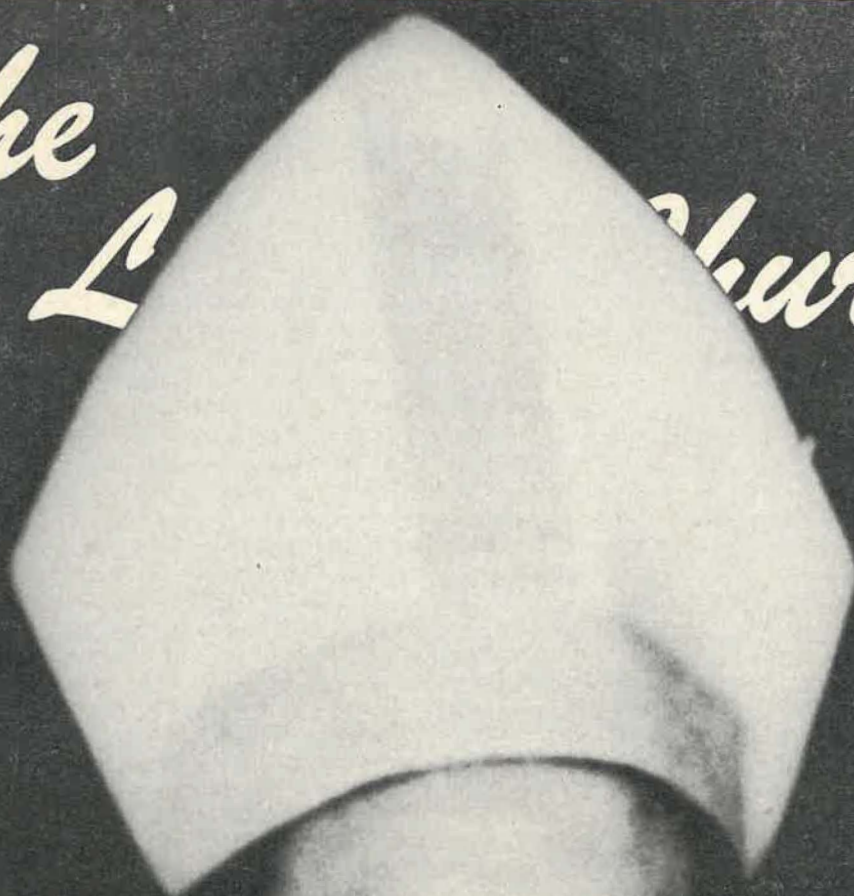


October 21, 1973

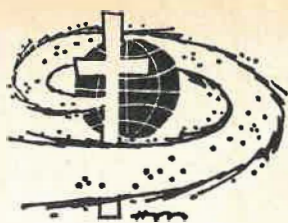
FIRST CONVENTION NUMBER

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The L Church



The New PB



With the Editor

ONE day in May 1943, Dietrich Bonhoeffer wrote a wedding sermon from his prison cell for some friends who were being married. (*Letters and Papers from Prison*, Macmillan.) It is a beautifully and profoundly Christian discourse, although I suppose many Christians today would be put off by his thoroughly Pauline view of the relationship between man and wife: she being subject to him "as is fitting in the Lord" while he loves her as his own flesh. One of Bonhoeffer's exhortations to bride and groom is this:

"God makes your marriage indissoluble. 'What therefore God has joined together, let no man put asunder' (Mt. 19:6). God joins you together in marriage; it is his act, not yours. Do not confound your love for one another with God. God makes your marriage indissoluble, and protects it from every danger that may threaten it from within and without; he will be the guarantor of its indissolubility. It is a blessed thing to know that no power on earth, no temptation, no human frailty can dissolve what God holds together; indeed, anyone who knows that may say confidently: What God has joined together, *can* no man put asunder. Free from all the anxiety that is always characteristic of love, you can now say to each other with complete and confident assurance: We can never lose each other now; by the will of God we belong to each other till death."

Bonhoeffer is saying that when God unites a man and wife it is not simply *unlawful*, it is simply *impossible* for any man to put them asunder. Nobody *can* undo what God has done. It's as simple as that. This is not just Bonhoeffer's idea, or the church's; it is Christ's own teaching.

But nobody living in our time and place can ponder it without asking: What happens, then, in the case of the man and wife who enter this holy estate firmly persuaded that God is joining them indissolubly together but later come to the conclusion that it was all a miserable and heart-breaking mistake? Or, to restate the question more simply: How can we know when a marriage is truly of God? I warn you: I'm not going to answer this question, for I don't know the answer.

I am not criticizing Bonhoeffer for not having dealt with this question or even acknowledging it, in a wedding sermon. Had he survived his imprisonment by the Nazis I'm sure he would have spoken to it. The question is with us more and more. And it is such a *painful* question! Few of us escape direct personal confronta-

tion with it, either in our own marital experience or that of somebody very close and dear to us. To be sure, there are "those people" of the jet set, etc., who marry and divorce and re-marry seemingly quite casually. I grow less certain as my years increase that divorce is entirely painless for anybody, but that is beside my present point. We are thinking now about Christians in good faith who, when they marry, make promises to God and to one another which they intend to keep, who expect to remain in this holy bond until death parts them—and then one day decide that they cannot endure this unholy bondage any longer.

Bonhoeffer says to the young Christian couple: "God makes your marriage indissoluble, and protects it from every danger that may threaten it from within or without; he will be the guarantor of its indissolubility." This is the way to talk to a man and woman in Christ who are about to marry. But there is an unspoken assumption, and condition, here: that they are accepting, *as an unalterable fact from the beginning*, rather than as a hope or an ideal or a prayer or an act of faith, that the moment their union is established it will be henceforth and forever indissoluble. They have burned all bridges not only behind them but ahead of them by taking this step.

This position seems to accept as a corollary, by logical necessity, that if God has joined together A and B, who later get a divorce authorized by the state, and A marries C, A and C thereby commit both adultery and bigamy since A has a spouse still living. The union of A and B *cannot* be dissolved, by the state or by anybody else, if it is of God's doing; and God has given us no clear indication, through revelation or any other means, that he ever does dissolve a marital union he has made except by death.

I don't know what I would do with the church's present canons on marriage and divorce if I had the re-writing of them; perhaps nothing. But I am sure that Bonhoeffer took the right line with his young friends in telling them what a wonderful thing God would do for them in their marriage *if* they would accept it *on God's terms*—and that is the pastoral and teaching emphasis that is needed today.

MORE TO COME!

Read interpretive reporting of G.C. in next week's issue

Throughout my ministry it has been my practice, in giving pre-marital instruction, to point to the vows which the couple will take, to love and to cherish each other until death parts them "for better for worse, for richer for poorer, in sickness and in health." I insist upon a most literal construction, understanding, and acceptance of these terms. "For better for worse"—that means that if John turns out to be a crook and goes to jail Mary will not leave him. He can count on that. "In sickness and in health"—if Mary is stricken on the day after their marriage with total and incurable mental illness, John will not leave her. She can count on that. That is what marriage *is*: it is being united with somebody who will never leave you, who will stand or fall with you until death.

When I told a brother priest recently about my emphasis in pre-marital instruction he called it rigoristic and legalistic. He's a good man and I take his criticism seriously, but I find Bonhoeffer's words re-inforcing to my position. He too felt that indissolubility is not just the price one pays for marrying, it is the most wonderful blessing of holy matrimony: not so much what God *imposes* as what God in his goodness *provides*. If people just don't want this blessing they should seriously consider as an alternative the equally holy estate of celibacy.

To those who truly marry in the Lord, Bonhoeffer's words express the beauty of the divine gift: "It is a blessed thing to know that no power on earth, no temptation, no human frailty can dissolve what God holds together; indeed, anyone who knows that may say confidently: What God has joined together, *can* no man put asunder. Free from all the anxiety that is always characteristic of love, you can now say to each other with complete and confident assurance: We can never lose each other now; by the will of God we belong to each other till death."

Perhaps, after all, holy matrimony is intended *only* for people who want *only* that blessing, while holy celibacy is meant for all others.

In the August 1973 *Bulletin* of the New York C. S. Lewis Society, a friend of Lewis (Prof. Charles Wrong) is quoted as saying: "Lewis once said to me . . . 'Weren't you awfully disappointed, when the last war didn't end in the Day of Judgment?' The passage in St. Matthew that deals with the end of the world really does sound astonishingly like a nuclear holocaust. Lewis felt that, having gone through so much death and destruction and misery, it was a great pity that it didn't all end in the Apocalypse."

That isn't the way most Christians think about the end of the world and the Day of Judgment. But isn't it the way we should, and would if our heads were screwed on a bit tighter?

Letters to the Editor

Good Samaritans

We have become so skilled in verbalizing our complaints about the church these days that it is often difficult to find a bit of light in the darkness. We have found some, and that in the midst of the big, impersonal New York City, where you might reasonably expect to find it in the smallest quantity.

A member of our vestry, Dave Aurand, was a patient in St. Vincent's Hospital, Greenwich Village, recently for serious and almost emergency surgery. Knowing no one there, we were faced with the problem of getting him clergy help. Where to go? Someone suggested the Presiding Bishop's office, and our phone call to Margaret Lockwood, in the P.B.'s absence, got immediate results. She asked a delightful young man, the Rev. Karl Bohner, from St. John's in the Village, to visit Dave.

Other clergy were contacted subsequently and they offered help in a manner that was truly heartwarming. We are most grateful for the visits of the Rev. Charles Graf, the Rev. William Gray, and many others.

The P.B.'s intervention gave the Aurands an instant fame they are still marvelling over, and the couple came home shaking their heads about the goodness and kindness and magnificence of the Episcopal clergy in New York. We are gratified too that though ours is a small country church, we were not too small to ask for and receive help from our Presiding Bishop. It is such concern that makes our church great.

We offer this story as a large bit of light in the darkness.

(The Rev.) W. E. STERLING

For the Bishop's Committee of
The Church of the Good Shepherd
Friendswood, Texas

Somebody Loves Us

I am from Mary Hill, Ia., but while visiting my brother—Festus Simpson Bates—here in New York I had a chance to read your paper, *THE LIVING CHURCH*. I am not an Episcopal. I'm a Methodist like most folks out near Mary Hill. "God's religion in God's country," we always say! But I read your paper at Festus's house because I had planned to get to go with his family to the Episcopalian church on Sunday and I thought I might get some pointers. Festus says your magazine is the best in the church except only *The Christian Challenge* has more truth in it.

So I read your magazine and in it was the article about standing still like a cigar store indian during the service. You said we should stand stiff like a cigar store indian during the Peace—whatever that is. But they don't have any peace at Festus's church. The minister said he was against putting it in. But Festus always says we should follow what Reverend Simcox says in his magazine. So we decided to stand like cigar store indians during the whole service. Then if somebody did try to sneak the Peace in we would sure be ready for them. So we did. We all stood like cigar store indians. There was Festus, of course, and his wife Clara. And then Lonnie Sue,

Gertie Ann, and Little Festus. And me and another Methodist lady who came to pass out leaflets for Key 73. We didn't sit. We didn't kneel. (Of course, you don't have to kneel in church to pray to God.) We couldn't hold the song books 'cause we were keeping our arms stiff. And we looked straight ahead—just like cigar store indians.

Well, Reverend Simcox, people sure did give us funny looks! The ushers came and whispered to Festus several times. He was at the end of the pew near the aisle. The minister kept looking at us. And three fat ladies kept whispering all through the service and looking at us.

The minister asked us why we had stood stiff and straight all through the service. Festus said it was because he had read in *THE LIVING CHURCH* that Reverend Simcox said to. The minister said some nasty things about you. But we paid no mind to him. We think you are great.

Oh . . . how long should we keep on standing during the service?

LOTTIE ANN BATES

Mary Hill, Ia.

Until the extinction of the sacred flame. For that you must kneel. Ed.

"Age-ism" and the Church

Resorting to piety as an excuse for thinking is unfortunately all too common in church circles as is illustrated by both Fr. Claudius's and Ilse Helmus's response to "Thirty and Out." Completely missing the point, Fr. Claudius proceeded to take off on one of his pet peeves—the 30 to 40-year-old clergy who dare to look for God outside the cover of the Bible and beyond the blur of stained glass. Pshaw Fr. Claudius—rememberest thou not that the spirit bloweth where it listeth?

Anyway, dear Claudius, I am not far behind thee in point of service—26 years and 20 in the parochial ministry, and would you believe that after 20 years, I received a call, one I neither sought nor welcomed at the time, to be the director of a church

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home for elderly people and that there are still times when I ask: Why me, Lord?

And as for you, Ilse, I wish we could have a chat, because I don't think we are as far apart as you imagine. Actually I do believe the Lord would prefer us to run the church more like a business sometimes, for, like any boss, he gets awfully tired of our bumbling inefficiency and our preference for the political model. I am, however, sympathetic to your failure to understand my statement that after 30 years the church has received all it should reasonably expect from a clergyman. Erroneously I assumed that most people know that the church as an institution is both human and divine. Clearly, a priest's commitment to divine service does not end after any set number of years, but to identify such service exclusively with the human institution and use it as an excuse for economic injustice is indefensible on any grounds.

One final word: How many calls do you suppose priests who are 50 and over receive? One diocesan official who sent a personal letter to me in response to "Thirty and Out" said: One of the finest priests I know has been on the list of at least ten parishes in the last two years. He hasn't received one call. Reasons are never given, but in every case a man in his 30s or early 40s was chosen. Yes, my friends, "age-ism" is not restricted to industry. It permeates the church, and no one is decrying our uncritical acceptance of secular standards in this regard. Yet when I dare to suggest honorable retirement after 30 years for the priests hardly any parish wants anyway, the righteous are suddenly indignant.

Like St. Paul I am bold to say: I, too, know the Lord, and, may he be the judge.
(The Rev.) KENNETH E. CLARKE
Executive Director of the Lee Homes
Cincinnati

Amazing Statement?

One of the most amazing statements I have read in TLC (even in this past year of amazing statements) was contained in a report of a statement made by Dr. Cynthia Wedel at Washington Cathedral [TLC, Sept. 23]. The reporter says, "The image of God, she said, is both male and female. . . ."

It had always been my belief, inculcated through my early training and reading, that God was *neither* male *nor* female, and that our words "He" and "Father" were only feeble attempts in reference to a spirit so vast and powerful as to be inexpressible in human speech. Except in the phrase, "God is Love?"

And thank you for the editorial in the same issue. The prayer at closing is all our work for us who will be standing by while GC goes on.

(Dr.) WILMA L. TAGUE

Kenosha, Wis.

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and Welfare of the Church of God.*

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DEPARTMENTS

Around and About	2	Editorials	13
Booknotes	14	Letters to the Editor	3
Books	14	News of the	
Church Directory	15	Convention	5
People and Places 15			

FEATURES

Executive Council Report	6
The P.B.'s Opening Address	9
One Being Human (verse)	12

THE KALENDAR

October

- 21. Pentecost XIX
- 23. St. James of Jerusalem, Brother of our Lord and Martyr
- 26. Alfred the Great
- 28. Pentecost XX

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

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The Living Church

The Living Church

October 21, 1973
Pentecost XIX / Trinity XVIII

For 94 Years,
Its Worship, Witness, and Welfare

CONVENTION SELECTS A NEW P.B.

THE House of Bishops met in executive session at Christ Church Cathedral, Louisville, and remained there until after its choice was confirmed by the House of Deputies, also in closed meeting. The bishops had before them five nominees for the office:

Named by the nominating committee: the Rt. Rev. John Maury Allin, Bishop of Mississippi; the Rt. Rev. Christoph Keller, Jr., Bishop of Arkansas; the Rt. Rev. Robert Rae Spears, Bishop of Rochester; N.Y.

Named from the floor were the Rt. Rev. John Burt, Bishop of Ohio, and the Rt. Rev. C. Kilmer Myers, Bishop of California.

The Rt. Rev. John Melville Burgess, Bishop of Massachusetts, declined nomination because he is 64 years old.

Responding to the argument that the deputies should know in advance the names of those who might be elected, the House of Bishops abandoned its rule of announcing nominees only after an election. Instead, the bishops met in executive session two days before the scheduled election, to receive the report of its nominating committee and permit nominations from the floor.

The Rt. Rev. Robert F. Gibson, Jr., Bishop of Virginia, chairman of the nominating committee, went immediately to the House of Deputies to announce the selections.

Bp. Gibson explained that the committee considered only bishops between the ages of 50 and 60, since older persons would pass the mandatory retirement age before completing the 12-year term as Presiding Bishop.

In an effort to maintain complete secrecy, Bp. Gibson said, names of those being considered were never used in the committee's deliberations a day before the convention opened. Instead the prospective nominees were designated by numbers. Nevertheless, names of four of the five nominees were widely reported for at least a month before the committee made its selections.

After nearly three hours of unprecedented debate and parliamentary maneuvering, the House of Deputies confirmed the election of the Rt. Rev. John Maury Allin, Bishop of Mississippi, as the new Presiding Bishop of the Episcopal Church.

The clerical deputies in 12 dioceses voted against confirmation while those



JOHN MAURY ALLIN

in another 12 were divided, equivalent to a negative vote. Lay deputies in 15 dioceses registered opposition, while those in 10 were divided. Clergy of 89 dioceses voted yes, and laity in 88.

Deputies' confirmation of a Presiding Bishop's election previously has been only a formality, but at the 64th General Convention in Louisville it was another story. The fact that there was an election was reported in two hours after the House of Bishops began its deliberations but the deputies' committee took an hour before bringing to the floor a resolution urging confirmation.

Then began the longest deliberation in the history of the church on confirmation. The session was secret but deputies who were present said liberals and blacks were the principle opponents of Bp. Allin's election.

The new chief pastor will assume office on June 1, 1974, upon the effectiveness of the resignation of the Rt. Rev. John E. Hines who will have served 9 of his 12-year term. (A profile of Bp. Allin is on p. 8.)

The P.B.'s Address

The Rt. Rev. John E. Hines, marking his last appearance as Presiding Bishop before a General Convention of the Episcopal Church, vigorously spoke out in

REPORTING FROM LOUISVILLE

Georgiana M. Simcox
Carroll E. Simcox
F. J. Starzel
Frederick M. Morris
Sheldon M. Smith

favor of several highly controversial issues which will come before the 64th triennial meeting.

Addressing thousands of bishops, convention deputies, and visitors in the mammoth Kentucky Fair and Exposition Center, the retiring chief pastor:

1. Advocated strongly that the convention approve ordination of women to the priesthood;

2. Urged continued participation actively in the Consultation for Church Union in "the direction of a 'unified church'—not a 'uniform church' but united—one; and

3. Scorned objection to the programs for "empowerment" of minorities, contending the church's mission must be directed to all people regardless of their faith or church adherence.

The convention opened with a colorful procession of brilliantly clad clergymen preceding Eucharist.

An unprecedented Sunday session of bishops and deputies opened the legislative procedures which will continue through Oct. 11. Major interests centered on the size and form of the budget for the next triennium since this basically determines the thrust of the church program. A broad survey of dioceses last year disclosed deep satisfaction with priorities given money and program.

The church women's United Thank Offering was presented during the Saturday afternoon service, attended by an estimated 15,000 persons.

The text of Bp. Hines's address is on page 9.

For Bishops Only

The House of Bishops, from whose membership a Presiding Bishop must be chosen, refused to approve a proposed study of constitution and canons to determine necessary changes to permit a priest being named chief pastor.

There was no debate and no public explanation for the decision but it was reported by reliable sources that there was a consensus to the effect that a Pre-

EXECUTIVE COUNCIL REPORT



THE EXECUTIVE COUNCIL MET IN LOUISVILLE
Most of the deliberations were in preparation for the ensuing convention.

THE EXECUTIVE COUNCIL of the Episcopal Church held its scheduled fall meeting in Louisville immediately preceding the General Convention. Most of its deliberations were in preparation for the ensuing convention and their final consequences will be determined by convention actions.

In his message from the chair, the Presiding Bishop briefly reported on his experiences since the last meeting, especially his attendance at the meeting of the Anglican Consultative Council (ACC) in Dublin in July. Of this meeting he said that while it "lacked the dynamism and ferment that marked its (the ACC's) initial meeting in Limuru in 1971, and while it has been described as 'dull' by more than one reporter who was present, it was more like the music of Brahms—better than it sounds—than it was like Tchaikovsky's music—not as good as it sounds!"

The PB reported also in his attendance at the meeting of the Central Committee of the World Council of Churches (WCC) at Geneva last summer, and declared that "this church should know more about it and about the World Council of Churches generally."

Location of Church Center

Perhaps the most important single item of business to come before the council at this meeting was the final report of the special committee on the location of the Episcopal Church center.

The recommendation of the committee, after its consideration of all alternatives, is that the church's national headquarters remain in New York City—though not

necessarily in its present quarters at 815 Second Ave.

The report, presented by Councilman Philip Masquelette of Houston, contained the committee's findings concerning the financial and strategic aspects of the whole question. The often asserted claim that "too large a capital investment is involved in the present headquarters" the committee said that it found to be not in accord with the facts.

In its report the committee also contended that the Episcopal Church can best pursue its mission in the world of today if it keeps its headquarters in New York, since that city is "the financial, communication and international center of the United States . . . the headquarters of most of the major foundations and social service agencies with which many church programs are developed . . . the headquarters of nine major religious denominations (in addition to the Episcopal Church) and the seat of most formal ecumenical activities."

The report admits that the results of an opinion poll on the subject disclose a cleavage between general opinion and the committee's conclusions. For example: "An almost universal conviction (93.3 percent) exists among the clergy responding that the location of the present headquarters is a liability rather than an asset from a cost standpoint. While New York was favored in terms of its symbolism to urban commitment and world access, it was also criticized as a symbol of the 'Eastern Establishment' and provincialism."

After the report was accepted, Councilwoman Marion Kellerman of Alexandria,

Va., raised the question of whether there might be some way of laying this long-debated question of the church center's location to rest.

Councilman John Allin, Bishop of Mississippi, took issue with Mrs. Kellerman and expressed the hope that the church will continue to think hard and open-mindedly about this matter. He said that what is needed is a good working model of what our church center ought to be, and while praising the committee's report as a good one, representing much good study and thinking, he said that it does not explore all the things that the church needs to consider about its center.

Development and Finance

"The visitation process initiated by the Development Office in 1972 has made it perfectly clear that continuing consultation between local, diocesan, and national leadership is essential, mutually sustaining, and productive."

That is the gist of a report on development and finance presented to the council by Walker Taylor, Jr. It was a joint report, signed by Dr. John B. Coburn for development and Mr. Taylor for finance. The report asserts that to support the kind of national church program that church agencies are calling for, some means of funding must be found which would more than double the income from the present diocesan apportionment system. The success of the visitation program of last fall is the basis of the hope that in this strategy of church-wide consultation with the membership lies the ultimate answer to the need for adequate support of the church's programs.

Cuttington College

The crisis in the life of the Episcopal Church's Cuttington College in Liberia was the subject of a special report to the council by the Very Rev. Gerald N. McAllister of San Antonio, Texas, speaking for the council's program committee on relations to overseas jurisdictions.

This college is the only private institution of higher learning in the whole of sub-Saharan Africa. Heavily subsidized by the Episcopal Church in the past, it has suffered a 30 percent decrease in this particular support during the past triennium as a result of the Episcopal Church's financial straits. The college has suffered heavy losses from other sources of income.

Dean McAllister proposed an emergency grant of up to \$80,000 to Cuttington. Such a grant, he said, would cover past operating deficiencies and restore the school's credit. Most of this money would come from the Constable Fund, which is at the council's disposal primarily to meet educational needs, and the rest would come from the faith budget.

After some re-adjustment of items now in the faith budget for the balance of 1973 the council approved this emergency request, with the understanding that this will give Cuttington College at least one more year of life during which to seek for a wider base of support.

Asian Americans

Under the heading of "Asian Caucus," an item in the 1973 faith offering budget, the Rev. John Yamazaki of Los Angeles and two other priests of Asian ancestry asked for financial underwriting of a conference later this year "which will bring together representatives of all Asian American churchmen to plan goals and strategies." In this presentation it was emphasized that the number of Asian immigrants to the U.S. has greatly increased in recent years and that their problems of adjustment to American life provide a special opportunity and need for the church's ministry.

Treasurer's Report

Council treasurer Dr. Lindley Franklin reported that apportionment payments from the dioceses as of the moment are on target and that the national church's financial position is as good as it was last year at this time. "At present I feel very comfortable with the financial situation," he said.

Screening and Review

Councilman R. Steward Wood, Jr., of Indianapolis presented the report of the Screening and Review Committee of the Empowerment Program.

There was some discussion of two policy questions. One is that which concerns consultations with the bishops of dioceses within whose jurisdictions are operations of coalition groups which are located in two or more places. The other question concerns grants to groups which are in profit-making enterprises.

Mr. Masquette expressed opposition to the practice of making grants to profit-making corporations, but the council finally voted approval of such grants, all other things being favorable, on the ground that "empowerment" consists of helping people to help themselves.

Councilman George Guernsey III of St. Louis reported for what was called "the Los Angeles committee" which had been appointed by the council to investigate a grant request from Los Angeles which had been vetoed by the Bishop of Los Angeles. The recommendation was that the bishop's veto be upheld, and the council voted accordingly.

Some other reports of various committees were presented by title and texts were distributed. The meeting ended in a mood of happy nostalgia as retiring members of the council bade farewell and the Presiding Bishop in the name of the church gave them their "Well dones." CES

siding Bishop would be at a serious disadvantage without prior experience in the episcopate.

No Voting Change

Liberal elements of the House of Deputies suffered a defeat in efforts to change the traditional voting procedure on legislative matters.

At issue was the so-called "divided deputation" rule. When the four deputies in either clerical or lay order split two-and-two on a question, the diocese's vote is tallied as negative. A majority of dioceses must approve in both orders for passage of certain matters.

Critics have long contended that the practice can permit a minority to frustrate the will of the majority. They point out that not infrequently votes changes by only a few deputies can mean the difference between rejection and passage.

Supporters argue that the diocese is the unit for voting and failure to achieve a majority in the deputation is equivalent to rejection just as evenly divided appellate court votes constitute a "no" answer to a petition.

The Houston convention adopted on first reading a constitutional amendment under which a divided vote would be counted as one-half yes and one-half no.

A committee at this convention recommended that the action be reversed and the amendment be rejected on second reading. The house rejected the report 476 to 436, indicating a favorable position for the change. Then, on a vote by orders, the house defeated the amendment by this vote:

Clerical: 45 yes, 46 no, 21 divided; and

Laity: 46 yes, 46 no, 19 divided.

By the traditional tally this meant: clerical 45-67 and laity 46-65.

Proponents of the change had hoped that eliminating the negative impact of divided deputations would facilitate changing future conventions' posture on controversial matters, particularly social-action issues.

Seminary Trustees

The House of Bishops elected the Rt. Rev. Lyman Ogilby, Bishop Coadjutor of Pennsylvania, as trustee of General Theological Seminary and re-elected Bps. Appleyard of Pittsburgh, Butterfield of Vermont, Moore of North Carolina, and Wolf of Maine.

Triennial Meets

More than 500 women—and eight men—gathered at Louisville for the Triennial meeting of the Women of the Episcopal Church. An integral part of the church General Convention, the delegates participate in all functions except legislative sessions.

Mrs. Glenn W. Gilbert, of Grand Rapids, Mich., president of the organization,

urged delegates "to be free to make responsible decisions" and defined the meeting theme as "freedom to share, freedom to listen, freedom to decide."

The Rev. Letty M. Russell, professor at Manhattan (N.Y.) College and New York Theological Seminary, told the meeting women should strive for "liberation" instead of a vague status of freedom.

Citing St. Paul's letter to the Romans as describing the quest for liberation as consisting of groaning for freedom, discovery of freedom, and the horizon of freedom, meaning hope, she added: "The woman's liberation movement helps to underline this experience of solidarity in groaning."

Dr. Russell, who was pastor of the Presbyterian Church of the Ascension in East Harlem (N.Y.) Protestant Parish, also said women can achieve their liberation by joining with other oppressed people in seeking humanization of global society.

Eight dioceses sent male representatives to the meeting: the Rev. Bruce Gray, Albany; Hector Buell, Albany; John O. Liebig, Jr., Bethlehem, Pa.; the Rev. Herbert A. Vermilye, Central New York; the Rev. Denzil Carty, Minnesota; the Rev. John Bird, New Jersey; Roger W. Sheik, Oregon; and the Rev. J. Gary Gloster, Southwestern Virginia.

Bishops Elect Vice-President

The House of Bishops unanimously elected the Rt. Rev. Jonathan G. Sherman to be vice-president of the house. Bp. Sherman will take office following the retirement of the Rt. Rev. Robert Gibson, Bishop of Virginia, early in 1974. Bp. Sherman has been Bishop of Long Island since 1966.

Looking for New Money

The Episcopal Church Foundation and Trinity Parish, New York, have pledged funds running "into six figures" to finance an intensive study of Episcopal church resources, a joint session of bishops and deputies was informed by an Executive Council member. Walker Taylor of Wilmington, N.C., said the objective is to find new sources for the church coffers.

The study would involve consultations with dioceses, parishes, bishops, and other church leaders. It is anticipated that the results and recommendations would go before the Executive Council in February 1975.

Mr. Taylor emphasized that no project would be undertaken in conflict with diocesan or other programs. The plan was disclosed as part of the Executive Council report to the convention.

George Guernsey of St. Louis, a council member, said there is no intention of reestablishing a massive headquarters organization which was sharply reduced because of financial shortages. Instead, he said, there would be heavy reliance on

mutual cooperation by dioceses and other local units.

Episcopal Courts Election

The House of Bishops, as one of its first actions, voted to fill vacancies in the ecclesiastical courts.

Elected to the Court of the Trial of a Bishop were: Bps. Noland of Louisiana, Ogilby of Pennsylvania, and Richards of the Office of Pastoral Development. Elected to the Court of Review of the Trial of a Bishop were: Bps. Harte of Arizona, Curtis of Olympia, and Mosely of Union Seminary. All terms run until 1982.

Canon Guilbert Re-elected

The Rev. Charles M. Guilbert was re-elected secretary of the House of Deputies at its organizing session and also of the General Convention.

Deputies spent nearly three hours in the tedious task of revising the house rules, including formal provision for participation by others than deputies in committee proceedings. They will have voice but no vote.

The Rev. Robert Marshall, president of the Lutheran Church of America, expressed hope that "sharing the sacra-

ment" would result from dialogues between the two churches. He also addressed the House of Bishops.

The Rev. John B. Coburn of New York is president of the House, and Charles V. Willie of Syracuse is vice-president, both having been elected at the Houston convention three years ago.

Clifford Morehouse Honored

"It was the first General Convention in the memory of man," as one deputy put it, that Dr. Clifford Morehouse was not an officer or deputy—but he was not forgotten.

On two occasions he was introduced to thunderous applause by the assembled bishops and deputies. He was presented at a joint session by the Presiding Bishop as "Mr. Episcopalian."

Dr. Morehouse, a former editor of *THE LIVING CHURCH*, served three times as president of the House of Deputies, on the Executive Council and in many conventions as a Deputy. He now lives in Sarasota, Fla.

Newsmen Protest

News reporters snorted when the House of Deputies adopted a resolution to make the "meeting completely open to coverage



DR. MOREHOUSE and CANON GUILBERT
Both were honored by the convention

by all media" because they were sequestered in a remote section of the balcony, were denied access to the floor, and were not given documents on which the house acted.

Their protests to briefing officers brought results, a reversal of an order by Dr. John Coburn, president of the House. They were seated at tables in an enclosure on the floor where they could hear what was going on and get the papers necessary to understand what was being considered.

Oldest Bishop Addresses House

The Rt. Rev. Robert B. Gooden, retired Suffragan Bishop of Los Angeles, addressed the House of Bishops at its first session. Bp. Gooden at age 99, is believed to be the oldest bishop in the Anglican Communion.

Bp. Gooden was consecrated in 1930, and retired in 1947. He is the father of the Rt. Rev. R. Heber Gooden, who is now Assistant Bishop of Louisiana.

The bishop concluded his remarks by saying: "The time of my departure is at hand, but I am glad I have kept the faith." He received a standing ovation.

An Economy Move

A resolution permitting the Presiding Bishop to appoint minority group advisors to all Executive Council committees was defeated by the House of Bishops.

Minority representatives would have been given complete participation in committee deliberations but no vote.

Several bishops pointed out that a companion resolution would commit the church to paying expenses of the consultants and the house decided the costs might prove prohibitive.

John Maury Allin: New P.B.

THE RT. REV. JOHN MAURY ALLIN was consecrated Oct. 28, 1961, as Bishop Coadjutor of the Diocese of Mississippi, becoming diocesan on May 31, 1966. From 1958 until his election to the episcopate, Bp. Allin had been president and rector of All Saints' Junior College in Vicksburg, Miss.

He was born in Helena, Ark., on Apr. 22, 1921. He earned his B.A. and M.Div. degrees in 1943 and 1945 at the University of the South. In addition, he has a master's degree in education from Mississippi College, Clinton, and was awarded an honorary Doctor of Divinity degree by the University of the South.

After being ordained a deacon in June 1944, and priest in May 1945, by the Rt. Rev. R. B. Mitchell, Bishop of Arkansas, he served as vicar of St. Peter's Mission, Conway, Ark., and, later, churches in Harrison, Eureka Springs, and Russellville, Ark., from 1945 through 49. He was curate at St. Andrew's Church, New Orleans, and chaplain to Episcopal students and institutions in New Orleans, 1950-52; and he was rector of Grace Church, Monroe, La., 1952-58.

Bp. Allin has been an examining chaplain for the Diocese of Louisiana, a deputy to General Convention from that diocese, and the chairman of its Department of Christian Education. He has been president of the St. Luke's Alumni Asso-

ciation of the University of the South, and has served for six years on the university's board of regents. He also served as a trustee of the Episcopal Radio-TV Foundation of Atlanta.

The bishop is currently chairman of the Executive Committee of the Joint Commission on Ecumenical Relations, and also serves as a member of the commission's Anglican-Roman Catholic Consultation. He is a member of the House of Bishops' Advisory Committee on Deaconesses, and their Committee on Pastoral Counseling. He is a member of the Board of Trustees of All Saints' Episcopal School, Vicksburg, and is vice president of the fourth province.

Bp. Allin was elected to a six-year term on the Executive Council at the General Convention in Houston 1970, and was elected by the council to their steering committee. As a member of Executive Council, he serves as chairman of the Program Group on Communication, a member of the Ecumenical Standing Committee, and a member of the Joint Committee on Church and Contemporary Issues. In 1973 Bp. Allin was elected by the University of the South's board of regents as chancellor for the next six years.

Bp. Allin and his wife, Ann, have four children: Martha, John, Jr., Kelly Ann, and Frances Elizabeth.

THE PRESIDING BISHOP'S OPENING ADDRESS

JOHN E. HINES

I BEGIN with the affirmation St. Paul made — at a time when he might well have been justified in declining to make it: "For I am not ashamed of the Gospel. It is the saving power of God for everyone who has faith—because here is revealed God's way of righting wrong." (Rom. 1:16).

I say that St. Paul would have been justified if he had such an affirmation because St. Paul's world was only marginally touched by the grace and power of the God Who became incarnate in Christ Jesus. For that gospel could claim none of the impressive trapping and prestige that marked this Roman-dominated world of St. Paul's day. St. Paul's Christ boasted no Tenth Legioners, whose militant fame terrorized—and ordered—the known world. No mighty basilicas, capped by a cross, identified the Christian establishment. No General Convention with a thousand deputies and 200 bishops and 600 "ladies-in-waiting" indicated a much greater and far-flung constituency!

St. Paul's Christ was a "no-body" whose mother—through her husband—had to borrow a sheep-stall for what became his first bed. St. Paul's Christ, through the good offices of another Joseph, had to borrow a grave when his lacerated body was taken down from an insurrectionist's cross! Yet, it was this same unsung, unrecognized, unhonored, rejected former carpenter of Nazareth about whom St. Paul was willing to make the most audacious affirmation of his era: "I am not ashamed of the Gospel of Christ!"

As you well know—this is the last General Convention of the Episcopal Church that I will attend. I am not exactly hoary with years—but neither is a 40-year span of ministry the equivalent of just a weekend—or a sentimental journey. With the exception of the war-time Cleveland gathering, I have been a tiny but enthusiastic part of the past 12 General Conventions—and, I dare not overlook it—the only Special Convention held in this century!

I am happy that we are gathered in Louisville and in the Diocese of Kentucky, where our diocesan host-bishop is the Rt. Rev. Charles Gresham Marmion. Bp. Marmion and I were classmates at the seminary from which we emerged penniless but wiser in the depths of the depression years. Bp. Marmion decep-



BISHOP HINES

tively quiet and unassuming, is no stranger to adversity and controversy—for Christ's sake! In the earliest years of his ministry, in a small town in Texas, he stood alone against the full fury of a lynch mob which intended to—and did—lynch a black man without allowing him a trial. Young Marmion could not prevent the lynching; indeed he was threatened with the rope himself; but the whole countryside knew that there was a man in their midst who was not ashamed of the Gospel of Christ Jesus. And, I believe, that was the last recorded lynching in the State of Texas.

We will have with us at this convention some distinguished guests from the Anglican Communion beyond our own national boundaries, including Bishop John Howe, secretary general of the Anglican Consultative Council. While we share a common Anglican heritage, they are exercising it amid cultural traditions and ethnic backgrounds about which we should know. Another distinguished guest is Dr. Philip Potter, general secretary of the World Council of Churches. We can learn much from them, and they honor us in coming to us.

Because it is happening more and more today, than in times not too many years removed, we welcome the presence, at this service, of so many of our brothers-in-Christ from communions other than

our own — together with distinguished friends whose great Judeo tradition is gratefully shared by us also. Their willingness to worship with us provides a healing grace for us all.

BECAUSE of the ecumenical presence among us, I wish to speak a word about the church's quest for the recovery of the unity which our Lord Jesus Christ has given the church in the gift of himself, and which we, in our human arrogance and sinfulness, have grossly undervalued!

There is no question about it—the thrust of "our times" is in the direction of a "unified church," not a "uniform church," but united—one! In belated fashion, some of us are becoming aware, for the first time, of the scandal—the stumbling block—represented by our unhappy divisions within the Body of Christ. From this distance, nobody clearly can see the end to which the groundswells of unity are taking us. However, our task is to use as much of unity as already we have—our unity in baptism, for example—and permit that to lead us into greater depths.

As Bishop Stephen Bayne once said, "In the present and divided world a man must choose, and must choose that allegiance which seems to him to hold the greatest and purest measure of truth. But he must not be surprised if that allegiance, itself, keeps pointing to a greater one, as if it were to say to him, 'There is no stopping-place here.'"

"To deal with the church as if she really had nothing to do with the one Lord Christ, but only with the opinions of men; as if there were no one truth and one Lord and one faith at the heart of the church, that is unbearable. And—if that is so—then there is no escape for us from the painful, difficult, uncomfortable, costly encounter which we call the ecumenical movement. If the church wants to be a sect, there is no power on earth to stop her. But to act like a sect, to accept as right and true all the silly relativities of denominationalism, is to belie her title-deeds, and to make nonsense out of her profession of faith. There is no escape from the one present great church, of which both Bible and Prayer Book alike tell. If it is to that great church that we belong, then the imperative of ecumenical action is plain."

There are those who fault this church

As I see it, the main block to a church united—inclusively of the nine bodies in the Consultation—is the matter of an episcopally-ordained ministry.

—and other churches, too—for persisting in the quest for unity! They point to the deafening silence, on the part of most John and Jane Doe communicants, that has greeted the plan of union offered for study by the Consultation on Church Union. I think that the Consultation has wisely retreated from any move to press a constitutional plan for organic church union. But neither this church, nor any other, is justified in feeling that the quest for church union should therefore be abandoned. There is too much at stake here. And the demonic, destructive forces abroad in our world today would rejoice at nothing more than they would rejoice at seeing a continuing weak and divided church of the Living God composed of insular churches, each believing it can “go it” alone.

As a church, we need not to “beat a retreat,” but to re-double our efforts. Most of all, perhaps, we need—together with other Christians—to produce a significant breakthrough, an overcoming of strangling inertia, some act of Christian commitment that will give substance to hope.

As I see it, the main block to a church united—inclusive, let us say, of the nine denominations in the Consultation—is the matter of an episcopally-ordained ministry. We have moved far enough in this church to be able to say that the ministers of non-episcopal churches are real ministers of God’s word and sacraments. And while we make such a statement with sincerity, we are not thereby affirming that, in relation to the catholicity of the church, all ministries are of equal sufficiency. That underlines both our Anglican comprehensiveness and our Anglican ambiguity! In my opinion we are not really straightforward with our Christian brothers whose ordination is non-episcopal by our standards. We praise their ministries while cerebrally relegating them to “second-class citizenship” in the Kingdom! Our stance toward them—however unintentional—is too often juridical, lacking in Christian charity, marred by spiritual pride, while our trust in the Holy Spirit falls far too short.

Within the appropriate framework of a reconciling service, a laying-on-of-hands of all without discrimination, we should be able to say, as ordained ministers throughout our churches, “We believe one another to be real ministers.” We should

be able to say, next, that God alone knows the need of each in grace and authority. And, lastly, we should ask God so to act that all should be equally and acceptably presbyters in his church.

To be sure, a reconciled ministry must avoid even the appearance of seeming to relativize one’s own convictions. But it would bring Christians together in Eucharist, in the deepest fellowship one with another, inasmuch as we would no longer be as strangers in Christ, and such Eucharist, together with baptism, would be an effective sign to the world of our unity in the Lord Christ.

I freely admit that this is an area of belief wherein some of our most competent Anglican theologians have differed. And I can claim no such theological competence. I suppose that a part of my role as chief pastor is to run the risk of appearing somewhat ridiculous and naive—trusting that God can use, for his purposes, even the foolishness of man. Jean Paul Sartre once observed that “there may be more beautiful times; but this one is ours.” Making of this time a “more beautiful one”—in right relationship with others who seek to do God’s will—is the only collective achievement of people who call Jesus Christ, Lord—that may be worthy of recognition when God asks for an accounting of our faith and stewardship.

ST. PAUL could say, in tenuous times for the devotees of the Christian faith, “I am not ashamed of the Gospel of Christ,” because the Gospel speaks without contempt about the life of all human beings. And so should we! I am certain that it has not escaped you that we are, again, integrating the presentation of the United Thank Offering of the Women of the church into this opening service of the 64th General Convention of the church. I regard it as a symbol of the too slow but continuing integration of women into the total life and responsibilities of this church.

Following each General Convention some of us engage in an informal evaluation process deciding which of the two houses—bishops or deputies—has been more sensitive and progressive. Which ever house may “get the nod,” recent history will justify the claim that the women of the church have a better “track record” than either of the houses! They have been

more thorough in education, more flexible in experimental ministry, less “colonial-minded” in mission, and more faithful in stewardship!

This church ought never to forget how, in 1967, the Women’s Triennial—accurately reading the signs of the times—re-ordered its own priorities and granted \$3 million of the United Thank offering, over a period of three years, to what emerged as the General Convention Special Program. Wise and good people may differ about methodology in mission but none, in the Episcopal Church, can hold in contempt the warm sensitivity to human need that motivated the triennial as it spoke compellingly and fearlessly to the whole church.

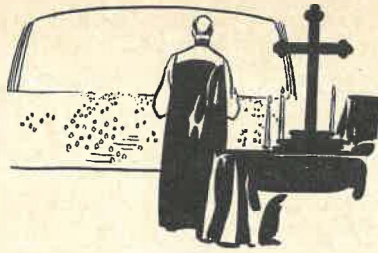
Now we may well be at another “moment of passing grace,” and this time women are at the center of it. I am sure that the question of the ordination of women to the priesthood, and into episcopacy, is not the most critical issue with which this church, or others, is faced. But it is an issue—and a highly significant one. It is one that will not “go away” just because some of us may so desire. It will not go away because it has to do, primarily, with how a church, which professes Jesus Christ to be Lord, is inclined to deal with persons who are also women. It has to do with the integrity of a community of redeemed sinners. It has to do with this church’s concept of justice. It forces us to review theological presuppositions, the value of tradition, and the heavy weight of accepted practice—in the light of the cyclonic winds of liberation now blowing through our world. So, when you come to vote your conscience and your best information in this matter, you can be certain of some things:

There are no theological reasons why women should not be ordained. The problem is primarily a pastoral one.

Historically, there is nothing to indicate that women—if ordained—cannot fulfill the church’s expectations of responsibility and duty in the office of priest and bishop. Indeed, there is much to indicate that women can bring to these offices added gifts.

Should this church decide to ordain women, the evidence is that it may cause some consternation in some Anglican circles—but no rejection either in fellowship or in communion or in faith is indicated.

With our brothers in the Orthodox



and Roman Catholic Churches, no doubt the repercussions would be a bit more shocking. And this would not be because their theological and biblical understandings are any clearer than ours, but because both churches—in their structures—are far more male-dominated in their view of women, and ministry, than are most Anglicans.

Shortly after the death of Athenagoras, the memorable and saintly Ecumenical Patriarch, it was recalled that he ventured to question the wisdom of recruiting bishops—in Orthodoxy—exclusively from monastic orders, a rule in the East since the seventh century. He knew that the original reason for this practice was that in the Constantinian era the monastic orders represented the spiritual independence of the church. But, as the patriarch observed, the practice no longer makes much sense today, and it would be better to return to the practice of the first century when bishops, like priests, were chosen from among the most suitable candidates, whether married or single. "Otherwise," he added, with the common-sense characteristic of the patriarch, "there is no justice in the church. And it is essential that there be real justice in the church if men are to discover that Christianity and the church have been reconciled." Some day the Orthodox may find the patriarch's reasoning as irrefutable in the matter of the ordination of women—as in the matter of the justice of choosing the most suitable candidates for episcopacy.

Above all, let us remember that the church is the community of the Holy Spirit, and that it is our privilege and responsibility as Christians to discover and do what God wants in our actual situation. We must discern his will in changing conditions and times. He may will some new step in one place while the practice continues unchanged elsewhere, for he surely takes account of all the facts, including the sociological ones. He guides his church in each place to do what is right at the appropriate time. And he deals not by rules but with persons!

No, I am not ashamed of the Gospel that speaks without contempt about the life of all human beings. A Gospel which—almost single-handedly—through a Saviour in whom sexual division and antagonism are done away, has elevated and

liberated women beyond their most fanciful dreams before he came. As we seek to understand and affirm the nature of the church's ministry to our world, we are driven back to the person of Jesus and his relationship with men and women. Only thus can we learn what he wills for us: by understanding clearly the way we relate one to another in the context of the church. Then—and only then—will we be able to show forth to the world the meaning of unity one with another, and what is to be truly and convincingly human.

St. Paul could say, "I am not ashamed of the Gospel" because he knew that the Gospel stands in the cause of freedom; or, more precisely, in view of the stark reality of oppression, he knew that the Gospel's business is the liberation of all human beings. And so must we—for we are, in baptism, committed unreservedly to the service of one who said, "I am come that they might have life, and have it more abundantly."

SIX years ago this church, through the commitment of its representatives in General Convention, took a tentative but courageous step towards a radical understanding of mission in the light of burning cities and the cries of the poor and powerless for justice and the ending of oppression. We began to see—with increasing clarity, but never without pain—that even as people professing an allegiance and obedience to Jesus Christ, we were more a part of the problem than we were a part of the answer in our violent society. The failure of Christians to cope adventurously and effectively with the sporadic eruptions—the human agony—which had taken place over the recent years clearly demonstrated the captivity of the churches, and our missionary agencies, to the political, economic, and cultural institutions of society. So that, in fact, the church, which would be the bearer of salvation, began to realize that it needed to be saved, liberated from all that is self-serving and false to the revolutionary, convicting, and renewing nature of the Gospel.

And so was born the General Convention Special Program. And shortly thereafter, the National Committee on Indian Work, and the Hispanic Commission, and the General Convention Youth Program—all of them avenues of dedication on

the part of this church to the radical principles of aiding human dignity and self-determination, to the achieving by minority peoples—in their own way, devoid of violence—of economic, social, and political power by which alone bondage might be exchanged for freedom and despair for hope!

It was, indeed, a bold and adventurous step on the part of this church. It did not put institutional solvency first, but rather did it put human need first. It did not even hint that men and women who found some consolation in the opportunities offered for self-determination might consider confirmation in their closest Episcopal Church. It did not even say to the broken, "If you are a Christian, this is for you!" It simply said, "We are all children of a loving Father—permanently and eternally debtors to his love and grace. Your need is not deeper than ours, it is merely more acute. We would be forever faithless to one who shared himself with us, unless we share also in identifying with you."

Shortly after the devastating earthquake that half-destroyed the city of Managua, killing hundreds of its citizens and injuring thousands of others, I received from two of our heroic and highly dedicated priests an account of our church's efforts to minister to those caught in the holocaust. It is a shattering human document through which sounds the cries of the injured, the hungry, the homeless, and the bereaved! But there is one paragraph that speaks to all of us—pointedly—and eloquently:

"We are reorganizing the Capamento, which was formed on the patio of Father Muniz's home, on the first day of the catastrophe. There, on the grass, live some 35 injured families, some of whom did not even know each other before. It has never occurred to us to think of Episcopal aid for Episcopalians. Today, there are no Episcopalians. There are only brothers who mourn their dead. There are no Episcopalians, only brothers who suffer, who fear another earthquake, perhaps worse than the one which levelled Managua on Dec. 23."

There are people among us who are critical of church programs because the programs do not pointedly—and by name—speak of Jesus to others; or because their primary emphasis is other than bringing people into the institutional

The essential question is not, "How shall the Episcopal Church grow?" but rather, "How can the Episcopal Church be faithful?"—the heritage worth sacrificing for.

church; or, even, because national church program monies are not scattered into dioceses, and parishes, for local application. It is my own feeling that nothing would have been more remote from Jesus than the idea of separating the attempts to humanize the world, which are done by non-Christians, from those which are done by Christians. To one such querulous complainer, he simply said, "He that is not against us is for us." And he took time to tell a story about a man who fell among thieves—and about the one who helped him. The compassionate man in the story was of a false religion. Today we might tell his story as a story about a compassionate Communist. Jesus tells the story without using the word "God." But is there anyone who could honestly say the story does not eloquently speak of God? For does it not deal with the end of fear, and the beginning of liberation, inasmuch as it clearly tells us that we exist for other people. That is mission!

In some parts of our church—as in other churches—there is a debate between the advocates of "personal" religion and the champions of the "social Gospel" as being the accurate reflection of what commitment to Christ really means. It is a sterile debate. Because there is no way to separate the two and remain faithful to Jesus Christ as Lord. For they are like the original Siamese twins, fed by the same bloodstream, and inextricably tied together by indivisible, shared organic functions. What we must discover—or recover—is a Christianity in which the "sacrament of the altar is never separated from the sacrament of the brother."

Yet, the very presence of the debate indicates the fear that the churches—and this church in particular—may grow weary of the battle for social justice, and for the liberation of the poor and the powerless. The pressure of the powerful, whose privilege is challenged by articulate spokesmen for the deprived minori-

ties may be causing the timid and self-serving in our church to beat a "strategic retreat." Or, because of the high cost, both personal and financial, of such an exposed witness, some of us may be saying, "Let somebody else assume the responsibility. We've done enough! Let us turn to other things."

I hope that the representatives of the church in this General Convention will reject any such "failure of nerve"—any such reductionism in mission. For what is at stake is not just the future of a program, but the integrity of the church's life and the credibility of our witness to Christ as Lord of all.

A few years ago, in the days of the Montgomery bus boycott in Alabama, an elderly black woman was trudging along on her way to work with obvious difficulty. One of the special car pool drivers pulled alongside and said to her, "Jump in, Grandmother. You don't need to walk." But she waved him on. "I'm not walking for myself," she explained. "I'm walking for my children and my grandchildren."

FORGIVE me for a final personal reference. Involved as I am in my last General Convention, what I hope for in this Episcopal Church has little to do with growth in communicant strength, though I would rejoice at a multitude of conversions possessing integrity; little to do with bigger budgets, though what baptized money can do is not to be despised; and nothing to do with maintaining a respected place with the carriage-trade clientele of our society. I hope for a witnessing community of unquestioned integrity, where compassion, and awe, and joy will not distract us from the pain of the world, but will empower us to share in it and by God's Grace—overcome it! It may be that, in the future, this church of ours will be an even smaller church because of such a witness—less powerful, and less influential—as a secular society gauges power and influence. For the essential question is not, "How shall the Episcopal Church grow?" but rather, "How can the Episcopal Church be faithful?" For that is the heritage worth sacrificing for, worth passing on to our children and grandchildren. God forbid that they should come to a time and place unashamed of the Gospel—but ashamed of us!



On Being Human

It all began
with what they did not know
and woefully awake, entrapped
within their own primeval maze,
a man and woman shaped
their alien footprints in receptive
sand and sod and snow
to learn someday
it all begins
not being but to be like Him,
the Son, who walks
the natural pathways of this realm
with God.

Lenore H. Findley

EDITORIALS

Key 73: Was It a Failure?

KEY 73 is being widely placarded a failure. Those who planned and launched it proclaimed that it was the largest single effort of mass evangelism in all of Christian history. It may well have been, in the scale of its conception and the number of people — and different churches and sects — participating in it together. But its leaders and friends, as well as its critics, seem generally inclined as of now to call it a failure.

Its professed aim from the beginning was to confront every person in the United States and Canada with "the Gospel of Jesus Christ." What precisely is involved in confronting a person with the Gospel? Opinions about this will differ. As we understand the word, a confrontation is more than an introduction: it's a showdown. So, if the aim was to confront everybody in North America with the Gospel in such a way that he would have to say Yes or No to it, with not only his lips but his life, it was indeed an ambitious aim—and if it has proved to be "the high that proved too high, the heroic for earth too hard" nobody should be surprised. But if this is what is meant by "failure" we disagree. We seem to be in our Browning gear at the moment and here we go again: Our "reach should exceed our grasp," in all good undertakings. It was right that the Christians of the 140 participating churches in Key 73 should reach for a goal which evidently exceeded their grasp. We won't call this failure.

Undoubtedly, some of the hindsight observations now being made about Key 73 are correct. A Houston minister notes: "The goals of Key 73 were not so clearly defined that everyone could see exactly what he could do." A New Jersey minister complains that it was not "urban oriented." A New Yorker says that the promotion efforts were feeble. All of these criticisms and some others are probably valid.

But after taking them all into account as best we can we still regret that our own church did not officially and corporately participate in it. Believing as we do that Anglicanism has some very special qualities to contribute to ecumenical evangelism we think that Key 73 might have been stronger and more effective if we as a whole church had been in it.

There were some solid plusses. The Rev. Jerry Davis, a member of the mass-media committee, notes that cooperation on local levels between widely differing Protestants and Roman Catholics in common evangelism broke precious new ground ecumenically. "Key 73 really did inspire a lot to happen, but it was not what everyone anticipated," he said.

That observation is worth dwelling upon, and its implications should have some effect upon our final verdict and evaluation. Isn't it normally, generally, if not always true, that when people in good faith undertake together some work for God the results are never "what everyone anticipated"?

Moreover, in such an enterprise what may well be by far the richest results will never be known to us in the Church Militant—only God knows them. This is espe-

cially true of personal conversions. The wind bloweth where it listeth—so is everyone who is born of the Spirit. Imagine somebody on a Key 73 mission handing a text of the New Testament to a stranger, and imagine that stranger opening the book and experiencing what St. Augustine did when his eye fell upon the words "Put on the Lord Jesus Christ, and make no provision for the flesh to fulfill its lusts." There should be no trouble imagining such a thing as this. It is happening all the time. It happens especially when some Christians try to obey their Lord's command to witness to him to the ends of the earth, beginning where they are.

It seems to us that Key 73 should have been tried. That it might have been better promoted and executed we do not question. That through it the United States and Canada did not experience mass conversion is also quite painfully apparent. But that it was a success or a failure, ultimately, only God knows; and if we read the 15th chapter of the Gospel according to St. Luke with any understanding at all we think that there may well be joy in heaven over one or more sinners who have repented because somebody in Key 73 got to them with the Good Word.

Must Government Aid Corrupt?

WHETHER easy money from government programs encourages people to become deadbeats is a much-debated point. Those who tend to think that it does received a huge shipment of evidential ammunition recently when the U.S. Office of Education released its report on the student loan program. A large majority of college and trade school students who have received such loans over the past five years have turned out to be deadbeats. Specifically, some 60,000 students have defaulted on \$55.2 million in federally guaranteed loans. Of this amount the government has recovered only \$3.2 million.

Most Americans want all young people with the desire and capacity for a higher education to get it, and the idea of low-interest loans for needy students has met with almost no opposition. But the question has to be faced: Is a government loan program morally corrosive to its intended beneficiaries? It's hard to see in principle why it should be, but there is all too much evidence from this and other fronts that many Americans succumb early in life to the delusion that when "the government" pays for something it doesn't really cost anybody anything. They learn this strange doctrine, or contract it by osmosis, from their parents and elders.

Added to this is the widely-held notion that cheating the government isn't really cheating, as it would be if one did it to—well, someone like one's favorite uncle.

Does anybody know how our society, acting through its government, can help people financially in their pursuit of good ends without corrupting them morally? Anybody who knows the answer to this one please come forward. We don't pretend to. We want government to serve people and we want people to stay honest. Please don't tell us that these two desires are incompatible; we couldn't bear it.

Book Reviews

GIVE ME THE WIND. By Jan Jordan. Prentice-Hall. Pp. 253. \$6.95.

Give Me the Wind is a novel based upon the life of John Ross, who was elected chief of the Cherokee peoples. Halls of dreams, valleys of hope, and the fate of the Cherokee people rested upon this man. Ross became outstanding as a provider of troops to General Andrew Jackson during the War of 1812. He was the son of a Cherokee woman and of a white father. Through this background he was able to explain to his people the necessity of cooperating with the American government in the period of the War of 1812.

The plot is well constructed because the Indians held true to their word and aided the war effort. Jackson never seemed to realize the importance of this help because he did not listen to the cries of the Indian leaders, especially John Ross, against the removing of the Cherokees from their ancestral homes in Georgia to Mississippi River wilderness lands.

Ross fought with this plan and vainly, being defeated by the American government. The Indians were moved and resettled. Ross again ran for the position as chief and won over bitter opposition from those who felt that he had betrayed the Indians. Ross then married an American heiress from Philadelphia which caused even more resentment in the Indian nation. The work then continued with the alliance of the Cherokees with the Confederate States and their fight against the wishes of Ross who fought for the Union. Ross was then considered by the tribe to be a traitor. Problems arose in the story when Ross's adopted son has a love affair which was not considered proper by the standards of the tribe.

Jan Jordan's work is a timely book for it again points out the injustices of the white man to his Indian brother. In reading it one can not but remember the writings of Helen Hunt Jackson and of the problems that took place at Wounded Knee in the past and today.

J. R. TINSLEY
Morehead State University

AN INTERPRETATION OF UNIVERSAL HISTORY. By José Ortega y Gasset. Trans. by Mildred Adams. Norton. Pp. 302. \$8.95.

The lectures which make up this volume were delivered in 1948-49, and José Ortega y Gasset died in 1955; but he being dead yet speaketh to thoughtful minds seeking the meaning of history. The great Spanish philosopher undertook in *An Interpretation of Universal History* to challenge Toynbee's characteristic way of theorizing about history instead of writing history.

It is easier to sense intuitively the sharp cleavage between the Toynbee and Ortega approaches to history than to define it categorically. To say that Toynbee thinks like a classic Englishman and Ortega like a classic "Latin" is perhaps as good a way of stating the distinction as any.

What it comes to is the kind of debate about human behavior, both personal and collective, that really proves nothing at all but enables one to think more perceptively about the vast and unfathomable data of the subject.

◆
HOW THE GOVERNMENT BREAKS THE LAW. By Jethro K. Lieberman. Penguin Books. Pp. 309. \$1.95 paper.

Starting with crimes against the individual, Jethro K. Lieberman, who has been an adviser to the President's Blue Ribbon Defense Panel and to two senators, presents an awesome collection of the myriad ways the government and individual officials bend or fracture the law.

Lieberman has broken it all down into categories such as the crime that affects everyone, no one, specific groups, the private crimes of officials, the absurdity of many laws, the difficulties of enforcement, and the plain lack of enforcement. He illustrates with incidents from the news, and this makes this book rather a handy little reference volume. If you would like to see how a prosecutor covers up, how a tax evader is harassed, how civilian dissidents fare, how the accuser can be accused, etc., Lieberman has it all.

Mr. Nixon is the subject of several pages which ask whether contributions to the Republican Party were not in effect in some instances what could be called illegal bribes.

Lieberman is of the opinion that "conflict of interest is a fact of political life." He says that when officials discover how easily they can get away with things non-official lawbreaking often becomes the basis for official lawbreaking. For justice to exist, says Lieberman, there must be what he calls governmental willingness to abide by the law. Without justice, there can be no peace, he adds. A lawless government can lead to anarchy, and anarchy may include the "bloated bureaucracy" as well as the private sector, Lieberman advises.

Among the many injustices in the American scene that occupy Lieberman's attention are lawless policies against juveniles so that they have very few rights, denial of actual voting, mistreatment of prisoners, the deaths of soldiers who are forced to train while ill, welfare inequities, wiretaps, and spying on civilians. For lawlessness at high levels, he points to My

Lai. When the wrong of the killings was admitted, the government simply tried to drop the burden of blame onto lesser officials, Lieberman says.

As another form of lawlessness by authority, he quotes a Boston judge as saying with pride, "We don't follow those Supreme Court decisions here."

A legal absurdity easy for everyone to appreciate is jaywalking, Lieberman says. Laws against it seldom are enforced, simply because the practice often is much safer than following the law and attempting to walk across the modern intersection.

Lieberman wonders if it isn't a crime for the FDA to let certain drugs go on the market; he questions housing resale policies under the FHA; and says the Department of Defense runs wild on violating expenditure laws.

The weight of scores of such examples on many levels of government and society almost forces the reader to reply with some favorite generality such as "Well, that's human nature," or "The law is only as good as those who write it,"—or what have you.

How the Government Breaks the Law first appeared in 1972, and here is the great irony—it doesn't include what have become national gems—Watergate, the Ellsberg's psychiatrist's office caper, the controversial sterilization cases in the South, and the more spectacular of the drugs raids on the wrong addresses.

R. D. IRWIN
Bethesda-by-the-Sea, Palm Beach, Fla.

◆
THE WORD AMONG US. By Chester A. Pennington. Pilgrim Press. \$4.95.

From time to time I've tried my hand at writing religious verse, and once even I was bold—or foolish—enough to try it for a sermon. Most of the time my poetry seems merely a reshaping of familiar ideas, and sometimes, alas, of familiar phrases as well. Not much more.

In his collection of poems entitled *The Word Among Us*, Chester A. Pennington, professor at the Iliff School of Theology, avoids the traps which less gifted men fall into when they write contemporary verse on traditional themes. Here are fresh, original poems based primarily on the Lord's Prayer and the Sermon on the Mount, most of them short devotional verses which are not only beautiful but helpful as well. "Living Words," he calls them. And so they are. They give freshness to some of the most poignant words of Jesus, bringing to our own day a clarity which is very real indeed.

(The Rev.) JOHN C. HARPER, D.D.
St. John's, Washington, D.C.

Booknotes

By Karl G. Layer

ANGLICAN-LUTHERAN INTERNATIONAL CONVERSATIONS. SPCK. Pp. 30. 40p net. The report of the conversations, 1970-1972, authorized by the Lambeth Conference and the Lutheran World Federation.

The Living Church

PEOPLE and places

Parochial Positions

The Rev. John T. Adams, former chaplain of Rectory School, Pomfret, Conn., is assistant, St. Peter's, Cheshire, Conn.

The Rev. J. William Anderson, former rector of St. Luke's, Marianna, Fla., and member of the standing committee of Central Florida, is rector of Our Saviour, 12236 Mandarin Rd., Mandarin, Fla. 32064.

The Rev. Robert L. Bast, former rector of Christ Church, Overland Park, Kan., is rector of St. Timothy's Fairfield, Conn.

The Rev. Robert D. Battin, former headmaster of St. Andrew's School, Jackson, Miss., is vicar of Holy Nativity and headmaster of Holy Nativity School, Panama City, Fla. Address: Box 12098 (32401).

The Rev. Ervin Brown III, former rector of St. John's, Glyndon, Md., is rector of St. Paul's, Lynchburg, Va. Address: 605 Clay St. (24504).

The Rev. Cyril C. Burke, former vicar of St. Monica's, Hartford, Conn., is now rector of the parish.

The Rev. Whitney H. Burr, former assistant, St. Paul's, Westbrook, Conn., is assistant, St. Mary's, Barnstable, Mass.

The Rev. Richard Buzby, former rector of Christ Church, Buena Vista, Va., is rector of St. Christopher's, 3300 Cedar Lane, Portsmouth, Va. 23703.

The Rev. Stephen R. Caldwell, former curate, St. Paul's, Winter Haven, Fla., is associate rector of All Saints', Lakeland, Fla.

The Rev. Edward C. Chapman is curate, Christ Church, St. Simon's Island, Ga.

The Rev. Alva G. Decker, former executive director of camps and conferences, Diocese of Delaware, is rector of St. John's, East Hartford, Conn.

The Rev. William A. Dimmick, former dean of St. Mary's Cathedral, Memphis, Tenn., is rector of Trinity Church, Southport, Conn.

The Rev. George LaRue Downing, former rector of St. Peter's, Huntington, W.Va., is associate rector of St. James', 25 S. Third St., Wilmington, N.C. 28401.

The Rev. W. Theodore Eastman, former rector of the Church of the Mediator, Allentown, Pa., is rector of St. Alban's, Washington, D.C.

The Rev. Frederick H. Foerster III, former curate, Christ Church, Binghamton, N.Y., is vicar of St. Peter's, Wapping, Conn.

The Rev. Joseph R. Frazier, is rector of the Tri-Parish of Tamaqua, Langford, and Summit Hill, Pa. Address: 7 E. Bridge St., Langford (18232).

The Rev. Stanwood E. Graves, former assistant to the rector of Grace Church, Haddonfield, N.J., is rector of St. Stephen's, 614 Ravine Rd., Plainfield, N.J. 07062.

The Rev. Fayette P. Grose is rector of the Church of the Redeemer, Lorain, Ohio.

The Rev. Robert A. Hargreaves, vicar of St. Matthias', Coventry, R.I., is rector of Emmanuel Church, Cumberland, R.I. Address: 551 Nate Whipple Highway (02864).

The Rev. Donald D. Heacock, is assistant to the rector of Holy Cross, Shreveport, La.

The Rev. Charles B. Holcomb, former vicar of Holy Trinity, Pensacola, Fla., is rector of Christ Church, Mobile, Ala. Address: 2201 Ashland Place Ave. (36607).

The Rev. Robert L. Ihelfeld is rector of Emmanuel Church, Orlando, Fla.

The Rev. Arthur E. Johnson is assistant, Good Shepherd, Augusta, Ga.

The Rev. Howard T. Keyse, former assistant, St. Paul's, Canton, Ohio, is rector of St. Thomas', Berea, Ohio.

The Rev. Kenneth H. Kinner, former rector of Christ Church, Easton, Conn., is rector of St. Mark's, Casper, Wyo.

The Rev. Howard B. Kishpaugh, former rector of St. Timothy's, Aiea, Hawaii, is rector of All Saints' Hershey, Pa. 17033.

The Rev. Adam M. Lewis is rector of St. Paul's, Fairfield, Conn.

The Rev. Donald R. Lillpop is rector of Christ Church, Roxbury, Conn.

The Rev. Charles R. McGinley, former rector of St. Matthew's, Newton, Kan., is rector of St. Mark's, Lappans, and St. Paul's, Sharpsburg, Md.

The Rev. John W. Martinier, former vicar of Emmanuel Church, Cumberland, R.L., is rector of Grace Church, Trumbull, Conn.

The Rev. Andrew C. Mead, former graduate student, Oxford University, England, is to be assistant, St. Paul's, Wallingford, and vicar of St. John the Evangelist, Yalesville, Conn., Nov. 1.

The Rev. Jess Petty is vicar of St. Luke's Mission, Chardon, Ohio.

The Rev. George Poffenbarger II, former rector of the Church of the Heavenly Rest, Princeton, W.Va., is rector of Christ Church, Short Hills, N.J. Address: 299 Forest Dr. S. (07078).

The Rev. George E. Porter, former rector of Trinity and St. Michael's, Fairfield, Conn., has been assistant, St. George's, Bridgeport, Conn., for some time.

The Rev. Edward S. Prevost, former curate, St. Paul's, Wallingford, and vicar of St. John the Evangelist, Yalesville, Conn., is rector of St. Paul's, Southington, Conn.

The Rev. Donne E. Puckle, former rector of St. John's, Bisbee, Ariz., is rector of Grace Church, Lake Havasu City, and St. Philip's, Parker, Ariz. Address: Box 489, Lake Havasu City (86403).

The Rev. John B. Richards, former vicar of St. Timothy's, Daytona Beach, Fla., is rector of St. Mark's, Charleston, S.C.

The Rev. David W. Sailer, former vicar of St. Thomas', Weirton, W.Va., is assistant rector of Trinity Church, Huntington, W.Va. Address: 1157 Crestmont Dr. (25705).

The Rev. Gerald M. Richards is rector of St. Luke's, Lebanon, Pa. Address: 619 Chestnut St. (17042).

The Rev. Bruce M. Shipman, former assistant, All Saints', Bayside, N.Y., is assistant, Christ and Holy Trinity, Westport, Conn.

The Rev. James A. Shortess is vicar of St. Margaret's, Inverness, Fla.

The Rev. Birk S. Stathers, Jr., former vicar of the Church of the Incarnation, Roncerverte, and co-vicar of the Eastern Greenbrier Episcopal Churches, is associate rector of the Church of the Resurrection, 11173 Griffin Blvd., Miami, Fla. 33161.

The Rev. Philip R. Strange, former director of studies, Cathedral Center for Continuing Education, Dallas, Texas, is rector of St. James', 9845 McCree Rd., Dallas (75238).

The Rev. Vernon H. Strickland, former vicar of St. Luke's, Live Oak, Fla., is assistant, St. Michael's, Orlando, Fla.

The Rev. David G. Thabet, former rector of Holy Trinity Church, Logan, W.Va., is rector of Trinity Church, Moundsville, W.Va. Address: 1301 Eighth St. (P.O. Drawer P) (26041).

The Rev. O'Kelley Whitaker, former rector of Emmanuel Church, Orlando, Fla., is dean of St. Luke's Cathedral, Orlando.

The Rev. William A. Willcox, Jr., former rector of St. Mark's, Little Rock, Ark., is rector of St. James', Alexandria, La. Address: 3115 Stimson Ave. (71301).

The Rev. George Wilson, former executive secretary of Lehigh County Council of Churches, Allentown, Pa., is rector of Calvary Church, Menard, Texas.

Religious Orders

Order of St. Helena—Sister Jeanmarie, NOSH, took her first annual vows and the name of Sister Mary Charles, OSH, at a service held in the convent chapel, Vails Gate, N.Y.

St. Barnabas' Brotherhood, Gibsonia, Pa.—Robert Myron Angel is a novice in the order. The service was held in St. Barnabas' Free Home.

Executive Appointments

The Rt. Rev. Anselmo Carral-Solar, Bishop of the Missionary Diocese of Guatemala, has been appointed by the Presiding Bishop as Bishop in Charge of the Missionary Diocese of Honduras which has four parishes and 478 baptized members. It was formerly attached to Guatemala and prior to that was a part of the Diocese of Central America.

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BOOKS

"HOW TO SAY MASS" (Gilligan) and "Parish Adult Education Workbook," each \$2.95. Alexander, 5543 Spaulding, Chicago 60625.

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THE LIVING CHURCH

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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.

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

SAN FRANCISCO, CALIF.

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

WHITTIER, CALIF.

ST. MATTHIAS' 7056 S. Washington Ave.
Clergy: C. Howe, r; M. Griffith, c; A. Jenkins, r-em
Sun 8, 9, 11; Wed 8:30; Thurs 10

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; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

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

FORT MYERS, FLA.

ST. LUKE'S 2635 Cleveland Ave.—U.S. 41
The Rev. E. Paul Haynes, r
Sun 8, 9, 11, Daily 7, ex Wed 10; Fri 5:30; HD as
anno; C Sat 4:30

WEST PALM BEACH, FLA.

HOLY SPIRIT 1003 Allendale Road
The Rev. Peter F. Watterson, S.T.M., r
Sun Masses 8, 9 (Sung) & 11. EP & B 6 daily.
C Sat 4. Healing Wed. 9. An Anglo-Catholic Parish
Serving the Palm Beaches.

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; the Rev. Jeffrey
T. Simmons, c
Sun HC 8, 9, 11; Daily HC, Hours posted

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

LOUISVILLE, KY.

CHRIST CHURCH CATHEDRAL
S. 2nd between Walnut & Liberty
Sun 8 HC, 11 H Eu; HC Tues & Thurs 12:10; H Eu
7 daily during General Convention

KEY—Light face type denotes AM, black face
PM; add, address; anno, announced; AC, Ante-
Communion; oppt, appointment; B, Benediction;
C, Confessions; Cho, Choral; Ch S, Church
School; c, curate; d, deacon; d.r.e., director
of religious education; EP, Evening Prayer; Eu,
Eucharist; Ev, Evensong; EYC, Episcopal Young
Churchmen; ex, except; 1S, 1st Sunday; hol,
holiday; HC, Holy Communion; HD, Holy Days;
HH, Holy Hour; HS, Healing Service; HU, Holy
Unction; Instr, Instructions; Int, Intercessions;
LOH, Laying On of Hands; Lit, Litany; Mat,
Matins; MP, Morning Prayer; MW, Morning
Worship; P, Penance; r, rector; r-em, rector
emeritus; Ser, Sermon; SM, Service of Music;
Sol, Solemn; Sta, Stations; V, Vespers; v, vicar;
YPF, Young People's Fellowship.

LOUISVILLE, KY. (Cont'd)

ADVENT Baxter Ave. at Cherokee Rd.
The Rev. George T. Mackey, r
Sun HC 8; MP, HC & Ser 11; Wed HC 9:30

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

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.

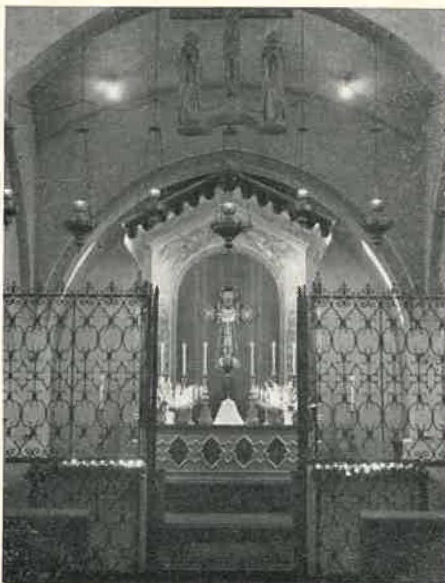
ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. S. Smith, D.D., r
The Rev. John M. Crothers, c
Sun HC 8, 9, 11; Thurs HC 10

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8 & 9, Family Eu 10 (Sung), 11 Liturgy &
Ser. (Sung), Organ Recital 3:30, Ev 4; Wkdays MP
& HC 7:15, HC 12:15, Ev & HC 5:15. Tours 11, 12
& 2 Wkdays, 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 6

EPIPHANY 1393 York Ave. at E. 74th St.
Clergy: Ernest Hunt, r; Hugh McCandless, r-em;
Lee Belford, assoc; William Tully, ass't
Sun 8 & 12:15 H Eu, 9:15 Family Service (Eu 2S
& 4S), 10 Adult Forum & Ch S, 11 MP (Eu 1S);
Thurs 12 noon Eu & Int.



ST. MARY OF THE ANGELS CHURCH
HOLLYWOOD, CALIF.



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

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.

CHAPEL OF THE INTERCESSION (Trinity Parish)
Broadway at 155th St.
The Rev. Frederick B. Williams, v
Sun Masses: 8, 9, 10 (Spanish) & 11 (Solemn High).
Daily Masses: Mon & Sat 6; Tues & Thurs 8:30;
Wed & Fri 12 noon; P by appt. Tel: 283-6200

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r; Rev. K. Bohmer, c
Sun HC 8, Cho Eu 11; Wed 6; Thurs & Sat 10

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Mass 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, Sung Eu 10; H Eu 7:30 Daily ex Sat;
Wed & Sat 10; C Sat 10:30-11 & by appt

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, r; the Rev. Canon Henry A.
Zinser
Sun HC 8, 9, 11 (1S), MP 11, Ev 4; Mon thru Fri
HC 8:15; Tues HC & HS 12:10; Wed SM & HC
12:10, HC 5:30. Church open daily to 11:30

PHILADELPHIA, PA.

ST. LUKE AND THE EPIPHANY 330 S. 13th St.
The Rev. Frederick R. Isacksen, D.D.
Sun HC 9, 11 (1S & 3S); MP other Sundays; Tues HS
12 noon; Wed HC 12 noon; Dial-A-Healing-Thought
215-PE 5-2533 day or night

MYRTLE BEACH, S.C.

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

HOT SPRINGS, VA.

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

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

STAUNTON, VA.

TRINITY
The Rev. E. Guthrie Brown, r; the Rev. David W.
Pittman, ass't
Sun 8 HC, 11 MP (ex 1st HC); Wkdays HC anno