

The Living CHURCH



RNS

Picketing at the synod meeting in Toronto: Demonstration despite approval [p. 7].

A Parish Reaches Out [p. 9]

AROUND & ABOUT

— With the Editor —

"It is comforting to reflect that before the judgment seat of God, love will be the one credential which satisfies. It will be the final exonerating test. Will other things have meant so much to me in this life that I shall be found wanting in the one thing necessary when it comes to the assessment in the next?"

That is one of many ponderable considerations by Dom Hubert van Zeller in a whole book of such, called *Considerations* (Templegate Publishers, Springfield, Ill.).

Do you find this reflection "comforting"? Somehow, that is about the last word I would choose to describe my own feeling about it, though I certainly agree with the statement itself; no Christian could disagree. If Dom Hubert were using the word "comforting" in the archaic sense of "bracing" I should have no trouble with it. Back in the 17th century somebody wanted to pay a tribute to a good schoolmaster and he said that the man had "comforted" many a sluggish young scholar with the rod. That kind of "comfort" has a strong dash of bitters in it.

Dom Hubert recognizes this when he raises the question which some of us must find terrifying: Will it turn out in the end that when I came to the final

test I lacked the passport to eternal life because I had let other things crowd love out from my life?

I have been called, with uncomplimentary intent, a 16th century Christian. If I am that, I am "comforted" (as the well-birched schoolboy was) by this reminder that love is the one thing needful at the End. As a 20th century Christian, pondering the matter in a contemporary idiom, I am anything but comforted; but I need the reminder none the less.

Another of Dom Hubert's deeply arresting *pensées* is this: "The church and the sacraments exist to rescue character and bring out the best in it. Christ did this during his lifetime and has been doing it ever since." It brings to mind the title of a published sermon of Dr. Harry Emerson Fosdick: "What is our religion doing to our character?"

Human character must be rescued—not just developed, or formed *ex nihilo*, and the church and the sacraments exist for this sole purpose. It is job enough, even for God. As Newman put it, we are not imperfect creatures needing to be improved but rebels needing to put down their arms. Our rebellion, however, is something we cannot easily terminate; we need God's help with it. We are unhappy

and wretched rebels but unable simply to quit; like the spoiled child in a tantrum who is even unhappier about it than his mother. And it isn't just the world outside the church that needs to be rescued; it's the people inside, who *are* the church. It is only as Christians themselves are rescued that they can serve the Lord in rescuing others.

Christ's business with us, working through the church, is to rescue our character and bring out the best in it. That is a wider, deeper, sounder conception than that of saving our souls. In our language "character" implies moral character. The church and its means of grace are Christ's means of making us good people in the likeness of Christ's goodness. If other people, and lower creatures, with whom we have any contact do not reap the benefit of this treatment we are receiving, the regimen isn't working (in which case the fault is ours).

"Christ did this during his lifetime and has been doing it ever since." What, then, is the final and indeed only true test of a church's effectiveness? This: what the Lord is able to accomplish through that church with the people who make it up, along the lines of what he did with such as Simon Peter, James and John "the sons of thunder," Zaccheus, Mary Magdalene, the penitent thief on the cross, and all those to whom, from the outset of his rescue mission on earth, he has given the power to become the sons and daughters of God—in character like God.

This would be a good statement of the mission of the church in an official church catechism or in any study material: "The church and the sacraments exist to rescue character and to bring out the best in it. Christ did this during his lifetime and has been doing it ever since."

A few more of Dom Hubert's considerations:

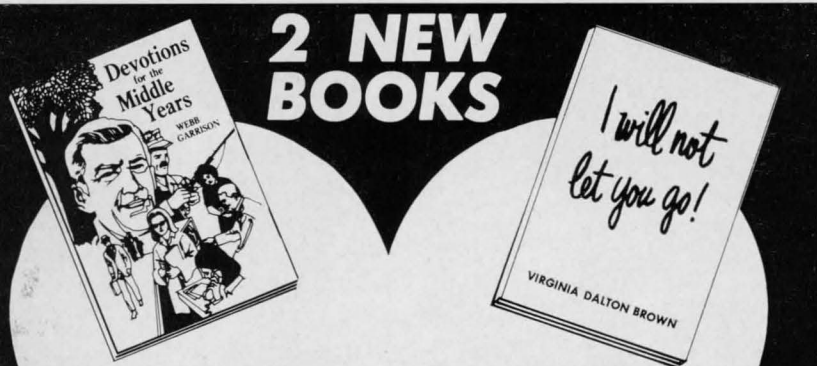
"People of zeal and forceful character can do harm by wanting to impose their zeal and character on others. God wants people formed in his own image, not in mine. I may not put my signature to a masterpiece of God's.

"To say 'It is only a man-made law' is to miss the point. Only when civil laws are at variance with the laws of God are they strictly man-made.

"Suffering is a grace granted to those whom God judges to be generous enough to give back to him.

"Thinking about interior peace destroys interior peace. The patient who constantly feels his pulse is not getting any better.

"The world has a funny idea of religious worship. It does not worship in order to praise God but in order to entertain itself. Religious services have to be made attractive, have to show originality, have to be startling and unexpected. God does not delight in novelty, and if worship is not meant to delight God then why worship?"



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Letters

No anonymous letters can be published, though names may be withheld at the writer's request; however, THE LIVING CHURCH must have the name and address of any contributor. You are asked to limit your letter to 300 words. The editors reserve the right to abridge.

Adult Education

Is there any reason you know of why PECUSA has no continuing educational programs for adults?

It appears to me that with the resources available today, one of the seminaries would be interested in providing interested lay persons with a "home study" course that roughly parallels their resident curriculum.

Granted, trying to learn ecclesiastical Greek by home study could prove to be a mite difficult, but other courses that deal in the theory and application of potluck suppers could well be covered in such a program.

Prospective students could have a choice of two levels. The first level would be for people (church school teachers and clergy desiring to brush up on the Old Testament, for example) who are interested in learning more about a specific topic or area. The second level would be for serious students who for one reason or other cannot arrange full time study at a seminary.

Agreed, the problems of forming and administering such a program would be monumental, but the results of an experiment of this kind might prove interesting if not profitable.

WILLIAM S. FLANIGEN

College Park, Md.

Pentecost

In every discussion of the "tongues" phenomenon it is generally agreed that two passages (Acts 2 and I Cor. 12-14) are our basic documentation. This has been true in a recent article [TLC, June 2], as well as in editorial comment from time to time.

It strikes me that seldom is enough emphasis put on what exactly Acts tells us. The action described there is very different from popular conceptions of "tongues-speaking." In fact, it clearly emphasizes that what actually transpired was that "they" who were "all together in one place" were touched by the Holy Spirit and that when then they spoke, their voices *sounded* in specific foreign languages. Outside, when they proclaimed God's glory, *whoever* listened understood.

"We hear them telling in our own tongues the mighty works of God," the varied-speaking foreigners said. Can one not also suppose that Peter's address was likewise heard by each, so that hearing in their own tongues the further telling of the mighty works of God, *thus* were "added that day about three thousand souls."

I submit it was the glories of God, uttered naturally by faithful men, transposed by the overwhelming power of the Holy Spirit, which was heard that day—intelligibly and unmistakably the saving work of God. Each

listener heard, specifically and literally, in his own language God calling him to Christ by the Holy Spirit. Acts and Corinthians are speaking of two very different manifestations of faith. This explains why in one case 3,000 are baptized and in the other Paul says "I would rather speak five words with my mind, in order to instruct others, than ten thousand words in a tongue."

Is not the task of the church to instruct others in the mighty works of God, so as to bring all men into the saving knowledge of Christ? If so, may we not dwell richly on the "five words with (the) mind?" Are not those five words what it really means to be filled with the new wine of the Spirit—which by baptism each of us is?

(The Rev.) ROBERT A. SHACKLES
St. Paul's Church

Muskegon, Mich.

Girl Acolytes

In recent years many of our parishes have begun using girls as acolytes. So far I have not heard of any printed comment on this development. I would like the opportunity to express my opinion.

I feel that this development is in line with the desire of those who wish to see women admitted to the priesthood and episcopate. And for those who want the church to ordain women priests and bishops, I feel girl acolytes are part of the picture.

I am against such ordination of women; I do not think deaconesses are deacons, and I do not think it proper to let girls serve as acolytes. What really amazes me is that there are some clergy who are against the ordination of women, but who do have girl acolytes. It seems to me they are actually compromising their position.

Many vocations to the sacred priesthood are discovered in those boys and men who serve at the altar, and it seems to me that to let girls serve will only confuse the matter, and will lead some girls to think they may have vocations. All I am asking is that we clergy be consistent.

(The Rev.) DAVID C. KENNEDY
The Church of the Guardian Angels
Lantana, Fla.

Our African Coverage

I am delighted with your continuing coverage of news from the Diocese of Damaraland (Namibia, formerly South West Africa). Because this is surely one of the least known and most needy parts of the world, attention must needs be focused on it. Thank you for your part.

I have been distressed in the last two weeks at the number of your readers who have commented on what they call TLC's attack upon Bishop Winter, the exiled Bishop of Damaraland. They are referring to your news report [TLC, May 12] in which you clearly report an attack on Bishop Winter by Radio Rhodesia. I expect the confusion comes from the fact that you are reporting Radio Rhodesia's report of a TV broadcast made by Bishop Winter when in Zambia (incidentally the day before his near fatal heart attack). Bishop Winter is alleged to

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have supported terrorism in this appearance on Zambian TV.

May I ask those of your readers who are critical of TLC for attacking the bishop to reread the article which is clearly not that, and to realize that it is Radio Rhodesia that is critical of the bishop's alleged remarks.

And to any who are wondering about Bishop Winter's position on freedom fighters, terrorists, call them what you will, let me quote from his soon to be published book on Damaraland. He says: "I myself must go the way of a pilgrim of peace, but I wish all who read this book to have the same feelings as I of understanding the position of these men. I respect both their integrity and their courage; I refuse to see them as murderers."

ANN S. LOWELL

USA Secretary to the
Bishop of Damaraland-in-Exile
Weymouth, Mass.

For everybody's information: We rely solely upon professional news services, most notably Religious News Service (RNS), for the information we publish about African affairs. We have "attacked" nobody involved in that area and arena. Ed.

Thank You, Miss Landers

A Mrs. Harriet Williams of Albuquerque, New Mexico was good enough to send me the editorial you wrote in the April 28th issue of TLC.

It goes without saying that I was immensely flattered and pleased by your kind words. You gave me a great deal of encouragement to continue to speak my mind and I am grateful to you.

I was pleased to note in that issue that Michael Hefner thought *The Exorcist* was a cynical mess, and the piece by Judson S. Leeman on "Grief" was excellent.

May God continue to bless you with the courage of your convictions, and I do hope you have good health and physical stamina. For sure, you have a marvelous brain!

ANN LANDERS

Chicago, Ill.

TLC, May 19

Hurrah for the Rev. George W. Wickersham II on his superlative contribution, "Ask in My Name" [TLC, May 19]. He has put his finger right on the spot. I hope all Christians will read, mark, and inwardly digest what he says. Congratulations also on the editorial "Black and White Together—Yet?" and the observation that what is needed is simple Christianity. Again, Hurrah! It is simply extraordinary that in a country that dares call itself Christian there should be segregation—and in the "Christian" church at that!

What is needed first and foremost is the conversion of the clergy. Then they will be able to teach their people that baptism admits not to a social club but to the church *universal*. It makes the baptized person a member by right wherever Christ is named. If the meaning of baptism is grasped, then segregation is solved. Discrimination would then be based on conduct and nothing else.

(The Rev.) RUPERT F. TAYLOR
St. John's Church

Albany, Ga.

The Living Church

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and the views of Episcopalians.*

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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

July 7, 1974
Trinity IV / Pentecost V

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EXECUTIVE COUNCIL REPORT

The church's Executive Council met in unfamiliar surroundings for its June meeting—the residence hall of the Cathedral Girls School, Washington, D.C. The actual meeting spot was the school's theater which is commonly called "The Pit."

The Rt. Rev. John M. Allin spoke to council just a few hours after his installation in the National Cathedral as Presiding Bishop. Since his election to that office last October at General Convention in Louisville, he has traveled many miles to meet with churchmen at home and abroad. During this same time period he was fulfilling his days as Bishop of Mississippi, a position he left June 1.

"I am grateful for the opportunity we have been given to serve together in this new relationship," he told council. "In your good company I look forward to the adventure. Without 'forgetting those things which are behind, let us reach forth unto those things which are before, and press toward the mark for the prize of the high calling of God in Christ Jesus (Phil. 3:13b-14).'"

The Presiding Bishop introduced to council the Rt. Rev. Milton L. Wood, Jr., new chairman of the executive circle (formerly known as the management team) and executive for administration (old title, deputy for administration); and the Rt. Rev. Edmond L. Browning, new executive for missions (old title, deputy for jurisdictions).

Bishop Wood had been Suffragan Bishop of Atlanta since 1967 and Bishop Browning, Bishop-in-charge of the American Convocation of Churches in Europe since 1971.

Bishop Allin closed the council on the third day with a thoughtful interpretation of what he envisions the office of Presiding Bishop to be.

1976

The committee on observance of the nation's bicentennial in 1976 under the chairmanship of the Rt. Rev. John Burgess of Massachusetts proposed that a budget of \$64,000 be approved for use by the committee for the year July 1, 1974, through June 30, 1975. The money which has been reserved from the income of the Gallaher Fund, and was approved but not released by the February meeting of council, would support staff salaries and related costs, program materials,

committee meetings, and a project on "The Church, the Christian, and the Country." The budget was approved.

(General Convention set forth a framework for the church's celebration under general heads of Lent 1976—Penitence for our national sins; July 1976—Celebration for national achievements; and Thanksgiving 1976—Reaffirmation of our duties and celebration of hope.)

Finances

Council was told that the Good Friday Offering totaled, as of April 30, \$35,587.80. This figure includes a prior balance of \$21,498.16.

Also reported to council was the total received for the national United Thank Offering, as of April 30: \$394,494, and, as of the same date, a total of \$345,627 was received for the Presiding Bishop's Fund for World Relief.

Council approved a recommendation presented by Walker Taylor of Wilmington, N.C., that the 1973 lapsed balance in the amount of \$383,262.94 be set aside to protect the 1975 General Church Program. This lapsed balance had been appropriated earlier by council for the 1974 General Church Program as a precautionary measure. Now that the diocesan pledges are all reported, this precaution is no longer necessary. To insure that the 1975 budget level of \$13,860,732 is re-

alized, assuming that diocesan support continues to increase, the lapsed balance needs to be reserved for next year.

Mr. Taylor, chairman of the church's standing committee on development and finance, presented a written report from the sub-committee on finance and development with the explanation that a more complete report along with recommendations would be ready for the September meeting. This is the same committee that in February gave a proposal for Episcopal Church development, which was, in effect, returned to committee for re-drafting.

Also in the financial picture is a matter of real estate. As new officers are being added to the staff at headquarters, it has become difficult to find housing that they can afford. It seemed advisable, Mr. Taylor told council, to negotiate the purchase of a house in Riverside, Conn., to provide a home for at least one family. Cost of the home was reported to be \$95,750 plus legal fees, the money to come from the principal of Fund #128-Reserve Deposits. A rent to cover all costs plus interest on the funds advanced will be charged for the occupancy.

Actions Taken

Council approved the charters for the Community Action and Human Development (CAHD), the Episcopal Commission for Black Ministries (ECBM), the National Commission on Hispanic Affairs (NCHA), and the National Committee on Indian Work (NCIW), with only a few changes or amendments.

The charters are interesting reading and copies should be available to interested churchmen. To provide individual copies would be impossible but all council members, including the provincial representatives, have this material which might be shared.

Jurisdictions

Council approved companion diocesan relationships for Minnesota/Puerto Rico, Rochester/Costa Rica, and Central Pennsylvania/Kitakanto. These associations will continue until June, 1977, unless terminated by mutual consent.

An appropriation of \$2,000 was approved for partial funding to the World Mission Project and will be drawn from



Bishop Allin: "A new relationship."

the 1973 undesignated Faith Offering account #17008.

Council also approved a change in status of the Diocese of Alaska from an overseas diocese to a domestic diocese.

The Church School Missionary Offering, which for the past three years has been given to the Presiding Bishop's Fund for World Relief, will, in 1975, be designated for the work of the church in Appalachia with specific focus on a project within APSO—Appalachia People's Service Organization.

Social Responsibility

As chairman of the committee on social responsibility in investments, George T. Guernsey of St. Louis presented seven resolutions on "South African disclosure." The resolutions had been adopted last year by council but were read again at the recent meeting because new members perhaps were not familiar with the actions.

Waiting for September

It was a quiet meeting. Most program groups indicated that "in September" something "definite" will be presented.

In September, too, council will return to Seabury House, Greenwich, Conn., its regular place of meeting.

So, until fall, we wait.

GMS

ORDINATION OF WOMEN

Protest in Cambridge

The dean of the Episcopal Theological School in Cambridge, Mass., has threatened to resign if the seminary does not hire "an ordained female Anglican faculty member."

The Rev. Harvey H. Guthrie, Jr., admitted that his threat constituted "blackmail" but, he said, "I believe it to be Gospel blackmail."

He delivered his ultimatum at the 1974 commencement of the 107-year-old school which he has headed since 1969. There were 28 male and four female graduates this year.

Dean Guthrie, 50, is a highly vocal advocate of the ordination of women to priesthood. In his commencement address he noted that none of the four women in the graduating class "has any real job offer. All of them are joining their sister alumnae, 99.44 per cent of whom, after as many as 13 years, find themselves in the same situation."

He continued: "That is the case in the face of civil secular law which requires 'affirmative action' but does not bother to enforce it in tax-exempt institutions supposed to be free to be the conscience of our society."

"That is the case in the face of the Gospel requirements for membership in the Christian church."

The requirements, he said, amount to "humanness and exclude race and sex and class and nationality."

The Episcopal Theological School presently has one female faculty member: Sister Bessie Chambers, a Roman Catholic who has taught pastoral theology for three years.

Presiding Bishop John M. Allin declined to comment on Dean Guthrie's statement. Bishop Allin has opposed the ordination of women to priesthood in the Episcopal Church but has indicated that he will follow what the church decides its course shall be on the issue.

Only one of the four women in the graduating class is a candidate for holy orders. The other three are not seeking ordination because they feel it is a "non-route" to meaningful vocation under the present limitations.

SOVIET UNION

American, Russian Churchmen to Exchange Visits

Thirteen Anglican, Protestant, and Orthodox communions will be represented in a group of 19 church leaders who will take part in an exchange of visits with Russian Christians.

Clergy and laity—white, black and Hispanic—are included on the roster which has been released by the National Council of Churches. Representing the Episcopal Church in the group will be the Rt. Rev. Jonathan C. Sherman, Bishop of Long Island.

The American churchmen will arrive in Moscow in late August for talks with Russian church officials and tours in various parts of the Soviet Union. The visit will last three weeks.

A Russian delegation, expected to be headed by the Patriarch Pimen of the Russian Orthodox Church, will come to the U.S. in February.

Similar exchanges took place in 1956 and in 1962-63. While the Russian Orthodox Church will be host to the Americans, the visitors will have contacts with Armenian, Lutheran, Baptist, Reformed, and Georgian Orthodox groups in the Soviet Union.

TAXATION

Repeal of Charitable Tax Deductions Under Consideration

Proposals advocating repeal of tax deductions for contributions to churches, educational institutions, and other non-profit organizations have been sharply criticized by U.S. Rep. John Myers.

The Episcopal layman from Indiana said he had written to Rep. Wilbur Mills of Arkansas, chairman of the House Ways and Means Committee, to inform him of the "deep concern" among religious and educational groups that this proposal, first introduced by Mr. Mills in the last Con-

gress, would receive favorable consideration by the committee.

Chief sponsor of the tax reform measure in the House is Rep. H. John Heinz III of Pennsylvania, who said at the time it was introduced that it was intended to stimulate a thorough review of all tax laws and did not discriminate against charitable institutions.

Mr. Myers said the bill calls for repeal of nearly every tax deduction over a three year period unless Congress takes affirmative action against repeal. It was this uncertainty that prompted concern among religious groups, educational institutions, and other non-profit groups, he added.

The Indiana congressman did, however, express some optimism that these tax deductions would not be eliminated basing it on two factors. One, the Ways and Means Committee has announced a list of those areas which are under active consideration in this year's tax reform measure, and charitable deductions are not on the list. Secondly, Mr. Heinz subsequently publicly withdrew his support of the legislation.

"I believe Congress has provided tax deductions for charitable contributions for a specific and valid purpose," Mr. Myers said. "Contrary to the thinking of certain proponents of tax reform, these deductions do not constitute a 'tax loophole' which favors the rich."

"These deductions have encouraged millions of Americans to give billions of dollars annually to non-profit, charitable organizations. To interfere with these deductions would strike a heavy blow at the humanitarian role of these institutions."

SCOTLAND

Soaring Inflation Hits Episcopalians

Scots Episcopalians were told that the rate of inflation is so great that no money raising effort, however sustained will allow their church to carry on without change. The warning came from Ivor Guild, convenor of the Episcopal Church's Executive Council at the opening of the annual meeting of the Representative Church Council in Edinburgh. In a year of soaring inflation, he stressed, a church with falling income and falling membership is not in a position to carry on as before, and its leaders are compelled to view the future seriously.

"Part time priests, smaller and less elaborate meeting places, cheaper forms of music making, members of the congregation possibly carrying out some of the duties for which a verger or cleaner is presently paid—all must be considered by the church," Mr. Guild said.

First in priorities, he declared, must be to pay priests properly, but it is also the council's duty to see that the right man is placed in the right job. "I do not

suggest that battery fed Christians should replace the free range variety, but we should nevertheless be asking ourselves about the function of a clergyman, whether we are using him properly and whether he is in the right place so that he can make full use of all his skills and experience," Mr. Guild said.

Council was told that the number of communicants had decreased one-sixth in the last ten years. Baptisms and confirmations had decreased by about half during the same period and "real giving" since 1964 had dropped by almost a quarter.

Statistics for 1963-74 show that church membership had fallen from 55,000 to 46,000; baptisms declined from 2,700 to 1,500; and confirmations dropped from 2,500 to 1,220. In regard to support for clergy, a report indicated that the minimum stipend for priests is only slightly above that offered to young office workers.

Council reaffirmed support for the work of the World Council of Churches despite a delegate's claim that funds given to the WCC was "money given to the Devil." The Rev. Richard F. Holloway of Edinburgh told the council delegates that WCC funds which went to guerrilla groups for humanitarian purposes came from a special fund which drew contributions solely for that purpose.

"None of your money goes towards this special fund," he said, "but if we are going to be hot against an insignificant sum of money going to left-wing organizations involved in violence, what is our attitude to millions of pounds which we invest in institutions which represent a structural violence against oppressed people?" He said the whole structure of international capitalism acted as an oppressive weight against the Third World.

The Rev. Gordon Reid unsuccessfully opposed the action on the WCC grants. "Every pound given to the WCC may mean a leg being blown off a man, may result in a woman being raped, or may result in some child being picked up by the legs and bashed against a tree," he said. "Will you give money to support that sort of thing?" he asked. "Will you stifle your conscience because it is not happening in Edinburgh but thousands of miles away?"

THEOLOGICAL EDUCATION

Report on Women Published

The Women in Theological Education Project, which was jointly funded by the Board for Theological Education and the United Thank Offering, was a two-year project to explore the impact women are having on theological education in the Episcopal Church. It was carried out and its results reported by the Rev. Suzanne R. Hiatt, a woman deacon, who was hired to teach jointly in the three seminaries that make up the Episcopal Consortium for Theological Education in the North-

east (the Episcopal Theological School, Cambridge, Mass., the General Theological Seminary, New York City, and the Philadelphia Divinity School) and to be in touch with Episcopal women studying at other seminaries as well.

Ms. Hiatt states that her report on the project is based on a survey sent to the deans of 12 Episcopal seminaries, and on her own observations in visits to 10 of the 11 accredited Episcopal seminaries as well as El Seminario del Caribe, the George Mercer School of Theology, and Bloy House.

The report covers the roles of women in theological education as students, faculty and administrators, wives (student and faculty), and as alumnae. It reveals that the largest and most conspicuously changing role of women in theological education is in the role of the student.

Ms. Hiatt notes that the number of women enrolled in Episcopal seminaries has doubled every year since 1970, and that "there are now approximately 155 women enrolled in Episcopal seminaries; 81 of them candidates for the M.Div. degree. . . . Thirty-six of these women are in the ordination process, two are already ordained, and nine intend to apply."

The report says that at present all of the seminaries accept women, but that Nashotah does not allow them to earn the M.Div. degree, offering instead a two-year MTS for women. On the average, according to the report, 14% of the students currently enrolled in Episcopal seminaries are women, and at the same time, fewer blacks and white men are going to seminary. Ms. Hiatt says that "ironically" the men and blacks "are going elsewhere for the same reasons women are coming to seminary; blacks because professional opportunities other than the ministry are opened up for them, white men because seminary is no longer needed as a protection from the draft and they too are freer to seek other opportunities."

Ms. Hiatt notes that despite "the dramatic increase in women seminarians" there have been "virtually no innovative programs to cope with the special needs of women." She also notes that there are few programs sponsored by either the women involved or by the schools for women as faculty and administrators, wives of students and faculty, and as alumnae. She asserts that "the mushrooming number of women in the Episcopal seminaries" is "probably . . . a direct result of the widespread feeling that careers for women in the Episcopal Church are opening up. Even the set-back of the failure of the Louisville convention to approve priesthood for women does not seem to have stopped this movement. Between 1970 and 1973 many Episcopal women dared admit they had vocations to ministry and the church's failure to affirm those vocations does not appear to be changing their minds."

Ms. Hiatt says "the deans need to discuss the basic question of whether the seminaries should continue to accept women as well as all the corollaries of that decision."

Ms. Hiatt also states that "unless and until the seminaries are ready to stand behind their women students and aggressively help and support their women graduates, perhaps Episcopal seminaries would be more honest and show more genuine concern for women by ceasing to admit them for theological study."

THE COVER

Picketing in Toronto

Protesting what they called discrimination against women, professional women workers of the Anglican Church in Canada picketed the annual synod of the Diocese of Toronto. Earlier, delegates to the synod had approved, by a margin of 248-211, a resolution that women should be ordained to the priesthood.

The pickets carrying their signs were joined by two clergymen. One, an Anglican, called "the plight of women in regard to employment in the church a scandal and a disgrace." The other, a United Church of Canada minister, said he took part "because in spite of the vote to ordain women, there's lots of discrimination in this church."

The women demonstrators said they were demanding ordination to the priesthood for women, fair wages and equal employment opportunities at all levels of church life. They charged that women are the first fired when church budgets are threatened.

WORLD HUNGER

U.N. Representative Urges Crisis Measures

Twelve nations are on the verge of bankruptcy and the world's food reserves are adequate for only 27 days of consumption, a U.S. representative to the United Nations told a National Council of Churches unit in New York.

Ambassador Clarence C. Ferguson, Jr. said he expected to see television pictures of people starving before November, the date of a proposed world food conference. The U.S. delegate to the U.N.'s Economic and Social Council (UNESCO), Mr. Ferguson addressed 60 overseas mission executives taking part in a meeting of the NCC's Division of Overseas Ministries Unit Committee.

Mr. Ferguson said there are several reasons for an imminent food disaster:

✓ Weather patterns are changing, with the northern hemisphere becoming warmer and the southern hemisphere slightly cooler. The result is that monsoon rains are shifting and a 1,700-mile belt is being struck by drought, most notably in sub-

Sahara Africa and regions of Latin America and India.

✓ Global food demand is outstripping U.S. supply. It was noted that over the past 25 years the U.S. had large quantities of surplus food, given away under Public Law 480. The surplus no longer exists.

✓ Fertilizer is in short supply, partly because certain petroleum refineries were not built 10 years ago.

Ambassador Ferguson said the U.N. is racing against time to bring the food crisis to the forefront of governmental attention. A world conference on food, proposed by Secretary of State Henry Kissinger, has been moved up from January 1975 to November of this year.

As a result of the ambassador's remarks, the staff of the NCC's Division of Overseas Ministries was instructed to give new urgency to the job of coordinating denominational efforts to relieve the food crisis.

Over the past quarter century, church agencies have distributed much of the food made available through Public Law 480. There was a clear sense that in the present period of scarcity something must be done to revamp the relationship between food-producing and consuming nations and that the work of the churches must be redefined accordingly. The U.S. and Canada are estimated to control the largest quantities of exportable food.

The NCC is encouraging the U.S. government to restore food stockpiling by legislative action, setting aside 10 percent of exportable crops for humanitarian use. It has reiterated its belief that the American people do care about the world's hungry millions.

Last year, CROP, the Church World Service appeal for funds and grain, experienced a 40 percent increase in contributions.

RELIGION AND TV

St. Louis Station Plans "Magazine-type" Program

Plans of a major TV station in St. Louis to consolidate all Sunday morning religious telecasts into a single program—with a Roman Catholic priest in charge—has drawn criticism from some Jewish and black Protestant clergy.

Earlier, Thomas Battista had announced that his station, KMOX-TV, would replace three 30-minute Sunday broadcasts by Jewish, Protestant, and Roman Catholic producers with a single, hour-long program with a "magazine-type" format.

The new program, Mr. Battista said, would express "a coming together" of various religious heritages. "It's about time at least one station in the country tried to do something creative with religious broadcasting," Mr. Battista declared.

Rabbi Jeffrey B. Stiffman, speaking for the Jews, said: "Battista has told us that

is best for the religious communities, but I don't think he knows what the Jewish community needs or wants."

Similar protests were made by spokesmen for the black Protestant community.

The priest whom Mr. Battista has chosen to coordinate the proposed new program said he "thinks there is a possibility for religious shows to have more pizzazz."

Despite the protests, the new show will be started, as an experiment. Mr. Battista said that if it proves unworkable or unsuccessful there will be a return to the pattern of separate programs.

CHURCH OF ENGLAND

Worcester's Dean to Bishopric

A man considered one of the Church of England's most skilled debaters has been nominated Bishop of Chichester by Queen Elizabeth. The Very Rev. Eric W. Kemp, Dean of Worcester since 1969, will head one of the senior dioceses of the Anglican Communion, one that dates back to 1070.

Dean Kemp, 59, has earned his reputation as a debater through long activities in convocations, in the old Church Assembly, and in its successor, the General Synod. For a quarter of a century he has made a notable contribution to momentous debates, particularly in the field of canon law reform, synodical government, and the Anglican-Methodist reunion plan.

NEWS FEATURE

The P.B. and the Press

By DOROTHY MILLS PARKER

At a press conference immediately following his installation in Washington Cathedral on June 11, our new Presiding Bishop, the Rt. Rev. John Maury Allin, refuted the report that he takes a dim view of press conferences and does not intend to hold any. Attended by members of the communications media and the secular and church press, it was marked by graciousness, openness, and good humor on the part of the bishop, a willingness to listen and to weigh the issue carefully without giving pat answers, along with a notable dexterity in parrying controversial questions.

The Rev. Lester Kinsolving, syndicated religious columnist and White House correspondent, led off with the query as to the bishop's reported statement that press conferences are an invention of the devil. "If this report is accurate and this is your last press conference," he said, "is it your opinion that the devil works through reporters who are obliged to ask questions the world wants to know, or does he work through some other means. . . ."

Answer: "The devil is not selective—he works through anybody he can em-

ploy! But that really is not the point, and my presence here obviates my having made any such statement about press conferences. But those who have been at this for some time know that this is a rather poor form of communication—one person against some 35 fine, intelligent people, in this case—who have deadlines and who pose questions that supposedly make interesting reading. I'm always flattered to be asked such questions, and it's a great way to get news, but not necessarily the best means of communication. I would much prefer to be able to sit down and really talk with one or two people."

Fr. Kinsolving's request for a comment on the statement, attributed to Bishop Campbell of West Virginia, that "the appointment of Leon Modeste to carry out an investigation of the General Convention Special Program makes about as much sense as employing Richard Nixon to investigate the plumbers of Watergate," drew a negative reply. "I can't speak to that now," said Bishop Allin. "I'll know more in September, but until then, it would be nothing but a guess, and you don't want to print guesses."

Other questions were raised, as follows:

Betty Gray, *The Episcopal New Yorker* (Diocese of New York): "I want to ask that question (regarding women in ministry)! Do you foresee any encouragement that might be given, to the women who are candidates for ordination to the priesthood?"

Answer: "That is really the secondary question. The primary question is how we get together as a church to resolve this problem."

Describing himself as a "onetime hard-nosed opponent who still gets a little emotionally upset over the question," he thinks that in due time it may possibly come about. "If it is right, we should do it; we may even have to go ahead and do it in order to find out. But along the way we've somehow lost sight of our calling to serve. We must concentrate and study the problem and come to a decision as to whether we really do need more priests and whether we need and should have women priests. But the nature of the fellowship in dealing with the problem is more important than the problem. It is a complicated issue, so please, dear friends of the press, try to make sense of this when you report it."

Dorothy Mills Parker, *THE LIVING CHURCH*: "With no wish to lessen the irenic spirit of these two great days or the beauty of the installation Eucharist last night, I must pose the question I've been asked to raise by a good many churchpeople as to why, at so official an event, the official liturgy of the church was not used for the Eucharist rather than a trial rite still in the formative stage?"

Answer: "In the first place, whether

Continued on page 14

At the parish level,
where most of us live,
we can be a real force
in helping people in need.

A Parish

Reaches Out



By JOHN H. GOODROW

Many Americans are concerned over the ever-increasing tax burden placed on all of us—at both the local and the national level—to pay for various forms of welfare and social services. Charges and counter-charges of welfare cheating, featherbedding, and outright administrative fraud have been made by tax-payers, welfare and social service

officials, and recipients of welfare themselves. In short, we have what some in government call “The Welfare Mess.”

Often we forget that welfare work was, until the early days of the 20th century, the province of the churches, and more than one religious order—both in the Anglican tradition as well as the Roman Catholic tradition—was originally called into being to meet the need for a type of social service work. With the advent of secular welfare agencies and especially with the upgrading of the welfare worker to be a professional social worker, most churches have been content to surrender leadership in these areas, usually predicated on the thesis that “the government

—at various levels—would do a better job than the various churches, in administering and funding welfare and social services to the needy.”

For many years now, most of us have accepted all of this as “gospel” and few in the churches have challenged its logic or order. Most clergymen and churches will see fit to set up a kind of referral network to assist a person in reaching the proper secular welfare office or department of social service functionary—and at best this has meant the churches and clergy have ended up serving as brokers of available services, and at worst (and I observe that this has been the case in far too many instances), churches and clergy have used such secular agencies as places to “pass the buck”—to get a troublesome person or problem off our respective backs in as simple and inexpensive a manner as possible, so we would then be able to continue and enhance our parochial ministries to the “paying customers.”

In my own case, introduction to rural and small town poverty came early in

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my work as rector of St. John's, Mt. Pleasant, when I found that the Isabella County Welfare Board (as it was called some years ago) had found a neat way to stay in the black. When November rolled around and if it looked as if the county welfare budget would end up in the red for that year, the Welfare Dominies—who are appointed by the governor of Michigan strictly on partisan lines, usually for party service—would drop ninety percent of the welfare recipients from the rolls until the new year started and the new budget was then available. This meant that substantial numbers of people had to depend on hand-outs and Christmas and Thanksgiving Baskets from churches, service clubs, and individuals, for about sixty days each year! Fortunately, Michigan has now revamped its welfare system and vested such fiscal matters in the hands of the State Department of Social Services to which county departments are now accountable, thus more or less creating standard welfare practices for the entire state. However one cannot be fed—at least in our town—if he is so unfortunate as to have his house burn down after 5:00 p.m. or before 9:00 a.m., or on the weekends.

Dilemmas such as these, coupled with a large population of Chippewa Indians who constitute both the largest ethnic poverty group and the largest academic drop-out group from the local schools, the plight of Spanish-Americans, former migrant workers in the area, the dilemma of the aged and the evident nutritional deprivation of people whom we see and deal with on an almost daily basis, has for years pricked the hearts and consciences of local churchpeople.

For the past several years, St. John's Church, a smallish parish (about 400 communicants) located in a college town, virtually in the geographic center of Michigan's Lower Peninsula, has been developing long and short term programs of service to the community in a framework that could well be called "Episcopal Community Services."

Areas of Concern

Our first task was to look around and pinpoint areas of concern (1) not serviced by any of the already existing social services of the county, and (2) areas of concern into which the church as the body of faithful and concerned people could realistically be effective. Such areas were not hard to find, and one of the first was the dilemma of what to do with a person or family who is not qualified for food stamps, or for an emergency food order, or any of the other existing programs—but who has nothing to eat? Or, what to do about the person or family going hungry at hours other than the times that the local Department of Social Services is open to service clients—which means Monday through Friday inclusive, from 9:00 a.m. to 5:00 p.m.? Well—we

saw the problem because the problem(s) came knocking on our door and ringing our telephone! We organized an annual Ecumenical Food Drive, first using fraternity and sorority young people from Central Michigan University and for the past couple of years, using young people coming from the various religious centers and campus chapels at the university. This drive, conducted around Thanksgiving of each year, nets enough canned and boxed foods to provide an emergency cache on a year-round basis. In 1973, the program fed over 1,200 men women and children, with referrals coming from welfare agencies, churches, schools, the Red Cross, and from private individuals in the community. In fact it has now become apparent that St. John's Church, using mostly volunteers, can provide emergency food for a family or individual faster, better, and with more efficiency than even the local Department of Social Services, with an operating budget of over one million dollars a year and with a staff of forty seven people!

"Food with Friends"

Another community need brought to the attention of the church was the need to provide hot, nutritionally balanced meals for senior citizens—especially those senior citizens who live alone and who do not take time to prepare proper meals. In tandem with the County Senior Citizens Commission, and with funds coming from the Older Americans Act, St. John's Church now has, meeting in its parish hall, a Senior Citizens Nutritional Program called "Food with Friends." The program operates on a Monday through Friday basis, and provides a well-balanced hot meal for from thirty to sixty senior citizens, with cost predicated on the ability to pay, ranging from seventy-five cents down to nothing. The church provides facilities, custodial care, and upkeep, along with the development of a senior citizen reading center and library, while the state funding covers the costs of a salary for the director, food costs, and some administrative expenses. In addition to providing a much needed meal, the program also provides fellowship for senior citizens, as well as the opportunity to discuss personal problems with appropriate professionals such as lawyers, social service workers, and representatives from the Social Security Office. University young people from several classes—in nutrition, geriatrics, and psychology—take turns working as aides in the program, thus gaining practical contact with senior citizens and their problems. In the summer of 1974, several social work majors, working under the supervision of the rector, will be doing practicums in this program, as well as working in the emergency food program.

Two other programs functioning in the confines of St. John's are (1) the only Parents-Without-Partners Program in the

Central Michigan Area, and (2) a Spanish-American "Big Brother/Big Sister" organization called "Operation Primo" ("Primo" = cousin). Parents-without-Partners meets twice a month in the Episcopal College Center adjacent to the church and grew out of a realization that there were significant numbers of divorced university students and faculty who were caring for younger children. The rector and a member of the parish who is a practicing psychologist serve as advisors to this program. Operation Primo is quite frankly an experimental program staffed by university graduate students, and in part funded by a grant from the State Department of Mental Health. Headquartered in the Episcopal College Center, Primo attempts to establish dialogue between Spanish-American families in the surrounding area and Chicano students enrolled at Central Michigan University. The purpose of the program is one of mutual support—the Chicano student has a home away from home, with familiar language and food, and in turn he (or she) establishes a relationship with the younger children in the family as a "cousin" and often will serve as both a tutor and as a motivator to such children. The training of students to serve as "cousins" takes place at the student center and is conducted in Spanish by the staff, all of whom are fluently bi-lingual.

Finally, for the past five years St. John's Church has provided an office and phone for a local staff member of Community Action, Inc., who in turn has in effect become a cooperating staff member of the parish. This worker has often served as the eyes and ears of the parish in ascertaining and locating problems and serves as an interpreter of the meaning of poverty to the parish at large—a parish largely composed of professional and academic people.

In the Name of the Lord

The purpose of trying to tell the story of St. John's Church and its community outreach is not to say how successful we are, for we have our share of failures and foul-ups, nor is it to say "what good people we are," for we have all of the problems common to churches everywhere—ranging from money to faithlessness. However the purpose is to let others know that the church—right down at the parish level, where most of us live—can be a real force in helping people in need. Admittedly we try many programs and they fail, but we keep on trying, and some of our trials succeed and we are indeed grateful for that success. Above all, we stalwartly proclaim, in all of our programs, that we are serving, not as representatives of government, or the affluent portion of the community, or even of our selves, but in the name of Jesus Christ our Lord and Saviour, who came first among us as a servant.

EDITORIALS

Notes Toward a Theology of Power

The White House's resident theologian, Fr. John McLaughlin, has made some statements in recent weeks which were theologically highly questionable, but most will agree with his observation: "We know little about power and what it does to the human personality. We have no study of the theology of power."

Reflecting upon it, one may recall some ponderable analyses and discussions of "the theology of power" from the past. What Machiavelli had to say about it in *The Prince* will come to mind; and, of course, St. Augustine's extensive and profound thesis in his *City of God*; Reinhold Niebuhr in our own time had much to say on the subject.

In the Bible, the story of the rise and fall of the first king of the holy nation provides a scriptural foundation for a complete theology of power, and, for Christian theology, Christ's rejection of temporal authority and dominion is revelatory.

Strictly speaking, as Fr. McLaughlin says, "we have no study of the theology of power," but anybody who would construct such a theology systematically has available all the "notes toward" such a theology that he needs for a massive and complete theology.

If somebody will undertake that task, we hope that when he quotes (as of course he will) Lord Acton's famous dictum about how all power corrupts he will quote it correctly, as almost nobody (except us) ever does. Acton did not say that all power corrupts and absolute power corrupts absolutely. He said, in a letter to a friend: "Power tends to corrupt, and absolute power corrupts absolutely." The verbal difference between the correct text and the popular version contains a vast difference in meaning.

We hope too that our theologian of power will take the heat off power as such and put it where it belongs, on people as such; and we offer as our own contribution this note toward a theology of power:

Power does not corrupt people; people corrupt power.

The Pastoral Fallacy

To be genuinely pastoral should be one of the aspirations of every parish priest and every Christian, but the theological climate is such that we cannot be confident of what that in fact means.

The most current use of that word makes it a "soft" word, and herein lies some of the confusion and misappropriation. *Pastoral* is taken to be the adjectival form of *empathy*: to be pastoral or empathetic is to enter profoundly into the experience of another, with resulting tolerance for and understanding of his views and his behavior.

Added to this idea is the conviction—perhaps the modern mind's understanding of "existentialism"—that the unique individual is the locus of all value and meaning. Thus to empathize with a person includes

affirming him full-out on the basis of his being a human being, and further, affirming his values to be quite as valid as one's own.

There is admittedly a thin line between true tolerance of persons different from ourselves and a "soft" sense of what it is to be pastoral. And there is much to be commended in "walking a mile in the other one's shoes." But the church's cure of souls is not solely and exclusively a matter of giving people what they want, and a "soft" sense of what it is to be pastoral may lead to serious mistakes.

The church has been given by its Lord a vision of life and of personhood which is embodied in a tradition greater than any of its individual adherents. Some principles, ideas and traditions properly stand above and against the gifts and charms and desires of any individual. This seems to have escaped us, and a kind of crypto-humanism seems to have been taken in its place.

An illustration of the pastoral fallacy in the modern church is the "pastoral" treatment of women who desire to be ordained to the sacred priesthood. Charm, emotional intensity, and subjective values and desires are held to be foremost in the church's authoritative stewardship of their vocations. Tradition and principle, and indeed the revelational anthropology of the church, are many times cast aside in favor of an uncritically "pastoral" attitude. (It is of course no pastoral attitude at all; only a weak one.)

I think that love, as it takes form pastorally in authoritative relationships in the church, is seldom going to be soft, simply affirmative, or simply empathic. Love's purpose is always the healing and saving of that other person, and this can happen only in a forthright holding forth of the faith once delivered, including the tradition that is beyond ourselves and our suppositions. The tradition sears and cauterizes as it clarifies. In the process, it brings out the truth about ourselves—even when we'd rather not face up to it.

The pastoral care that Jesus exercised is an example of the genuine sense of being pastoral. Certainly his relationships with others were often salty, decisive and often (I would have to say) un-empathetic. His view of persons entailed calling them forthrightly to a higher life; he was never content to affirm them "where they were." He was not content to send them off aglow in their misperceptions and misbehavior.

To be pastoral is a discerning, wondrous, and necessary gift. It cannot mean to be soft-hearted (or soft-headed!), but rather to be decisive, prodding, contesting, inspiring. It is to live seriously and forthrightly, and not to concede to the delusory expectations and demands of the world. To be pastoral is to communicate and to apply the salty and purifying love of Christ to the life of another person. Very often this means something other than what any of us expects, supposes, or desires.

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THE GOSPEL AND THE AMBIGUITY OF THE CHURCH. Edit. by Vilmos Vajta. Fortress Press. Pp. 243. \$8.95.

Here we have a book that represents the best scholarship and the most gracious ecumenical gesture produced by the Institute for Ecumenical Research in Strasbourg, France. The Institute is engaged in some of the most exciting contemporary research concerning the present life and future of the church. This particular book with its rather cumbersome title is the result of a unique dialog between seven internationally recognized Lutheran theologians. It is edited by Vilmos Vajta, research professor at the Institute.

The book is an attempt to evaluate some basic issues of the Post-Vatican II ecumenical scene. Here are some insights shared by symposium contributors:

Carl E. Braaten of the Lutheran School of Theology in Chicago discusses "The Gospel of the Kingdom of God and the Church." He asks how to interpret the timeliness of the Gospel when we are moving toward a planetary totalization of human consciousness. The answer is unequivocal: the Gospel is the enemy of every totalitarian usurpation of the individual by society, nationality, government and, yes, even ecclesiocentricity.

Kristen E. Skydsgaard, professor of systematic theology at the University of Copenhagen, discusses the church in history where he contrasts the tradition of Adam and the tradition of Christ. He concludes the chapter by quoting the challenging "Whitsun Prayer in Time of Trouble" which was published in 1931 in Austria by a Roman Catholic theologian in the *Katholische Kirchenzeitung*. This prayer to the Holy Spirit led to the author's dismissal from his academic career. He was not fully rehabilitated until the time of the Second Vatican Council.

Anna Marie Aagard, lecturer at the University of Aarhus, Denmark, contributes a discussion on the concept of mission.

By far the most stimulating essay I found, personally, was "Fides ex auditu and the Salvation of Non-Christians" by George A. Lindbeck, a member of the faculty of the Divinity School of Yale University. Using as a springboard the Roman Catholic affirmation that even atheists may be saved, as implied by Vatican II decrees and discussions (*Nostra aetate*), he takes to task Protestants whose reluctance vis-à-vis non-Christians leaves them theologically in the rigid post-Tridentine climate.

Theo Lehmann, a pastor in East Germany, writes on "The Gathering of the Congregation," especially difficult "when the pious façade comes tumbling down" as in a Communist country.

Gerhard Siegwalt of the University of Strasbourg dissects authority in the church, its institution and constitution. He makes, for a Lutheran, an astounding yet true statement that "one could certainly say that preaching is secondary, for it should not be substituted for Christ and the apostolic gospel themselves."

Olov Hartman, retired director of the Sigtuna Foundation of Sweden, cogitates on "The Life-Style of the Christian Congregation." Every life-style is historical and therefore relative, while the Gospel is eternal. Death is the great destroyer of style. "But out of chaos there arises a new creation, and the congregation rises up in a song, something which is impossible without style and pattern. The contradiction between style and life shall be no more." Thus ends this most stimulating volume.

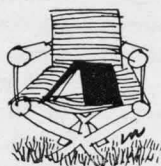
Every essay is thoroughly documented. A book well worth reading. It is bound to lift the reader's horizon.

(The Rev.) ENRICO S. MOLNAR
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Visalia, Calif.

FRANCES WARDE: AMERICAN FOUNDER OF THE SISTERS OF MERCY. By Kathleen Healy. Seabury/Crossroads. Pp. 535. \$14.50.

Read as a biography, Kathleen Healy's study of Frances Warde simply does not work. The question immediately comes to mind "How could a professor and chairman of a college English department have produced such a manuscript?"

There is no narrative flow. Opinions are given but the reader is not provided with the facts on which the opinions are based. Events are presented in a hap-



hazard manner, with no consideration of time sequence. Some parts of the story are repeated three or four times. Others, of seemingly equal importance, receive but a bare mention.

Perhaps most irritating is the fact that Frances Warde, indomitable, dynamic as she must have been, is not allowed to come alive for even one second in Professor Healy's 535 pages of text. We are told little more about the woman than that she loved planting gardens (related at least eight times) and that she had a strong sense of humor. Certainly, these are admirable characteristics. But, Sister Frances was responsible for the establishment of more than 100 foundations of Mercy in America in less than 50

years. She would have had to do much more than dig and giggle! Healy gives much of the credit for Sister Frances' incredible achievement to Providence. As a matter of fact, she writes at one point, "Her next venture . . . was initiated by Providence without actual impetus from Frances herself." It comes across as an annoying oversimplification.

"Curiouser and curiouiser" matters seem until the last chapter has been reached and awareness comes with it. The book is not a biography at all. It is, in fact, an *apologia*—and an adamant *apologia*, at that. Professor Healy is not seeking to relate the events of a life, but, rather, to eradicate any negative reactions a vibrant personality may have caused. Healy attributes such negative reactions to either jealousy or an inability to understand what Sister Frances was trying to do—or a combination of both. In that, she is probably more accurate than most Christians would care to admit. But what a pity it is that she allowed her defense of Frances Warde to make her defensive about her!

535 pages of defense of a character the reader is never allowed to come close to makes for pretty muddly going. That fact, coupled with the book's majestic price tag, may keep it off many a bookshelf in the months to come.

BERNICE ELIZABETH YOUNG
St. Thomas Church
New York City

PRAYING TODAY: Practical Thoughts on Prayer. By Norman Pittenger. Eerdmans. Pp. 107. \$1.95 paper.

The nature of this little book on prayer is defined very well in the subtitle. It goes almost without saying that the "practice of prayer" has declined today. Fr. Pittenger knows this, admits it, and goes on to say *why*, and in the process clears up a number of misconceptions regarding "science" and "prayer." He then gives some excellent practical helps and suggestions as to *how* to pray today.

The world in which we live is not like the world of years past. Modern science and technology, social and political pressures, have changed our view of life, of ourselves in relation to the universe and to God. Because of this, the old "systems" of prayer have fallen into disuse or have proved themselves inadequate to meet our present needs.

This, however, does not change the basic need (and duty) of man to pray, to "attend" to God. Thus the "practical thoughts" are directed to man where he is, in a modern "scientific" universe, a busy world of pressures and demands on his time. And they *meet the need*, making it possible for him to be a man of prayer in the modern world.

(The Rev.) DONNE E. PUCKLE
Grace Mission
Lake Havasu City, Ariz.

The Living Church

The Gift of Summer

By the Rev. H. BOONE PORTER, JR.

The "Good Old Summer Time" is with us again. These are the days for baseball, swimming, and eating out of doors. Summer is a time for families to be together, a time for long evenings when one can sit on the porch and talk, a time for sweet corn, iced tea, and fresh peaches. Summer is not the time for committee meetings and all the scheduled activities which keep many of us so busy during the winter.

Where does this leave the parish church during July and August? Some churches butt their heads against the summer and attempt, successfully or unsuccessfully, to maintain the sort of schedule which they have in the winter. Instead of fighting the summer, why not join it? Summer is a great season for churches to do certain things which they cannot do in the winter. We can have services and activities that reflect enjoyment of what summer is. Birds and flowers and blue skies are gifts of God, and Catholic Christians ought to take the doctrine of creation seriously.

Worship can be less formal, less heavy handed, more open in spirit so that young and old can participate fully. If your parish has its main service earlier on Sunday morning in the summer, and if the choir has folded up for the season, that does not mean that you and your fellow worshipers need to be confined to a routine type of "early service." Have simpler, informal music which everyone can sing. If your church has a large chancel, let everyone be invited up to sit

together in the choir stalls. Priests do not always have to look so over heated in all those vestments. A voluminous chasuble of inexpensive, unlined cotton print can easily be made by a needle-wise parishioner, and it can be worn over a priest's shirtsleeves. Everyone will feel better when the priest looks cooler.

Some congregations, with un-airconditioned churches in warm parts of the country, would do better to go downstairs to the undercroft for their main Sunday service. Let some talented parishioners arrange a sanctuary and decorate it with colored paper, painted cardboard, cloth, or whatever they chose. In any case, it won't be permanent and everyone can enjoy something different for several weeks.

What about an occasional service out of doors? If you are in the country or the suburbs, is there a large shady tree near your church where you can gather around a temporary altar? If you are in the city can you arrange to have a service in a park? People at summer camps and conferences have always known the great impression out-of-doors services can make. Why can't the people who are in the parish at home have a similar experience? The best thing of all is to arrange a baptism at a pond, or river, or seashore site. This can be followed by an out-of-door eucharist and parish picnic. This can be one of the high points of the year.

At a conference on the church in the summer held at Roanridge some time ago,

Divine Patchwork

Though I am but a single patch
on the divine quilt I presume
to judge the whole —
Though I am attached to other patches
I pull apart threads of human continuity.
When soaking tears of the human condition fall
around me I shrink away from responsibility,
avoid and resist relationship.
The prince of this world would have all pieces
torn apart so he could re-design his quilt
for dark purposes.
I seek, in this flash, to retain the sense
of reconciliation as I live contained and cared for
in this earthly patchwork.

Judy Sternbergs

we were amazed at the variety of constructive and enjoyable things different congregations reported doing. One parish in a small Missouri town concentrated its summer program on two things: the Sunday morning service and a midweek evening service. For the latter, each week a different family invited the congregation to meet in their backyard. They had an informal out-of-door eucharist, followed by a cookout supper. Then there was an event for the children (a game, project, or learning activity of some type) and a group discussion, movie, or other informal program for the adults. Sometimes people just sat around after supper and talked for an hour or two and enjoyed something cool to drink. Many ideas were exchanged, and many friendships formed. The whole parish, for the whole rest of the year, was stronger because of the long happy evenings which families shared together. What use does your parish plan to make of the gift of summer?

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ing combination. Reply Box J-130.*

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Ph.D., Prior, P.O. Drawer 640, Picayune, Miss.
39466.

**THE COMMUNITY OF THE JOYOUS SER-
VANTS OF GOD** (North American Episcopal
Church) a religious community of men and women,
married and single. For information write: The
Superior, J.S.G., 205 W. Faris Road, Greenville,
S.C. 29605.

*In care of **The Living Church**, 407 E. Michigan
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THE LIVING CHURCH

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THE LIVING CHURCH

NEWS

Continued from page 8

the service be the installation of a Presid-
ing Bishop or one where only two or three
are gathered together, is irrelevant as far
as I'm concerned; the occasion or size
of the congregation makes no difference.
The important thing is that we do what
the church has agreed to do, i.e., to find
out how these new forms work on certain
occasions. The Prayer Book has been
used at all previous installations, so we
know how it works for such an event.
Maybe it will be back in use by the next
installation, which hopefully is some 12
years hence, so this may be our only
opportunity to try the new rites."

He added that he had always liked the
way TLC has described various person-
ages within its pages as Prayer Book
churchmen. "I love the Prayer Book and
have always thought of myself as a Prayer
Book man and still do, but there *must* be
greater flexibility in our worship and we
must find ways to give us more variety.
I'm sorry my good friends at TLC made
their pronouncement about this issue
without taking the trouble to first write
and ask about it, rather than stirring the
water without anybody to put in it."

A reporter from *The Virginia Church-
man*: "In your sermon today you stressed
that reconciliation within the church
(PECUSA) was one of your major goals,
in the things you are called to do. We
are encouraged by the serious efforts at
communication, since your election, be-
tween you and various groups and organi-
zations within the church which have
needed to be reconciled, and the emphasis
on cross-cultural and cross-sexual partici-
pation in today's installation service."

Bishop Allin: "Reconciliation is not
a new theme by a new Presiding Bishop.
It is a major priority of our vocation to
the Gospel of Jesus Christ. The prime
work of the church is not to organize
debating teams or diocesan historical so-
cieties and other such activities, all good
and valuable in themselves, but the min-
istry of reconciliation, and the call to
seek first the kingdom of God. All of us
need a renewed sense of discipline, and
the responsibility of learning to relate one
to another."

Acknowledging that since October he
has traveled many miles, meeting with
various groups, he emphasized that he
intends to continue to do so. "This is not
rumor; it is true. The only way is to
seek sincerely to relate to people. We
must have peace within the church. There
are always people who like to slam doors,
but there are times when we must ask
these people to go sit outside for a while
and cool off, till the urge to slam doors
is past."

Isabel Baumgartner, *The Tennessee
Churchman*: "What are your views on
the proposed decentralization of the
church?"

Answer: "I believe it is to be an ab-
solutely necessary style for today, for the
church to be effective. But there is a
distinction between states' rights, and the
coordination of this branch of the Holy
Catholic Church in involving as many
people as possible in its life and work. In
that sense it must be strengthened and
decentralized, though exactly how this
will be worked out we don't yet know."

Charles Francis, Diocesan Press of
Western Michigan: "The Episcopal Com-
municators, here assembled in meeting,
passed a resolution offering to assist the
House of Bishops through a Communi-
cators' Conference, along the lines of the
one sponsored by the Roman Catholic
bishops in that denomination, and would
like your opinion on this."

Answer: "It's the first I've heard about
it, but I think it is worth consideration."

The representative of *The Canadian
Churchman*, deploring the seemingly lit-
tle real communication between PECUSA
and the Canadian Church, asked about
the possibilities for working more closely
together, and for the Episcopal Church
taking a greater part in the worldwide
Anglican Communion. Bishop Allin, in
reply, said he had no evidence of any
lack of interest or cooperation; that the
Presiding Bishop and the Primate do meet
together, and that he hopes additional
ways of bettering communication can be
found.

A reporter from a Delaware secular
paper queried the bishop on the state-
ment, in his sermon, that we should not
worry too much about formalities of
worship, in our ecumenical relations.
In enlarging on this, Bishop Allin said
that "when we speak of worship
in our ecumenical relations, inter-
communion is of course the ultimate
goal, but there are at present obstacles
that slow down and prevent the realiza-
tion of this goal. As we become more
deeply involved, and learn to pray more
together, we tend to worry less about
liturgical formularies that divide us, so
let's make it easier to worship together in
the meantime."

The Rev. Canon James Long, former
press officer to Bishop Hines and now
Canon to the Ordinary in Honolulu, ex-
tended the bishop an invitation to visit
that diocese, which he hopes to do next
July, on his way to the meeting of the
World Council of Churches. He also
hopes to attend the coming sessions of the
Standing Liturgical Commission in San
Francisco at the end of this month.

The Living Church Development Program

The purpose of this fund is to keep THE LIVING
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The Living Church



GO TO CHURCH THIS SUMMER!

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.

LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
The Very Rev. Charles A. Higgins, dean
Sun 7:30, 9:25, 11

LOS ANGELES, CALIF. (Hollywood)

ST. MARY OF THE ANGELS 4510 Finley Ave.
Sun Masses 8:30 & 11 (ex summer 8 & 10); Tues 6:30; Wed, Thurs, Sat 9; Fri 12 noon; Ev B & C 1st Sat 4

MARYSVILLE, CALIF.

ST. JOHN'S 8th and D Streets
Between Lake Tahoe and San Francisco
Sun H Eu 8; 10. Thurs 9:30

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
The Rev. Richard S. Deitch, r
Sun Masses 9, 11; Daily (ex Fri & Sat) 7:30, Fri & Sat 9; HD 6:15; HS Fri 9:30; C Sat 9:30-10:30 & by appt

COLORADO SPRINGS, COLO.

ST. MICHAEL THE ARCHANGEL 7400 Tudor Rd.
Near Air Force Academy—
Woodmen Valley Exit off I-25
Sun Eu 8 & 10

DENVER, COLO.

ST. BARNABAS 2120 E. 13th Ave. (Cor. Vine)
The Rev. Gilbert E. Dahlberg, r
Sun HC 7:30 & 10

ST. MARY'S S. Clayton & Iliff—near Denver Univ.
Sun Masses 7:30, 9, 11:30, 6; ES & B 8; Daily 7;
Also 9:30 Mon, Wed, Fri & Sat. C Sat 4:30-5:30, 8-9

DANBURY, CONN.

ST. JAMES' CANDLEWOOD LAKE
Downtown West St.
The Rev. F. Graham Luckenbill, L.H.D., r
Sun 8, 9:15, 11; 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 & 8, Service & Ser 10:30; Daily 10;
HC Wed, HD, 1S & 3S 10:30; "Weekenders Service"
HS & Ser Thurs 7

ST. GEORGE'S 160 U St., N.W.
The Rev. R. C. Martin, r
Sun Masses 7:30, 9 & 11. Daily as announced

WASHINGTON, D.C. (Cont'd)

ST. PAUL'S 2430 K St., N.W.
Sun Masses 7:45, 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

LANTANA, FLA.

GUARDIAN ANGELS Cardinal at Hypoluxo
The Rev. David C. Kennedy, r
Sun Masses 8, 10 (Sung), 6

PINELLAS PARK, FLA.

ST. GILES 8271 52nd St. N.
Fr. Emmet C. Smith
Sun H Eu 8, 10:30; 6:30; Wed H Eu 10

ATLANTA, GA.

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

CHICAGO, ILL.

GRACE 33 W. Jackson Blvd.—5th Floor
"Serving the Loop"
Sun 10 HC; Daily 12:10 HC

FLOSSMOOR, ILL.

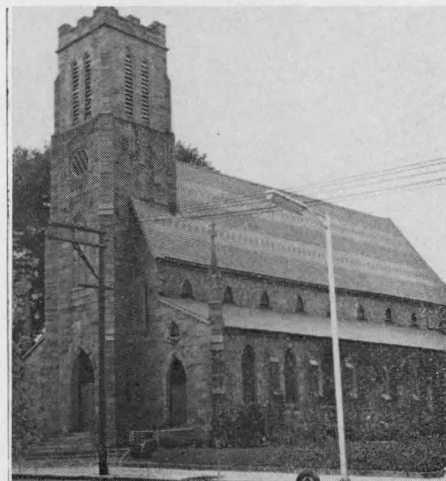
ST. JOHN THE EVANGELIST Park & Leavitt
The Rev. Howard William Barks, r; the Rev. Jeffrey T. Simmons, c
Sun HC 8, 9, 11; Daily HC, Hours posted

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

HARRODSBURG, KY.

ST. PHILIP'S Chiles & Poplar
The Rev. W. Robert Insko, Ed.D., D.D., v
Sun 10 Bible Study & Breakfast; 11 HC & Ser



ST. JAMES CHURCH
DANBURY, CONN.

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

OAK BLUFFS, MARTHA'S VINEYARD, MASS.

TRINITY CHURCH (Across from the boat wharf)
The Rev. B. Linford Eyryck, p-in-c
Sun HC 7 & 10:30

GRAND RAPIDS, MICH.

ST. MARK'S 134 N. Division (Downtown)
The Rev. Joseph A. Howell, r
Sun 8, 10; Tues 12 noon; Fri 7:30

KANSAS CITY, MO.

ST. AUGUSTINE'S
"The round Church at 28th & Benton"
Sun 7:30, 10 HC; Wed 6:30; Fri 10 HC

NOEL, MO.

ST. NICHOLAS' Sulphur & Main
The Rev. Warren G. Hansen, v
Sun 8:45 H Eu; Thurs 9 H Eu & HS

FALLS CITY, NEB.

ST. THOMAS 16th at Harlan
The Rev. Carl E. Gockley, r
Sun Low Mass 7:30, Parish Mass 10:30

OMAHA, NEB.

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

BOULDER CITY, NEV.

ST. JUDE'S RANCH FOR CHILDREN Boulder Hwy.
Rev. H. A. Ward, Dir.; Srs. of Charity, Staff
Mass: Sun 10; Weekdays 8

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

DOVER, N.H.

ST. THOMAS' Locust & Hale Sts.
The Rev. Perry F. Blankenship, r
Sun 8 & 10 Eu; MP 2S & 4S at 10

BEACH HAVEN, N.J.

HOLY INNOCENTS' Engleside & Beach
The Rev. Canon G. D. Martin, r
Sun 7, 8, 9:15 & 11; Ch S 9:15; Wed & Fri 8; other as anno

NEWARK, N.J.

GRACE CHURCH 950 Broad at Walnut
The Rev. G. Butler-Nixon, r; the Rev. Robert C. Francks, c
Sun Masses 8 & 10; Mon thru Fri 12:10; Sat 9:15

SEA GIRT, N.J.

ST. URIEL THE ARCHANGEL 3rd & Phila. Blvd.
The Rev. Canon James E. Hulbert, r
Sun HC 8, 10; Daily HC 7:30 ex Tues & Fri 9:30

ALBUQUERQUE, N.M.

CATHEDRAL OF ST. JOHN 4th & Silver, S.W.
Sun HC 8, 9:15, 11 & 6; HC Mon, Wed, Fri, Sat 12:05; Tues, Thurs 10

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

GO TO CHURCH THIS SUMMER!

(Continued from preceding page)

SANTA FE, N.M.

HOLY FAITH 311 E. Palace Ave.
Rev. Donald L. Campbell, r; Rev. W. J. Marner, c
Sun 8 & 10; Thurs 10; Fri 12:10

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

GENEVA, N.Y.

ST. PETER'S Genesee at Lewis
The Rev. Smith L. Lain, r
Sun HC 8 & 9:30

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

CHURCH OF THE ASCENSION 5th Ave. at 10th St.
The Rev. D. R. Goodness, r; Rev. J. P. Nicholls, c
Sun HC 8, 9, 6; HC Tues, Wed, Fri, Sat 8; Wed 6; Thurs 12 noon

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 5

EPIPHANY 1393 York Ave. at E. 74th St.
Clergy: Ernest Hunt, r; William Tully, c; Lee Belford, assoc; Hugh McCandless, r-em
Sun 8 & 12:15 HC; 10:30 Morning Service and Sermon (HC 15 & 35). Daily 9 MP

SAINT ESPRIT 109 E. 60 (Just E. of Park Ave.)
The Rev. René E. G. Vaillant, Th.D., Ph.D.
Sun 11. All services and sermons in French.

ST. IGNATIUS' The Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30, 11 Sol Mass; C Sat 4

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Masses 7:30, 9, 10, 11 (High); 5; EP & 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 8 H Eu, 9:45 Ch S, 10:30 Sol Eu & Ser; H Eu 7:30 Daily ex Sat; Wed & Sat H Eu 10; Thurs H Eu 6; C Sat 10:30-11 and by appt

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

QUEENS, N.Y.
RESURRECTION "Our Centennial Year"
Lefferts Blvd. & 85th Ave. Kew Gardens
The Rev. George Raymond Kemp, r
Sun HC 8 & 10

UTICA, N.Y.

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

CHILLICOTHE, OHIO

ST. PAUL'S 33 East Main St.
Sun 8 HC, 10 (1S & 3S), MP 2S & 4S, Wed & Holy Days, HC 12:05

PHILADELPHIA, PA.

CHRIST CHURCH 2nd St. above Market
The Rev. Ernest A. Harding, D.D., r
Sun 9 HC, 11 MP & S, 1S & 3S HC

PHILADELPHIA, PA. (Con't)

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

ST. STEPHEN'S

19 S. 10th Street
Sun HC 9 (1S & 3S), 11 HC (1S & 3S) MP (2S & 4S); Wed EP 12:30, HC 5:30; Thurs HS 12:30 & 5:30; Fri HC 12:30. Tel. (215) 922-3807

VALLEY FORGE, PA.

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

CHARLESTON, S.C.

CATHEDRAL OF ST. LUKE & ST. PAUL
126 Coming St.
Sun 8 HC, 10 HC or MP; Thurs 10:30 HC

ST. ANDREW'S 2604 Ashely River Rd.
The Rev. John E. Gilchrist, r
Sun 8 & 10 H Eu; Wed 10 H Eu

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

MYRTLE BEACH, S.C.

TRINITY Kings Hwy. & 30th Ave., N.
The Rev. H. G. Cook, r; the Rev. H. N. Parsley, Ass't
Sun HC 8, HC & Ch S 10 (1S & 3S). MP & Ch S 10 (2S & 4S); Thurs HC 1; HD as anno

ALICE, TEXAS

CHURCH OF THE ADVENT 200 Second St.
The Rev. W. A. Gerth, r
Sun 7:30 & 10:30 H Eu, (MP 4S)

DALLAS, TEXAS

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

FORT WORTH, TEXAS

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

ODESSA, TEXAS

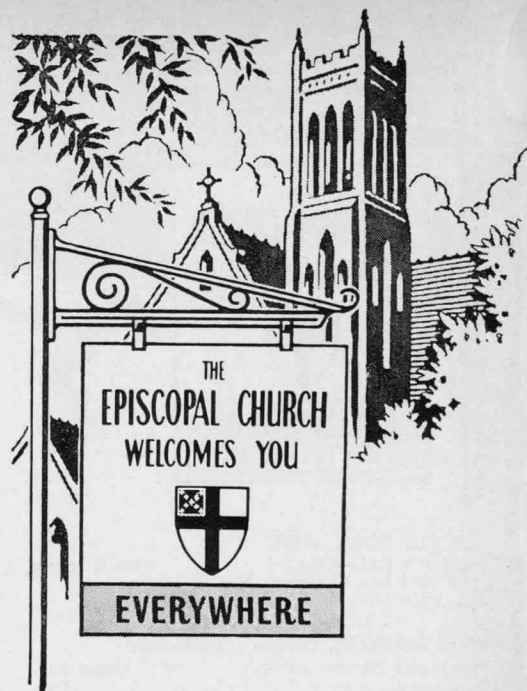
ST. JOHN'S 401 W. County Road
Sun HC 9:15, 11, 7; Tues 9:30

ST. BARNABAS

4141 Tanglewood
Sun HC 8:30; 10



CATHEDRAL CHURCH OF ST. PAUL
SPRINGFIELD, ILL.



HOT SPRINGS, VA.

ST. LUKE'S
The Rev. George W. Wickersham II, D.D.
Sun 8 HC, 11MP (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. David W. Pittman, ass't
Sun 8 HC, 11 MP (ex 1st HC); Wkdays HC anno

HOQUIAM, WASH.

HOLY TRINITY 4th & Emerson
The Rev. Robert Burton, r
Sun HC 10

SPOKANE, WASH.

HOLY TRINITY West Dean Ave. at Elm
Just Outside Expo 74 Grounds
Sun Low Mass 8; Sung Mass 10:30

WESTPORT, WASH.

ST. CHRISTOPHER'S Spokane St.
The Rev. Robert Burton, v
Sun HC 12:30 noon

PARIS, FRANCE

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

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Sun Lit & Ser 11; EP 6

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THE AMERICAN CHURCH (Emmanuel, Episcopal)
Rue Alfred Vincent

The Rev. Donald G. Stauffer, r
Sun 8 HC, 9:30 Worship with Choir, Ser & Discussion, Adult Classes, Sunday School (HC 1S)

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