

The Living CHURCH

Parish

Administration

Number



Bishop Harold S. Jones and
Deacon Steven Tsosie Plummer

[see NEWS story, page 10]

partners in prayers

the successor to

Response

A one volume guide for praying together as Anglicans— for one diocese each day and its key concern.

\$1.00 per copy.

Beginning with Advent 1975 through Advent 1976.



Forward Movement Publications
412 Sycamore Street
Cincinnati, Ohio 45202

World's most beautiful

HAND MADE

ALTAR LINENS

Made in Island of Madeira

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



CATALOG MAILED UPON REQUEST



J. Theodore Guthbertson, Inc.
2013 Sansom St. • Phila., Pa. 19103



Gospel sharing.
Christian commu-
nating, the easy
effective way.
Complete instructions and materials
sample kit, \$2.95 postpaid.
Satisfaction guaranteed.
Clip ad... mail check or money order to:
Christian Joy, Dept. 120
PO Box 18414
Milwaukee
WI 53218
nonprofit
corp.

Free information about the life of Episcopal monks — Write, giving us some information about your own interest (whether for group study programs, your individual consideration, etc.) to:

The Rector, Society of St. Paul
Mt. Resurrection Monastery • Box 1000
Sandy, Oregon, U.S.A. 97055

GIFTS • PARISH SUPPLIES • BOOKS
CURRICULUM • CHURCH APPOINTMENTS

MOREHOUSE-BARLOW CO.

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

When Writing Advertisers
Please Mention
THE LIVING CHURCH

AROUND & ABOUT

— With the Editor —

Further thoughts about testings, trials, and temptations:

Mark Twain offered some remarkably sound opinions in the field of what today we should call ascetic theology, though one hardly thinks of either asceticism or theology at the mention of his name. He said: "There are several good protections against temptation but the surest is cowardice." The ICET proposal—"Save us from the time of trial"—is just such a "protection against temptation."

The name of Oscar Wilde is not prominent in the text books of ascetic or moral theology, but he too was sound as a button on this subject when he said: "The only way to get rid of a temptation is to yield to it." That statement seems flip, but it is literally true. If what we want to do with temptation is just *get rid* of it, so it won't bug us any more, we need only to yield to it. That will dispose of the particular temptation once and for all, but of course one very much like it may confront us 10 minutes later. The desire to get rid of temptation by being spared exposure to it is as unrealistic as it is cowardly. Consider again the case of our friend the non-drinking alcoholic whose job takes him past a tavern. Every time he passes the tavern is a time of trial. For him to ask God to save him from the time of trial is to ask that the tavern will burn down or that he will get a job in a bone-dry neighborhood. That's not the right prayer for a Christian soldier. Even if God were to give him what he asks the man would not be rid of his temptation, for the Tempter would find another way to get at him. What he needs is not deliverance from temptation but the grace to resist and overcome temptation. That should be the sole object of his prayer.

"Blessed is the man that endureth temptation," says St. James; "for when he is tried, he shall receive the crown of life" (James 1:12). The man who is saved from the time of trial can hardly qualify for that blessedness.

To MRS. L.P.

Thank you for sending me a copy of your rector's Trinity Sunday sermon, and of your remonstrance. I must say that I think you misunderstood him, and that what he said I most heartily endorse. He is saying that the God of Truth is in *all* the facts of life and reality as we must

deal with them — what we call the bad ones no less than the good. When Dietrich Bonhoeffer was writing his letters and notes from prison, as he lived in daily expectation of martyrdom at the hands of the Nazis, he said that God is in the facts — in all of the facts. He found tremendous strength and comfort in that, and so should we. If we learn the fact that our child has inoperable cancer, we must believe that God is in that fact: over it, yes, as the master and determiner of it, but in it too. There are not two kinds of facts: good (*i.e.*, nice) ones that come from God, bad (*i.e.*, nasty) ones that come from the Devil.

There is a story from WW II that speaks to our subject. An Air Force chaplain was on a bombing plane over Germany when the anti-aircraft fire from below became intense. The padre said over the intercom: "Don't worry, boys. God is with us." The tail-gunner worried nonetheless, and replied: "He may be up front, but He isn't back here!" Just then a shell burst through the fuselage so close to the tail-gunner that he could touch it. It was a dud that would not explode. He phoned: "Correction, please. God just stepped in!"

Your rector wants people to outgrow that childish, false, and unchristian idea of God's goodness. More power to him. Give him a pat on the back from you, and an extra one from me.

A NOTE TO ALL LOVERS OF GOODLY WORDS:

"I had rather feel compunction than understand its definition," wrote good Thomas à Kempis five centuries ago. Of course. But why not do both? What's so difficult about this word? It comes from Latin *compungere*, "to sting," and it means the sting of conscience: "the again-bite of the in-wit" in the old English phrase. It is a very necessary word in the Christian vocabulary, but has fallen into wide disuse and considerable misuse.

So let's revive compunction, the word and the thing.

When we do hear or read the word today it is often wrongly used as a synonym for pity or compassion, as when somebody says something like this: "He breaks women's hearts with no more compunction than when he swats flies."

But what can we expect in a society which tries to use English without learning Latin?



Quality Books

for worship reasonably priced for churches
from Church Hymnal

For more than fifty years Church Hymnal has supplied the Church with hymnals and prayer books, attractively designed and bound for long-lasting use... at prices well within reach of any congregation. In recent years other Church Hymnal publications, including Prayer Book Studies, Trial Services and other books for liturgical study, have been widely used throughout the Church.

Today, even in the face of rising costs, Church Hymnal is still maintaining a price level that results in substantial savings to the Church. At the same time it is turning profits from sales into pensions for clergy, widows and children. In every way it pays to buy from The Church Hymnal Corporation.

New from Church Hymnal...

The Draft Proposed Prayer Book
to be presented to General Convention

The Blessing and Celebration of a Marriage
specially designed booklets for use at weddings

Two New Supplements to the 1940 Hymnal
new tunes for use with the Hymnal and
new musical settings for liturgical worship

For more details, call (212) 661-6700



THE CHURCH HYMNAL CORPORATION
800 SECOND AVENUE, NEW YORK, N.Y. 10017

The Church's own publisher for hymnals and prayer books for 56 years

A Contributing Affiliate of The Church Pension Fund of the Episcopal Church

EVERYTHING YOU NEED TO KNOW
FOR A

CASSETTE MINISTRY

BY VIGGO SOGAARD
A book that really lives up to its name. Tapes, machines, procedures, production, distribution, and the enormous possibilities—they're all here in one volume. Paperback \$3.95

bethany AT YOUR BOOKSTORE
fellowship Minneapolis, Minn 55438

BISHOP MASON RETREAT AND CONFERENCE CENTER FLOWER MOUND, TEXAS (DIOCESE OF DALLAS)

Ideal place for mid-continental retreats or conferences. 20 minutes from Dallas/Fort Worth Regional Airport. Maximum overnight accommodations, double occupancy, 42. Maximum one day retreats or conferences, 60. Staff leaders by Order of the Holy Cross. Reasonable rates.

Write: The Rev. Raymond E. Abbitt, S.T.D., Rector
Rt. 1, Box 56B • Grapevine, Texas 76051
or telephone 214/434-2842.

TO THE CLERGY:

Introduce your parishioners to the challenges and responsibilities of the Church by subscribing to THE LIVING CHURCH BUNDLE PLAN. Rates are nominal.

Participation by every parish would make the Episcopal Church the best informed Church in Christendom.

Write for details to
Subscription Manager

THE LIVING CHURCH

407 E. Michigan St.
Milwaukee, Wis. 53202

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.

Gamaliel's Counsel

With all the controversy pertaining to the 11 women who claim priesthood in the Episcopal Church, I am surprised that no one (to my knowledge) has thought to turn to the scriptures to quote the words of wisdom spoken by Gamaliel, a member of the Sanhedrin, with a reference to the acts of the apostles in the book of that name.

I am referring to the fifth chapter of the Acts of the Apostles, the 34th to the 39th verses inclusive.

His advice, especially found in the 38th and 39th verses: "What I suggest, therefore, is that you leave these men alone and let them go. If this enterprise, this movement of theirs, is of human origin it will break up of its own accord; but if it does in fact come from God you will not only be unable to destroy them, but you might find yourselves fighting against God" might be very excellent advice for us in our "day" as it was for the Sanhedrin in his "day." The quotation is from the Jerusalem Bible.

Surely we can trust the Lord, whom we are to accept as Master, to look after his own Body.

(The Rev.) J. R. C. PATTERSON
St. Alban's Church

Bay City, Mich.

See editorial, p. 18. Ed.

No (Sic) Needed

Re. "An Epistle to Episcopalians" [TLC, Aug. 17] some sic-ced where no sic-ness was needed. The phrase "the sacrifices of praise and thanksgiving" is from the bishop's consecratory prayer, Book of Common Prayer, p. 560. And it's the church, not the altar, which is thus consecrated; so the plural is quite appropriate.

Keep up the good fight. *Illegitimi non carborundum!*

(The Rev.) WILLIAM T. HOLT, JR.
Columbia, Miss.

On Benediction

Thank you for your "pastoral" editorial on Benediction [TLC, Aug. 17]. I would just like to add a few more comments. While we Christians must live in the world and give of ourselves to the world, there are times when we need something other than the world. Is there anything wrong in anticipating that day when we will no longer even need the holy eucharist because Christ will be physically as well as spiritually with us? I believe Benediction, by emphasizing the adoration of Jesus Christ exclusively, gives us at least a momentary glimpse of that eternity.

Dr. Eric Mascall has spoken of Benedic-
Continued on page 6

The Living Church

Volume 171 Established 1878 Number 11

An independent weekly record
of the news of the Church
and the views of Episcopalians.

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

Robert L. Hall,*† Milwaukee, president; the Rev. Dudley J. Stroup,*† Scarsdale, N.Y., vice-president; the Rev. Carroll E. Simcox,*† Milwaukee, secretary; the Rev. Kenneth Trueman,*† Wauwatosa, Wis., treasurer; Warren J. Debus,* Wauwatosa, Wis., assistant treasurer. The Rt. Rev. William H. Brady,† Bishop of Fond du Lac; the Rt. Rev. Paul Reeves,† Bishop of Georgia; the Rt. Rev. John P. Craine,† Bishop of Indianapolis; the Rt. Rev. Richard B. Martin,† Executive for Ministries, Executive Council, New York City; the Rt. Rev. Stanley Atkins,† Bishop of Eau Claire; the Rt. Rev. Alexander Stewart,† Bishop of Western Massachusetts; the Rt. Rev. Charles T. Gaskell,† Bishop of Milwaukee; the Rt. Rev. Robert Wolterstorff,† Bishop of San Diego; the Rev. William E. Craig,† Salina, Kan.; the Rev. John Andrew,† New York City; the Rev. Robert Shackles,† Muskegon, Mich.; the Rev. Darwin Kirby Jr.,† Schenectady, N.Y.; the Rev. H. Boone Porter Jr.,† Kansas City, Mo.; the Rev. George C. L. Ross,† San Diego, Cal.; the Rev. Robert L. Howell,*† Chicago; the Rev. Sheldon M. Smith,† Valley Forge, Pa.; the Rev. C. FitzSimons Allison,† Alexandria, Va.; Jackson Bruce, Jr.,*† Milwaukee; Prezell R. Robinson,† Raleigh, N.C.; Robert Shoemaker,† Naperville, Ill.; Peter Day,† New York City; Frank J. Starzel,† Denver; Miss Augusta Roddis,† Marshfield, Wis.; Mrs. William Horstick,† Oconomowoc, Wis.; Mrs. Arthur C. Sprague,† Columbia, S.C.

*Director †Member
EDITORIAL AND BUSINESS OFFICES
407 E. Michigan St., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420

The Rev. Carroll E. Simcox, editor. Georgiana M. Simcox, news editor. Eleanor S. Wainwright, editorial assistant. Paul B. Anderson, Paul Rusch, associate editors. Christine and Harry Tomlinson, music editors. Warren J. Debus, business manager. Irene B. Johnson, assistant business manager. Lila Thurber, advertising manager. Mark W. Hein, circulation manager.

DEPARTMENTS

Around and About	2	Editorials	18
Books	9	Letters	4
News			10

ARTICLES

Today's Episcopal Priest — How Does He Rate?	Elyse M. Rogers	14
The Parish and the Bicentennial	Sheldon M. Smith	15
Positive Pentecostalism	Franklin C. Ferguson	16

THE KALENDAR

September

14. Trinity 16/Pentecost 17
15. Holy Cross Day, transferred
16. Ninian, B.
17. Ember Day

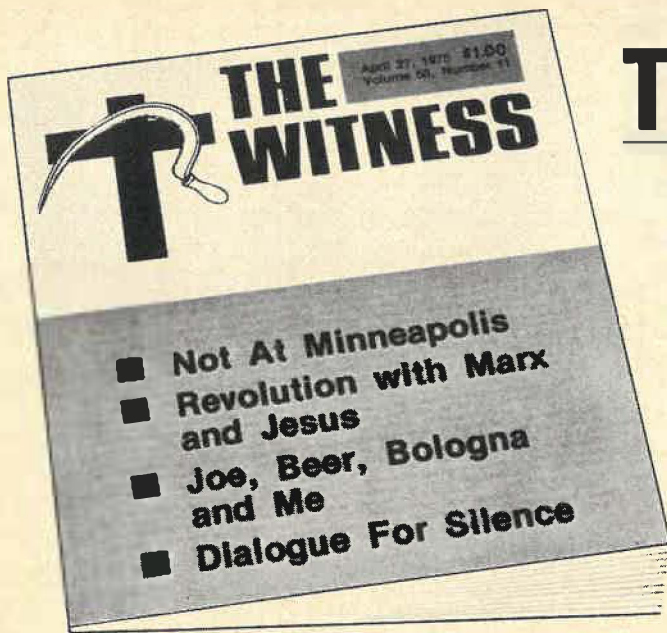
NEWS. Over 100 correspondents, at least one in each diocese, and a number in foreign countries, are The Living Church's chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned.

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

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

SUBSCRIPTION RATES: \$15.95 for one year; \$29.90 for two years; \$41.85 for three years. Foreign postage \$2.00 a year additional.

Read The Witness every month.



The Church publication that makes sense out of nonsense.

*There is no other
magazine like it.*

"The Witness is an independent report on the issues behind the issues in Church and State and World"

—Robert L. DeWitt, Editor

You'll be better informed, better able to cope with the world, the flesh and the devil when you read *The Witness* every month. Here's a strong and provocative Christian voice against the misery and injustice of our world . . . a voice that is unafraid of principalities and powers—in the church or out.

This unique magazine of social conscience in a troubled world faces the vital issues that affect Episcopalians, other Christians, and *all* who care about society and its future. And it does it in an *interesting*, easy-to-read manner.

Its writers are your contemporaries—Robert DeWitt, Roy Larson, Thomas Dean, Alice Dieter, Richard Shaull, Kenneth Briggs, Alfred Klausler, William Stringfellow, Daniel Berrigan, Peggy Case, Kathryn Waller. And many others. Your own commentary and articles are welcome!

You may not always agree with what our writers have to say, but you'll always be stimulated by them. And refreshed. And inspired. And better able to discuss the issues of today. And to help, in your own way, in the fight against apathy. Read one issue of *The Witness* and we guarantee you'll look forward to its arrival every month.

SPECIAL INTRODUCTORY OFFER Instead of paying a dollar a copy, save 40% on the cover price by using our special trial subscription offer now. It gets you a full year (12 issues) of *The Witness* for \$7.20. If you send a check with your order (saving us billing costs), you'll get an extra issue *free* (13 for the price of 12). A money-back guarantee also goes with your trial subscription. If at any time you wish to discontinue, your cost of the unexpired portion will be refunded without question. So act now—and look forward to your monthly issue of *The Witness* . . . for just 60¢ a copy. The wealth of information and stimulation you'll get, you may consider priceless!

**COMPLETE
AND MAIL
THIS COUPON
NOW**

THE WITNESS, 119 E. Butler Ave., Ambler, Pa. 19002

Here's my check money order of \$7.20 for a year's subscription to *The Witness*, entitling me to a 13th issue FREE of extra charge.

Bill me \$7.20 for 12 issues of *The Witness*.

I understand I can cancel my subscription at any time and receive a refund for the unexpired portion.

NAME _____
(Please print)

ADDRESS _____

CITY _____ STATE _____ ZIP _____

TELEPHONE NO. _____

JL1A

If you'd like information on special bulk rate (15 or more), call *The Witness* collect: (215) 643-7067.

"THOSE CRAZY EPISCOPALIANS"



Now available in booklet form or newspaper ads, a series of 14 pre-evangelical messages beamed toward non-Episcopalians.

"Those Crazy Episcopalians" proceed from two precepts: "To woo 'em, get their attention" and "To win 'em, first dispel some of their misconceptions about the Episcopal faith."

The series sets about both goals in a lighthearted-but-direct fashion that seems to reach the unchurched, helps improve communications in your community.

For samples, modest prices, and details, send 50¢ handling to Freeland & Associates, 310 Headlee Bldg., Odessa, Texas 79761.

Commission on Evangelism-Promotion
DIOCESE OF NORTHWEST TEXAS

THE SOCIETY OF MARY

The Society is dedicated to the Glory of God and of the Holy Incarnation of Christ under the Invocation of Our Lady, Help of Christians.

For information write:

The Society of Mary

Regional Secretary
61 Darby Road
Paoli, Pa. 19301



MADE IN BELGIUM • DUTY FREE • \$59.95

#5. The ecumenical alb. A new concept in vestments—the traditional alb restyled in classic simplicity, yet functional to conform to the new liturgies. The alb is now a truly dignified vestment with two graceful side pleats—front and back giving a scapular effect, and two slits for access to trouser pockets. The cowl-type collar, incorporating the amice, is high enough to cover any clothing worn underneath. Instead of being pulled over the head this alb is put on with the ease of a double-breasted cassock. **Leo:** A lovely textured, off-white medium lightweight fabric, wash-and-wear, 80% Dacron, 12% Cotton and 8% Flax.

Available in 55", 57", 59", 61" and 63" long.

Philip et Cie.

1613 South La Cienega Blvd., Los Angeles, Calif. 90035

tion as an act of devotion directed specifically to Jesus. He goes on to say, "Unless we are going to write off the whole history of devotion to the sacred humanity [of Christ] as a sheer mistake, we can hardly exclude that devotion from the sphere of Christ's sacramental presence."

I might also add, as illogical as it may seem, that the two times in my life I have felt closest to the Lord were at a charismatic prayer meeting and at a service of Benediction. Does this make me a schizophrenic Episcopalian? I guess it really doesn't matter.

(The Rev.) WILLIAM E. THOMPSON, JR.
Holy Trinity Church
Churchville, Md.

Thank you for your editorial. I agree with your friend. I had attended Benediction a number of times when I visited the Convent of St. Helena, Newburgh, N.Y., and had always found it puzzling and intellectually incomprehensible, actually a little embarrassing.

Then, after my husband's death and again on a visit to the convent, I suddenly realized, or was shown, what Benediction was all about. I was there "with angels and archangels, and with all the company of heaven" including all those I loved who were no longer on this earth (whether they had actually reached heaven I wouldn't pretend to say) and we were all together to "laud and magnify thy glorious name; evermore praising thee. . . ."

It was a joyful worshiping experience without, as you say, anything of sin, sorrow, or suffering to break the feeling of utter adoration and glorying in the glory of the Savior.

FLORENCE W. BREWER
Clearwater, Fla.

I believe that more of our churches should use this service. It would counterbalance some of the modernisms being introduced.

"Benediction" presumes reservation of the Blessed Sacrament. This is highly desirable because it is a very ancient custom and lends a sense of holiness to the church. The sense of the presence of Christ in the "elements" is made permanent by reservation of the same.

RAYMOND MUNDT, M.D.
Santa Clara, Calif.

I heartily endorse your editorial on Benediction for I have found that this rite is one of the most evangelical of all our extra-liturgical observances. It is thoroughly Jo-

hannine in its emphasis on the incarnational and upon the glorified humanity of our blessed Lord in this world. Those who have not experienced Benediction of the Blessed Sacrament have indeed missed a most enriching experience and those who are permitted access to it on a regular basis are greatly blessed.

One word of caution: Neither "Benediction, or . . . a prayer meeting . . . a retreat, or . . . high morning prayer with the dearly beloved and sermon, or . . . the rosary" are fit substitutes for the one Lord's Day service, the celebration of the holy eucharist. It is this fact that the new trial services bring out so clearly and for which all of us should be grateful. "The mass is the thing!" is a battle that has been won in our church even though the war may still be going on at many local fronts.

(The Rev.) WILLIAM D. STICKNEY
St. Stephen's Church
St. Louis, Mo.

Doctrine in Rubrics

I heartily agree with the Rev. Timothy Pickering's letter, "Doctrine in Rubrics" [TLC, Aug. 10].

Why not further improve things by omitting the endless (stand), (kneel), (kneel), etc., appearing in church bulletins?

If that had been the custom when I first found the church, I am afraid I would have been turned off forever as my thought was to worship God and these mechanics are annoying.

ELIZABETH B. SHIRLEY
Kissimmee, Fla.

Where Can We Go?

May I, through your letters column, thank the Rev. Robert Whitman for his beautiful spirit-filled letter on schism [TLC, Aug. 10], and say a few words why I agree with him, rather than your editorial on the same subject.

First of all, I am on the opposite side of the issues from him. After much prayer, study, and soul-searching I have concluded that the ordination of women is right. Secondly, I not only rejoice in the new services (as well as the glory of the traditional ones), but have helped to write them.

But above all, like him, I absolutely abhor the lawlessness that some women, priests, and bishops have shown. I find it very hard to believe they love the church and its Christ and do the things they do. And, like him, I love this church and all it has stood for.

With all this talk of schism, where are we to go? The Episcopal Church is our home. There is no other where we can be the reformed and evangelical catholics our tradition has stood for. There is much that is good in this church—there are signs of life and renewal in conservative and contemporary parishes alike. We are brothers and sisters in this Anglican church, and most of us will stick to one another in spite of our disagreements. People who could not stand our comprehensiveness have left before—Puritans, Methodists, the Oxford Movement schisms, the Reformed Episcopalians, and the Dees-ites of the present time. But 90% of Episcopalians on both sides of our present arguments will remain loyal, accept the due process of the church and its decision-making, and if the radical

Continued on page 8

cam

A DECLARATION OF PRINCIPLE

THE COALITION FOR THE APOSTOLIC MINISTRY BELIEVES THAT

1. THE EPISCOPAL CHURCH HAS NO MINISTRY OF ITS OWN.

The faith and order of the Anglican Communion are the faith and order of the Church Catholic. We have no authority to change that order by admitting women to the episcopate and priesthood without a consensus of historic Christendom.

2. THE WORD OF GOD IN HOLY SCRIPTURE SPEAKS ONLY OF A MALE PRIESTHOOD.

The sexuality of Jesus is no accident; it is the flesh of his incarnation by God's own act. This male image is continued by Christ's choice of male apostles and their choice of apostolic men to succeed them. This cannot be dismissed as "cultural conditioning" without denying that God prepared a chosen people—without disparaging the Jewishness of Jesus.

3. THE HOLY SPIRIT IN CHRISTIAN TRADITION REVEALS ONLY A MALE PRIESTHOOD.

The persisting tradition of 2000 years in Church order reveals the mind of the Spirit for the future of the ministry of the Church. Christian priesthood has consistently been male through cultures with varying sexual patterns. To obey the Spirit we must be faithful to this history.

4. JESUS CHRIST THE ONE AND ONLY PRIEST.

The priests of the Church have no priesthood of their own; they participate in Jesus' priesthood. Ordination is a gift of the Holy Spirit which bestows this participation. It is not the creation of the Church to do with as it will. It is to be given only to those congruous with the example of Jesus Christ, the authority of Holy Scripture, and the witness of Christian tradition. There is no right to ordination.

We oppose any action of the General Convention in 1976 to approve the ordination of women to the priesthood or episcopate:

NAME	ADDRESS	PARISH

To support your belief, send your name and contribution to the

Coalition for the Apostolic Ministry

226 East 60th Street, New York, N.Y. 10022

Three New Courses from Morehouse-Barlow . . .

GROWING WITH JESUS

(Ages 6-7)

Using stories of Jesus' life, this new course stresses Jesus' role as Protector, Befriender, Leader, Hero. Contemporary stories are also included, each story articulating a truth that Jesus taught. Throughout the course Prayer is emphasized, and a copious selection of prayers is provided in the pupil's books.

The Teacher's Manual offers a collection of poems, prayers, stories and songs, along with background information and helpful teaching suggestions.

Teacher's Manual — \$3.50

Set of 3 Pupil's Books — \$2.75

Handwork Kit — \$2.25

Take-Home Card Packet — \$1.75

THE COMMUNITY OF GOD

(Ages 10-11)

The title of this course summarizes its objectives: to establish, experience and celebrate the Community of God.

An introduction to the Judaean-Christian heritage, and a discussion of the symbols which have acquired special significance for Christians, will give the student an insight into the richness of the liturgy.

Through group activities and projects, the student will become familiar with the many ways to praise the Creator, and will begin to understand his role as a member of the Community of God.

Teacher's Manual — \$3.50

Set of 5 Pupil's Books — \$3.50

Pupil's Kit of Symbols — \$2.50

THIS WAS THE SON OF GOD

(Ages 11-12)

Designed specifically for Seventh Graders, this new course on the life of Christ offers a new concept of Christ: Jesus as a man of action with whom the young student can easily identify, to whose aspirations, endeavors and goals he will readily relate.

Based on the latest biblical scholarship, THIS WAS THE SON OF GOD provides extensive background information on the geographical, social and political conditions of Jesus' time. The pupil's material—in Workbook format—is generously illustrated.

Teacher's Guide — \$1.95

Pupil's Workbook — \$1.95

Please send check with order,
adding 75¢ postage, to



**MOREHOUSE-
BARLOW CO.**

14 East 41st Street
New York, New York 10017

fringe on either side cannot live with this, it will have to be.

But for the rest of us, whatever our side of the arguments, let us above all speak out now, loud and clear, that our first priority, and our first loyalty is to our Lord as we have come to know him in this great, but frustrating, Episcopal Church. And thank God for a Presiding Bishop who seems to understand this.

(The Rev.) J. ROBERT ZIMMERMAN
St. Andrew's Church

Lewisburg, Pa.

Your editorial, "LCMS Today, PECUSA Tomorrow?" [TLC, Aug. 10] burns at my heart and grieves my soul. We are all aware of the issues and the problems which these bring to our church. To lay before the minds of men the thoughts and premonitions of separation and schism only serve to divide the church at a time, when wounded, we are all working to be united as the body of Christ.

It would serve us all well and his church if such editorial verbiage ceased and the time was spent in prayer and efforts towards reconciliation and ministry in his Name.

As servants of the servants of God we are called to feed his sheep and to heal the hearts of the wounded in Christ's name.

Let's get on with the work to which we are called, instead of infecting the wounds in such a way that healing will not be possible. He has given us the tools for the miracle you seek.

(The Rev.) JAMES B. ARNOLD
St. Chrysostom's Church

Chicago, Ill.

Protests Cartoon

I am writing in protest against a cartoon submitted by Mr. R. S. Harris and appearing under the heading "Response" [TLC, July 20]. This cartoon, depicting a pre-human species hanging by his tail in a tree and questioning whether God "wanted us to evolve into humans" is intended as a response to Dr. Terwilliger's statement, "If God had intended women to be priests, it wouldn't have taken us 1900 years to find out" [TLC, May 18].

Actually, this does not in any way constitute a valid response. It is merely one of those "smart quips" that could only serve to cloud the issue and, if taken seriously at all, confuse people's thinking.

The point here is that the Christian priesthood, instituted for the sacramental extension of the priesthood of Christ, is a given reality. It did not develop as a result of evolutionary process, and so there is no analogy whatsoever to be drawn.

(The Rev.) HALLIWELL L. DUELL
Colorado Springs, Colo.

God's Sense of Humor

As one who is besieged and inundated in a sea of printed material and drowning in an ocean of ink spilled on the topics of Prayer Book revision and the ordination of women may I add my two bits' worth?

I am sure I am not untypical of lots of people who are sick and tired of hearing the same old garbage hurled about by the opposing camps. Never have I heard more acrimonious, vituperative, vitriolic and sometimes asinine, always unloving, unchristian

charges and countercharges hurled about. And this in the name of Christ? It's no wonder that the world has doubts about Christianity and the church. Seems to me I've heard something somewhere about divided houses falling. At times I feel like the women at the tomb on Easter morning, "They have taken my Lord away and I know not where they have laid him." And then I know. The church is the body of Christ and not even the gates of hell will prevail against it. Nor Prayer Book revision. Nor ordination of women. Jesus Christ can, will, and is taking care of his body the church. He has prevailed for almost 2,000 years over man's foolishness and malicious mischievousness and he's not about to stop now. It has survived 20 centuries because it is of God and is God's.

Can't we please, please, for the love of Christ, say our prayers, trust God and get on with the perfectly straightforward business of the Gospel of Jesus Christ?

I daily thank God for his supremely divine sense of humor.

(The Rev.) DAVID E. PARKER
St. Michael's Church

Fort Worth, Texas

The Good News Today

In an editorial [TLC, June 29] answering a reader's comment that you devote too much space to *two* subjects—ordination of women and Prayer Book revision—you make the statement: "There isn't much other news being made." With that I disagree.

Actually, there is plenty of good news from the Spirit-filled parishes throughout the land.

For example, take one "powerhouse" (as it has been described), St. Paul's, Darien, Connecticut, of which the Rev. Everett L. Fullam is rector. Founded about twelve years ago by a group of Episcopalians who wanted "more spiritual food and biblical orientation" than they found in nearby parishes, St. Paul's now has over 500 communicant members, 150 young people involved in weekly study groups, some 450 adults—not all Episcopalians—learning about the Bible, 15 lay readers, and a waiting list of teachers for the Sunday school.

Some explanation for St. Paul's growth may be this: "The Holy Spirit is the fabric of its thinking, and every aspect of the parish's life is governed by it. If a proposal does not meet the test 'to know Christ and to make him known' it is discarded." Also, in a report to the parish Fr. Fullam once said: "My task as your priest and rector is to assist, instruct, inspire, and enable you to discover and be about the ministry that God has for you. We need constantly to remember that the ministry of Jesus Christ has not been committed to a group of professional clergy but to the entire people of God and this includes each one of you."

In addition to St. Paul's, I would mention such Spirit-filled congregations as St. George's, Helmetta, New Jersey; All Saints', Princeton, New Jersey; and St. Martin's, Boothwyn, Pennsylvania.

Needless to say, the good news these days is the renewal that is taking place in the church. We are indeed grateful for the Spirit-filled people in our midst, for their inspiration and guidance.

THOMAS W. WILKINSON

Riverside, N.J.



EXPLORING THE PSALMS. By Erik Routley. Westminster. Pp. 172. \$3.25.

It once fell to the responsibility of this reviewer to minister to a man dying from an agonizing cancer. Often, this man was in deep rebellion against his condition and against God; so much so that he sought an escape through euthanasia.

At this critical moment, through the pangs of pain, there rose to his memory verse 16 of Psalm 27: "O tarry thou the Lord's leisure; be strong and he shall comfort thine heart; and put thou thy trust in the Lord."

How miraculous was his escape from suicide can be understood from words he said to his nurse a few days later: "I have seen God. I have had a vision of heaven worth a lifetime." This is what the psalms do for us.

Erik Routley tells how the psalms were used in the worship of the Hebrews, a worship which was "a complete blending of duty and delight." Through reverent repetition in worship, words become a part of our minds. Worshipers become endowed with deep inner pools of comfort and strength. In moments of stress they find incomparable words with which to express agony or joy:

"My God, my God, why hast thou forsaken me?" cried the Savior of the world in his crucial hour.

Erik Routley has given us a most valuable book. Apart from the preface and the epilogue, however, *Exploring the Psalms* is not a book to be read. It is a book with which to work. It is a map to show us the way, a lamp to enlighten our reading of the psalms themselves.

"The purpose of this study," says Routley, "is not to provide a detailed commentary but rather to introduce a reader to the psalms as a basis for his devotions. . . . The whole point of the book is to show how wise and universal the psalms are and how much of their teaching Christians welcome."

The preface, nevertheless, is a brief commentary. It introduces us to acrostic and hallel psalms. It explains directional words in the titles like *Maskil*, *Miktam*, and *Mizmor*. The epilogue is a short essay on the use of the psalms in Christian worship.

The bulk of the work, however, is devoted to the actual reading of the psalms, arranged under 13 headings, ranging from Suffering to Royalty, and including Praise, Pilgrimage, Faith, Life's Stress, and Wisdom.

Exploring the Psalms is a book well worth a place in a pastor's study. It is a valuable manual for group devotions. But most of all, it is a guide to daily individual meditation, those times when the wisdom of the ages and the beauty of the Bible or the Book of Common Prayer combine to store in our souls riches on which to draw upon in time of sorrow and joy.

(The Rev.) RODNEY N. USHER-WILSON
Bronxville, N.Y.

RELIGIONS IN AMERICA. Ed. Leo Rosten. Simon and Schuster. Pp. 672. \$12.95.

Anybody who has read and enjoyed Leo Rosten's *H*y*m*a*n K*a*p*i*a*n* must expect a very different kind of book from his pen than the one now under review. But it is the same Leo Rosten. This book is an encyclopedic study of religions in America today, jam packed with up-to-date information provided by competent reporters for the hundreds of religious organizations of the land. Twenty years ago, Rosten published *A Guide to Religions of America*. That book established him as an authority in this field. The present work is a superb achievement of accuracy, clarity, and comprehensiveness.

This is a reference work for every good parish library and the shelves of every person who has occasion to deal with the religious institutions and beliefs of his fellow Americans. The price is indeed low for the quality and quantity of goods received.

C.E.S.

Books Received

THE CARING JESUS, Helen K. Hosier. A woman's view of Christ in the Gospel of John. Hawthorn. Pp. 207. \$3.95 paper.

THE GOSPEL OF THE HOLY SPIRIT, Alfred McBride. A Commentary on the Acts of the Apostles. Hawthorn. Pp. 145. \$2.95 paper.

SNEAKERS IN THE DRYER, Mary Ann Bohrs. About being a Christian just where you are. Word. Pp. 131. \$3.50 paper.

PRAYERS FROM WHERE YOU ARE, Francis A. Martin. "Prayers for unbelieving saints." Word. Pp. 96. \$2.95 paper.

THE GIFT OF WHOLENESS, Hal L. Edwards. A man's quest for wholeness. Word. Pp. 172. \$5.95.

GOD LOVES THE DANDELIONS, Roger Fredrikson. About ministry to "losers." Word. Pp. 168. \$5.95.

RAISE THE DEAD!, Myron C. Madden. How to deal with fears. Word. Pp. 118. \$4.95.

CONFLICT AND CHRISTIANITY IN NORTHERN IRELAND, Ronald A. Wells and Brian S. Mawhinney. Eerdmans. Pp. 126. \$2.65 paper.

SACRED SONNETS, ed. by Henry C. Spear. Badger Poetry House. Beaver Dam, Wis. Pp. 52. \$2 paper.

SACRED AND SECULAR GET IT TOGETHER

SACRED & SECULAR

by Adam Fox, Gareth Keene
and Georgina Keene

This unusual devotional collection contains more than 440 readings divided into sequences keyed to a particular Sunday or festival in the Church Year. Each sequence includes an appropriate selection from religious literature, passages from the Old and New Testaments, a brief quotation, prose and poetry to illumine the theme, and a reflective afterthought.

What sets this volume apart is its deliberate inclusion of non-biblical and secular passages, designed to bring together spiritual direction and everyday life.

A recommended selection of music, and indexes of both biblical and non-biblical sources complete this unique approach to daily devotions.

Cloth \$6.95

At your bookstore or write

**WM. B. EERDMANS
PUBLISHING CO.**
 255 JEFFERSON AVE. S.E. GRAND RAPIDS, MICH 49502

The Living Church

September 14, 1975
Trinity 16 / Pentecost 17

For 96 Years
Serving the Episcopal Church

NEW YORK

Philadelphia 11 Advised to Sue Church

The Philadelphia 11 have been advised by their attorneys to consider suing the Episcopal Church in civil court on the basis of sex discrimination.

Legal remedies in church courts have been exhausted, they were told.

In a joint letter to the 11 women (one of the 11 joined the Methodist Church earlier in the summer), the five attorneys said that recognition of the priesthood of the women is "still wrongly withheld" despite three opinions in two church court cases that have "upheld the validity of your ordinations."

"For this situation to continue indefinitely both ridicules your priestly vocation in this church and constitutes an unlawful interference with your right to work under the Constitution and law of the land," the letter said. "The Episcopal Church is not vested by the state with any exemption from laws prohibiting discrimination based on sex."

"While we admire the patience and forbearance you have each shown, it is our responsibility to advise you when ecclesiastical remedies are exhausted and when civil remedies are appropriate. We do that now. . . ."

The attorneys said they were concerned about the impact of civil recourse upon the church but concluded: "It can only benefit the church for you, and each of you, to have a fair and full hearing with due process of law, which each and all of you have so far been ecclesiastically denied."

The letter was signed by Constance E. Cook, Ithaca, N.Y.; Ellen Dresselhuis and Greer Lockhart, Minneapolis; Frank Patton, Jr., New York; and William Stringfellow, Block Island, R.I.

Free Exercise of Religion

In an editorial, "Of Rites and Rights," *The New York Times* noted that according to the lawyers for the Philadelphia 11 their "ecclesiastical remedies are exhausted" and the church's refusal to accept their status as priests represents "unlawful interference" with their "right to work under the Constitution and the law of the land."

This argument, perfectly plausible in itself, the *Times* said, brings into conflict two constitutional guarantees, "both of inestimable value to American democ-

racy. One bars deprivation of property (in this case a professional office) without due process of law; the other prohibits Congress from interfering with the free exercise of religion."

The editorial said the importance of a suit, "if one is actually brought," would go "far beyond the fascination it should have for students of constitutional law. The state has in the past intervened in church affairs, notably when it banned the practice of polygamy among the Mormons. Presumably it must apply the civil law equally; a Satanic cult, to take an extreme case, would not get far by pleading the right to kill in the name of religion. But it would be a decidedly long step from that to court interference in such internal church affairs as the qualifications of its priesthood—a matter in which the public interest is necessarily limited."

The *Times* commented that those who are "devoted to the concept of sharp separation between church and state" will surely hope that the courts can be kept out of such issues, "if for no other reason than fear of government entanglement in the internal affairs of religious institutions generally."

There could only be "general relief" if the Episcopal Church itself were to take "just and swift action to resolve its internal controversy," the editorial said, "rather than see secular authorities drawn into a realm where their presence could have a spreading and unhealthy effect."

ARIZONA

Navajo Ordained to Diaconate

The Rev. Steven Tsosie Plummer is the first Navajo to be ordained to the diaconate. The service, held at Good Shepherd Mission, Fort Defiance, Ariz., drew representatives from 11 American Indian tribes.

Mr. Plummer was presented to the Rt. Rev. Joseph M. Harte by the Rev. Edward O. Moore, vicar of the mission; Thomas A. Jackson, director of the Navajo Episcopal Council; and Mrs. John Dick, the ordinand's sister.

The preacher was the Rt. Rev. Harold S. Jones, Suffragan Bishop of South Dakota. Bishop Jones, a Sioux, was vicar of Good Shepherd from 1968-72, and it was under his guidance that Mr. Plummer began preparing for ordination.

Accompanying Bishop Jones to Fort Defiance were 30 Dakota priests and lay people.

Also taking part in the service were the Rt. Rev. Richard Trelease of New Mexico; Billy Sam, a medicine man; Mrs. Ruth Mitchell of the Navajo Episcopal Council, Phoebe Cleveland, Rosella Jim, the Rev. William Elrod of Cook Christian Training School, Tempe, and the Rev. Robin Merrell of the Episcopal Urban Ministry in San Francisco.

Mr. Plummer, who attended Cook School, Phoenix Junior College, and Church Divinity School of the Pacific, did his field work through the San Francisco Urban Ministry. He is on the staff of Good Shepherd Mission.

CIVIL RIGHTS

Anniston, a Changed Place

The Southern Christian Leadership Conference (SCLC) returned to the city that stoned "Freedom Riders" in 1961 and found it a changed place.

Delegates from near and far gathered at Anniston, Ala., for the 18th annual convention of the civil rights movement founded by the late Dr. Martin Luther King, Jr.

"The SCLC staff is impressed with the wholesome attitude of this once racist and bedeviled community," said the Rev. Ralph Abernathy, Dr. King's successor and SCLC president.

It was in Anniston on May 14, 1961, that the first convoy of "Freedom Riders," bound from Washington, D.C. to New Orleans, was set upon by opponents of integration. Many of the riders were beaten and some buses burned in what has gone down in civil rights history as the "Mother's Day Massacre."

Mr. Abernathy praised city officials and private individuals for their cooperation in preparing for the convention, whose theme was "Toward a Non-Violent Economy."

National health insurance, welfare programs, food stamps, aid to dependent children, federal school assistance, and

The Living Church Development Program

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

Previously acknowledged\$27,328.86
Receipts Nos. 16,699-16,894, Aug. 7-25 3,664.95

\$30,993.81

The Living Church

revenue sharing were among the topics discussed by speakers and in small groups.

Dr. Carlton Goodlett, president of the National Newspaper Publishers Association—Black Press of America, a San Francisco-based organization, was the speaker at the SCLC board meeting.

He urged black Americans to forge an ideology supporting “an evolutionary yet revolutionary policy of non-violence.”

Citing the promises of the Declaration of Independence, he doubted that a socio-economic system based on “exploitation of physical and natural resources [can] ever defeat racism.”

Dr. Goodlett said that current economic theory cannot solve the current economic crisis. He advanced the idea of a social democracy similar to that of Scandinavian countries.

His proposals for a new black ideology consisted of such major points as real education for blacks, strengthening the black family, mobilizing the black press, weakening of “black bourgeois” power, insulation of the black church, and return to the “revolutionary” teachings of Christ.

He said those steps would lead to a black agenda for change and a black revolutionary class to join others in an “irresistible tide” pushing for a new political, economic, and social system.

Dr. Goodlett said that, if independent, the 25 million black Americans would form a nation larger than 157 others; the \$58 billion annual black income would make that nation the ninth richest on earth.

But he had doubts about the future welfare of blacks in the U.S. One-third of the black population, he said, live in large, deteriorating cities. Even with an increasing number of black local governments, he wondered if those cities represent “promise or punishment.”

A revolutionary approach, Dr. Goodlett insisted, is necessary to keep the entire nation from sliding toward “constitutional Fascism.”

A combination of capitalism and socialism, he said, will raise blacks from the “hopelessly bleak tomorrows of economic nothingness.”

The Rev. Martin Luther King, Sr., appealed to SCLC to continue the dream of his son. “I’ve been worried that you would come down and quit,” he said. “Don’t ever come down.”

Mr. Abernathy assured him, “We are not going to come down.”

Another speaker, Dr. Na’im Akbar, a representative of Wallace Muhammed, supreme minister of the Nation of Islam (Black Muslim), told delegates that the civil rights efforts are just beginning. The present need, he emphasized, is for black Americans to “wake up to the fact that the rank and file are not better off than they were when the movement started.”

Echoing the Muslim’s new policy of interracial détente, Dr. Akbar said that the mind-set of white supremacy is the

enemy but that white skin is “no indication of that evil, devious mind.”

Acceptance of white supremacy, he said, creeps into black minds through the backdoor. “Do not confuse the color of the skin with the mind,” he advised. “If we do, we will miss the black devils. It is no longer the white skin that is the problem. Many of our people are bigger devils than they are.”

AFRICA

Swaziland Elects Native Bishop

The Diocese of Swaziland has its first native bishop but the process was marked by debate over whether a predominantly black region ought necessarily to have a black prelate.

The Ven. Bernard Lazarus Mkhabela, 49, was elected to succeed the Rt. Rev. Anthony Hunter. Bishop Hunter had said he was resigning because he thought a Swazi should have the post.

Swaziland is an independent kingdom surrounded by the Republic of South Africa. While the kingdom is predominantly black, many Swazis said they felt that since the church is non-racial, the question of color should not figure in the episcopal election.

Bishop Hunter’s statement on the reason for his resignation was interpreted by some as an attempt to influence the selection of his successor.

Archdeacon Mkhabela was educated for the ministry in Johannesburg and was ordained to the priesthood in 1959. He has been in charge of church work in Manzini, the kingdom’s second largest town, since 1968.

Mission Faces “Restrictive Policy” in Ethiopia

The Bible Churchmen’s Missionary Society has decided to withdraw from Ethiopia chiefly as a result of what it calls “the increasingly restrictive policy of the revolutionary government towards missionary activity.”

The withdrawal will mark the end of some 40 years’ work by the Anglican society in the east African territory, which until recent months was ruled by the late Emperor Haile Selassie.

Founded in 1922, the London-based organization also has missionaries in Kenya, Uganda, Tanzania, and India.

The decision to withdraw from Ethiopia does not mean that every Anglican missionary will leave the country. However, many of them had come to feel that their “present role was coming to an end.”

The society has worked within the national church of Ethiopia primarily through teaching in church schools and was encouraged in this by the former emperor.

But the new government will grant work permits only to missions which support educational or medical establishments, and this the missionary society does not do.

C.C. Charges Reign of Fear in Lesotho

The Christian Council of the Kingdom of Lesotho, in a statement issued in Kenya, has charged that the kingdom is under “a reign of fear.”

“The politics of the country’s leaders,” the statement said, “has caused the slaughter of many of its citizens, heavy property losses, the flight of hundreds of people into exile, and produced a reign of fear.”

Lesotho, a small state completely surrounded by the Republic of South Africa, is ruled by a prime minister, Chief Leabua Jonathan, who seized control in 1970, suspended the constitution and imprisoned his opponents following a disputed election. He governs by decree.

King Moshoeshe II of Lesotho was welcomed back from exile in 1970 as titular ruler.

The Christian Council of Lesotho includes the Anglican, Roman Catholic, Methodist, African Methodist Episcopal, and Lesotho Evangelical Churches, and the Assemblies of God.

Nigeria’s New Ruler Receives Anglican Support

The Archbishop of West Africa has assured Nigeria’s new rulers of the church’s support.

The Most Rev. Moses N.C.O. Scott, who is also Bishop of Sierra-Leone, said at the close of a plenary provincial synod that the church would pray for the “success” of Nigeria’s new leadership in governing the country.

Gen. Yakubu Gowon, the son of a Methodist evangelist, was deposed in a bloodless coup as Nigerian head of state. He was succeeded by Brig. Gen. Murtala Rufai Mohammed, a Muslim.

JERUSALEM

Church in Middle East Has New Constitution

A new constitution for the Anglican Church in the Middle East has been drawn up by the Rt. Rev. Robert Stopford, vicar general in Jerusalem.

Embodying a major restructuring of the administrative setup of the church in an area extending from the borders of Morocco in the west to Iran in the east, and south through Ethiopia, it will become effective on Jan. 6.

Four new dioceses, each with its own bishop, will constitute the Episcopal Church in Jerusalem and the Middle

East: Jerusalem, Iran, Egypt, and Cyprus and the Gulf. (The Persian Gulf states include Bahrein, Qatar, Muocatane Ornan, and Kuwait.)

A Central Synod will elect one of the bishops to be its president and hold office for six years.

The prelates and their dioceses in the jurisdiction are Faiq Ibrahim Haddad, Jerusalem; Hassan Tafti, Iran; Ishaq Musaad, Egypt—all three men are Arabs; and Leonard Ashton, Cyprus and the Gulf. The latter is a Briton.

Another Briton, the Rt. Rev. Kenneth Cragg, will serve as assistant bishop throughout the entire area.

Bishop Stopford had been given the task of drawing up the new constitution by the then Archbishop of Canterbury, Dr. Michael Ramsey, in March, 1974. With that work completed, he will leave Jerusalem to become the sixth Bishop of Bermuda.

In accord with the new administrative setup, the Jerusalem and the East Mission, which was founded in 1888 to support church work in the Middle East, will change its name to the Jerusalem and the Middle East Church Association.

CHURCH OF ENGLAND

Priest's Exorcism Tour Criticized

The adviser on exorcism to the Archbishop of Canterbury has urged the public to stay away from exorcism services being conducted in various dioceses of the Church of England by the Rev. Trevor Dearing who recently resigned as vicar of St. Paul's Church, Hainault.

Commenting on the increasing popularity of the services, Preb. Henry Cooper said: "To people who are worried about possession by devils and attracted by Mr. Dearing's cures, I can only say 'Don't go.'"

He thinks that many people are oppressed by evil and "from that they conclude they are possessed." If such people are really worried, he noted, they should seek help from their parish priests.

Describing the tour as a "mistake," Preb. Cooper said it is "very important that exorcism should be within the setting of a local Christian community; though I suspect that many of the congregations of over 600 Mr. Dearing has gathered are wonder-seekers from all over the place."

Mr. Dearing is receiving support from the Power, Praise, and Healing Trust which has bought a \$52,500 home for him in Ilford.

Another Anglican exorcist, Dom Robert Petit-Pierre of Burnham, has been critical of Mr. Dearing's activities.

"I'm not too happy with the mass-production aspect of this," he commented. "I also fear that it will encourage people to think they have little devils in

them when what they really need is self-control. Very often it isn't a little devil — rather just some muck in the back-ground."

Politicking a Part of Synod Electioneering

Electioneering is underway for seats at the Church of England General Synod which convenes Nov. 11.

Church politics reportedly are playing a large part in the selection of lay and clerical delegates as the voting takes place this month.

Views on clergy appointments, marriage, divorce, ordination of women, current social issues, and church union are being considered more carefully than ever before.

Clerical delegates are elected by fellow clergy holding various offices and lay delegates by the laity in deanery synods.

Meeting in three separate houses — bishops, clergy, and laity — synod is convened twice yearly during its five-year term under a plan begun in 1970. Total synod membership is about 555.

Although the House of Bishops holds the considerable power of veto in the synod, this power does not necessarily reflect leadership. Some sources report that bishops feel they have been "reduced" to the "ranks of the laity" in the synod structure.

Other bishop-watchers report that feelings of "bruised prestige" do not seem so prevalent among the newer and younger bishops, talented and articulate men who have learned that the synod is the place to plead, not to preach.

Woman Predicts Atrophy for C of E

The Rev. Joyce Bennett of Hong Kong has predicted that the Church of England might "atrophy" because of its attitudes toward "such issues as the ordination of women."

Speaking at a London forum on that subject, Miss Bennett also said that "this type of thinking means that our young people will more and more leave the church and this really saddens me."

Hong Kong is the first diocese of the Anglican Communion to ordain women to the priesthood.

Also addressing the meeting was the Ven. Michael Perry of Durham, who said that while the ordination of women to the priesthood must and would come, no one should do anything rude or rash which might disrupt the church.

"We shall get what we want when it is for the greater health of the whole church," he declared.

To move immediately on a deeply sensitive theological issue which can command no more than 53½% support

among the clergy, he said, would be both wounding and divisive.

Generally, those at the meeting disagreed with the archdeacon.

Some saw the central problem as being the male priests and their "implacable" opposition to female priests.

Others suggested that the clergy's attitude was basically a "gut reaction" born of insecurity and, in many cases, a fear of women.

Still others suggested that many men had entered the church because they saw it as an institution where women were "kept in their place" and where a man could, as a result, "feel safe."

Lambeth Acquires 16th Century Indulgence

An indulgence issued by Pope Leo X in 1516 to raise money for building St. Peter's Church in Rome has been acquired by the library of Lambeth Palace, London.

The year is significant for that was the period of John Tetzel and his celebrated campaign to sell indulgences in Germany. His efforts are commemorated in the well-known lines:

"As soon as the gold in the casket rings

The rescued soul to heaven springs."

The following year, Luther nailed his 95 theses to the castle church door in Wittenburg, offering to debate the issue of indulgences.

Although many were published, few indulgences have survived and the one which Lambeth library has bought owes its existence to the fact that a book-binder used it as the lining of a book between the flyleaf and the cover. It was discovered when the book was rebound.

wcc

Paper Questions Ideological Balance

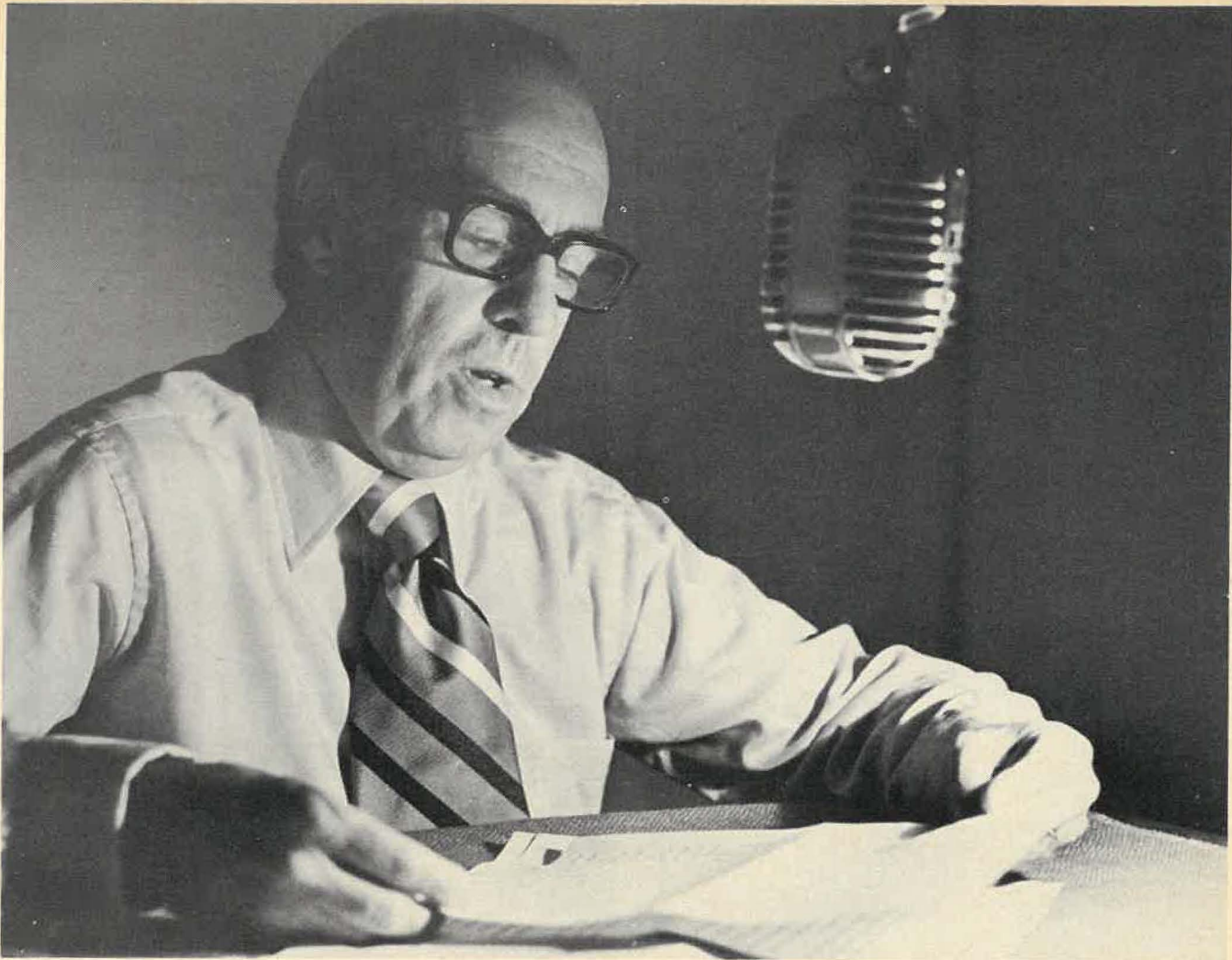
The World Council of Churches' Fifth Assembly, which opens in Nairobi, Kenya, in November, has come under advance criticism in *The Churchman*, a quarterly evangelical Anglican journal.

Both an article and an editorial in the publication question the WCC's ideological balance.

The article, by J. Andrew Kirk, a teacher of theology in Buenos Aires, deals particularly with assembly study material. It says that the documents are "biased" in favor of the liberal tradition.

"Indeed, each dossier is almost totally predictable to anyone who has followed the increasing shift to the left on the part of the WCC executive elite," Mr. Kirk claims.

The Rev. Robin Nixon, editor of *The Churchman*, said that the World Council
Continued on page 19



- Policyowner:** Dr. Leslie B. Flynn
Pastor
Grace Conservative Baptist Church
Nanuet, New York
- Family:** Wife, Bernice
Seven daughters
- Goals:** Dr. Flynn hopes for a "working" retirement: more time for his already prolific writing, perhaps an extension of his seminary teaching.
- Needs:** An insurance plan that will protect his large family now, supplement his Social Security and other benefits to fill out his retirement income later.

Solution:

One secret of lifetime security is an early start. When Dr. Flynn was 26, Presbyterian Ministers' Fund began to build him a balanced, affordable insurance program which today brings him within reach of his goals. Combining several kinds of life insurance with tax-sheltered retirement plans, PMF achieved that prudent mix of means with needs that promises a financially sound retirement.

PMF builds just this kind of carefully-planned security for religious professionals of *all* faiths. We've been at it since 1717. Let one

of our Representatives (most of them ordained clergy) help balance your security needs against your goals. For his or her name—or for more information about PMF—call us toll free at 800-523-4810, weekdays from 9 to 4:30 Eastern time. (In Pennsylvania, dial 800-462-4950.)

A NON-DENOMINATIONAL LIFE INSURANCE COMPANY FOR THE CLERGY



1809 Walnut Street • Philadelphia • Pennsylvania 19103

Today's Episcopal Priest —

HOW DOES HE RATE?

By ELYSE M. ROGERS

Today's priest fills many roles. He continues to be the head of our community church, part of the larger body of the national and international church, and a friend and confidant as well.

Managing multiple jobs is never easy, and I'd be the first to admit that the priest has a difficult task, but I don't think it's an impossible one. Too many priests, I feel, are abdicating some of their responsibilities, or excusing themselves when one or more segments of their work are done poorly or inadequately.

The priest should have the respect of his parishioners. But respect is a two-way street, and I find some priests are not truly respectful of those they serve. When a priest tells his congregation that they are "insincere" or that they "don't care" he shows that he has lost respect for them. Also, just plain old psychology is at work here. Do most people respond to praise or to criticism? Will Johnny stand up

straighter if his mother always badgers him about slouching? Or will he be more inclined to try his best if he's told, "I'm pleased to see that you're really trying to watch your posture. It makes you look so much better."

To take respect into the framework of parish life, I once served under a priest who was extremely angry when special dinner meetings for the parishioners were unsuccessful. "They just don't care," he said of the church members.

I took issue with that because I thought our congregation was a particularly caring one—people were busy with outside projects and honestly trying to live by Christian doctrines. I pointed out that I didn't think it was lack of caring, but merely that there were just so many hours in a day and that we had a very busy and active congregation. After a hard day's work, and having been out one or two nights a week for other committees or community functions, perhaps getting dressed and driving a distance to bring the family to an evening dinner may have seemed like too much of a chore.

In line with this idea, one of the ves-

try members suggested we try Sunday brunches since the family would already be dressed and at the church. The priest met this idea with reluctance. "People who really *want* to come or are truly interested," he insisted, "would make the time. After all," he continued, "you know as well as I do that people nowadays do only what they really want to do."

To me that shows an amazing lack of respect for those he is serving—to feel they are so totally selfish. Most of my friends and I do an awful lot of things we don't want to do. In fact, I sometimes wonder if I ever do anything purely for my own enjoyment. PTA meetings are far from a favorite, yet they are important to my children and to the school. I am treasurer of our local gymnastics club not because I wouldn't rather spend my time reading T. S. Eliot, but because I feel there is a need for physical outlets for young girls and my children are interested in this field. I go for a hike in the woods with my husband when I'd prefer to work on a new story or snuggle down in front of the fire, because I love him and know that he needs and wants me with him. I know too, that he'll sacrifice his plans if I have a real need for his companionship, even if it would not be his first choice. So, yes, I think we *do* make ourselves do many, many things. And I don't think any less of a person who would rather go to a church meeting after church when he's already there, than of the one who makes the effort to attend a special, after-hours meeting.

The brunch meetings were implemented, by the way, and were tremendously successful.

Does the priest really know the day-to-day problems of his parishioners and does he truly care about how those problems affect his congregation? I had a long

Continued on page 21

Elyse M. Rogers is a free lance writer who makes her home in Midland, Mich.

The PARISH



and the BICENTENNIAL

By SHELDON M. SMITH

The Bicentennial is almost upon us, and one has the feeling that we aren't quite sure what to do about it: either as a nation or as a church.

If your parish happens to be located on the east coast, and in an historic area, then you have one key item on the agenda: survival. The number of anticipated tourists on the east coast is starting to read like the national debt, and I am seriously considering stamping all parish mail "Stay in the sticks, in '76." And, of course, those parishes located in the original 13 states will have more than enough to occupy them, if not in ecclesiastical observances, then in local festivities.

But what do you do once you get beyond this narrow little band on the east coast that comprised the United States during this troublous period? There will be a great outburst focusing on the Fourth of July, but what else can a parish church in, say, Iowa or Oregon do to lend a Christian note to our 200th birthday party?

Well, we can begin with Independence Day itself. By what may be deemed a providential quirk, the Fourth of July, 1976, is on a Sunday. And, with special dispensation to Episcopalians, it happens to be the first Sunday of the month. This

The Rev. Sheldon M. Smith is rector of Washington Memorial Chapel, Valley Forge, Pa.

means that, almost without exception, holy communion will be celebrated at the principal hour. Our Standing Liturgical Commission could authorize a special set of propers for the day, and go beyond that to write a special litany of thanksgiving for the occurrence. It would be nice to think of our church as united on one day in a common thanksgiving, and prayer, and a certain amount of introspection.

Beyond that, the local parish is going to have to tailor itself to its local needs. And here it is important to move out from the Fourth of July fixation: our Bicentennial, after all, ends with the ratification of the Constitution in 1789. Our focus should be not only on battles won and lost, but on the entire process in which a bunch of cast-off parts of an empire became a nation, and their guiding principles both in church and state.

So, the first thing that suggests itself is a study program. Study programs do not commend themselves to people, it is true, but nonetheless they are important.

And we must begin by saying that Anglicans have to be rather humble considering those events of 200 years ago. In the northern colonies in particular, the clergy were overwhelmingly Loyalist (let us, please, get away from calling them Tories: most were constitutional Whigs). But even here there are instructive subjects that may help us understand the past and apply charity to the present. There was Samuel Seabury, chaplain to a Loyalist regiment who drew a British pension to his dying day. There was William White, chaplain to the Continental

Congress. There was Jacob Duché, sometime chaplain to the Congress, who could not stand the final break with England and, in torture of soul, fled to his homeland. And there is that genuine Tory, Jonathan Boucher, once tutor to Washington's step-children, who preached regularly in St. Anne's, Annapolis, with two large horse-pistols cocked and on the pulpit.

And behind them there is a whole generation of faithful servants of Christ who felt themselves torn between loyalty to an oath, on the one hand, and loyalty to a people on the other. They have much to teach our troubled times.

For the more ambitious, there is the possibility of an in-depth study of the heritage that molded the Founding Fathers. Here I can think of no finer guide than Russell Kirk's *The Roots of American Order* (Open Court, LaSalle, Ill., review in TLC, Jan. 26). There is now a study guide available from the publishers for those ambitious enough to study the heritage in religion, philosophy, and politics which informed and guided the leaders of the new republic.

(In connection with this type of study, Seabury Press could do the church a great service by issuing, in paperback, Clara O. Loveland's *The Formative Years*, the finest study of the Anglican Church during the revolutionary and post-revolutionary periods that I know of.)

We know too little of our heritage. A blind type of patriotism (of the "Punch-King-George-in-the-Snoot" variety) has kept us from really understanding, warts

Continued on page 23

POSITIVE PENTECOSTALISM

On May 1, my wife Betsy and I boarded Delta flight 323 to Houston to live for a week in the community of the Church of the Redeemer, the charismatic parish which has been the subject of an hour long CBS-TV special and of numerous articles. We deliberately picked a time when no conferences were being held there so as to experience what happens during a "normal" week.

Our hosts were Charlotte and Jim Stringham. They had served as Presbyterian missionaries to China and India. Jim until recently headed a psychiatric clinic in Lucknow, India. He felt called by the Lord to spend his retirement in ministry at Redeemer. He picked us up in a fading 1966 Dodge and took us to his home, a modest but comfortable frame dwelling about two miles from the church.

Some one-third of the 1,200 or so communicants live in "households" in which the head may be a single person, or a husband and wife. While corporate consensus may be periodically invited, they are not democracies. The households are characterized by an absence of legalistic rules and there is sensitivity to the feelings of others and the sharing of resources.

Submission and obedience are traits of the entire community—from the "household" to the priests and elders of the parish, to the diocese and bishop beyond. Indeed, these traits are part of the reason many come to live in the community. One hears many sentences beginning with "The Lord told me . . ." or "I felt the Lord directed me. . . ."

Although there are no rules about it, many surrender their insurance policies. Some members of a household work in secular occupations and this frees the others for ministry in the parish—counseling, teaching, maintenance of the property, and a host of other ministries. Although a simple (and some would say

A visit to the Church of the Redeemer, Houston, Texas

By FRANKLIN C. FERGUSON

naive) New Testament faith pervades the parish life, I detected the presence of planning and prudence. Redeemer trucks bring in fresh vegetables wholesale for the households. "Communalism" obviously produces efficiency and good management.

At Sunday dinner in a large household (which resembled something Norman Rockwell might paint as a family reunion) we asked about the need for privacy. We were told that privacy is not a right, it is a privilege. The household is usually sensitive to this need, and in one case described to us the household made the fulfillment of this need possible by financial provision. Of course, this kind of life is not shared by all the communicants of the parish.

On the parish level, submission and obedience are given to the priests and to elders, or pastors. Although the number of elders varies, there are five of them at present. One is a Methodist minister in good standing with his church. The elders have liturgical functions (but not sacerdotal), but more important, they, together with the vestry, represent the collegiate ministry of teaching and oversight of the congregation.

I asked what confirmation meant in a charismatic parish and was told that it was an occasion wherein one made his commitment to the Episcopal Church.

Redeemer is truly an *episcopal* parish. Some time ago the bishop asked for a gift to a diocesan project, to be given over a three year period. The congregation nearly doubled the requested amount in one year. Communalism does not mean congregationalism. Redeemer, unlike many of our churches, is not its own diocese.

Depending upon one's point of view, Redeemer has been celebrated or indicted as being a "charismatic" parish. The affirmation, or accusation, is true, but it is a charismatic parish in the larger sense of that word—a word which means "gifted." To be "charismatic" is often narrowly interpreted to mean given to speaking in tongues or having other somewhat exotic and troublesome "gifts." But at Redeemer I could find no tapes, nor did either Betsy or I hear any teachings, on tongues or "the baptism in the Spirit." I did hear, for the first time, singing in tongues. This begins following a deep silence, and then with exquisite harmonies and multiple languages it reaches a crescendo, then dies away on one note. They tell about the time the bishop was visiting and there was singing in tongues. After the service the bishop commented on the beauty of the anthem, but said he did not recognize the words.

One does not leave Redeemer feeling that Pentecostalism is packed and programmed for export, but rather it is a

The Rev. Franklin C. Ferguson is rector of Emmanuel Church in Athens, Ga.

rich and pervasive sharing of a variety of gifts.

For example, one notes such ministries as the "Way In" coffee house, a resale shop, a legal and medical aid clinic. Most significant is what has happened at the school across the street. Children of Redeemer households were arriving home from school often bruised and bloody. A ride on the school bus was a harrowing experience. Then some of the teenagers began to take their guitars along on the bus, and there was singing and even praying and sharing instead of turmoil. Parents began to do volunteer remedial tutoring and even maintenance work around the school. It has become a model for what can be done if people believe that they must be committed to their neighborhood. Even houses in the area are being fixed up and brightened with paint.

Thus a charismatic ministry is operative. Unlike some "spirit filled" churches, Redeemer is not a ghetto for glossalalials. Here is an incarnational dimension to a spiritual movement.

Redeemer is not only a charismatic parish with community and missionary concern, but it is a *catholic* parish, in the inclusive sense of that term. If being a catholic parish means a daily eucharist, this is fulfilled. At noon some 75 to 100 people gather for holy communion. There is informal gospel singing. There is sharing from the morning Bible groups, or from experiences in a household. The Bible is experientially taught and discovered. Faith and life are immediately related.

"Catholic" is the word for the "all sorts and conditions" of men, women, and children who gather. On our Sunday there we saw many children and teenagers. There were many long peasant-folk dresses and sport shirts as well as a number of well tailored summer suits. Everywhere there were Bibles—held by the scrubbed and gnarled hands of laborers in discount store Sunday best, the little hands of children, and the well manicured hands of others.

Each Sunday the church is packed with chairs in all the aisles. Although it has been repainted since we left, the interior is windowless, and in battleship gray, with fluorescent lighting ringed in the recesses at the top of the walls. Everything gives way to an extensive mural spread around the sanctuary area. A figure of Christ (rather Woolsworthian), white robed, is standing knee-deep in sunset tinged clouds. He is flanked by a cross section of humanity—the men holding hats over hearts, some kneeling, representing all ages. They gaze upward in awe. (One man, obviously a lawyer from the 1930s, is holding an old fashioned brief case and peers up through Trumanesque spectacles.) It belongs, somehow. It seems right. I hope it is never painted over.

The procession begins. Clergy and

elders, white albed, make the traditional Episcopal entrance to a hymn from the Redeemer hymnal — "Sing Joyfully," a fine chant-like anthem with rich minors. The music at the service ranges from the *Hymnal 1940* to "Jesus Loves Me." There is a Tallis anthem done at the end, with superb precision. The eucharist is celebrated in a folk music setting. Acoustic guitars and bass have a clean, crisp ring. There are a flute and tambourine, and a pipe organ. There is something liturgically right about the occasional clapping of hands, done "in decency and good order."

Although there is a sense of freedom and spontaneity in the worship (which on most Sundays runs for two hours, during which time the children are involved and attentive) one is aware of a sense of control and poise. In the best sense of the word there is a kind of orchestration and skill in transition. I learned that for three hours or so on Monday mornings the following Sunday's service is planned by the worship committee.

Now to set forth some of my feelings and reflections. Personally, I did miss the opportunity to attend a more traditional eucharist, although I have written a folk mass and rejoice in that kind of celebration. The joy and informality, the sense of community present at a typical Redeemer eucharist is needed in the life of our church. There is something there of what the early church must have experienced. However, there are times when I need to experience a sense of transcendence and mystery, when I need to celebrate the eucharist without having to think about what comes next, when the routine of the reassuring and the predictable is present, and there is the possibility for a meditative mood. I know all the current criticisms of this kind of need, but I believe for me, periodically, and for others, it is a legitimate one.

It seems to me that the real meaning and value of what has happened at the Church of the Redeemer lies in the renewal of the faith of the laity and the ministries that can be theirs, rather than

"Positive" pentecostalism lies in permitting the Holy Spirit to find incarnation in our traditions, in the history that has shaped our parish.

in the "gifts of the Spirit" narrowly applied. If the spiritual renewal of a congregation or an experience of "pentecostalism" leads that community into ministry not only to itself but beyond itself, it is a positive pentecostalism because it is incarnational and not merely a gnosticism of those seeking to create a spiritual ghetto.

Finally, I would observe that program transplants, like organ transplants, usually are rejected if they are radically inconsistent with the environment of the body. Many of us, carried away by an enthusiasm not tempered by responsible reflection, have run after whatever promising means of renewal has come down the pike. We have tried to import "successful" programs only to have them rejected. There is often a real temptation to embrace a movement, using it to gain some new life, to try to create enthusiasm and commitment where we are.

There is only one Church of the Redeemer, but the one for whom that church was named, long before its recent renewal, is the one who came to redeem us. The new life of the crucified, risen and ascended Redeemer can be ours. It is not a matter of trying to *be* pentecostal, or trying to *be* Anglo-Catholic, or trying to *be* evangelical, as if salvation lay in programming movements and copying successful models.

Each parish has its precious and unique identity and life. My parish has its history and its traditions. In these ways it has borne witness to its Lord and Redeemer. The only kind of renewal that will bring authentic life to my parish or any parish lies not in imitation of others.

The prerequisite for renewal, that which precedes planning and experimentation, is *surrender*. It is confessing, as Graham Pulkingham did when he saw his early attempts fail at Redeemer, that of ourselves we have no power. Renewal comes by surrender, by being able to walk out as Abraham did in faith. Renewal comes when we as clergy and laity no longer feel that anything we do must first be weighed against how many pledges we might lose. Renewal means an openness to what God might be telling us.

"Positive" pentecostalism, then, lies in permitting the Holy Spirit to find incarnation in our traditions, in the history that has shaped our parish, thus redeeming and renewing from within. As a prayer in the sixth intercession in the STU puts it, renewal involves "the tranquil operation" of the Spirit, so that we may "let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being renewed to the perfection of him through whom all things were made. . . ."

One of the young people, Brian Howard, put it well in a song heard frequently around Redeemer: "The Spirit of God was not lost after Pentecost."

EDITORIALS

Gamaliel's Counsel in PECUSA Today

A reader (see LETTERS, "Gamaliel's Counsel," p. 4) calls attention to the words of Gamaliel when he counseled his colleagues of the Jewish Sanhedrin to exercise restraint in the matter of the troublesome apostles of Jesus (Acts 5:34-40). He suggests that the Episcopal Church in its current controversy about the 11 women who claim to be priests be mindful of Gamaliel's counsel. The suggestion is timely, and wise, and judicious in the spirit of the great Gamaliel himself. We wish to respond, neither to reject nor to accept it unconditionally.

All Christians, in all situations where judgment and decision about new developments are required of them, need to remember and to ponder Gamaliel's counsel. It is always sound, always in order, always pertinent; but not necessarily, if ever, sufficient as a sole rule of action.

Test it and see. Imagine a religious community of formerly ultrafundamentalist Mormons, who are corporately converted to Anglicanism. They renounce all of their old order of faith and practice except polygamy. They are convinced that multiple marriage is God's will for his elect, and they "prove" their case with citations from the text of the Bible commonly associated with his Anglican Majesty King James I. They petition the General Convention to alter the doctrine and discipline of the Episcopal Church to accommodate their magnificent obsession. Now for the test: Does the Gamaliel principle cover the case?

It tells the church that if it will tolerate these people with their admittedly novel and, to us stuffy conventional monogamists, eccentric belief and practice, God will in his good time and way make it clear whether he wants Episcopalians to switch to polygamy or he wants the novelty to die a-borning. Such things seldom die a-borning. They live long enough either to establish themselves as accepted practice or to do grave harm as mistakes to be rejected after they have done their mischief. If Gamaliel ever intended to say that God will gladly take over our decision-making for us at our request he was not as wise and prudent as he is reputed to be. But we don't believe that he did.

Gamaliel's principle must always be applied along with one or more others. Taken all by itself it is entirely too simple, and needs to be supplemented by Whitehead's principle: "Seek simplicity, and distrust it."

It should be recalled that in the original event Gamaliel's counsel did not entirely solve the problem before the Sanhedrin. His proposal that the trouble-making agents of Jesus be let go with their lives carried; but there was schism nonetheless. The Christians were on their way out from Judaism. If Gamaliel's counsel was intended as an irenicon or formula for unity (as it is when invoked today) it failed. And although the apostles were allowed to depart with their lives, they were flogged probably within a near inch of the same and were ordered not to speak henceforth in the name and cause of Jesus. The wise, humane, enlightened

Gamaliel must have winced at what he saw happening and realized that his counsel to let God ultimately make such decisions was not sufficient all by itself to meet the Sanhedrin's need for guidance when confronted by this challenge.

In sum: Gamaliel's counsel should never be forgotten, neglected, or shoved onto the back burner for even a moment. But it can seldom if ever provide sufficient light all by itself to guide the people of God in the decisions God requires them to make. Moreover, God will not make our decisions for us, and if we look to the Gamaliel principle as an excuse for asking God to do so then we probably misunderstand Gamaliel, and we certainly misunderstand God.

Another Stink Bomb for PECUSA

If there be any virtue or praise in unloading another nuisance upon the groaning and staggering Episcopal Church, the attorneys for the Philadelphia 11 may congratulate themselves on their most recent well publicized ploy. They are advising their clients to sue the church in civil court on a charge of sex discrimination (see NEWS, p. 10).

Their clients are the women who underwent the rite of ordination to the priesthood on July 29, 1974, and were subsequently declared by the House of Bishops to be invalidly ordained, hence non-priests. The alleged sex discrimination lies in the fact that the Episcopal Church, which officially regards them as non-priests, refuses to employ them as priests (except in one or two odd-ball places where the parish leaders are saying in effect "*L'église — c'est nous!*").

It would be hard to find a flimsier case theologically, morally, and legally. The attorneys have told their clients that opinions rendered in two church trial courts have "upheld the validity of your ordinations" — as if church trial courts had competence to rule on such a question.

It is hardly conceivable that any civil court will accept the case. To do so would be a flagrant breach of the constitutional separation of church and state, since the Episcopal Church's refusal to employ these non-priests as priests is ultimately doctrinal, not economic. The attorneys know this.

They know too that they are adding further confusion to the controversy and are befouling the Episcopal Church in the minds of people who do not understand the issue. Their stink bomb will inevitably have some success.

Its effect can be reduced to a minimum if the clergy will inform their congregations, and perhaps the larger public through letters to the press, that the right to equal-opportunity employment by the church is not the issue here at all, that the real issue is whether a church in this free land has a right to govern its internal life by its own faith and doctrine rather than by decrees of the state.

There is only one way to combat this malevolent nonsense, and that is with the simple truth.

shows the tendency of modern theology "to be too man-centered, to concentrate too much on nature and too little on grace."

If there is not correction to the balance, he wrote, the council "will be seen increasingly as an expensive irrelevance."

Rehabilitation Program Established

A \$3.6 million rehabilitation program in drought-stricken Sahel countries of Africa has been established by the Commission on Interchurch Aid, Refuge, and World Service (CICARWS) of the World Council of Churches as a follow-up to its emergency assistance effort which began in 1973.

The emergency program has already made some \$20,412,338 in material and financial aid available to Senegal, Mauritania, Mali, Upper Volta, Niger, and Chad.

In the follow-up program, which will operate for two years, \$1.6 million will be directed at projects that can be undertaken immediately, and \$2 million will go to projects that should be started during the coming year.

Jean Fischer, deputy director of CICARWS, described the World Council program as "an attempt at solidarity with people who are struggling to build their own future and a sign of Christian commitment to dialogue with people of other faiths."

UPPER SOUTH CAROLINA

Priest Murdered; Wife Confesses

The Rev. William F. O'Neal, 46, rector of St. Luke's Church, Columbia, S.C., since 1958, was murdered Aug. 19.

His 29-year-old-wife, Delores, has confessed the crime and was being held by authorities. The murder was committed with a baseball bat and a butcher knife.

The couple had been married last April. Mrs. O'Neal has one child by a previous marriage.

Fr. O'Neal was a graduate of General Seminary and held an STM degree from the University of the South.

EUROPE

7,000 Youths Attend Bible Study Fest

For 10 days, more than 7,000 young people from more than 40 countries met at the Palais du Centenaire in Brussels to study scriptures at EUROFEST '75.

Dr. Werner Burklin of West Germany was executive committee chairman of

A COMPELLING INVITATION TO CONCERNED CLERGY AND LAITY.

This November the Ad Hoc Committee on Clergy Development will present its long-awaited report on "Resources for Clergy Development". The report, three years in the making, was sponsored by The Episcopal Church Foundation.

Beginning in 1972 this group of clergy and lay compensation experts began to test various ways to improve clergy compensation in six sample dioceses. They soon discovered that compensation, accountability and stewardship are closely interrelated in their effect on the quality of parish life and the development of parish leadership.

It became clear that each diocese would require its own special techniques. That no single plan could be uniformly useful. Now the Committee is eager to report to concerned clergy and laity what it has discovered. And what churches are doing to meet this timeless problem.

For reasons of geography and anticipated attendance, two identical conferences will be held: in Phoenix, Arizona, on November 11th and 12th and in Atlanta, Georgia, on November 13th and 14th.

Because attendance must be limited, we invite you to send in this coupon as soon as possible. Participants will pay for their own transportation, plus a registration fee that covers partial room and board. The balance of the expenses will be covered by The Episcopal Church Foundation.



THE AD HOC COMMITTEE FOR CLERGY DEVELOPMENT
815 Second Avenue—Room 400
New York, New York 10017
Name _____
Address _____
City _____ State _____ Zip _____
I am interested in attending the Resources For Clergy Development Conference in:
 Phoenix, Nov. 11-12, or Atlanta, Nov. 13-14

87 CHOIR ROBE STYLES FROM MACMILLAN WARD



For quality and economy. Traditional to contemporary. Plus a beautiful, large selection of fabrics, accessories and decorations. Send for our free color catalog. Macmillan Ward, Inc., 43 Main St., New London, Ohio 44851. (419) 929-1523



ST. JUDE'S RANCH FOR CHILDREN — a work of — The Sisters of Charity (Anglican)

**Fullyear residential childcare for
abused and neglected children**

YOUR PRAYERS & SUPPORT NEEDED

Send inquiries and/or contributions to:

**P. O. BOX 985(L)
BOULDER CITY, NV 89005**

THE BISHOP WHITE PRAYER BOOK SOCIETY affiliated with THE FEMALE PROTESTANT EPISCOPAL PRAYER BOOK SOCIETY OF PENNSYLVANIA

Donates to those Parishes, Missions and Institutions at home and abroad, which are unable to purchase them:

The Book of Common Prayer —
Large and Small Pew Sizes
The Church Hymnal — All Editions
The Trial Liturgy

Each request must be endorsed by the
Bishop of the Diocese.

Apply: The Rev. W. Rouleston McKean, D.D.
Sec'y, P.O. Box 81, Philadelphia, Pa. 19105

For estimates on **PEWS AND PEW CUSHIONS**

Pews and pew cushions for new or older churches
(Cushions for straight or circular-shaped pews)

Send number and lengths to

R. M. POWELL & CO.

42 Four Seasons Center, Suite 107, Dept. LC
CHESTERFIELD, MO 63017
Area Code (314): 469-3000

CONFRATERNITY OF THE BLESSED SACRAMENT

Founded 1862

A Devotional Society of clergy and laity throughout the Anglican Communion to work and pray for greater honor to Our Lord present in the Blessed Sacrament of His Body and Blood.

For further information address
The Rev. William R. Wetherell, Sec.-Gen.
438 Valley St., Orange, N.J. 07050

the program that included an address by evangelist Billy Graham.

Each morning the Rt. Rev. Festo Kivengere, Bishop of Uganda, and Luis Palau of Argentina led the Bible studies in plenary sessions. Their work was translated into seven languages.

The rest of each day was devoted to biblical studies within the various language groups and to optional workshops.

In the evenings, many of the EURO-FEST young people went to Heysel Stadium where Dr. Graham was holding an evangelistic campaign that had been promoted by all religious groups in Belgium. The crusade featured simultaneous translations of the service in Flemish, French, German, Spanish, Norwegian, Arabic, and Italian.

ECUMENISM

Theme Set for '76 Unity Week

Drawing on the first epistle of St. John, the Graymoor Ecumenical Institute and the Faith and Order Commission of the National Council of Churches have adopted the phrase, "We shall be like him," as the theme of the 1976 Week of Prayer for Christian Unity.

"It reminds Christians that unity is a gift of God," said the Rev. Arthur F. Gouthro, S.A., director of Graymoor Institute.

Fr. Gouthro said the week of prayer "provides Christians with an excellent opportunity to re-articulate the vision of unity to which God is calling the church in this latter part of the 20th century."

"This call is both a judgment upon our present divisions and a challenge to search for that reconciliation which will only be manifested in the future," he declared.

The 1976 theme is taken from I John 3:2, which declares: "We are God's children; what we shall be has not yet been disclosed but we know that when it is disclosed we shall be like him, because we shall see him as he is."

JAPAN

Nagasaki Remembers

Some 15,000 people gathered in front of a huge statue in Peace Park, Nagasaki, and bowed their heads in silent prayer to commemorate the 30th anniversary of the dropping of a U.S. atom bomb over the city.

Mayor Yoshitake Morotani placed at the foot of the statue a list of 1,054 names of people identified in the past year as A-bomb victims, raising the total of identified victims of the blast to 48,857.

The Nagasaki explosion followed by three days the A-bomb destruction of Hiroshima. Five days later the war with Japan was officially ended.

BRIEFLY...

■ The executive committee of the All Africa Conference of Churches has repeated its call for African Christians to consider a moratorium on foreign missionaries and funds. The moratorium, it said, would assist in the discovery of an authentic African Christianity. However, the committee voted to seek \$500,000 in grants and loans from U.S. mission boards to help construct a new headquarters building in Nairobi, Kenya.

■ The World Council of Churches is seeking \$110,000 to alleviate human suffering in Angola where three rival liberation movements are at war. The country expects to become independent of Portugal in November. However, the rival groups have all broken their pledges to cooperate in a transitional government. According to the WCC, differences between the groups, which are led by men from the country's small Protestant minority, are ideological, tribal, and regional.

■ After preaching at a service of holy communion in Meerut, India, Bishop Kenneth Anand, 61, collapsed and died. Burial was in New Delhi. A native of Punjab, he was ordained in 1941 and consecrated in 1959 to serve as Bishop of Amritsar. He became vicar of the Church of the Transfiguration, Towaco, N.J., in 1969 and was received into the Episcopal Church. Last year he was named assistant bishop in the Diocese of Newark. He is survived by his widow, Shahla, two children, and a grandchild.

■ The Church of the Good Shepherd, Hartford, Conn., threatened with destruction [TLC, Aug. 10] has won a reprieve. A Superior Court judge approved the transfer of \$500,000 for building repairs from two trust funds set up 70 years ago by Elizabeth Colt to support the operation of Armsmear, the Colt mansion now used as a home for elderly Episcopal women. A third trust of about \$1.2 million was established by Mrs. Colt for the parish. The new funds will allow the church, which has been closed, to be repaired, making it structurally safe once more. The church will be re-opened by the end of the year.

■ Ground has been broken for the new \$300,000 All Saints' Church, Sun City, Ariz. Taking part in the service were Bishop Joseph M. Harte, Fr. John Van Moort, vicar, and Col. Paul Morrill, senior warden.

■ A wife has the right to get an abortion without her husband's consent and a minor without the consent of her parents, the 5th U.S. Circuit Court of Appeals declared, thus upholding unanimously the U.S. District Court in Miami (Fla.). The ruling makes two Florida statutes on abortion unconstitutional.

TODAY'S PRIEST

Continued from page 14

discussion with another clergyman who felt that "I'd rather have 50 true Christians in church than 500 people who merely give lip-service to their religion." And this was the way he ran his church. He was not interested in bringing more people into the church, nor did he feel that he should try to make the services more meaningful for the people involved. If you were a dedicated Christian, in his opinion, you would be in church. (This all came about because I suggested that the services were so long that we were driving people out of the church.) Somehow it seems out of character for a priest to be judging his congregation and deciding who is worthy and not worthy of his time and God's time.

This caring about the inner feelings and problems of others is very important to me, and is what I feel Christianity is all about. I feel very sorry for those who are upset about the ordination of women—obviously it is important to them that priests are male. I am upset by those who leave the church because the familiar comfort of the 1928 liturgy has been denied them. (Particularly old people. It is as though we care nothing about their passions and love of tradition.) I am concerned that youth may feel change for change's sake is the only answer to any problem.

It is never possible for everyone to have his way. Nor would it be good for us, for religion, or for the world. However, caring that one is upset is more important, I think, than agreeing with him or working for his ideas. When I feel neglected and tell my husband so, it does little good for him to give me a half-hour lecture on the fact that he hasn't really been neglecting me and that it's all my imagination. He doesn't even have to agree with me if he says, "That's terrible. No one wants to feel neglected and unloved. Tell me what I can do to make you feel as loved as I want you to feel." With that kind of understanding I can probably go on and handle my own problem. (Or maybe with a little devilishness insist that he *never* forget that Thursday is garbage day, so I'm not forced to drag out barrels of trash in my nightie!)

If priests would only show their parishioners that they care about what they think. "Oh, I'm so sorry that the new liturgy upsets you. How unhappy that church service is a trial instead of a comfort." And then on, hopefully, towards some meaningful dialogue. Or, "I understand that you'd like to help the church but that you're too busy right now. No one should feel forced to take on more than he can handle." Or, "It frustrates me too that the new people in the community do not always get a clergy call. Do you have any suggestions for a new system that might work?"

The troubled, the sick, the emotionally disturbed are important people who are worthy of a priest's time and talent. But ordinary people need the priest too. Everyone needs a pat on the head, a kind word, even a short note saying he was missed for the last few Sundays. Yet most priests are delighted to ignore the "healthy" members of the congregation as much as possible. Troubled individuals are always more challenging, and leave the helper with a feeling of satisfaction, but what about normal people? Parishioners need to feel that they are making an important contribution if we want them to continue supporting the church financially, so that those in trouble will find an economically solvent priest to help them. Being kind to ordinary parishioners and making them feel as though they want to continue supporting the church is not "selling oneself for the almighty dollar." It's a fact of life and a fairly kind fact of life at that.

A good manager knows that "it's good business to be nice to people and show them you care." The dollar may be the prime motivation, but I think the attitude is Christian too. Just because money is involved does it mean we *shouldn't* be nice? Yet, that's what many priests seem to feel when they are pleasant and friendly to those who they hope will be happy in the church and continue to attend and support it.

I believe some sound management courses in seminary would improve our clergy and give them a more realistic view of the problems and solutions of parish life. (And I mean business management, not psychological manipulation.) I think some discussion on time usage would be advantageous. Many clergy use their time very poorly. As a person in my own business, I know how much self-motivation it takes to get down to work. I know how hard I must work to force myself to do those tasks that I particularly dislike. And I'm learning how to evaluate my time too. How many priests are taught the principles of time and priority planning, or are even informed that they should work on this facet of their job?

My husband, who is a marketing executive, worked his way up through sales, and tells me that the biggest problem with salesmen is productivity. The salesman starts out working a 40 hour (or more) week, and ends up working less and less. Very often the salesman who is putting in 25-30 hours a week is the one who is promoted because he is outperforming his colleagues—*because they are working fewer hours than he!* I wonder how many priests actually put in the hours that they think they do. My experience is that many do not. Morning coffee breaks at home, longer lunches, going home early because there is an evening meeting (parishioners go to evening meetings and also work at full-time jobs) often become more and more common. If

warned about this problem and told how to combat it, I think clergy would be more aware how easy it is to slide into a less and less productive week.

The role of a priest is not easy, but then who ever thought or said it would be? Most people who go into the priesthood are those who enjoy the challenging opportunity of serving God and the people of God in the twentieth century. With some serious thinking about his true role in the church, and with some help from seminaries in teaching new priests some realistic principles of management and daily life, today's priest could be tomorrow's savior. Let's hope so.

SCHOOLS

FOR BOYS

THE CHOIR SCHOOL of ST. THOMAS CHURCH

A church-centered residence school for 50 boys in grades 5-8. Gifted young men follow a creative and individualized program. Strong sports program. Camping in fall and spring: sailing, canoeing, swimming and nature studies. Camp activities on 600 acre site in Conn. City facilities in Manhattan's cultural center; modern residence, large classrooms and gymnasium, reserved playing fields. Boys join their parents or friends two weekends each month. Full fee is \$2,100. Low fee is recognition of each boy's service to the choir. Scholarships available. Admission on basis of audition and academic tests. No previous musical training required.

GORDON H. CLEM, Headmaster
123 West 55th Street
New York, New York 10019
(212) Ci 7-3311

FOR GIRLS

SAINT AGNES SCHOOL

Jefferson Park, Alexandria, Virginia 22302
Episcopal college preparatory school for girls on 16 acre campus near Washington libraries, theaters, galleries. High academic standards with varied supplementary program for development of individual interest and responsibility. Boarding grades 8-12; day school kindergarten through 12.

Roberta C. McBride, Headmistress

Remember

THE LIVING CHURCH FOUNDATION

in your will.

Gifts (deductible as charitable contributions for income tax purposes) and bequests are urgently sought to help build a larger, more effective LIVING CHURCH.

A suitable form of bequest is:
"I give, devise, and bequeath to THE LIVING CHURCH FOUNDATION, a non-profit religious corporation organized under the laws of the State of Wisconsin _____."

CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 24

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

ARIZONA

UNIVERSITY OF ARIZONA Tucson
EPISCOPAL CAMPUS FELLOWSHIP 624-5694
 HC Sun 6, Campus Christian Ctr. 715 N. Park
 The Rev. Carey Womble, chap. 1919 E. 5th St. 85719

CALIFORNIA

UNIVERSITY OF CALIFORNIA Berkeley
EPISCOPAL CHAPLAINCY AT U.C., BERKELEY
 The Rev. Peter D. Haynes, chap. 2449 Ridge Rd.
 Please phone: (415) 548-1892 Berkeley 94709

UCLA
UNIVERSITY EPISCOPAL COMMUNITY 580 Hilgard
 The Rev. Terry Lynberg, chap.
 HE: Sun 6, Tues 7, Thurs 12:05

COLORADO

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

CONNECTICUT

YALE UNIVERSITY New Haven
EPISCOPAL CHURCH AT YALE
 The Rev. R. G. Fabian; the Rev. D. J. Schell
 EP & HC 6 Sun; EP & HC 5 Daily. Dwight Chapel

FLORIDA

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

UNIVERSITY OF SOUTH FLORIDA Tampa
EPISCOPAL UNIVERSITY CENTER
 The Rev. John F. Hamblin, Jr., chap.
 Sun 9, 10:30, 10; Wed & HD 6:30

GEORGIA

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

GEORGIA INSTITUTE OF TECH. Atlanta
ALL SAINTS 634 W. Peachtree St.
 The Rev. Paul R. Thim, chap.
 Sun HC 8, MP 9:15 & 11:15; Tues Supper 6

ILLINOIS

LAKE FOREST COLLEGE Lake Forest
HOLY SPIRIT 400 Westminster Rd.
 The Rev. F. W. Phinney, r; the Rev. D. A. Owen, chap.
 Sun 7:30, 9:15, 11; Tues 7; Wed 10

NORTHERN ILLINOIS UNIV. DeKalb
ST. PAUL'S 900 Normal Rd.
 The Rev. C. H. Briant, v & chap.
 Sun 7:30, 9:30, 5:15; Wkdys Mon-Fri as anno

UNIVERSITY OF ILLINOIS
EPISCOPAL CHURCH FOUNDATION
 1011 S. Wright, Champaign 61820
 The Rev. R. M. Hutcherson, priest-in-charge
 Sun 8, 10, 5 Falk Mass; Daily HC, EP

MAINE

BOWDOIN COLLEGE Brunswick
ST. PAUL'S 27 Pleasant St.
 The Rev. Donald A. Nickerson, Jr., r
 Sun 8, 10:30

MICHIGAN

CENTRAL MICHIGAN UNIV. Mt. Pleasant
ST. JOHN'S Washington & Maple
 The Rev. John H. Goodrow, r & chap.
 Sun 8, 9:30, 11

UNIVERSITY OF MICHIGAN Ann Arbor
CANTERBURY HOUSE 218 N. Division
 The Rev. Andrew Foster, chap.; the Rev. Bruce
 Campbell, ass't
 Sun HC noon. Full-time Open House

NEW JERSEY

RAMAPO COLLEGE Mahwah
ST. JOHN'S Maine at Franklin Tpke, Ramsey
 The Rev. Leon Plante
 Sun 8, 9, 11

CHRIST CHURCH OF RAMAPO Suffern, N.Y.
 65 Washington Ave.
 The Rev. Ernest W. Johns; the Rev. John A. Osgood
 Sun 8, 10; Wed HC 10

RUTGERS UNIVERSITY Newark
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

RUTGERS UNIVERSITY New Brunswick
Cook, Douglass, Livingston & Rutgers Colleges
ST. MICHAEL'S CHAPEL
 The Rev. Thomas A. Kerr, Jr., chap.; the Rev. Henry
 W. Kaufmann, assoc
 Eucharist: Sun 10, Wed noon, Fri 11:30. EP Tues 8;
 other services as anno

UPSALA COLLEGE East Orange
ST. PAUL'S Prospect St. at Renshaw Ave.
 The Rev. Donald B. Baldwin, S.T.M., r
 Sun 8, 10

NEW YORK

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

ROCKLAND COMMUNITY COLLEGE
CHRIST CHURCH OF RAMAPO Suffern
 65 Washington Ave.
 The Rev. Ernest W. Johns; the Rev. John A. Osgood
 Sun 8, 10; Wed HC 10

R.P.I. and RUSSELL SAGE COLLEGE Troy
ST. PAUL'S 3rd & State Sts.
 The Rev. Canon Fred E. Thalmann, r
 Sun HC 8, MP & Ser 10:30; Wed 12:05 HC

SYRACUSE UNIVERSITY Syracuse
EPISCOPAL CHURCH AT SYRACUSE UNIVERSITY
 The Rev. Robert C. Avers, chap.
 Community House, 711 Comstock Ave. 13210

NORTH CAROLINA

DUKE UNIVERSITY Durham
EPISCOPAL UNIVERSITY CENTER
 The Rev. H. Bruce Shepherd, D.D., chap.
 Sun HC 9:15, 5:15—Center Chapel; Wed HC 8—
 Duke Chapel; Thurs HC 5:15—Duke Chapel

EAST CAROLINA UNIV. Greenville
CANTERBURY CENTER 503 E. 5th St.
 The Rev. William J. Hadden, Jr., chap.
 Wed 5:30 HC, 6 Canterbury meet.

OHIO

OHIO UNIVERSITY Athens
GOOD SHEPHERD 64 University Terrace
 Sun 8 HC, 10 Family, 4 Folk Mass

PENNSYLVANIA

PENNSYLVANIA STATE UNIV.
Congregation of St. Francis
EISENHOWER CHAPEL University Park
 The Rev. Derald W. Stump, chap.
 HC: Sun 9, 6:15, Tues 7, and as anno

SHIPPENSBURG STATE COLLEGE
ST. ANDREW'S Cor. Prince & Burd, Shippensburg
 The Rev. Ronald J. Lynch, v & chap.
 Sun 8:30 & 10:30. Canterbury (College Calendar)

PENNSYLVANIA (Cont'd)

URSINUS COLLEGE Collegeville
ST. JAMES' 3768 Germantown Pike
 The Rev. Leonard Freeman, r
 Sun 8, 9, 11. Wed 7:30

YORK COLLEGE OF PA.; YORK ACADEMY
OF ART; PENN STATE, YORK CAMPUS;
YORK HOSPITAL SCHOOL OF NURSING
ST. JOHN'S 140 N. Beaver St., York
 The Rev. George A. Kemp, r; the Rev. J. Barry
 Kramer, assoc.
 Sun 7:30, 9, 11; Mon 5:30, Wed 10, Fri 7

RHODE ISLAND

BROWN UNIVERSITY Providence
R.I. SCHOOL OF DESIGN
 Episcopal Ministry at Brown—RISD
ST. STEPHEN'S 114 George St.
 Sun 8, 10; Ev 5:30. Wed 7:30

UNIVERSITY CHURCH Manning Chapel
 Sun 11:30

TEXAS

LAMAR UNIVERSITY Beaumont
ST. MATTHEW'S 796 E. Virginia
 The Rev. Earl 'J' Sheffield III, chap. & v
 Sun 10, 6; Wed 5

NORTH TEXAS STATE UNIV. Denton
TEXAS WOMAN'S UNIV.
ST. BARNABAS' 1200 N. Elm St.
 The Rev. Charles E. Walling, r
 Sun 8 & 10; Sat 5:30

ST. DAVID'S 623 Ector
 The Rev. Edward Rutland, r
 Sun 8, 9:30, 11:15 & 5:30

TEXAS A & M College Station
ST. THOMAS'—Epis. Student Center 906 Jersey
 The Rev. W. R. Oxley, r; the Rev. J. T. Moore, chap.
 Sun 8, 9:30, 11, 7; Tues 5:30; Thurs 6:30

VERMONT

GREEN MOUNTAIN COLLEGE Poultney
TRINITY Church St.
 The Rev. A. Stringer, r
 Sun H Eu 11: 7:30 & 11 June-Aug.

VIRGINIA

LONGWOOD COLLEGE Farmville
HAMPDEN-SYDNEY COLLEGE Hampden-Sydney

JOHNS MEMORIAL CHURCH
 The Rev. John H. Loving, r; the Rev. John H. Em-
 mert, chap.
 Sun 11. Spec. Program & Services anno

MADISON COLLEGE Harrisonburg
BRIDGEWATER COLLEGE Bridgewater
EMMANUEL CHURCH
 The Rev. James P. Lincoln, r; the Rev. Dale
 Mekeel, c
 Sun 8, 10:30; Thurs 7

MARY BALDWIN COLLEGE Staunton
TRINITY
 The Rev. David Pittman, r; Miss Christie Taylor,
 Director of Program
 Sun 8 HC, 11 MP (ex 1S HC); Tues HC 10:30

WISCONSIN

MARQUETTE UNIVERSITY Milwaukee
ST. JAMES' 833 W. Wisconsin Ave.
 The Rev. E. N. Stillings, r
 Sun HC 8, 10:30; H Eu daily

UNIVERSITY OF WISCONSIN Superior
ST. ALBAN 1404 Cumming
 The Rev. G. Randolph Usher, r
 Sun HC 8 & 10; Tues 7:30, Thurs 10

The Directory is published
 in all
 January and September issues.

BICENTENNIAL

Continued from page 15

and all, those ancestors of ours in the faith who had to reconcile, as members of Christ, that which they had not been able to reconcile on the fields of battle for a decade before. (How many realize, for example, that the propers for Independence Day appeared for the first time in the 1928 Prayer Book? William White, for one, regarded them as too divisive.)

And, of course, we cannot study our church in a vacuum. Most public libraries abound in books about the American Revolution, and most individuals may be traced in the *Dictionary of American Biography*. One aspect of the Revolution generally not covered in standard histories may be found in Lerone Bennett's *Before the Mayflower* (Penguin Books) particularly the chapter on "The Negro in the American Revolution." It is written in a most dispassionate manner, and is all the more chilling for that reason.

But study courses are not for everybody. For the more practical minded there are other courses of action.

The Bicentennial is a good time for ecumenical cooperation. We emerged from the War of Independence without a national state church (and for a very good reason: nobody had anything approaching a majority). But with all of our rivalries, the basic attitude of American Christians towards one another has always been one of forbearance. The 200th anniversary provides an opportunity

to put this in a positive form. Locally, we are developing an ecumenical choir, which we hope will level off at about 200 voices. They will be available for special services, civic functions, and what you will. Such a choir is a possibility for almost any community.

As are ecumenical services. Too often, the ecumenical service is a rather half-hearted affair, focusing on Pentecost, and forgotten during the rest of the year. Now is a good opportunity for local ministerial organizations, councils of churches, and what have you, to contact the local bicentennial committee (every town has one) and say: "We really want to be part of this. We don't want our participation limited to shouting a prayer at the beginning of parades, and trying to drown out some parent who is telling Jimmy to quit dripping his Good Humor on Sally. We will treat you as being real in your efforts if you will reciprocate."

Every diocese has old churches. It doesn't make any difference how "new" your diocese is, it has churches a 100 years older or more. Where are they, what kind of condition are they in? Have your various parish organizations ever considered visiting them for a day's outing, with a service to conclude the tour? Has your church school ever made a pilgrimage to the "mother church" of the diocese? If one of the older churches is falling down, could your men's club arrive with saws and paint some weekend and help fix it up?

Or include the above under ecumenical activities. Is there some old church which

is not Episcopal in your area? And could you lend your services there?

With the exception of special bicentennial services, there is nothing mentioned in the above which we should not be doing already. Because we are all guilty of negligence.

Is it not true that we, as a church, know little of our heritage? Most Americans are innocent of the facts of history (which is one reason we get ourselves in our appalling national messes). So we become the victims of half-truths and downright falsehoods.

We easily swallow the legend that the members of the Constitutional Convention were deists (most of them, in fact, had been raised on the Book of Common Prayer). We are embarrassed, two centuries later, over the political opinions of many of our church leaders (our proposed calendar does *not* have a feast for Samuel Seabury: it has "The Bestowal of the American Episcopate," which is not quite the same thing). It should not take a Bicentennial to recall our heritage to us. But maybe a Bicentennial will help.

It should not take a Bicentennial to convince us to help our older parishes that have fallen on hard times. It should not take a Bicentennial to open our eyes to the problems our neighboring Christians may be having.

But maybe a Bicentennial can help us to recognize that "we have left undone those things that we ought to have done," and, with God's help, do at least some of them.

CLASSIFIED

advertising in *The Living Church* gets results.

BOOKS

"RETURN TO EDEN: A Play about Ecology" by Charlotte Baker. Short, simple to produce. \$1.50/\$3, 10/\$4. "Joy in the Lord" by Granville Williams, SSJE. The Christian life. \$2. At bookstores or Parameter Press, 705 Main, Wakefield, Mass. 01880.

FOR SALE

ANNOUNCING a cassette series by Graham Pulkingham on the charismatic renewal of the Church of the Redeemer, Houston, Texas. Ask for the Christian Community Series, 4 tapes and an attractive vinyl album for \$15.95. Write: Net Productions, Department LC-1, P. O. Box 18648, Houston, Texas 77023.

LINENS AND VESTMENTS

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

POSITIONS WANTED

ORGANIST-CHOIRMASTER, Churchman, married, M.Mus., A.A.G.O., seeks full-time position. Experienced. Would consider church-college teaching combination. Reply Box J-220.*

PRIEST, single, seeks parish, excellent references, 18 years experience in parish calling, stewardship, administration. Write: St. Christopher's Lodge, Christ Church, Barbados.

PRIEST, married, 36, seeks to express a sacramental and pastoral ministry. Has been both an assistant and a rector. CDO profile available. Reply Box M-223.*

PRIEST, for small parish or mission available now, any place. Help. Reply Box K-222.*

PUBLICATIONS

EPISCOPALIANS outside the Episcopal Church? For news and views subscribe to **ECCLESIA**, 205 W. Faris Road, Greenville, S.C. 29605.

INTEGRITY: Organization of Gay Episcopalians and Our Friends. Local chapters. FORUM/10 issues with membership, \$10. 701 Orange, Ft. Valley, GA. 31030.

RELIGIOUS COMMUNITIES

THE JOYOUS SERVANTS OF GOD (American Episcopal Church) a fellowship for men and women, married or single, who feel that they are called to special service in the Church. For information write: Father Michael, JSG, 205 W. Faris Rd. Greenville, S.C. 29605.

RETIREMENT RESIDENCES

INFLATION PINCHING? Want quiet, safety, security, moderate climate? Live independently, inexpensively—\$55 month, plus improvements and modest monthly fees. Life lease—one floor, no steps. Join church-minded happy folks in arts, crafts, social and spiritual programs. Clean air, beautiful hills, lakes and people. Bristol Village, Waverly, Ohio 45690.

WANTED

A MONSTRANCE. Do you have one not being used? Give description. Reply Box C-224.*

RETIRED COUPLE to live six winter months in sunny Florida for \$1,500. Write for details. Morris, P. O. Box 2157, Fort Lauderdale, Fla. 33303.

TWO COPIES of "Ritual Notes." Contact: The Rev. Todd Smelser, 611 W. Berry St., Fort Wayne, Ind. 46802.

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

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 24 Cts. a word for one insertion; 22 cts. a word an insertion for 3 to 12 insertions; 20 cts. a word an insertion for 13 to 25 insertions; and 18 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$2.50.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number), plus \$1.50 service charge for first insertion and 75 cts. service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 15 cts. a word.
- (D) Copy for advertisements must be received at least 20 days before publication date.

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

Use the classified columns of

The Living Church

to BUY or SELL

NOTICE TO SUBSCRIBERS

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

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

THE LIVING CHURCH

CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in **THE LIVING CHURCH.**

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 6 & C 1st Sat 4

SAN DIEGO, CALIF.

ST. LUKE'S 3725—30th St.
Sun 8 HC, 10 Cho Eu (1S, 3S, 5S), MP (2S, 4S).
Sun 10 S.S. & child care, Wed 11:30 HC

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

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. GEORGE'S

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

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

JACKSONVILLE, FLA.

ST. JOHN'S CATHEDRAL 256 E. Church St.
The Very Rev. John F. Mangrum, dean; Rev. Canon Ward Ewing, Rev. Canon George Kantos; Dorothy West, Christian Ed; Thomas Foster, organist and choirmaster
Sun HC 8, 9, 11, Ch S 10, Healing 7; Weekdays HC 12:10, 7 Fri & Sat

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

WEST PALM BEACH, FLA.

HOLY SPIRIT 1003 Allendale Road
The Rev. Peter F. Watterson, S.T.M., r; The Rev. Orin A. Griesmyer, D.D., the Rev. Canon Harold S. Olafson, D.D.
Sun Masses 8, 9 (Sung—Sol High) & 11, Ev & B 6. Daily Mass. C Sat 4-5. MP & LP Daily. 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, 7:30. Daily Masses 7:30; Tues & Fri 7:30, 7:30. C Sat 5

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.

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

MT. VERNON, ILL.

TRINITY 1100 Harrison
The Rev. Robert Harmon, v
Sun H Eu 10:30, ex 4S MP 10:30 H Eu 5:30; Wed H Eu 9:30; Holy Days as announced

SPRINGFIELD, ILL.

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

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

OMAHA, NEB.

ST. BARNABAS 40th & Dodge, 1 blk. N.
The Rev. Xavier C. Mauffray, r
Sun Masses 8, 10:45 (High)

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz, r; the Rev. John M. Larson
Sun 8, 10, 6 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. 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; Liturgy (sung) & Ser 11; Spanish 1; Ev 4; Sung Eu & Homily 5:15. Wkdays 7:15 Matins & HC; Wed 12:15 HC & Healing; 5 EP; ex 3:30 Sats. Tours daily 11, 1 & 2, ex 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; 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.
Ernest E. Hunt III, r; William Tully, c
Sun 8 & 12:15 HC; 10:30 HC (1S & 3S), MP (2S & 4S). Daily 9 MP

ST. IGNATIUS OF ANTIOCH

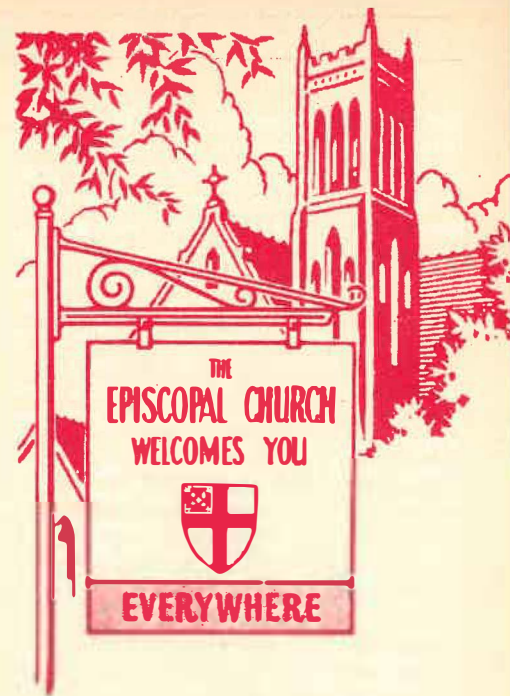
87th Street, one block west of Broadway
The Rev. Charles A. Weatherby, r
The Rev. Howard T. W. Stowe, c
Sun Masses 8:30, 11 Sung Mass; Tues & Thurs 8; HD as anno; C by appt

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

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; Mon thru Fri HC 12:10; Tues HS 12:40; Wed EP 5:15, HC 5:30. Church open daily to 9:30



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

TRINITY PARISH
The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Franklin E. Vilas, p-i-c
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12; MP 7:45, EP 5:15; Sat HC 9

ST. PAUL'S Broadway at Fulton
Sun HC 9, HS 5:30; Mon thru Fri HC 1:05

ST. AUGUSTINE'S 333 Madison St.
The Rev. Harry Vann Nevels, v
Sun HC 8:30, 10:30, 12:30 (Spanish)

INTERCESSION Broadway at 155th St.
The Rev. Frederick B. Williams, v
Sun HC 8, 10:30, 1 (Spanish); Mon, Wed, Fri HC 12; Tues, Thurs, Sat HC 8:30.

ST. LUKE'S 487 Hudson St.
The Rev. Ledlie I. Laughlin, v
Sun HC 8, 9:15, 11; 1st Sun HC 8, 10; Daily, ex Thurs & Sat HC 7:30; Thurs HC 8:45, 6:15. HS 12; EP 6

CHARLESTON, S.C. Ashley Ave.
HOLY COMMUNION
The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10; Tues 5:30; Wed 12:10; Thurs 10

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

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

ACAPULCO, GRO., MEXICO
HOLY CROSS (1 blk. east from the Marriott)
Tels. 2-26-39 and 4-14-94
Sun Lit & Ser 11; EP 6

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