I were Presiding Bishop, I would hang a crepe on all the happy hours. In view of the crisis that faces the church at this hour, I would "Sanctify a fast, call a solemn assembly, weep between the porch and the altar."

Another recurring fantasy that I rather enjoy places a bishop before a solemn assembly. In sonorous Victorian pomposity I hear him repeating St. Paul's challenging words to the church at Ephesus: "Look carefully then how you walk, not as unwise men but as wise, making the most of the time, because the days are evil. Therefore do not be foolish, but understand what the will of the Lord is. And do not get drunk with wine, for that is debauchery; but be filled with the Spirit, addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart, always and for everything giving thanks in the name of our Lord Jesus Christ to God the Father."

BLESSED ARE SOME RICH

By ROBERT A. SHACKLES

SOME critical facts were known to be of indisputable and very regrettable truth in a certain parish. A particular wealthy widow "owned" the parish. Because of her many and large gifts, as well as the fact that her pledge was the lion's share of the budget, everyone knew the vestry invariably determined to do precisely what the widow demanded. Further, as proof of her "ownership" only the rector, regally summoned for the purpose, was permitted to pick up the annual check.

These facts, superficially at least, were correct. But so were certain additional, unfortunately non-verbalized, facts. The truth was, the widow in question was a totally committed Christian who *also* happened to be wealthy. As for the rector, the reality was that he was the only one *entrusted* with an annual check whose donor sincerely felt that "any vestry who can be so easily bought cannot have sense enough to handle that much money wisely!" It is a further regrettable fact that experience proved the widow to be a notably wise judge of character.

This introduces an exercise in blasphemy, which is, to suggest that a word ought to be said in defense of Christians who are rich. It is blasphemy because "everyone" knows the truth about the wealthy. My list (surely you have yours) goes about like this: rich people are always trying to "buy" the church, hate and oppress the poor (which is *how* they got rich), are consistently racist, never

give as they ought to, cannot possibly be Christians because Jesus said they can't get into heaven (which I *always* underline by reverent reference to camels and needles' eyes), and always, but always, are putting down the prophets.

BEING a converted prophet to profiteers and reformer of the rich, (no, I did not inherit a million—I am as poor as ever, just wiser!) I feel I can honorably call my clergy brethren to consider a few stark realities. For example, logic alone would suggest that the rich are considerably more faithful than we care to admit. After all, if you knew the minute you walked into church on Sunday the pulpit would set angry sounds on you and the choir would love to swing into a musicale titled "Lo, let us see how we can make the mighty fall," faith is the *only* thing that would bring you back week after week!

I think, too, that if I were one of these awful rich people, I just might have some serious reservations about the scholarship of those prophets whose pulpits I am supposed to be restricting. For example, that business about camels and needles is a lovely case in point. I would wonder how come the prophet is such a poor reader, because every time I read that passage it always says "It is *easier* for a camel . . ." not *impossible*. I'd wonder if part of what our Lord was saying might not justifiably be paraphrased to say "It is easy for a poor man to be responsible for his wealth since he has none." There is an uneasy feeling that a whole bunch of other passages of scripture have been likewise massacred.

In moments of unguarded realism, one wonders what there is about our seminaries these days which sends men out untouched by Christ's generosity of love, but overwhelmed by obsessions with "prophecy" and convictions that wealth and faith cannot mix. (It is not irrelevant to note these same gentlemen are often the ones screaming for higher salaries usually than parishes can afford.) To this peculiar parson it occurs that it is about time we really examined this whole business of priests whose prophecy is being oppressed.

Increasingly, when I hear such a complaint and a proclaiming that "a priest must be free to be a prophet," I hear one thing and want to ask another. What I hear is "I want to have a fat salary *and* the privilege to say anything I feel like saying from *my* pulpit!" What I want to ask is, "What price are you willing to pay for your privilege or freedom? Christ's price was the Cross. How much is *your* freedom worth?" Increasingly, such reflection suggests the thought that it is a self-centered, man-centered theology which is so overly concerned with being prophets and is so easily threatened by the so-called oppressive rich.

If there is in fact prophecy of God

to be proclaimed from our pulpits, perhaps a little more trust in the Holy Spirit would help us persecuted priests clarify what ought to be said, when, and how. More to the point would be some good, common-sense training which encouraged clergy at least to think about asking some crucial questions concerning these beady-eyed rich men in the front rows. (By the way, rich men are no better about that front row, in my experience, than poor men!) I would suggest a sample or two of the kind of questions we prophets might ask ourselves. For example, with respect to that clan of affluence, when was the last time the preacher asked himself "What does that rich man *really* want here?" Do we ever honestly ask ourselves why such a man is in the pew? And do we really allow ourselves to admit it may conceivably be because that person really believes, really seeks to find a close relationship with Christ?

A second, perhaps even more important, question the preacher might ask himself is "Why exactly am I threatened by these people?" Having made some effort to get to know some of these front-row "threateners," I more often than not discovered that they are men and women of quite undeniable talent. When they combine that talent with a sincere and deep faith, these people usually have a very good idea what it is exactly they believe in. What is more, they are also, because of their ability, usually quite able to articulate and defend their commitments. Perhaps then, when the preacher finds himself on the wrong side of the argument with such people, a further refining of the question might be to ask oneself, "Am I threatened because *he* might be right and conceivably *I* might be wrong?"

ONE is not necessarily right because one is poor anymore than one is necessarily wrong because one is rich. The reality is tested ultimately not by wealth or lack of it, but by faith and commitments in Christ. It is time we got our preaching back to that. Frankly, in the present situation there is a very fishy odor to those appeals for freedom to prophesy. One is suspicious that a real issue is discovered in that even the prophets admit some rich people are Christians. Which ones? Obviously, the ones who support me! To be more specific, they are those angels who unquestioningly fund the precious "causes" of the persecuted prophet. It is only those who call for a return to the Gospel who have beady eyes.

Funny thing happened one day. I talked to one who had lost his son. He is so rich, it is like he owns the whole world. I was amazed, because his tears were as real as any poor man's pain. It was Good Friday. I *think* he said his name is God. All of a sudden, I'm glad I'm not a prophet.

The Rev. Robert A. Shackles is rector of St. Paul's Church, Muskegon, Mich.

EDITORIALS

Feedback to "Open Letter"

UNSURPRISINGLY, the response to our Open Letter to Norman V. Peale [TLC, June 24] has been very heavy, so heavy that we cannot reply personally to each correspondent. (As of this moment, 7/11, we haven't heard from Dr. Peale, to whom we have offered "equal space.") This editorial is meant as a reply to some feedback.

First: our thanks to all who share our concern. Dr. Peale had talked as if Watergate is not too terribly important. That was the primary point of our Open Letter—to challenge such complacency.

Secondly: our regret for one factual mistake. Mr. Nixon did not, as we said, double his salary as president. That was done by the Congress before he took office, and he signed the bill that made it law. We had over-relied upon what turned out to be a faulty memory and we apologize for our error.

Mr. Nixon has since shown evidence that he is willing to impound funds authorized by Congress for expenditure. He has not impounded any of that 100 percent increase in his own salary. One of the fragrant memories of Herbert Hoover is that he refused to draw any of his salary as president, considering the privilege of serving the nation sufficient compensation. The nation as a whole failed at the time to appreciate Mr. Hoover's selfless integrity. It has had some presidents since his time who have given cause for belated appreciation of him. Indeed, the nation in its present growing disillusionment with modern-breed political leaders just might re-discover Herbert Hoover as an exemplar of the kind of political morality that is needed in the White House and throughout government. (By political morality we mean personal morality in political overalls.)

Some correspondents have indignantly reminded us that Mr. Nixon is by no means the first president to grow rich in office. This is true—and totally irrelevant to the case of Mr. Nixon, for the reason that what other people do is always irrelevant in moral judgments.

By the same token, whatever any of his predecessors in office have done in the way of political espionage, lying to the public, and other offenses, is irrelevant. What nobody seems to be willing to come right out and say is that a man *cannot* do the job of the presidency except by resort to such tactics. Unless and until that can be demonstrated we must maintain that it is wrong for the President of the United States to do them or to allow his subordinates to do them, regardless of who he is, regardless of circumstances, and regardless of what others before him have done.

Some accuse us of condemning Mr. Nixon without a trial. It's hard to know how to answer this, because the words "condemn" and "trial" beg questions. However, he is and always has been on trial, in the way that any public servant is, for his moral fitness for his office. To exhort us not to "judge" him is to draw a very pungent red herring across the table. Only God can judge anybody absolutely, but in a relative and human way all of us are necessarily judging one another all the time, as we perform our respective functions in the

body politic. It is our understanding that the President of the United States is supposed to work for us and to be answerable to us.

Others have made an accusation which shocks, angers, and hurts us. As one of them put it: "Your editorial, by comparing the President with Hitler, is morally more deplorable than the conduct of which the President is accused. Your guilt is obvious; his is only inferred." This seems to us a perverse misconstruction of our words. Dr. Peale had said "We ought to start talking up the country, the political leaders, the President." We replied: "If this is positive thinking, and if it is the duty of all good Christians always, was it not the duty of Christians under Hitler to say 'We ought to start talking up the country, the political leaders, the *Führer!*'?" There is no comparison of Nixon with Hitler here, explicit or implicit. What we intended was to show the absurdity of Dr. Peale's suggested positive thinking on the issue. We stick by what we said and ask our critics to *read* what we said.

Two people have raised this question: "If you can't believe the President of the United States, whom *can* you trust?" That's like asking the same question about the pope, or the bishop, or the rector. Our answer has to be that nobody establishes his credibility by his office, everybody must do so solely by his performance; everybody must earn trust if he is to receive it. There is no more reason to assume the truth or falsehood of a statement because the president (or the bishop or the pope) makes it than to assume its truth or falsehood because the panhandler at your door makes it. Moral credibility is always personal, never official.

We have said nothing, implied nothing, as to whether the president was involved in either the planning or the coverup of Watergate. But Watergate is only a part of the complex of illegalities, improprieties, and indecencies which point irrefutably toward a conclusion that the police-state mentality has found a home in the White House; for these are police-state tactics.

Some have expressed pain at our taking a "political" stand. The issue involves politics but it transcends politics. It is quintessentially moral. Either it is right for the government of the United States to use police-state tactics or it is wrong. Mr. Nixon has been an eloquent champion of law and order, of the right of citizens to freedom from surveillance, of their right to dissent. We passionately believe in these principles which he has championed. Perhaps he does too. But his administration has fallen sadly short of his preachments.

To make our free society work well, even to enable it to survive, we must have a government that sets a standard of truth, openness, and decency to which we all can repair as a model for our own doings and dealings. If by God's grace Richard M. Nixon will turn things around and give us that, we shall all rejoice. Such a radical turn-around is possible because with God all things are possible. But before this can come to pass there must be a crying awareness by this nation of need for that righteousness—from top to bottom—which alone can exalt a nation.

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CONVENTIONS

Oklahoma

Delegates attending the 36th annual convention of the Diocese of Oklahoma, in Enid, adopted a resolution memorializing every parish and mission (in the diocese) "to seek out black members" and "make commitment" to the bishop that they will accept black priests as possible vicars and rectors.

A resolution asking for no further compulsory use of trial services in the diocese was tabled, yet a memorial asking General Convention to set no periods of mandatory use of *Services for Trial Use* was defeated.

Delegates adopted a memorial to General Convention asking that body to refrain from dealing with the ordination of women to the priesthood until a "better consensus" is established. (The vote on that issue was 36-34 for the clergy and 98-75 for the laity.)

Delegates also asked General Convention to study the use of grants for minority empowerment restricting them to basic human services.

In financial matters, convention set a minimum compensation for a full-time clergyman in Oklahoma, effective Jan. 1, at \$9,000 including housing and utilities, and asked that the total annual compensation from church sources be identified by name for all diocesan clergymen and listed in advance reports.

A total budget of \$690,202 was adopted with \$421,609 of it to be raised by parochial assessments. National church support is set at \$85,000.

St. Mark's Church, Enid, was the host parish. Next year, the convention will meet in Stillwater with St. Andrew's Church as host.

Europe

The annual meeting of the convocation of Episcopal Churches in Europe was held at the Pro-Cathedral of the Holy Trinity, Paris. Clergy and delegates from the seven congregations in the convocation—Geneva, Florence, Rome, Frankfurt, Munich, Wiesbaden, and Paris—were joined by Episcopal military chaplains and clergy and delegates from Anglican chaplaincies on the continent.

Guest speakers included the Rt. Rev. Roger Blanchard, executive vice-president of the Executive Council, Mr. Oscar Carr, director of the office for development for the Episcopal Church, and Dr. Lindley M. Franklin, Jr., treasurer of the Episcopal Church.

Dr. Franklin met with treasurers of the churches within the convocation and was available for consultation on church financial matters.

Bp. Blanchard and Mr. Carr presented a summary of the findings from the study

on mission and priorities of the church conducted by the office for development.

The convocation voted its unanimous approval of the ongoing conversations of the Anglican Advisory Committee which is made up of Episcopal and Anglican representatives for the purpose of working toward a united Anglican-Episcopal Diocese of Europe.

Presiding at the two-day meeting was the Rt. Rev. Edmond L. Browning, Bishop-in-charge of the convocation.

Central Pennsylvania

The Diocese of Central Pennsylvania adopted 16 resolutions at its 69th annual convention meeting at Bucknell University, Lewisburg, in preparation for 1974.

In his charge to the convention, the Rt. Rev. Dean T. Stevenson called on churchmen to make 1974 an "Episcopal Holy Year."

Among the resolutions adopted were the following:

(✓) Request the federal government to halt bombing in Southeast Asia;

(✓) Make a study recommending a plan of action relative to amnesty for those objectors who have fled the country—the plan to be presented to General Convention;

(✓) Request from General Convention a budget item for support of seminaries;

(✓) Urge General Convention to provide continued support for *The Episcopalian*;

(✓) Establish minimum clergy stipends at \$7,100 and car allowance at \$1,200.

The diocesan budget, approved without discussion, allows a \$135,074 expenditure for operation of the diocese. The second portion of the budget, for diocesan and general church programs, totals \$265,890.

A Service of Witness held during the convention included the ordination of five men to the diaconate: Daniel L. Erdman and Barry S. Geesey, St. John's, York; Edwin J. Peck, Jr., St. John's, Huntingdon; Joseph Y. Seville, St. Luke's, Mechanicsburg; and Gregory S. Straub, St. John's, Carlisle. Speaker at the service was Dr. Cynthia Wedel.

Rhode Island

At the annual convention of the Diocese of Rhode Island, delegates heard a brief summation of the financial condition of the diocese. However, a more detailed consideration of the various budgets was deferred until convention reassembles for that specific purpose, probably in November.

The Rt. Rev. Frederick H. Belden, in his charge to convention, spoke of the church in Bangladesh where he had visited in the past year. The companion relationship between the Diocese of Rhode Island

and Bangladesh has been extended to the end of 1976.

The needs of churchmen in that country are "tremendous," the bishop said. The Diocese of Dacca is no longer a part of the Church of India, Pakistan, Burma, and Ceylon as it has been for years, the bishop said.

He continued: "It is quite true to say that in all probability the Episcopalians in the Diocese of Dacca, or the country of Bangladesh as it actually is, are in a closer ecclesiastical relationship with the Episcopal Church in Rhode Island than with any other part of the Anglican Communion around the world."

Priorities from the church in Dacca include a new church in the capital city of Dacca, a small church in another part of the country, an effort to increase the resources of the endowment for the support of the bishop, and something fairly substantial in the way of a pension fund for the clergy, a number of whom are still trying to work as they near 80 years of age because they have no means of support once they stop working.

Pittsburgh

The 108th convention of the Diocese of Pittsburgh was held at Trinity Cathedral, Pittsburgh. Guest speaker at the convention dinner was the Rev. Herbert J. Ryan, S.J., of Woodstock College. He



spoke of the church as though it could be seen as a mobile of fish—five in all, being service and evangelism first, supporting education (the largest of the fish) which is counterbalanced by renewal and communication.

Operating under a new convention approach, the Bishop of Pittsburgh, the Rt. Rev. Robert B. Appleyard, presented a statement of purpose and goals as an initial guide for convention but also as a motivation for work and study for the coming year.

In convention actions, delegates defeated a memorial to General Convention favoring ordination of women to the priesthood and defeated another asking General Convention to refrain from action on the ordination of women to the priesthood and the episcopate.

A resolution on amnesty for those deserters or those who have gone "underground" was tabled without prejudice.

It was announced to convention that the diocese had received a \$1 million bequest.

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THE LIVING CHURCH

Book Reviews

FREEDOM TO BE FREE. By **Arturo Paoli.** Trans. by **Charles Underhill Quinn.** Orbis Books. Pp. 303. \$7.95.

Freedom to Be Free is a startling and deeply moving presentation of the incarnation and the catholic faith from a "new" point of view. Its provenance is the struggle of the poor in Argentina; Arturo Paoli is a priest whose training was in Rome and who lives the life of contemplative and activist, in a situation like another world from our own.

This is a deep, unremitting, radical examination of the church as meant by Jesus to be the agent of liberation, as the sacrament of freedom to a humanity that likes jails of various sorts better and yet struggles to be free; a church that for Paoli has become instead the agent of the establishment. And yet he holds to the church in faith that the Holy Spirit will renew us before time is spent and it is too late. Here is Vatican II still living, in spite of the recent claims that it was at best peripheral and has already spent its meagre force. In South America, evidently, the smog of tradition and economic security has not yet settled down to smother Christians again, as so often in the histories of renewals and reform. It is refreshing reading for concerned American Christians.

One may wonder whether Paoli's criticism of democracy as she is, *vis-à-vis* Marxism such as Marcuse sets it out, is quite the thing. And yet in the time of the Watergate one wonders how much of our security is sitting at ease in Zion, fiddling while Rome burns.

The chapter on the Eucharist is worth the high price of this thrilling book. It seems a lot for a small book, but this book's size is deceptive. For one thing, the print is small and compact. But the main point is that there is so much in this volume, in every chapter, that deserves and will receive the rapt attention of students of the Gospel, which will richly reward real study and re-reading again and again. Prayer, Mary, the eucharist, grace—here is the Gospel in depth, for every young priest as he begins his ministry, for every old priest as he closes it, for every Christian. Don't miss it!

(The Rev.) ROBERT F. SWEETSER
St. Paul's, Norwalk, Conn. (ret.)

BREAK DOWN THE WALLS: A Christian Cry for Racial Justice. By **Johannes Verkuyl.** Eerdmans. Pp. 166. \$2.95.

For me, the most informative part of *Break Down the Walls* is chapter 5, which deals with racial ideology in South Africa. The author, a Hollander, must have a special interest in that unhappy land, for

he devotes a full third of his book to an exposition of South Africa's racial problem.

It has become almost a folk saying that, "There are no simple solutions to complex problems." I would, however, question this and say that there are simple solutions to any problem. The real complexity is in recognizing the problem, finding the solution, and, most importantly, applying the solution. Relative to worldwide racism, as of this date, no one seems to have come up with an acceptable way to make people, or make people want to, apply the solution. The same is true of the author, but, being true of all of us, this is not necessarily condemnatory.

Johannes Verkuyl's solution, as might be expected, is to be found in Christianity, broadly defined, yet, with both the open-minded person and the bigot finding biblical and theological support for their positions, how does one bring the bigot to the position where he will see the error of his ways? As the author points out on page 55, "... it is an illusion to suppose that 'science and reason' are enough to bring healing into race relations."

Racism, and its concomitants, such as societal, cultural, and national chauvinism and bigotry are so pervasive of the human condition, as Verkuyl adequately demonstrates, that one almost despairs of seeing any of the solutions applied, at least by the larger part of humanity, whether the solutions be religious, sociological, political, psychological, or scientific. Yet, books of this type must continue to be written as contributions to the glacial advancement of the concept of human dignity.

(The Rev.) JAMES H. HALL
St. Andrew's, Polson, Mont.

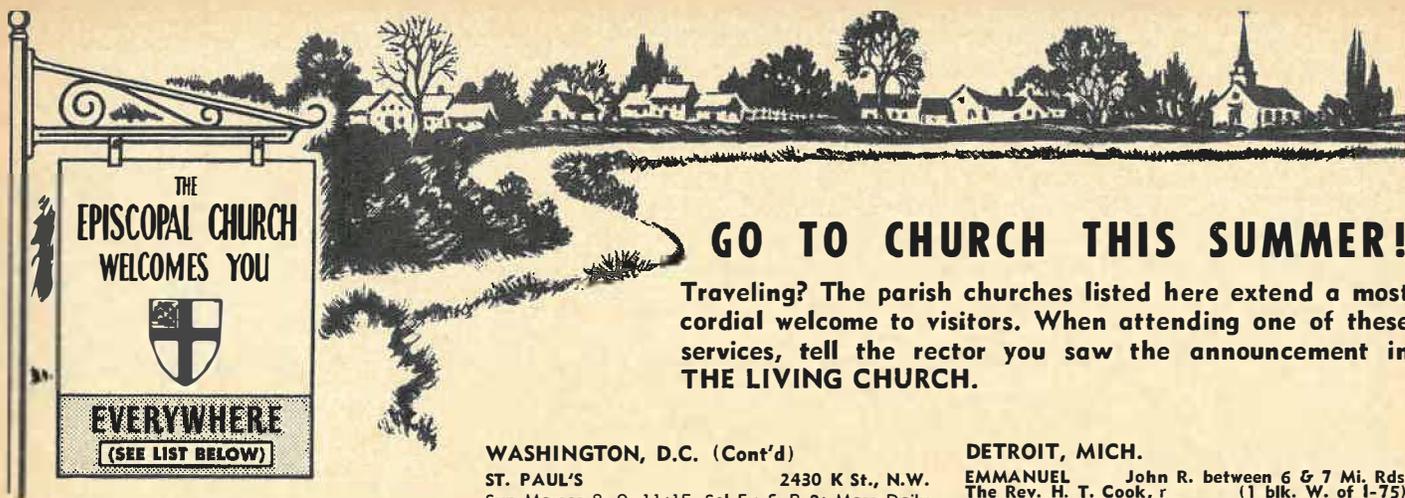
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 Elk Rapids, St. Paul's, 9
 Harbor Springs, St. John's, 8 & 10
 Leelanau County, St. Christopher's
 Leland, St. Peter's, 9
 Northport, St. Christopher's, 11
 Manistee, Holy Trinity, 8 & 10
 Onekama, St. John's, 8 & 10
 Petoskey, Emmanuel, 8 & 10:30
 Traverse City, Grace, 8 & 10

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 (Continued on next page)

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The Rev. John M. Crothers, c
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GENEVA, N.Y.

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Eu 5

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Sun HC 8, Cho Eu 11; Wed 6; Thurs & Sat 10

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the Rev. S. J. Atkinson, O.H.C.

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The Living Church

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The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord
Hitchcock, Jr.
Sun H Eu 8, Sung Eu 10; H Eu 7:30 Daily ex Sat;
Wed & Sat 10; C Sat 10:30-11 & by appt

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; Mon thru
Fri HC 8:15; Wed HC 5:30; Tues HC & HS 12:10.
Church open daily to 11:30

QUEENS, N.Y.

RESURRECTION Kew Gardens
Lefferts Blvd. & 85th Ave.
The Rev. George Raymond Kemp, r
Sun HC 7:30 and 10

UTICA, N.Y.

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

WARRENSBURG, N.Y.

HOLY CROSS 57 Main St.
The Rev. R. D. Creech, r (Lake George area)
Sun Masses 8 & 10

HARRISBURG, PA.

CATHEDRAL CHURCH OF ST. STEPHEN
The Rev. Arnold E. Mintz, dean
Sun 8 & 10; Thurs 10

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

VALLEY FORGE, PA.

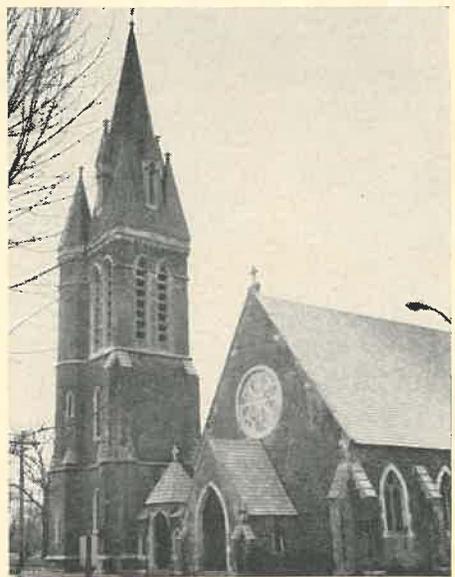
WASHINGTON MEMORIAL CHAPEL
The Rev. Sheldon M. Smith, r
Sun 8 HC, 10 Service & Sermon

MYRTLE BEACH, S.C.

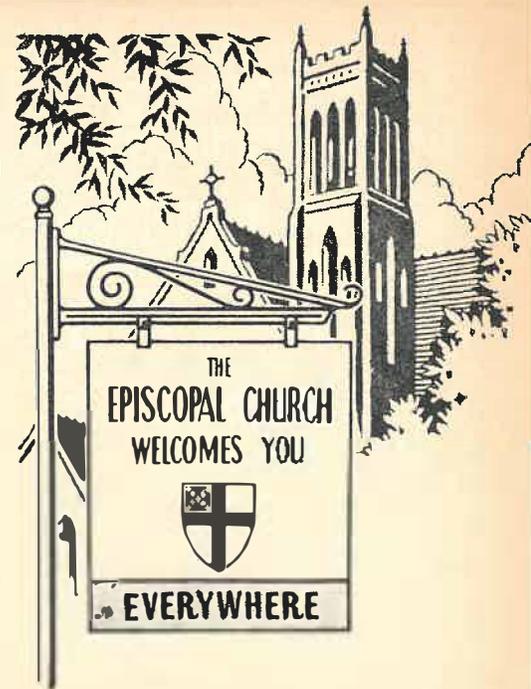
TRINITY Kings Hwy. & 30th Ave., N.
The Rev. H. G. Cook, r; the Rev. H. N. Parsley, d
Sun HC 8, HC & Ch S 10 (1S & 3S), MP & Ch S 10
(2S & 4S); EP 6. Thurs HC 1; HD as anno

ALICE, TEX.

ADVENT 2nd and Wright
The Rev. Walter A. Gerth, r
Sun 7:30 HC, 10:30 HC (1S & 3S); Wed 7:30 HC;
HD 10



ST. PETER'S CHURCH
GENEVA, N.Y.



DALLAS, TEX.

CATHEDRAL OF ST. MATTHEW 5100 Ross Ave.
The Very Rev. C. P. Wiles, Dean
Sun 7:30 H Eu, 9 Family Eu, 11 Sung Eu; Daily HC
Mon 7, Tues 8, Wed 10; Thurs 6:30, Fri 12 noon,
Sat 8:30

FORT WORTH, TEX.

ALL SAINTS' 5001 Crestline Rd.
The Rev. James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5; Daily Eu (preceded by
Matins) 6:45 ex Thurs 6:15; Also Tues, Wed & HD
10; EP daily 6; C Sat 1-2, 4:30-5:30

ODESSA, TEX.

ST. JOHN'S 401 W. County Road
Summer Sun 11 & 7

ST. BARNABAS' CHAPEL

4141 Tanglewood
Sun 9

HOT SPRINGS, VA.

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

LORTON, VA. (Near Alexandria, Va.)

POHICK CHURCH U.S. Rt. 1 & Telegraph Rd.
The Rev. Albert N. Jones, r
Sun 8 HC, 10 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
The Rev. David W. Pittman, ass't
Sun 8 HC, 10 MP (ex 1st HC); Wkdays HC anno

ASHLAND, WIS.

ST. ANDREW'S 3rd St. & 7th Ave., W.
The Very Rev. Douglas E. Culver, r
Sun H Eu 7, 9 (Sung), Wed 7; HD as anno

BAYFIELD, WIS.

CHRIST CHURCH 115 N. 3rd St.
The Very Rev. Douglas E. Culver, v
Sun H Eu 11 June thru August

SOUTH MILWAUKEE, WIS.

ST. MARK'S 1314 Rawson Ave.
Fr. R. P. Kirchen, r; Fr. K. G. Lauer, assoc.
Sun Masses 8 & 10; Weekdays as anno