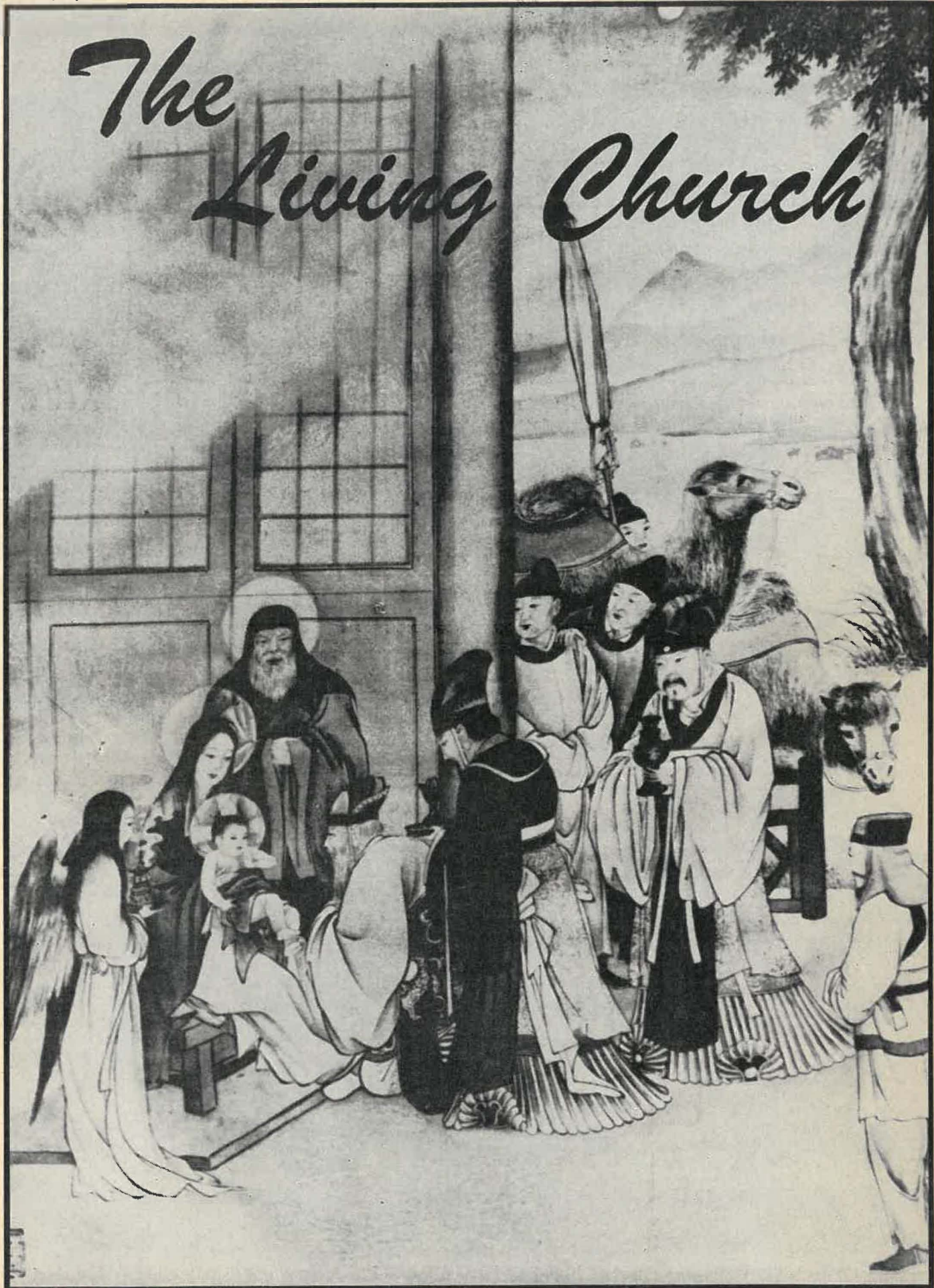


The Living Church



JUST OFF THE PRESS!



COME ON, LET'S PRAY!

by Virginia Law;
edited by
Ronald Patterson

Out of real life situations, prayers that speak to our deepest needs. Prayers of thanksgiving and praise; prayers for times of crisis; personal and family prayers; prayers for those special moments in life.

An excellent collection of contemporary and traditional prayers for personal and family worship.

96 pages; \$1.50 each. Ten or more to one address, \$1.30.

NEW! FOR LENT...

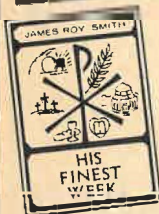
THE COMING OF EASTER

A COLLECTION OF DEVOTIONS FOR LENT

Selected by Ron and
Marlene Patterson

Undated meditations for each day of Lent, selected from the best of ten years of published devotions from the ever popular *The Upper Room Disciplines*. 48 pages. 50c each; ten or more, 40c each. Available February 1, 1973.

FOR LENT AND EASTER



HIS FINEST WEEK

by James Roy Smith

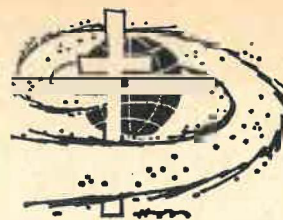
A day-by-day look at the obedience, the confidence, the sorrow, the compassion and the glory of Jesus from Palm Sunday to Easter.

A book for year-long study. \$1.25 each; 10 or more, \$1.00 each.

THE UPPER ROOM

DEPT. 124
1908 GRAND AVE.
NASHVILLE, TENN. 37203

Around



& About

With the Editor

THE story you are about to hear is true. Only a name has been changed to protect the penitent.

On the day after Thanksgiving my friend Larry Merchant, of Carlsbad, N.M., had a visit from a detective and a man named Bill Smith (not his real name). Mr. Smith is now a prospering businessman in Santa Fe (not his real town). He is also a member of a body known as the Living Church of God, which takes the Bible seriously and enjoins four-fold restitution of stolen property (cf. Lk. 19:8).

On that day Mr. Smith walked into the Carlsbad police department and surrendered himself for the robbery of a hardware store 18 years ago. It was a store that Mr. Merchant had owned at the time. When the detective brought the self-accused man to see him, Larry confirmed that his store had been robbed of about \$1,000 in guns, in 1954. The ten guns stolen had cost him \$600 at wholesale and his insurance company had reimbursed him in full; so, he explained, Mr. Smith owed him nothing. But the penitent thief insisted upon making restitution four-fold and at retail: \$900 times 4. Because he insisted upon clearing his conscience in this way, Mr. Merchant suggested that he split the \$3,600 evenly between his church and Larry's church (Grace Episcopal in Carlsbad), and thus it was done.

After that, gentle reader, don't be one of those who complain that they never read any good news in these pages.

What follows is not intended as a substantive contribution to the debate on legalization of marijuana. I only want to raise a peripheral yet related question. Over many years I have listened to people prescribing Draconian punishment for those who sell various kinds of stuff—booze, pot, porn, whatever—to our poor innocent kids: that they should be thrown into jail and the key thrown away, etc. Never, simply never, have I heard anybody suggest that the kids—or perhaps their parents, for apparent criminal negligence—should be punished for the crime of buying it.

My question: If it's wrong to sell such things why isn't it wrong to buy them?

True, kids will be kids. They want to try anything once; they don't know any better. But hold: We are assured by the most august authorities—even the non-permissive Mr. Nixon once said something to this effect—that this generation

of youngsters is by far the smartest, wisest, and morally most mature that the world has ever seen. If this utterly baseless buncombe were true, it would follow that of them to whom so much more is given should be required much more of moral responsibility. Those who say it do so only because it sounds as bright and wholesome as Mr. Clean. They should be asked to explain why such adolescent paragons need special protection of the laws against those who would exploit their ignorance and moral weakness.

Caveat emptor, runs an old legal maxim: "Let the buyer beware!" I wonder what would happen if this, perhaps equally with *Caveat venditor*, were made the legal rule of dealing with all nefarious traffics. National prohibition might well have worked a lot better if the feds and revenueurs had gone after the boozers as well as the bootleggers.

We all want to put out of business the vile character who sells pot to the youngsters. But on all levels of our capitalistic society nobody sells where nobody buys; no tickee, no shirtee. The buyer of illegal merchandise is an accessory before, during, and after the fact. If a penitential season on the rock pile is sauce for the pusher, why might not something along the same line be sauce for the pushee?

To reader O. L. M.: In your letter you ask whether, in my opinion, we should be "absolutely honest" in our praying and tell God what we *really* want, or we should pray for what our mind and conscience say we ought to ask. I answer:

Of course we should present our real wants, just as they are—"warts and all," to our Father. But as we do so let's recognize that he already knows them: unto him all desires are known, from him no secrets are hid. Thus our presenting them to him becomes a matter of reviewing them in his Presence. If our disposition is right as we do this, we give the Holy Spirit an opportunity to change and purify our wants.

My opinion about this is perfectly expressed by Samuel Johnson in his "The Vanity of Human Wishes":

*Still raise for good the supplicating voice,
But leave to Heaven the measure and
the choice.*

*Safe in His hand, whose eye discerns afar
The secret ambush of a specious pray'r;
Implore His aid, in His decisions rest,
Secure, what e'er He gives, He gives
the best.*

The Living Church

Volume 166 Established 1878 Number 1

A Weekly Record of the Worship, Witness, and Welfare of the Church of God.

The *Living Church* is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

The Rt. Rev. Donald H. V. Hallock,*† Bishop of Milwaukee, president; The Rev. Dudley J. Stroup,*† vice president; The Rev. Carroll E. Simcox,*† secretary; Robert Hall,*† treasurer; Warren J. Debus,* assistant treasurer. The Rt. Rev. William H. Brady,*† Bishop of Fond du Lac; the Rt. Rev. John P. Craine,*† Bishop of Indianapolis; The Rt. Rev. Richard B. Martin,*† Suffragan of Long Island; The Rt. Rev. Stanley Atkins,*† Bishop of Eau Claire; The Rt. Rev. A. Donald Davies,*† Bishop of Dallas; the Rt. Rev. G. Paul Reeves,*† Bishop of Georgia; The Rev. William E. Craig,*† The Rev. Curtis W. V. Junker,*† The Rev. Darwin Kirby, Jr.,*† The Rev. Christopher F. Allison,*† The Rev. George C. L. Ross,*† The Rev. John W. Ellison,*† The Rev. Enrico S. Molnar,*† The Rev. Kenneth Trueman,*† The Rev. George B. Wood,*† The Rev. Sheldon M. Smith,*† The Rev. H. Boone Porter, Jr.,*† The Rev. Robert E. Gard,*† Mrs. Cynthia Wedel,*† Miss Augusta Rodd,*† Messrs. Jackson Bruce, Jr.,*† Arthur Ben Chitty,*† Peter Day,*† Francis J. Starzel,*† John Reinhardt,*† Prezell R. Robinson,*† John C. Pierson,*† Robert Shoemaker,*† Walter L. (Red) Barber,*†

†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. Layer, 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	11
Books	15	Letters to the Editor	4
Church Directory	16	News of the Church	7
College Services	14	The Cover	4

FEATURES

Executive Council Report	5
Anglican-Methodist Union	8
Old Glory (verse)	9
Whither Anglo-Catholicism	10
Genesis 1:2 (verse)	11

THE CALENDAR

January

7. Epiphany I
10. William Laud, B.
13. Hilary of Poitiers, B.
14. Epiphany II

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.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs. **THE LIVING CHURCH** is a subscriber to Religious News Service.

THE LIVING CHURCH is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$10.95 for one year; \$19.90 for two years; \$26.85 for three years. Foreign postage \$2.00 a year additional.

January 7, 1973



BASIC INTRODUCTION TO THE NEW TESTAMENT

A practical introduction to the New Testament . . . provides a precise examination of the contributions of each writer. Stott introduces the men and provides a clear understanding of their principal message. "Evangelical . . . with substance."

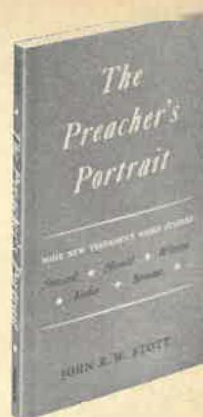
—Christianity Today
Paper, \$1.50



BASIC CHRISTIANITY Revised

For those thoughtfully inquiring into the truth and application of Christianity, this book is unsurpassed! "A brief, well written, clear presentation of the fundamental teachings of the Bible regarding belief and life."

—Christian Observer
Paper, \$1.50

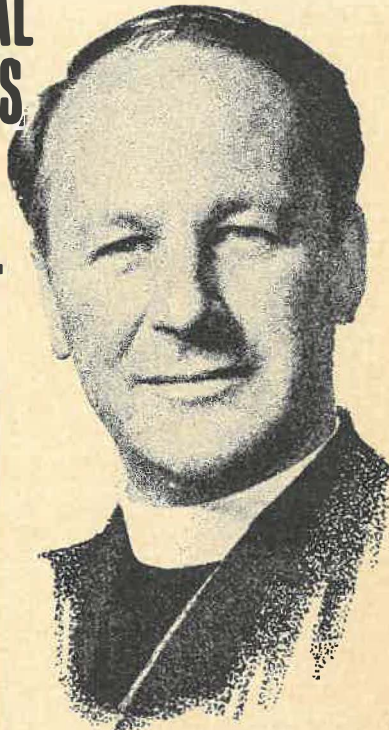


THE PREACHER'S PORTRAIT Some N.T. Word Studies

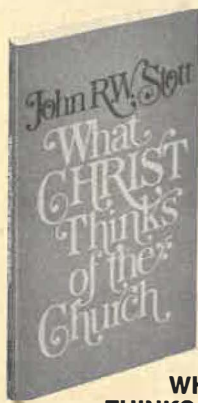
A keen, discerning portrayal of the biblical preacher, emphasizing his qualities and duties as a steward, herald, witness, father and servant. "If your ministry has lost its glow . . . this book surely can supply it."

—Moody Monthly
Paper, \$1.45

EVANGELICAL PAPERBACKS by JOHN R.W. STOTT



MORE THAN 300,000 COPIES SOLD TO DATE



WHAT CHRIST THINKS OF THE CHURCH

Penetrating and personal discussion leads the reader to examine the life of his own church today. After His ascension and after the church stirred the Roman Empire, Christ revealed himself to John and addressed seven letters to seven Asian churches. Analysis, praise and condemnation are the subjects of this book. "... an excellent description of Stott's treatment of the Seven Churches in Revelation."

—Free Methodist Pastor
Paper, \$1.50



OUR GUILTY SILENCE The Church, the Gospel, and the World

Stott finds today's church displaying more enterprise in fields of theological debate, liturgical reform and social services than in the realm of evangelism. He challenges the Church to recover its evangelistic vision, and to rededicate itself to its evangelistic mission. An effective challenge to the individual Christian who too frequently keeps guilty silence.

Paper, \$1.45



WM. B. EERDMANS PUBLISHING CO. Grand Rapids, Michigan 49502

World's most beautiful

HAND MADE

ALTAR LINENS

Made in Island of Madeira

Christian symbolism
handworked in a wide
selection of floral,
cross and scroll designs.



CATALOG MAILED UPON REQUEST



J. Theodore Cuthbertson, Inc.

2013 Sansom St. • Phila., Pa. 19103

TRACTS

Tracts selected from writings of church leaders known for their fresh insights and distinctive literary style. Contemporary but theologically sound. Concise, non-hortatory, mainstream. Used by churches, lay workers and chaplains worldwide. Appeals to intelligent seekers in all walks of life. Send for samples.

church publications

P. O. Box 1113 LC

Colorado Springs, Colorado 80901

TRACTS

Our Beloved Dead,
Litany for the Dead,
The Last Sacraments

For further information, address

The Secretary-General, Guild of All Souls
233 Grove Road, South Orange, N. J. 07079

EPISCOPALIANS FOR A RIGHT TO LIFE

That life begins at conception is not only a religious belief, but a medical fact. Today, hundreds of thousands of the "holy innocent" are being slaughtered. Christians! Realize your own responsibility in the sight of Him Who is the Author of life, its Source and its Ultimate Goal. For information write to:

The Rev. Peter F. Watterson, Founder-Director
Holy Spirit Episcopal Church
1003 Allendale Road
West Palm Beach, Florida 33405
(305) 833-7605

GIFTS • PARISH SUPPLIES • BOOKS
CURRICULUM • CHURCH APPOINTMENTS

MOREHOUSE-BARLOW CO.

14 E. 41st Street, New York, N.Y. 10017
Telephone: 212 532-4350



F. C. DREWS & CO. • ORGAN BUILDERS • E. 1960
BOX 505 • MIDDLE VILLAGE, N.Y. 11379

What do you send for an
ORDINATION GIFT?

A Gift Subscription to
THE LIVING CHURCH
is the ideal gift and it keeps
coming week after week.

THE LIVING CHURCH
407 E. Michigan St.
Milwaukee, Wis. 53202

Letters to the Editor

The Bishops' Letter

This upstart seminarian has two minor critical comments on the otherwise constructive and inspiring letter of the House of Bishops [TLC, Dec. 3].

(1) The second sentence of the letter reads: "It is our *destiny* (underlining mine) to live in a turbulent time." Would not the word *opportunity* have served more appropriately? It is a positive word, and does not have the confusing theological (I daresay almost astrological) connotation of destiny.

(2) In paragraph four, the bishops imply that the life of the church is not more important than the life of the world. The church should attend to its internal life "because the life of the church is vital to the life of the world." This line of reasoning seems to me to indicate an unhealthy divorce of status and function in the church, and seems further to treat the church as a responsive rather than a proclamative body. Another view (unless I misunderstand the one implied in the letter) is that the church's internal life—that is its peculiar relationship to Christ—is to be most important of all. Thereby its vital ministry to the world will be carried out.

I hope these comments are well taken, and am grateful for a church in which they can be made, in the hope they are constructive.

ALAN ROSENAU

Seminarian at the Church Divinity School
Berkeley, Calif.

Deacons—Deaconesses

For your information, the Rev. Jeanette Piccard, Ph.D., is a *deacon* not a deaconess as you erroneously reported in your normal, prejudiced, inaccurate manner. She was ordained by Bp. McNairy in accordance with the canons of this church as a deacon, as her ordination certificate states.

Many of us rejoice in the retirement of Fr. Simcox from the active ministry and look forward to his retirement from the editorship of TLC, as reported in the issue for Guy Fawkes Day.

(The Rev.) CHARLES PICKETT
The General Seminary

New York City

We meant no offense to Dss. Piccard; but ordination certificates do not settle lexical questions—dictionaries do. *Securus judicat orbis terrarum*. Ed.

Clergy Employment

Aid for unemployed clergy is available to those who wish and can qualify for Civil Service positions: local, county, state, federal, etc. A seminary classmate of mine for

years has worked 40 hours a week for New York State Social Service, serving at the altar Sundays and holy days.

I have alerted the bishops in N.Y. State. When a position became available with 26 openings across the state, again each bishop was notified. Included was a letter of instructions from the Commissioner of Civil Service (secured through my state senator) with specific information and guidance for the clergy. Last week, again, I sent the bishops a memorandum listing over 35 future examinations to be scheduled, for which clergy are eligible to qualify.

For at least temporary employment, I hope that the opportunities in Civil Service are being investigated by offices of bishops, and by individual clergy.

(The Rev.) PRESCOTT L. LAUNDRIE

Chaplain at Newark State School
Newark, N.Y.

Ordination of Women

Correspondent Mary Dona [TLC, Dec. 3] has a vocation in being "gloriously feminine" in her marriage, in which she, like many others, is happy and fulfilled. I happen, also like many others, to have a different vocation, which does not include marriage. I am a biologist and a lay person. Neither of us has a calling to serve in the ordained ministry of the church. But some women, well qualified by their gifts, education, and experience, are seeking recognition of their vocation to priesthood. They and others know that they have the calling. The problem is for the church to recognize it.

We need fresh theological thinking, in depth, about the meaning of ordination in contemporary terms; but it is surely clear now that priesthood has nothing whatever to do with the biological sex characteristics. Hormones, chromosomes, and reproductive functions are totally irrelevant to priesthood which, on the other hand, has everything to do with human lives set apart for particular forms of service.

Can we not recognize the diversity of gifts and callings that come to people, men and women, as indeed they have always done? Who are we, with different vocations, to deny to those women who are called to life vocations as deacons, priests, or religious, the opportunities to exercise these callings? Women do now serve in the diaconate and in the religious orders. There are no theological grounds upon which to exclude women from being full persons in the Body of Christ in every form of service.

It is a terrifyingly short time, historically, since we were burning women as witches because of superstitions concerning their non-conformity to the stereotypes of society. We cannot afford now to mount a new witchhunt on old prejudices. Let us instead, in humility, faith, hope, and charity encourage our sisters who have vocations different from—and higher than—our own, and respect their calling as we expect them to respect our choices of other Christian vocations.

CHARITY WAYMOUTH, Ph.D.

Bar Harbor, Me.

The Cover

On this week's cover is a depiction of the adoration of the Wise Men, as painted on silk by a Chinese artist. The photo is from RNS.

The Living Church

January 7, 1973
Epiphany I

For 94 Years,
Its Worship, Witness, and Welfare

Executive Council Faces Several Problems

AT its last meeting in 1972, the Executive Council of the Episcopal Church began to stoke up for the full-steam-ahead run which will end in Louisville at the 1973 General Convention of the church, Sept. 26-Oct. 11.

The council pondered the tentative and incomplete returns from its fall program of visitation of dioceses throughout the church, which had as its objective a thorough "hearing" of what the people of the church are thinking about what they want the national church's priorities to be. Because fewer than half of the dioceses which were visited have had time to send in their reports since the close of the visitation program, it is not yet possible to report to our readers what was said by the grass-roots people to the people from "headquarters." As soon as these important findings are in, and made available to us, we shall pass them along to you.

In his "message from the chair" which the Presiding Bishop normally delivers at the opening of a meeting of the council, the Rt. Rev. John E. Hines spoke good-naturedly but also seriously about "some of the problems of being in the office of Presiding Bishop. Many of our church people," he said, "have an inflated idea of the authority of this office. They have not read history through—nor taken in the ethos enunciated in the title, 'The Protestant Episcopal Church in the United States of America.'"

Some people, he said, "who view liturgical reform as total destruction of the Book of Common Prayer lament it vehemently—and blame the Presiding Bishop for it—solely!" As an example, he reported: "One dear little lady recently wrote me in this vein: 'My dear Presiding Bishop: If Jesus Christ knew what you are doing to our Book of Common Prayer with your devilish Green Book He would turn over in his grave.' It made me wonder," he mused, "what her theological position would be—come Easter!"

He expressed the view that "Where the process of Prayer Book revision—as au-



DOCTOR WEDEL
Lauded for her work with the NCC

thorized by General Convention—is in trouble is in those areas where bishop and/or priest are less than forthright with their people—and because of their own tentativeness, or indifference, sound the death-knell of the process before it has come fully alive."

In his message Bp. Hines lauded the work of Dr. Cynthia Wedel as president of the National Council of Churches. Her tenure came to an end at the meeting of the NCC Assembly in Dallas. The Presiding Bishop's request for an appropriate resolution "to acknowledge and applaud her substantial achievements" was duly complied with by the council.

Another request made by the P.B. in his message was for an appropriation of \$25,000 for 1972-73 for the World Council of Churches' Program to Combat Racism, and the council voted to do this with income for the 1973 budget.

A controversial resignation

The only real "fireworks" of the meeting was the matter of a special order of

business at the very end of the council meeting.

The Rt. Rev. Wilburn C. Campbell, Bishop of West Virginia and a member of the council, submitted his resignation from the Screening and Review Committee (SRC) of the General Convention Special Program (GCSP), which makes financial grants to community action groups representing poor minorities. Members of the SRC are elected by the council. Their task is to screen and investigate all applications for grants.

Bp. Campbell told the council that he felt that his presence on the SRC was unproductive, and was asked to tell the council quite candidly why this was so, and this was made a special order of business.

In presenting his case, Bp. Campbell spoke of various "personal and emotional frustrations" which he experienced on the SRC as a result of the way in which "the administration" (i.e., Mr. Leon Modeste and the staff of GCSP) run their department. He charged that meetings are often scheduled on very short notice and often begin very late. Minutes of meetings are often prepared and distributed long after the meetings, he said, and sometimes in reading them he finds it hard to recognize from them that he was present.

He spoke of a "feeling of hostility on the part of Screening and Review against all bishops—not just me." Some of its members are essentially hostile to the church, he asserted. "Sometimes I have felt that I was at a meeting of Black Muslims, not Christians."

Bp. Campbell charged that the SRC is asked to approve applications for grants often on the basis of very insufficient information about groups asking for grants. Moreover, "in many cases the administration in fact prepares the applications for grants. And then the administration appraises the applications which it has itself drawn up." These applications are often incomplete, "with little supporting data," he said.

Another serious problem, as Bp. Campbell sees it, involves the "coalition" grants which are made to coalitions of groups which exist in several dioceses. A diocesan bishop may approve a particular member group in a coalition and the grant is made to this group which can share it with other members of the coalition regardless of whether they are all acceptable. These coalitions sometimes receive grants in large amounts from

other sources. Bp. Campbell thinks that Episcopal Church authorities should know about these; "the administration" (Mr. Modeste and staff) say that it's "none of our business." The coalition structure as such is, as he sees it, a kind of "end-run." A coalition can operate in many dioceses while being chartered in only one of the dioceses.

The basic difference between Bp. Campbell and the administration of GCSP, he said, is that in his view "GCSP is an administrative organ, not a policy-making organ."

Several council members responded to Bp. Campbell. Among them was the Rt. Rev. Roger Blanchard, executive vice-president of the council. Speaking directly and heatedly to Bp. Campbell, Bp. Blanchard complained that he had not come to him with his frustrations, since "I am responsible for all programs in the Episcopal Church." He also defended coalitions as such and said that he distinctly remembered that "the whole philosophy of coalitions was laid before the council" and approved.

Bp. Campbell apologized to Bp. Blanchard for not having come to him directly, but said that he had expressed his unhappiness to Bp. Hines and to Mr. Modeste and had assumed that they had communicated it to Bp. Blanchard.

After several others had spoken to the subject, Bp. Hines concluded the discussion with a candid but conciliatory speech. He granted that Bp. Campbell had a right to expect that he, as Presiding Bishop, would have conveyed the former's complaints to Bp. Blanchard and apologized for his failure to do so.

He told the council that his own experience as a member of the SRC (of which he is chairman) has been "the most rewarding of all my experiences as Presiding Bishop, because it has altered my point of view, and has altered it forever." He said that as a result of it he now has "total trust in and for people, through understanding, for whom he had had no such trust before."

He also, however, acknowledged that there are many faults in the SRC that need to be corrected. This whole matter is one for administrative reform, he said, and is his responsibility. He promised that he would make a thorough investigation and deal with it accordingly.

Bp. Campbell's resignation from Screening and Review was accepted. In the course of his statement he had said: "Whether you accept my resignation or not is immaterial. I just won't go to another meeting."

Young generation

Robert Davidson, chairman of the council's program group for the young generation, presented that group's report, and in the course of it asked the council to pass a resolution expressing "support for the Trail of Broken Treaties move-

ment among the Native Americans" and requesting the council's program group on public issues and action to "examine in depth circumstances associated with the recent sit-in in Washington, D.C. by Native Americans."

This proposal was met with some debate, but was finally passed with one amendment, to wit: ". . . support for the *demand for justice and liberation* by the Trail of Broken Treaties movement . . ." (italics indicate the words added by the amendment).

Empowerment

Mrs. J. Wilmette Wilson, chairman of the program group on empowerment, asked the council in its program for the next triennium to include funds in the amount of \$5,000 per year to implement a resolution requesting "the Presiding Bishop to appoint a committee to initiate steps to conduct, at all levels of the church, a social audit of the Episcopal Church as an institution and to examine its policies as a corporation with regard to racism."

The report of the empowerment group stated that it defines racism to mean "white racism." No member of the council arose to challenge this proposition that all racism is white. However, the report was disposed of, by motion duly made and carried, that it be "received and filed" by the council.

This program group also urges the establishment of a "black desk" at church headquarters, meaning by this a church officer whose special responsibility will be for serving the interests of black people within the church.

Preparing for Louisville

Councilman Walker Taylor, Jr., presented the report of a committee with a cumbersome title and an important task: the Joint Sub-Committee of Development and Finance, whose task is to prepare, for the 1973 General Convention's judgment and action, the general church program and budget for the next triennium (or biennium—depending upon whether the Louisville convention sets the succeeding one for 1975 or 1976).

At its next meeting, in February, the council will have to finish most of its basic work and data collecting, and give final form at its May meeting to the package it will present to the General Convention in September.

Mr. Taylor told the council that the program-and-budget proposals will be based on information the council has received from last fall's diocesan visitation program. He explained the machinery—special hearing committees, etc.—which will be used to handle budget requests from church agencies and church program groups.

At Louisville the proposed general church program will be presented to the

Houses of Bishops and Deputies at a special joint session.

Serious consideration is being given to the financial plight of the seminaries of the church, and the joint sub-committee has received a request from the Board of Theological Education (BTE) to provide \$4 million annually in the general church program for the seminaries. The traditional method of financing the seminaries, by heavy reliance upon special offerings on the annual Theological Education Sunday, becomes more hopelessly inadequate with each passing year.

To put the support of the seminaries in the general church program would be a wholly new departure for the Episcopal Church. This is but one of several new problems the council must deal with in preparing for Louisville.

The finance committee expects a maximum income from the dioceses in 1973 of \$15 million, which is some \$2 million more than this year's income. Mr. Taylor expressed the feeling that present indications on the whole justify this expectation.

Finances

The news on the financial front for 1972 can be briefly reported: There is a good chance, says Treasurer Lindley Franklin, that the church will end this year with its books in balance.

The 1973 commitment budget and faith offering in the general church program anticipates an income of \$12,785,934 under "commitment" (some \$10 million of this coming from apportionment from dioceses), and \$3,887,824 from faith offerings.

There was some discussion of an action, finally taken, to provide \$25,000 in the general church program for the World Council's Program to Fight Racism which the Presiding Bishop had requested in his message. The Rt. Rev. Gray Temple, Bishop of South Carolina, proposed that this fund be made a voluntary offering. This failed to carry.

A special emergency appropriation of \$34,000 to the Diocese of Idaho was approved. The purpose is to enable that diocese to weather a severe financial crisis.

Another special appropriation, of \$4,000, was made to the International Afghan Mission to be used in providing equipment for leprosy treatment clinics in Afghanistan. This money can be drawn from an estate which is designated solely for work among lepers.

In other actions, the council:

(✓) Welcomed a new member representing the Seventh Province, the Rev. William V. Powell, rector of St. Andrew's Church, Stillwater, Okla.;

(✓) Heard several other program group reports;

(✓) Managed to wrap up its work on a Wednesday evening instead of a Thursday noon.

C. E. S.

NEWS of the CHURCH

GENERAL CONVENTION

Reading the Wind VI: To Clarify

Last week, when the floor plans of the Coliseum and Exposition Center, Louisville, Ky., the setting for the 64th General Convention, were spread out on the table top, all looked orderly and clearly defined: Room A for press briefings, Room B for open hearings, and so on. The main hall for the House of Deputies, moreover, would hold up to 14,501 persons, and the representatives from the press would assemble in an area to the right of the president and secretary of that house. As I said, all seemed orderly and clearly defined. Right now, that is.

Once the hundreds of deputies arrive on or about Sept. 28 next year, however, two men, perhaps more than all others, will have the task of making certain all remains orderly and clearly defined. They are the Rev. John F. Stevens, coordinator of the convention, and John C. Goodbody, communication officer of the Episcopal Church.

John Stevens, who is charged with the task of making sure all legislative materials and procedures move in an orderly fashion at Louisville, is a lifelong churchman, familiar with all levels of church life and work. A native of Des Moines, Ia., Fr. Stevens is a graduate of the Naval Academy. He did graduate work at Johns Hopkins University before receiving his B.D. from the Virginia Theological Seminary in 1949. He served as rector of St. Patrick's Church, Washington, D.C., until 1956 when he became rector of St. Timothy's Church in Houston, Texas.

More recently, he has served as director of a diocesan department of social relations. Then, on the national level, as assistant vice-president of the Executive Council; on the staff of the home department, associate director of GCSP, and currently as secretary and administrative officer of the Executive Council. As of an appointment a few weeks ago, he is also coordinator of the General Convention.

When I asked John if this convention would be orderly, he smiled and said, "Well, we will attempt to keep all the business pertaining to its legislation as orderly as possible; but, you know as well as I, that all conventions deal with controversy. It has to be; if not it would mean that all the issues were already settled." Fr. Stevens, having been to every General Convention since 1964, knows whereof he speaks. "We have to remember," he continues, "reconciliation is not the avoidance of differences. It is the confrontation of differences, and the acceptance of people within the process

of differences." The task of the coordinator, therefore, will be to make sure one committee knows what the other committee is saying, and when, and for what reason. "Yes," the tall, thin, and youthful looking man in neatly tailored clericals concluded, "we will do our part to make it orderly."

As I said, the rooms at the convention site will be clearly defined, but will the issues, the reports, and the releases to the press and general public? The communication officer, John C. Goodbody, will be responsible for telling the convention story; or, more properly, to allow the convention story to be told fully. There is a difference. One involves manipulation and the other means making information available but without slanting type diversions to preconceived conclusions. There will be hundreds of reporters, observers, and critics of all shapes and sizes squeezing in and out of all the discussions, hearings, and assemblies. Most will want information, some will wish only to find crisis in the mere dropping of a pencil by some bishop on his way to the exit.

John Goodbody's career has been built on working in crisis situations, big and small. In his early days as a journalist, United Press International sent him to China as a war correspondent, and he was assigned to *The Singapore Free Press*. He has been a reporter for a number of newspapers, and associate editor of the magazine, *The School Executive*. When the Second World War broke out, he served in Naval Intelligence on the staff of Admirals Halsey and Nimitz, editing intelligence publications. After the war, and following graduate work and a short stay as a teaching fellow in English at Harvard, Mr. Goodbody was director of public relations at Colonial Williamsburg, Va., becoming a vice-president in 1958. Then, in 1962, he was made president of the Seabury Press. In January 1973 he will become full-time communication officer of the church. Like any veteran journalist, John Goodbody seems eager to roll up his sleeves and help prepare for this next General Convention. Or, as he would prefer, to allow the issues to be clearly defined by all who are there; and all who want to know about it before, during and after.

When I asked Mr. Goodbody what his plans were for this convention, his first as communication officer, he listed many. Here are a few: pre-involvement via a series of position papers, a 128-page book on issues which is to be published by Forward Movement immediately after Lent; selective coverage for the variety of broadcast needs, including ten-minute film clips for news programming, a code-a-phone providing up-to-date summaries

during the convention; a possible ham radio hook-up for person-to-person contact from here to the rest of the country and overseas; and thorough follow-up summaries for study and implementation on the local level. The basic communication team for the convention is composed of diocesan editors.

I asked both men if this convention would be different because of this data-gathering process in all dioceses. Both men agreed that all issues would be widely discussed and debated earlier than ever before. "The deputies," Fr. Stevens added, "will have dealt directly with the subject matter. There will be instant recognition of issues." Mr. Goodbody, not one given to hyperbole, said, "This process of data gathering is the most important development of communications in my experience in this church."

With the worries about openness, I asked about the charge that the press goes out of its way to distort information at General Conventions? "Nonsense," John Goodbody answered, "The headline writers back at the newspaper offices can always get caught up in sensationalism, but the professional writers are right there, taking it all down in black and white. And looking for people." And what did he mean by that? "Well, in a political convention the deputies are doing their best to get to the press; at our conventions, church leaders have other proper priorities. But we must be open, much more open, no matter what the risk."

Both these men are trained and experienced professionals, and veterans of many conventions. They are neither phlegmatic in style nor torpid in manner; but, as it seems, very able to keep things orderly and clearly defined.

CHARLES R. SUPIN

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

PERSONALITIES

Mission of the Church: Salvation of Souls

An Associate Justice of the Supreme Court told a group of clergymen in Washington, D.C., that since his arrival in Washington four years ago, he has been struck by the "relatively small number of people" he has come in contact with "who seem to have any very deeply held convictions."

Justice William H. Rehnquist, at 48, the youngest and newest member of the Court, added that there are "even [a] smaller number of those who seem to be willing to speak out for their convictions."

He contrasted this with the 16th-century reformer, Martin Luther, recalling Luther's famous statement before the Diet of Worms, "Here I stand. . . ."

"If I properly apprehend his character-

Continued on page 12

ANGLICAN- METHODIST

UNION:

The End of the Road?

By JOHN M. FLYNN

VOTING on May 3, 1972, the General Synod of the Church of England failed to obtain the three-fourths overall majority necessary to secure passage of the proposed Anglican-Methodist scheme of union, thus climaxing efforts extending back to 1946. The vote comes at a time when some are calling into question the leadership of the Church of England in the Anglican Communion. It is doubly embarrassing in that the scheme had the active support of most church leaders, including the Arch-

bishop of Canterbury, and had been twice approved by the Methodists.

The rejection came as no surprise, however. When the Convocations of Canterbury and York were asked for their judgment in 1969 the favorable vote reached about 70 percent. This had dwindled to 65.3 percent by May 1971 when the General Synod held its preliminary vote. The subsequent voting in the diocesan synods gave no evidence whatsoever that the substantial minorities against the scheme had in any way abated.

Opposition to the scheme came from Evangelicals such as Dr. James I. Packer, till recently warden of Latimer House, Oxford, and the Rev. C. O. Buchanan, as well as from the Church Union. Both parties attacked the scheme as lacking theological integrity. Objections centered around the proposed union by two stages and the service for the reconciliation of

the ministries. Union by stages was criticized for committing the churches to organic union before a number of serious doctrinal issues had been resolved. But the service of reconciliation was by far the more serious point of contention. On the one hand it was attacked for being entirely unnecessary — Methodist clergy already being true ministers of Word and Sacrament — while on the other hand questions were raised about its sufficiency as a form of episcopal ordination for the Methodist clergy.

THE two-stage segment of the scheme had evolved from a proposal made in 1946 by the then Archbishop of Canterbury, Geoffrey Fisher. Lord Fisher suggested that the English Free Churches take episcopacy into their system as a method of facilitating the reunion process. This would mean the gradual development of parallel episcopally ordered churches until such time as the churches had grown together sufficiently to warrant organic union. During the period of growing together intercommunion between the churches would be permitted.

Fisher's proposal received an unenthusiastic hearing at the 1948 Lambeth Conference, which regarded it as only partially in accord with the 1920 Lambeth appeal and criticized it for dealing with the ministry in virtual isolation from the church. Nevertheless, the conference refused to discourage the scheme provided that it was linked with a definite acceptance of organic union as the final goal.

As the result of preliminary contacts a joint Anglican-Methodist committee was formed in 1956. Two years later the committee produced a report which revealed considerable common ground between the churches. The Methodists rejected Fisher's proposal as stated because it would divide their clergy into two classes and would tend to undermine the position of their senior clergy who would not be episcopally ordained. A positive and creative act of ministerial unification at the very start was proposed with the proviso that the act not signify a reordination of Methodist ministers. On the Anglican side a service of ministerial unification at the very outset conformed with the recommendation of the 1948 Lambeth Conference, while a slow growing together toward organic union seemed to be the best solution to a number of difficulties such as the problem of the Establishment and the function of the Church of England as the nodal point of the Anglican Communion. Thus, though the final version of the scheme was not produced until 1968, its basic outline was established a decade earlier.

The proposed service of reconciliation, however, involves a critical tension point within the Anglican tradition: the nature of the historic episcopate. Anglicans point to the historic fact of the episcopate and

John M. Flynn is a former Roman Catholic priest who, in his own words, has now been "properly laicized." He holds an earned doctorate from the Catholic University of America, and presently makes his home in Baltimore, Md.

enumerate the tasks historically performed by the episcopate, but they give no uniform interpretation of these facts. Evangelicals have usually viewed episcopacy as an historical expression of church order which can be freely dispensed with. Anglo-Catholics, on the other hand, have viewed episcopacy as necessary for the very existence of the church; communities lacking episcopacy have no claim to being part of the Church Catholic. Neither view does justice to all the evidence and neither view is really an adequate statement of the Anglican tradition which almost from the first has clung tenaciously to episcopal ordination while refusing to deny churchly reality to the non-episcopal communities of the continental reform. Even under the Stuarts, when a growth in presbyterian tendencies in the Church of England threatened to overturn the Elizabethan Settlement, Anglicans usually stopped short of denying validity to the ministries and sacraments of the foreign reformed churches.

Unfortunately, Anglicanism has not yet developed a theology of the church that would synthesize both these tendencies into a single coherent whole. As a result, when faced with the question of organic union with non-episcopally ordered churches the Anglican response has been uncertain and often self-contradictory. In the case of the Anglican-Methodist scheme this meant a service of ministerial reconciliation that at one and the same time was seen as effecting the episcopal ordination of the Methodist clergy while declaring that such ordination was neither necessary nor intended.

The service of ministerial unification or reconciliation is itself a response to an earlier Anglican effort toward organic union. In 1947 four Anglican dioceses in South India joined Presbyterian and Methodist bodies to form the Church of South India. The end product of efforts begun in 1919, the South India plan, evolved around the mutual recognition of the churchliness of the negotiating bodies and the reality of their ministries as true ministries of Word and Sacrament. Involved in the plan was the acceptance of certain anomalies, the product of the world-wide divisions of Christianity, and the two-fold insistence that the unification of the ministries was a product of the churches and that the true complementarity of the divided traditions could only be revealed by their living together as one united church. Because no way could be found to construct a liturgical service for the reconciliation of the ministries without at the same time rejecting the recognition of all the ministries as true and effective ministries of Word and Sacrament, the South India scheme omitted the service.

The 1948 Lambeth Conference rejected the South India scheme as a model for the future and instead recommended that the unification of the ministries take

place at the very beginning of union. This recommendation has been followed in every subsequent scheme.

The conference's response was dictated by the recognition that the diversity within the Anglican Communion regarding the interpretation to be put on episcopacy was possible only in the light of the Anglican practice of insisting upon episcopal ordination and of giving to the episcopate those functions it has traditionally possessed. Consequently, no scheme could be truly acceptable to Anglicans if it ignored the position of either those who regarded episcopacy as being necessary for the very existence of the church, thus rendering non-episcopally ordained ministries invalid, or of those who regard episcopacy as the normal method for the transmission of ministerial authority but who refuse to deny the reality of non-episcopally ordained ministries.

The need to satisfy two apparently mutually exclusive views of episcopacy would seem to imply that either one of the views must be repudiated or that Anglican ecumenical efforts are doomed to perpetual frustration. The only acceptable way forward lies in the production of a genuine synthesis for while Anglicans quite readily refer to the Anglican position as a synthesis of reformed and catholic elements that synthesis, as in the present case, has all too often been a mere juxtaposition of conflicting principles. Indeed, the Evangelicals objected to the Anglican-Methodist scheme on the grounds that no agreement on the principles whereby union could be consummated had been reached among Anglicans and that efforts were being made to sell the scheme without a radical examination of its principles precisely because the scheme was theologically inconsistent.

BUT after the negative results of years of effort is there any reason to believe that a genuine synthesis can be produced at this late date? Is this not the end of the road?

I think not, and for reasons which I

Old Glory

Lord,
keep me
from using
the flag
as a blindfold.
May
I use it
instead
as a bandage.

Robert Hale

believe are substantive. For in 1954 a group of Cambridge dons published a collection of essays entitled *The Historic Episcopate in the Fullness of the Church*. They argued that episcopacy is expressive of Christ's full activity in the church but not in such a manner as to render non-episcopally ordered communities mere sociological groupings. At the time the thesis was not widely accepted, in part because it considered episcopacy apart from its organic relationship to the church—a defect of the Anglican-Methodist scheme, I may add—and in part because Roman Catholic thought still refused to acknowledge the churchliness of the Reformation communities. Nevertheless, this collection of essays had the merit of recognizing the key question: the churchliness of non-episcopally structured communities. Once this key affirmation is made, a rigid interpretation of episcopacy as necessary for the very existence of the church becomes untenable.

At the Second Vatican Council the Roman Catholic Church officially recognized the churchliness of the Reformation communities. Building on this, Roman Catholic theologians have seriously speculated on the possibility of recognizing a true but incomplete apostolic succession outside of an episcopally ordained ministry. This in turn has given rise to the suggestion that where the Reformation ministries meet certain essential requirements such as acceptance by the community, reception by existing office-holders, reception through the imposition of hands and the invocation of the Holy Spirit, it would be possible for the Roman Catholic Church to acknowledge the sacramentality of these ministries.

The implications behind such a recognition are, of course, enormous. It would immensely simplify the problem of corporate reunion by eliminating the need for any intentionally ambiguous service of ministerial unification to secure the back-door episcopal ordination of non-episcopally ordained clergy. It would also probably eliminate on the part of the most Anglo-Catholics any scruples against a plan of union modelled after South India.

But the Roman Catholic Church has not yet officially endorsed the insights of her theologians. Is there any reason for believing that Anglican Evangelicals and Anglo-Catholics can today sit down and develop a theologically coherent set of principles to govern future reunion negotiations? Again I believe the answer is yes. The plan, "Growing Into Union," developed by C. O. Buchanan, Eric Mascall, James I. Packer, and the Bishop of Willesden, as an alternative to the Anglican-Methodist scheme already gives evidence of a high degree of synthesis between Evangelical and Anglo-Catholic.

In short, May 3, 1972, need not be the end of the road for Anglican-Methodist union.

WHITHER ANGLO-CATHOLICISM?

By ROBERTS E. EHRGOTT

THERE has been an unheralded decline in the old Anglo-Catholicism which brings many nostalgic regrets, despite the abatement of "party" spirit which sometimes disturbed the church. Many forces have combined to cause this slackening of a long and rich tradition: ecumenism and liturgical changes have perhaps been the foremost influences. Ecumenism has brought a broader outlook, with old antipathies disappearing in the search for universal unity of thought and practice. The revolution in the Roman Catholic Church has taken the wind out of Anglo-Catholic sails, for many of the theological, liturgical, and clerical issues which Anglo-Catholics either followed or adapted to Anglicanism are now being rejected or revised by Roman Catholicism. Overnight, it seems, Roman Catholicism has abandoned its old antipathy to Anglicanism: at high levels, rapprochements abound among prelates and joint commissions, and at the grass roots, Anglican clergy are now recognized as priests. In fact, many Anglicanisms which embarrassed Anglo-Catholics, *vis à vis* Rome, are either now accepted in the Roman Church or are actually exceeded, in practice and even by decree, so that it often appears that Anglicans are more conservative than Roman Catholics. Minute points of doctrine and liturgical practice fought for and held by Anglo-Catholics no longer have relevance, in the face of ecumenism and Roman reform.

In the broad sense, all this has inestimable benefits to the cause of apostolic Christianity; if we never unite or find some means of intercommunion with Rome, a common mind seems to be emerging and charity abounds. The old Anglo-Catholicism served as a tutor, springing out of the catholic revival, which awakened Anglicanism to an appreciation of its apostolic heritage, so that the ecumenical movement has had to recognize Anglican Catholicism as a vital element in the search for unity. It was long charged, within the church and outside the church, that the Anglo-Catholics were "papists" in Anglican clothing or mere apers of things Roman, but in retrospect it can be seen that they de-

fended and advanced their catholicism by their insistence on the apostolic validity of their church, even if in doing so, medieval ways were adopted. There was great courage in the old Anglo-Catholicism; its proponents subjected themselves to criticism from all sides, and yet when the chips were down, many Anglicans who criticized "spikery" and "romanizing" aligned themselves or found themselves aligned with these intransigent members of the church. Indeed, all Anglicanism is indebted to Anglo-Catholicism for the advancement of corporate worship, sacramentalism and church art. Historically, Anglo-Catholics among the clergy appreciably lessened their opportunities for preferment, if they did not actually disdain advancement. A large number of these priests remained in the inner city, serving parishes which maintained "smells and bells" despite financial burdens and general disapproval of their far-out ways.

There was then a real enthusiasm in the old Anglo-Catholicism: it was aggressively missionary, it practiced triumphalism and it clung to a high concept of deity and ecclesiasticism, stressing that God is first served by glorifying him through liturgy. Anglo-Catholicism had its disciplines—sometimes practiced in hairsplitting fashion—but these were taken on voluntarily, with no external superimposition other than seeking a form of spirituality. Then it had its heroes and its saints, ranging from John Keble to bishops and priests whose memories are not yet dimmed: whose lives gave inspiration to many of us still living. And so, while "Anglican Catholic" is perhaps a better appellation and delivers "Anglo-Catholicism" from many of its faults, still a heroic age has passed and something vital has been lost to the church. There was a sense of self-denying adventure to the old Anglo-Catholicism and new ventures into social reform, ecumenical liturgies, and plans for union do not recapture the excitement, the Spirit-filled enthusiasm, of recent yore. In a sense, Anglo-Catholicism served its day and has now been superseded: the former Low Churchmen are now "higher" and the High Churchmen are "lower"—the old contrasts are now less striking and the church's energies are today channeled into sociological and ecumenical areas. Perhaps Anglo-Catholicism made its point

and is no longer needed, but something grand and uplifting has departed the scene.

I WOULD be the first to admit that Anglo-Catholic institutionalism, pre-occupation with matters ceremonial, party spirit, and other myopia are today outmoded. What was once a movement, a revival, became highly formalized and structured: frozen into a kind of medievalism in which ceremonial punctilio and spiritual practices of one kind prevailed. When social concern, ecumenism, and Roman Catholic liberalism emerged in the past decade, Anglo-Catholicism could not adapt. One could say that many of its ideals—working in the slums, upholding catholic faith and practice to demonstrate that a church can be apostolic apart from papal hegemony—melted into the new emerging concerns. Because it ceased to be a movement and became an entrenched party or wing of the church, and (psychologically) because Rome itself has let go of many practices and beliefs, which somehow took the fun out of things, Anglo-Catholicism seemed to lose relevance. However, the winding-down of this tradition is depriving the church—and not just Anglicanism—of an element which had great spiritual vitality; the best of the tradition is still needed.

Granted, we are no longer confronted by Establishment hostility or indifference in the form that the earlier Anglo-Catholic prophets were; many issues are now non-existent or are receiving attention. But can we say that the prophetic element which was always present in Anglo-Catholic sacerdotalism is no longer needed? Ecumenism calls for balance, liturgical reform needs Anglican Catholic insight, social work in the church must be rescued from mere humanism. As John Henry Newman wrote, ". . . we must, in spite of our selves, be churchmen of our era, not of any other. . . ." Yet the "National Apostasy" on which John Keble preached consisted not just of a threat to the Established Church, but of an underlying rationalism which vitiated Christianity. The situation in Keble's day was akin to that of today, when secular humanism has become all-pervasive. Owen Chadwick wrote of the Oxford Movement that "it was more a movement of the heart than of the head," but then, "The heart has its reasons. . . ."

The Rev. Roberts E. Ehr Gott is rector of the Church of the Nativity, Indianapolis, Ind.

EDITORIALS

No Catholic Consensus Yet

THE vote in the House of Bishops on the ordination of women to the priesthood was significantly close: 74 for, 61 against. We say "significantly" close, because many members (all of them, we hope) of the 1973 General Convention will note this close division among the bishops and will bear in mind that the Catholic Church characteristically refrains from major changes in doctrine and practice until it is essentially of one mind.

Clearly, our fathers-in-God are far from being of one mind about the ordination of women to the priesthood, and clearly this proposed change in doctrine and practice would be a very drastic one. On this issue the bishops reflect the divided mind of the Episcopal Church as a whole.

Of course, all this could change radically within the next nine months, with the Episcopal Church moving all the way to solid acceptance, or to solid rejection, of the priesting of women. Far be it from us to deny the possibility of miracle, which this assuredly would be.

But if, when the convention assembles at Louisville, it is as clear as it now is that Episcopalians are split right down the middle about the priesting and bishoping of women, we urge, hope, and trust that the deputies and bishops will act accordingly. There is no catholic consensus in a vote of 74 to 61, and such a consensus the church must have if it is to keep the unity of the Spirit in the bond of peace.

Are the "Purses" Justified?

WE hope that we love and honor the bishops of our church as we ought, and think that we do, but we feel constrained at this time to bring up a delicate subject in open meeting. It is wrong, we submit, for a retiring bishop to accept the kind of farewell purse that some of them have accepted recently, especially in a time when the economic plight of the clergy in missions and small parishes is growing more desperate by the month.

All Episcopalians are fond of speaking of the bishop as their father-in-God. This he is called to be, this he can be, and this he truly is more often than not. Such, at least, has been our experience with bishops. For this very reason we are puzzled as well as disappointed when we learn that some of them accept retirement purses which are out of line with the financial realities of the church today. Such out-of-line purses (some of them run to many thousands of dollars) are out of character for true fathers-in-God.

Through the years of his episcopate the bishop has drawn a larger salary than his clergy, with more perquisites. His retirement pension is substantially larger than theirs will be. He does not grow rich by being a bishop, but that fact is as beside the point as it is indisputable. He is a leader in a church that professes and preaches the New Testament concept of mutual responsibility and interdependence. Therefore the only proper attitude for him should be: "Who is weak, and

I am not weak? Who is poor, and I am not poor?" No other attitude toward his own stipend and that of his fellow clergy is compatible with his role as father-in-God within the apostolic community. We do not call for equality of rank or of stipend. We call rather for equity, justice, and mutual care and concern within the Body of Christ.

These lavishly handsome purses for bishops seem to us a shameful abuse of the generous impulse of church-people to honor their fathers-in-God at their retirement. But who, while the hat is being passed, is going to risk the indignation of his brethren by raising a question about its propriety? That's why we are raising it now, in as general and impersonal a way as we can, in the hope that some people will more carefully consider the equity of the matter in the future.

A bishop, anticipating his retirement, could anticipate this problem and could suggest to the appropriate leaders in his diocese that he would be most grateful if they would raise a sum, not for a purse for him, but to aid the clergy and their families who most need financial help. There may well be better ways of handling it than that. All we feel that we must say is that these large farewell purses are wrong, unchristian, and they ill become a true father-in-God. The Lord of the vineyard bids us to remember especially the underpaid laborers who are also worthy of their hire.



Genesis 1:2

Yesterday Lord
I saw three butterflies
where I never expected
butterflies to fly.
Their wings
upheld by your breath
their freedom
Lord, their freedom
your resurrection
dancing through the stone
spontaneously, powerfully
playfully dancing
over the water
that I might soar upward
in light
Lord
and dance forever.

Paul Evans

Continued from page 7

istics," Justice Rehnquist continued, "it seems to me that the first of them was the tremendous deeply-held conviction which he had." He quoted a comment by the noted British historian Lord Acton, who said: "Luther at Worms is the most pregnant and momentous fact in our history."

"I would certainly think," the justice said, "that one of the main reasons why Martin Luther was that is because of his absolutely inflexible determination to follow what he thought was right in the face of overwhelming odds."

Justice Rehnquist, an active member of the Lutheran Church in America, addressed a Lutheran pastoral conference. He expressed the hope that the Lutheran Church would not follow the example of so many contemporary institutions which tend to be "diverted to any number of worthwhile things that really are not their primary vocation."

"I realize the temerity with which I should and do suggest to this assembled group, that the primary mission of the church is the salvation of souls."

"And to the extent the church goes beyond that—and the relationship between what it does and that primary mission becomes more and more attenuated—the church runs the risk of becoming a river that's a mile wide, but only a yard deep," he said.

Justice Rehnquist said he hopes the Lutheran Church will never forsake the image and teachings of Luther, whom he perceives as being "first and foremost a theologian."

He regards Luther, he continued, as a man who was "at least not primarily concerned with any of the other aspects of the Reformation times that were perhaps equally important when looked at from a historical perspective."

He was referring, he said, to the many social, political, and cultural changes flowing from the Reformation. These have tended in many history books to give the impression that though the religious aspect of the Reformation times was foremost, it was so tied in with the subsequent changes in society that they are often regarded "almost as interwoven strands," he said.

Fr. Hesburgh: Pro and Con

The Bishop of New York, the Rt. Rev. Paul Moore, Jr., has termed the resignation of the Rev. Theodore M. Hesburgh, CSC, as chairman of the U.S. Civil Rights Commission, "one of the most alarming signs of the times."

At the same time, Albert S. Pacetta, a member of New York State's Human Rights Appeal Board, indicated that the resignation of the "so-called liberal priest"

would be beneficial to the country because, he claimed, Fr. Hesburgh frequently made "ill-considered and fuzzily conceived" pronouncements on problems and issues he knew little about.

Both views of Fr. Hesburgh, president of Notre Dame University, were published side by side as an "Op-Ed" feature in *The New York Times* under the heading, "Two Farewells to Fr. Hesburgh."

Linking the resignation to the volatile busing-racial issue on which Fr. Hesburgh challenged President Nixon's position, Bp. Moore said it appears that the nation's minorities have not won the right to equality of opportunity after all. He asserted that the federal government is now sliding quickly away from its "great partnership . . . with the poor."

"With Fr. Hesburgh's resignation," declared Bp. Moore, "we not only lose a respected public servant but are duly warned for the first time in history we are retreating from a major gain in the understanding of what the U.S. stands for. If our government cannot endure such wise courage on a commission whose very function requires judgment on itself, we are in graver danger than I had imagined."

In the accompanying article written by Mr. Pacetta, a Notre Dame graduate, the resignation of Fr. Hesburgh was applauded and the dispute about it was described as "much ado about nothing."

Mr. Pacetta charged that the priest was unable to cope "with matters relating to civil and human rights and with people."

Stating that Fr. Hesburgh "has gotten a lot of mileage out of his religious uniform and title," Mr. Pacetta scored the priest's "intemperate attack on President Nixon, accusing him of 'foreclosing educational opportunities for generations for deprived blacks' and for 'playing games with human life in America'."

CRIME AND PUNISHMENT

Attorneys-General Back Death Penalty

The National Association of Attorneys-General approved, 32-1, a resolution recommending the death penalty for certain crimes.

Drafted after an extensive study by a volunteer committee of 11 state attorneys-general, the resolution asks that "the death penalty be provided as a legal punishment where it is appropriate by the Congress and state legislatures within their respective jurisdictions."

"The committee was unanimous that legislative action was necessary to reinstate the death penalty," said Attorney General Derryberry of Oklahoma, chairman of the committee.

The U.S. Supreme Court recently outlawed the death penalty in its present form, ruling that capital punishment as

currently administered in most instances violates constitutional safeguards against cruel or unusual punishment.

The attorneys-general held that the Supreme Court "did not specifically preclude the rights of Congress and the state legislatures to provide by appropriate legislation for the death penalty as the sanction for the commission of certain crimes."

Mr. Derryberry said his committee "determined that the alternative for reinstating the death penalty most likely to be favorably considered by the U.S. Supreme Court is one that would impose a mandatory death sentence for specified offenses."

Under the proposed resolution, each state would determine what the offenses would be. Offenses suggested by the committee for which the death penalty might be made mandatory are: "Murder during the commission of certain felonies—armed robbery, rape, burglary, arson, kidnapping, and perhaps other felonies; murder of a police officer or of a public figure; murder by explosive device; multiple slayings; contract killings; killings for pecuniary gain."

"We did not go outside of premeditated murder cases," Mr. Derryberry said. "But the states might decide that other cases would come under the death penalty."

CPF

Fund Receives Recognition

The Church Pension Fund and Affiliates of the Episcopal Church has received one of the nation's top business honors—the American Institute of Management's Award for Excellent Management.

Presentation of the award was made at the trustees' dinner in New York by Jackson Martindell, chairman of the board and founder of the Institute. Receiving the award on behalf of the trustees, officers, and employees were the Rt. Rev. William F. Creighton, chairman, and Robert A. Robinson, president of the CPF.

The award recognizes the significant achievements which have resulted from the modern business principles that dictate the policies of the pension fund.

During the 1960s a complete review was made of its organization and operations. This culminated in the acquisition of a highly talented business management team under the direction of Mr. Robinson.

The award for excellent management recognizes the acceptance of challenge upon the part of the trustees, officers, and employees to provide the means for continually improving pensions, insurance coverage, and other services. Not only are regular benefits soundly administered, according to institute officials, but the beneficiaries receive other benefits not

economically obtainable elsewhere, such as full pension benefits for widows, non-cancellable insurance coverage for all church properties, and other provisions.

CONFERENCES

Non-Stipendiary Clergy Meet at Roanridge

A group of non-stipendiary clergy from all parts of the U.S. met at Roanridge Conference Center, Kansas City, Mo., for the second conference on a self-supporting ministry. The conference also included other people concerned or involved with the non-stipendiary movement.

The main purpose of the meeting was to clarify the position of the non-stipendiary priesthood and diaconate in the Episcopal Church at the present time. Detailed discussions were held as to the problems and opportunities which such ministers currently face, according to the Rev. H. Boone Porter, director of Roanridge.

The Rt. Rev. William Davidson, chairman of the Joint Committee on Non-Metropolitan Areas, spoke of the plans of this working group to develop a wider use of non-stipendiary clergymen in small towns and rural areas where a fully paid professional ministry is often an impossibility.

Support was expressed to the joint committee in its efforts. But it was pointed out that urban areas, particularly in the inner city, also have a need for indigenous clergy who can live and work as part of the community where they minister.

During the conference, the Non-Stipendiary Training and Operating Program (Non-STOP) held its annual meeting. The new chairman of this group is the Rev. Davis L. Fisher, employed by the First National Bank of Chicago. On Sundays, Fr. Fisher serves at the Church of Our Saviour, Chicago.

WASHINGTON

Role of Historic Churches Discussed

Priests for three historic Episcopal churches have been named to a steering committee to explore the future role of such houses of worship and to recommend steps for developing programs of mutual benefit.

The Rev. Robert W. Golledge, vicar of Christ Church, Boston (Old North Church), is chairman. He will be assisted by the Rev. F. Lee Richards, rector of St. Peter's Church, Philadelphia, and the Rev. Robert Herrick of Trinity Church, New York City.

The action was taken at a meeting in Washington, D.C., of representatives of a score of historic churches along the

Eastern Seaboard. It was convened by the Rev. John C. Harper, rector of St. John's Church, Lafayette Square, Washington, D.C.

The Very Rev. Francis B. Sayre, Jr., dean of the Washington Cathedral, told the group historic churches are committed to a "ministry to strangers *en masse*, and in carrying out their programs must touch on the swirl of events around us."

Based on his own experiences at the cathedral, Dean Sayre said that three vital areas of concern are maintenance, security, and programs. A major problem overriding them all, he asserted, is that of holding services with a constant flow of visitors surging through the premises.

Dr. Richard H. Howland, assistant to the secretary of the Smithsonian Institution, gave a background of the preservation of historic places dating from the first century. He noted that today, the National Trust could serve as a clearing house for finding sources of financial aid to historic sites, including churches.

He suggested that the Housing and Urban Development Administration (HUD) has matching funds available for qualified projects.

Among those attending the meeting were clerical and lay representatives from Christ Church, Philadelphia; St. Paul's, Baltimore; St. Anne's, Annapolis; St. Paul's, Washington, D.C.; Christ Church, Alexandria, Va.; Trinity Church, Newport, R.I.; Bruton Parish, Williamsburg; Old Wye Church, Easton, Md.; and Christ Church, Savannah, Ga.

NEW MEXICO AND SW TEXAS

Funds Withheld Being Expended

The sum of \$80,000 withheld from the national church by the Diocese of New Mexico and Southwest Texas is being expended on "worthy projects" outside the church but within the diocese.

The money was placed in an escrow fund when the diocese disagreed strongly with the Executive Council's award of GCSP funds in the amount of \$80,000 to the Chicano organization, Alianza, in 1969. At that time, the Rt. Rev. C. J. Kinsolving III, then bishop of the diocese, opposed the grant, stating that the Alianza had used violence to accomplish its aims of restoring Spanish land grants to Spanish-speaking descendants of colonists of the southwest.

Members of the Alianza allegedly were involved in an armed takeover of the courthouse in Tierra Amarilla, N.M., in a well-publicized act that dramatized their goals, as stated by its leader Reies López Tijerina.

After the Alianza grant was made despite diocesan opposition, the diocese placed its national church support of \$80,000 in escrow pending a decision of the diocesan standing committee. A por-

SCHOOLS

FOR BOYS

THE CHURCH FARM SCHOOL

A college preparatory, boarding school for boys with one parent. Sons of active military personnel and clergy excepted from this requirement.

Grades 7 through 12

Tuition, room and board \$600.00 per year. Learn to study, work and play on a 1700 acre campus. 25 miles west of Philadelphia.

Write:

Headmaster, Box 5,
Paoli, Pennsylvania 19301

SEWANEE ACADEMY

Formerly Sewanee Military Academy
The College Preparatory School of the
University of the South . . . Est. 1868
Boys boarding, Co-ed day, in Grades 9-12. Fully accredited. Independent study program. Academy and University students share 10,000 acre mtn. campus and 200,000 volume library. Full sports program. Summer School-Camp. Write to: Dir. Adms., Sewanee Academy, Box C, Sewanee, Tenn. 37375



FOR GIRLS

ON TOP OF A HILL IN CLEAN AIR



An hour from New York
**ST. JOHN BAPTIST
SCHOOL FOR GIRLS**
Mendham, N.J. 07945

Where girls are first
Grades 7-12, Boarding & Day.
Accredited, Small Classes.
Tel. 201-543-4161

ST. MARY'S SCHOOL

Established 1868—Episcopal
Grades 9-12. Fully Accredited. Small Classes.
Music, Art, Dramatics, Sports, Pool.
Headmaster, St. Mary's School
Peekskill, N.Y. 10566

GIFTS

Gifts (deductible as charitable contributions for income tax purposes) and bequests are urgently sought to help build a larger, more effective LIVING CHURCH. A suitable form of bequest is: "I give, devise, and bequeath to THE LIVING CHURCH FOUNDATION, a non-profit religious corporation organized under the laws of the State of Wisconsin."

THE LIVING CHURCH FOUNDATION

407 E. Michigan Street
Milwaukee, Wis. 53202

CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 16

COLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a man or woman from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

CALIFORNIA

FRESNO STATE & CITY COLLEGES

COLLEGE RELIGIOUS CENTER
2311 E. Shaw Ave.
The Rev. Peter E. Van Horne, chap.
Full college program, plus Epis. Churches in Fresno

COLORADO

UNIVERSITY OF DENVER

ST. RICHARD'S
Fr. J. B. McKenzie, chap.
MP & HC Sun 9:30; MP, HC, EP daily
Evans Chapel Vicarage 1965 So. High

CONNECTICUT

U.S. COAST GUARD ACADEMY CONNECTICUT COLLEGE MITCHELL COLLEGE

ST. JAMES'
H. Kilworth Maybury, r
Sun 8, 9:15, 11; Thurs 9:30

FLORIDA

ROLLINS COLLEGE

ALL SAINTS'
338 E. Lyman Ave.
Sun 7:30, 9, 11:15; Wed 12 noon; Thurs 6:30, 9:15; C Fri 5

GEORGIA

EMORY UNIVERSITY

EPISCOPAL CAMPUS MINISTRY, Room 305 AMUC
The Rev. John McKee, chap.
Sun HC 7; 1 Thurs, Durham Chapel

ILLINOIS

LAKE FOREST COLLEGE

HOLY SPIRIT
400 Westminster Rd.
The Rev. F.W. Phinney, r; the Rev. D.A. Owen, chap.
Sun 7:30, 9:15, 11; Tues 7; Wed 9:30

UNIVERSITY OF ILLINOIS

Champaign-Urbana

EPISCOPAL CHURCH FOUNDATION

1011 S. Wright, Champaign
The Rev. G. A. McElroy, chap.; the Rev. R. M. Hutcherson, ass't
Sun 8, 10, 5 Folk Mass; Daily HC, EP

IOWA

UNIVERSITY OF IOWA

TRINITY
College & Gilbert
COMMUNITY OF ST. FRANCIS
Center East
Clergy: R. E. Holzhammer, r; R. D. Osborne, chap.; W. C. T. Hawtrey, hosp. chap.; R. L. Blakley, Ph.D.; T. S. Hulme; P. N. Taylor
Sun 8, 10:15, 5; Sun 10 Center East

LOUISIANA

LSU

ST. ALBAN'S CHAPEL
The Rev. Charles A. Wood, Jr., chap.
Eu Sun 10, 6; Class days 11:40

NEW JERSEY

RUTGERS UNIVERSITY

GRACE CHURCH
The Rev. G. Butler-Nixon, r
The Rev. Alan B. Crawford, ass't
Sun Masses 7:30, 10; Mon thru Fri 12:10; Sat 9

RUTGERS UNIVERSITY

New Brunswick
Rutgers, Douglass & Livingston Colleges
ST. MICHAEL'S CHAPEL
The Rev. Thomas A. Kerr, Jr., chap.
Sun 10; other services as anno

NEW YORK

CORNELL UNIVERSITY

THE EPISCOPAL CHURCH AT CORNELL
Anabel Taylor Hall
The Rev. Gurdon Brewster, chap.
HC Sun 9:30. Full-time active program

CORNELL MEDICAL SCHOOL

ROCKEFELLER UNIVERSITY
N.Y. HOSPITAL SCHOOL OF NURSING
(Studio Club; East End Hotel)
EPIPHANY
Clergy: Ernest Hunt, Lee Belford, Carleton Sweetser
Sun 8, 9:30, 11, 12:15

SYRACUSE UNIVERSITY

EPISCOPAL CHURCH AT SYRACUSE UNIVERSITY
The Rev. Robert C. Ayers, chap.
Chapel House, 711 Comstock Ave. 13210

NORTH CAROLINA

DUKE UNIVERSITY

EPISCOPAL UNIVERSITY CENTER
The Rev. H. Bruce Shepherd, chap.
Sun HC 9:15, 5:15

PENNSYLVANIA

PENNSYLVANIA STATE UNIVERSITY

EISENHOWER CHAPEL
University Park, Pa.
The Rev. Derald W. Stump, chap.
Sun Eu 10:15, 6:15; Wed Eu 9; HD as anno

VERMONT

GREEN MOUNTAIN COLLEGE

TRINITY
The Rev. A. Stringer, r
Sun H Eu 11 (Dec.-Mar.); 7:30 & 11 Palm Sun-
Nov.; Weekdays as anno

VIRGINIA

MADISON COLLEGE

EMMANUEL CHURCH
The Rev. James P. Lincoln, r
Sun 8, 9:30, 11; Canterbury Club

MARY BALDWIN COLLEGE

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

WISCONSIN

MILTON COLLEGE

TRINITY
403 East Court, Janesville
The Rev. R. E. Ortmyer, r; Phone 754-3210
The Rev. W. T. Lawson, c; Phone 756-1595
Sun 8, 9:15, 11; weekdays as anno

The Directory is published
in all

January and September issues.

If your Church serves in a College
Community, and your listing is not
included, write to the Advertising
Manager for the nominal rates.

tion of the fund was spent in 1970 for the diocese's own work among Indians.

To date, more than half of the balance has been allocated to worthy projects outside the church but within the diocese.

In communities where grants are awarded, local vestries are required to review and make recommendations on the projects. They may approve or disapprove such plans. Thus, local opinion is sought regarding each grant, "which is what the diocese was demanding of the national church at the time of the Alianza controversy," said officials of the Diocese of New Mexico and Southwest Texas.

There has been some speculation that a similar fund will be instituted when current funds are exhausted, and thus continue future giving for projects within the diocese.

The Rt. Rev. Richard M. Trelease, Jr., who succeeded Bp. Kinsolving, has declined to become involved in the controversy, withholding his opinion on the events which occurred before he became bishop. In commenting on the program, he said he had "learned that when you get the local church involved, they understand better."

"When the national church gives money," Bp. Trelease told a reporter, "the people feel they are not consulted and that the national church doesn't understand. I'd like to give the local church the feeling of participation in funds distribution," he said.

Bp. Trelease introduced a resolution at the Province VII synod in Little Rock, that urged that national funds not be granted in any diocese without the approval of the ecclesiastical authority.

"However, if he does disapprove the grant, a majority of the elected members of the Executive Council may override him," the resolution stated. This resolution will be presented to General Convention.

Bp. Trelease said, "I want my local people to believe it is our responsibility to make the decision . . . but there must be the right of appeal over the ecclesiastical authority."

Diocesan grants have been made to a cooperative in Española, N.M.; the Española Hospital and Outreach, Inc., Santa Fe; the Backdoor Program, El Paso; the Chaves County Half-Way House; a YMCA mini-bike program, Albuquerque; the Otero County Self-Help Program; the YWCA Pregnant Teenagers Program, Albuquerque; and the Medical Loan Assistance Program, Portales.

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.

Previously acknowledged \$32,336.78
Receipts Nos. 13,121-13,136, Dec. 12-15 762.00

\$33,098.78

The Living Church

Book Reviews

BARE RUINED CHOIRS: Doubt, Prophecy, and Radical Religion. By Garry Wills. Doubleday. Pp. 272. \$7.95.

Bare Ruined Choirs is no ordinary book. Perhaps it should be required reading for all Roman Catholic priests in the U.S. But then many probably don't have time to read any more as the church described in the book drives them from OEO meeting to Prison Reform group to Voter Registration Drive to Peace Vigil, to "ecumenical" clergy club (for more of the same), while their flock starves for the Good News of Jesus crucified, yet risen again. On second thought there are such large doses of apostasy in it, the book might just serve to confirm infidel priests in the errors of their ways. Others, neither Roman Catholics nor priests, might read *Bare Ruined Choirs* because it traces so well the origins and development of the radical revolutionary minority in the Roman Catholic Church, USA.

Sometimes arrogantly condescending, sometimes savagely cruel, sometimes penning the outrageous, always (though not always sufficiently) well-informed, nearly always incisively perceptive, Garry Wills seems almost never a Roman Catholic. His attitude is that of one alienated, negative, nowhere really constructive. What have we here? Another seminary dropout? Is Dr. Wills cheering because he thinks "Holy Mother Church" lies in a crumpled heap—raped by her apostate sons, the fallen priests who grew bored with being merely subversives within?

Wills doesn't understand much about original sin and the fall of man, nor the value of celibacy (optional or not!). He writes on and on about "sex" (thinking of his *Playboy* fans, no doubt). His knowledge of some aspects of theology commands respect, but does he have any faith? How can one write so approvingly of the English martyrs, yet try so hard to dismantle the church for which they died? Wills is concerned that liturgical "reform" was forced down the throats of the laity, but apparently not quite able to face the fact that the same laity are regurgitating Berriganism! A great deal of what he writes is the unpleasant truth. The tragedy is that so gifted a thinker should come to be a disciple of the "prophets" who say the Roman Catholic Church must be reduced to ashes so that "something better" may rise from its death. Perhaps Wills is the victim of the unreformed system he so castigates: emphasis on theology rather than faith—on loyalty to church (or "movement") rather than deep personal commitment to the Divine Lord of the church.

Wills's mistake is in thinking that all of us fit into the nice neat over-simplified categories he sets up: Catholicism of the 40s, 50s, 60s. In fact the percentage of the whole was sharply reduced with each succeeding category. I predicted in 1960 that the election of JFK would be the greatest possible catastrophe to overtake the Roman Catholic Church, USA. *Bare Ruined Choirs* convinces me more than ever that I was right. The latest left-wing political views have been "baptised" into a religion. Evidently they are supposed to replace the Christian faith of the Roman Catholic Church. *Bare* indeed! *Ruined* indeed!

(The Rev.) DAVID G. KENNEDY
A priest of the Roman Catholic Church

JOURNEY TO GORAKHPUR. By John Moffitt. Holt, Rinehart, and Winston. Pp. 304. \$7.95.

Christianity and Hinduism are mutually enriched by this unpretentious little book, written by a man who was reared in the protestant tradition, spent 25 years as a monk in the Ramakrishna Order in India, then became a convert to Roman Catholicism. Surely 25 years was more than just a flight of his fancy. He became deeply involved in the spiritual approach based on scriptures predating Jesus by thousands of years.

Ostensibly, the search is for evidence of "Christ beyond Christianity." Without dwelling on the ambiguity of the little word "beyond," it seems that in order for a person to find anything like this, he must first have a feeling for a universal God and concomitantly, that every man is his brother, regardless of where he lives or what age he lives in. Christ is merely our name for the God who walks among us in every religion all over the face of the globe and in every level of culture.

Specifically, John Moffitt, in *Journey to Gorakhpur*, has distinguished four aspects, or "voices" of Christ, which appear most distinctly in the Hindu religious tradition. They are: the voice of intuitive wisdom, the voice of devotional self-giving, the voice of conscious discipline, and the voice of service and human community. All are present in the Gospel of Jesus Christ. Each one is dominant in one or another of the many Indian religious traditions.

But come now, when are we going to stop seeing ourselves as Hindus, Christians, Moslems or what have you, and start knowing each other as human beings under one God?

KATHRYN K. ATWATER
St. Dunstan's, Blue Bell, Pa.

CLASSIFIED

advertising in The Living Church gets results.

GROUP WORK

"THE GROUP LEADER'S WORKSHOP"—Monthly publication for experiential group leaders. Information: Explorations Institute, Box 1264-J, Berkeley, Calif. 94701.

INSTRUCTION

LEARN SPANISH IN MEXICO. If you really want to learn Spanish intensively and economically, start any Monday at CIDOC. For catalog on language school and de-schooled academy, write: CIDOC, APDO 479, Cuernavaca, Mexico.

LETTERHEADS

LETTERHEADS Liturgical, dignified, impressive. Raised printing that looks like engraving. Write for kit with full particulars. Peak Publications, Box 1210LC, Colo. Springs, Colo. 80901.

LINENS AND VESTMENTS

CREATED OUT of a Love for Excellence. Beautiful Hand Embroidered Altar Linens, Vestments, Funeral Palls, Needlepoint. Linens by the yard. Write Mary Moore, Box 3394-L, Davenport, Iowa 52808.

POSITIONS OFFERED

SOUTHWESTERN retirement community needs mature priest with solid Prayer Book background. Submit resumes in confidence. Reply Box F-396.*

RELIGIOUS COMMUNITIES

THE CONGREGATION OF SAINT AUGUSTINE. A teaching community for men, operating Saint Michael's Farm for Boys. For information, write to the Very Rev'd William K. Hart, C.S.A., Ph.D., Prior, P.O. Drawer 640, Picayune, Miss. 39466.

NEW RELIGIOUS order, ecumenical in scope, Catholic in tradition, seeks new members of both sexes to help with drug addicts, alcoholics and poor. For information contact: Community of the Peace of Christ, 812 James Avenue, St. Paul, Minn. 55102.

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

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 20 Cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 insertions; 17 cts. a word an insertion for 13 to 25 insertions; and 16 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number), plus \$1.00 service charge for first insertion and 50 cts. service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 15 cts. a word.
- (D) Copy for advertisements must be received at least 20 days before publication date.

THE LIVING CHURCH
407 E. Michigan Street Milwaukee, Wis. 53202

Use the classified columns of

The Living Church

to BUY or SELL

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

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 8, 11; Daily (ex Fri & Sat) 7:30, Fri & Sat 9; C Sat 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

PUNTA GORDA, FLA.

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

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily Mass 7:30; Fri 7:30 & 10:30; C Sat 5

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 Barks, r
Sun MP 7:45; HC 8, 9, 11; Daily as anno, C Sat 5

KANKAKEE, ILL.

ST. PAUL'S 298 S. Harrison Ave.
Fr. Robt. A. L'Homme, r; Fr. Kenneth Brown, Fr. James Parker
Sun H Eu 8 & 10:15, also daily

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

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benedicton; 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.

KANSAS CITY, MO.

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

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, Family Eu 9:30 (Sung), 11 Liturgy & Ser (Sung), Organ Recital 3:30, Ev 4; Wkdys HC 7:15, Ev 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.

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
Sun HC 8. Cho Eu 11



ST. STEPHEN'S CHURCH
COCONUT GROVE
MIAMI, FLORIDA



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

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer; 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

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
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, EP 5:30. Church open daily to 11:30

PHILADELPHIA, PA.

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

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

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

PARIS, FRANCE

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

GENEVA, SWITZERLAND

THE AMERICAN CHURCH (Emmanuel, Episcopal)
Rue Alfred Vincent
The Rev. Donald G. Stauffer, r
Miss Theresa Scherf, Assoc.
Sun 8 HC; 9:15 Family Worship & Study Classes; 11 MP & Ser (HC 1S)

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