

# The Living CHURCH

Parish  
Administration  
Number



This banner, an African artist's symbolic interpretation of the World Council of Churches, was hung in the central hall of Nairobi's Kenyatta Conference Center during the WCC's Fifth Assembly [see p. 9].

RNS



# AROUND & ABOUT

With the Editor

In the diary of the Very Reverend William Ralph Inge, famous "gloomy dean" of St. Paul's, London, is this entry for March 25, 1921: "Good Friday. I took the Three Hours service. I think I shall not do it again, or at least not base the addresses on the 'Seven Words.' Historically one cannot be sure that they are all authentic." That was more than a half century ago. This same squeamishness about the use of possibly "unauthentic" texts inhibits many clergy who are not fundamentalists. They think it's a matter of intellectual integrity, reasoning that if you doubt that Jesus, or anybody else who is quoted in the scriptures, actually said verbatim what he is quoted as having said, you ought not to quote that possible misquotation as an authentic quotation.

The essential absurdity — or impossibility — of this as a working premise should be apparent to anybody who will push it to its logical conclusion.

Jesus certainly didn't speak a single word that we find attributed to him in any of our English translations of the Bible, nor did Paul, nor did Isaiah, nor did Balaam's ass, because none of them spoke English.

To me there is great and endless comfort in the realization that whatever Jesus said in Aramaic it was *not exactly* the same thing that finally came out in our English by way of an intermediate Greek stage. One of the texts of the English Bible which have cruelly tormented many souls is this, in the Sermon on the Mount (St. Matthew 5:48): "Be ye therefore perfect, even as your Father in heaven is perfect." The anxious soul assumes that Jesus spoke those words. He knows that there's no way that he can be perfect as his Father in heaven is perfect if by perfection is meant moral perfection. So he is crushed to despair by the Lord's counsel. What we need to do, when we are dealing with

one in that distress, is to show him that of course Jesus didn't say it — "perfect" was not in his vocabulary. But if the reader will back up a few verses in the text and read the whole statement of which this verse is the ending he will see clearly what Jesus is saying to us. We don't need the literal *words* of Jesus so long as we hear his authentic *word*, and in this case it is, of course, that in our loving we are not to be like ordinary people who love their friends but we are to be like our Father in heaven who loves his enemies. Somehow as it comes out in English the contrast is between the imperfect love of ordinary men, for their friends only, and the perfect love of God, which is for all. The counsel is to be like our Father in loving.

It is very disappointing that the modern critical study of the Bible has accomplished so little, actually, in helping people to read the Bible more intelligently. The fundamentalist way is surely wrong. The "liberal" way of Dean Inge and those who share his view of "authenticity" is not much, if any, better, for it assumes that if we are critically sharp enough we can distinguish between the authentic and the unauthentic words of Jesus. The liberal-critical reader no less than the literalist-fundamentalist fails to understand that the letter kills while the Spirit gives life. When we read in the Spirit what was written in the Spirit we get the message. And there is no word that is unauthentic when the Spirit brings it home to our spirit.

On December 20, 1851, Henry David Thoreau, then 34, lamented in his journal: "It is wonderful, wonderful, the unceasing demand that Christendom makes on you that you speak *from a moral point of view*. Though you be a babe, the cry is, Repent, repent. The Christian world will not admit that a man has a just perception of any truth, unless at the same time he cries, 'Lord be merciful to me a sinner.'" What about that?

First, we want to ask: "Henry, *which particular 'Christendom'* are you talking about? For on such a point as the one you raise there are several distinct 'Christendoms,' and it's hardly possible to respond to your comment either to agree or to disagree until you have specified who are the Christians you have in mind when you say that."



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Having criticized Thoreau for expansive generalizing I now proceed to do likewise. My very general, over-all, untabulated impression of all of the world's greatest savants and successful truthseekers whom I know anything about is that they are preponderantly good people morally. But the question Thoreau raises is this: Do men succeed in their quest for truth because they are good, or are men who love truth and seek it as their pearl of great price tend to become good? Thoreau thought Christians in general — "Christendom" — think that the former proposition is true: that we cannot effectively pursue any kind of truth except first we be virtuous if not saintly. If most Christians in his day thought that, they were naive to say the least. It is not by teaching a Sunday school class that one succeeds in biochemical research.

Mine not to answer why, but it seems to be generally true that the diligent search for truth of any kind has a humanizing, purifying, exalting effect upon the moral character of the seeker. Having said that I feel already the first onset of the wave of protests: "What about this nasty scoundrel to whom we owe....?" Sure. I can think of at least a score of such myself. But there is a fairly universal and stable pattern here. Most savants may not be saints, but there are many more genuinely good people among them than bad. And I can't help thinking that their obeisance to the truth which they cultivate and serve — in whatever realm of research — somehow makes them more obeisant toward the truth of the moral laws of reality as well as the physical laws.

A person will not necessarily get closer to the truth about solar energy by crying "Lord be merciful to me a sinner." But it will help him along his way enormously if his heart habitually cries "Truth, fill me, poor empty cistern, with Yourself." The two cries come from the same depth. Old Kant saw the truth at the bottom of that well when he felt a single undifferentiated awe before the starry heavens above and the moral law within.

### Labor Now to Labor Not

Labor now to labor not  
On what thy soul  
For being,  
Owes.  
He shapes  
The untempered graces  
Which his hand  
Bestows.

Jenny

January 11, 1976

# The Living Church

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### KALENDAR

January

11. Epiphany 1/The Baptism of Our Lord Jesus Christ
13. Hilary of Poitiers, B.
17. Antony, Abt.
18. Epiphany 2
19. The Confession of St. Peter, transferred
20. Fabian, B.M.
21. Agnes, M.
22. Vincent, D.M.
23. Phillips Brooks, B.
25. Epiphany 3
26. The Conversion of St. Paul, transferred/Timothy and Titus

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

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# ANGLICAN HERITAGE

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The Rev. Dr. Carroll E. Simcox

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# LETTERS

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

## Understanding Ourselves

Thank you for the Rev. H. Brevoort Cannon's article [TLC, Dec. 14].

He has identified what underlies our inability to engage in constructive debate, namely that "liberals" define the terms in advance and in such a way that the "conservatives" are indicted before the dialogue begins. The result: a half century of floundering and theological paralysis. Whatever one's theological stance he (she) will do well to ponder long on this point.

The conclusion is powerful. It was my privilege to serve for three years on the Archbishop's Commission on relationship with the Eastern Churches. The Orthodox have difficulty understanding us because we have not understood ourselves.

(The Rt. Rev.) ALLEN BROWN  
Retired Bishop of Albany  
Coral Gables, Fla.

## Yahoo Liturgy

Ever since I read *Gulliver's Travels* some years back, I have wondered what a liturgy composed by Yahoos would be like. Having read your description of the "Cosmic Mass" which recently took place in the Cathedral of St. John the Divine [TLC, Dec. 14], I get the feeling that if I had shown up at the front door at the right time with a five dollar bill in my hand I could have found out.

NAME WITHHELD

## Evangelism

Thank you for giving space to the article on evangelism by Fr. Hall [TLC, Nov. 30]. We Anglo-Catholics are aware of our reluctance to evangelize non-Christians, preferring to leave it to the missionary-minded among us. Whence comes this reluctance? We may feel that we are more sensitive, more decorous, with a greater sense of privacy than those who wear their Christianity upon their sleeves. Rather than that, my personal thought is that we feel our weakness, our powerlessness to be evangelists. How can that be when at confirmation we are invested with mighty Gifts bestowed upon us so that we will witness of Jesus and to our Creed? Where are the classes in preparation for confirmation making this plain?

Are those awaiting that great day made aware that in the rite they are given power to do what it is incumbent upon every Christian to do, to spread the Gospel of Jesus Christ? With power, evangelism must necessarily follow. "But ye shall receive power after the Holy Spirit is come upon you; and ye shall be witnesses unto me . . ." (Acts 1:8). With right instruction as to what to expect from confirmation our church will find itself in the front ranks of those who want to spread the Good News and have the power with which to do it.

BENJAMIN HARRIS  
Berkeley, Calif.

## Fit Person?

On December 3 I received from the Executive Council a communication prepared by the "Committee on the observance of the Nation's Bicentennial" listing persons declared to have special talents useful to local Bicentennial celebrations.

Included is the Rev. Carter Heyward who is identified as "one of the eleven women ordained in Philadelphia, July 29, 1974..."

That Ms. Heyward should be offered to parishes "at the invitation of the Presiding Bishop" is an insult to those many persons so listed who do have the ability "to share in experiences of penitence, celebration and rededication."

Three years ago I favored "female ordinations." Today I am one of many who feel betrayed and frustrated by our church leaders who, in their words and actions, support the illegal and underhanded publicity grab of July 29, 1974 as a "fait accompli" ordination.

There are many churchmen who do not confuse brashness and the mockery of ordination vows with "the working of the Holy Spirit."

(The Rev.) SCOTT PEDDIE  
Church of the Nativity  
Maysville, Ky.

## World Relief Money

Your editorial "Thanksgiving — and World Hunger" [TLC, Nov. 23] is very effective and true, for there can be no question but that when we share God's bounty the praise is more acceptable to God. However, practical matters cloud our actions.

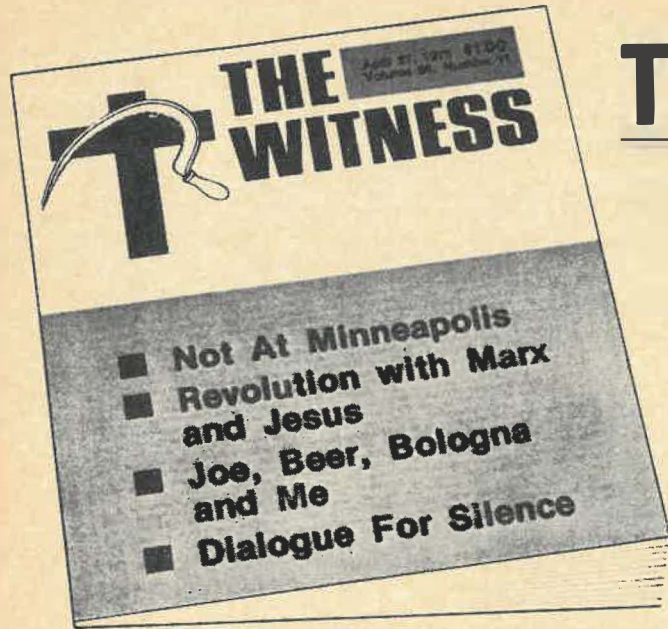
We have been told, and I understand it is true, that a lot of food sent by our government to some third world nations has rotted on the wharves for lack of transportation to take it into the coun-

Continued on page 18

The Living Church



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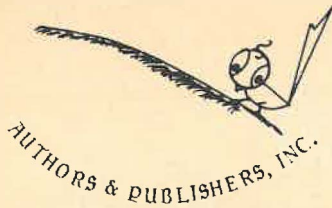
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## BOOKS

### Bitter Irony

**SLAVERY AND THE CHURCHES IN EARLY AMERICA 1619-1819.** By Lester B. Scherer. Eerdman's. Pp. 208. \$7.95.

In order to justify the dehumanizing impact of slavery, slave owners constructed a three dimensional rationale, or dialectic, that in effect became the working codes that assuaged, or nullified guilt.

The three dimensions were economic, social and theological.

Slave masters were motivated by economic survival and profit. The land had to yield her increase and black slaves were the economic base for survival. Black slaves were cheaper to maintain than white slaves or Indians and they were defenseless.

Black slaves were different from their white masters in color, facial features and cultural mores. Black slaves were illiterate and inferior, hence slave masters were justified in their treatment of them. Black slaves were carefree and happy in bondage provided some uppity black or revolutionary white did not stir them up. A "good slave" was a slave that was conscious of "his place" and stayed in his place, always giving respect to his master.

Theologically, the slaves deserved their bondage. God was punishing black slaves for some sins committed by their forebears. God endorsed the master/slave relationship. The more slaves a man possessed, the more he was seen as being blessed by God. Church sacraments were not efficacious in relationships between a slave and his master, except as they benefited the master, and confirmed the master/slave relationship. Marriage contracts were not good for the slave system and were non-existent. It was a sin for a slave to run away.

The great revival that swept across the colonies brought a wave of pietism that had little or no effect upon a master's behavior towards his slaves. The life and death of a slave was in the hands of his master.

The mission of the church was for revival, rather than revival for mission.

The Quakers were the most potent and consistent church group in opposing slavery. To oppose slavery meant jeopardizing numerical and financial success. The Baptist, Methodist, and Presbyterian churches were not generally inclined to move against the social traffic patterns of the time. Anglicans were closely identified with the ruling class and except for an occasional individual skirmish, were preservers of the political, and socio-eco-

nomie fabric. Clergymen themselves were slave owners.

At the root of the slave system was economic survival and profit. "Christianity" was, by and large, comfortable with slavery.

"The institution of slavery in America by people who so deeply cherished their own liberties, is one of the bitterest ironies of Western history."

This is a source book that deserves reading and a place in your library.

(The Rt. Rev.) RICHARD B. MARTIN  
Executive for Ministries  
The Executive Council  
New York, N.Y.

### Christian Behavior

**ETHICS AND THE NEW TESTAMENT.** By J. L. Houlden. Mowbray's. Pp. 125. \$3.65 paper.

This volume has been available as "a Pelican Original" in paperback since 1973. The present edition by Mowbray's is identical in pagination and arrangement, differing only in two points: the format is larger than the Pelican edition, and the type is larger. It is a worthy book, much easier to come to grips with than, say, Rudolf Schnackenburg's four-hundred page *The Moral Teaching of the New Testament* (ET, 1971). Houlden's book actually concentrates on the "and" of the title.

It is Houlden's thesis that what is of primary importance in the New Testament are the claims made there about God and what he has done in Christ. Houlden is concerned, therefore, to determine what—in principle—are the implications of those claims for the behavior of Christians. "Christians" are understood to be those who attempt to follow Christ by believing his claims and the claims made about him by the church. It is possible, then, to say that Houlden is treating in his book the subject of the ethics of Christians, rather than concentrating upon "Christian ethics" as a developed, rationalized, and normative system or set of rules.

Houlden is especially helpful with respect to the question of the pertinence (usefulness or availability) of the Bible for guidance in living a Christian ethical life in the 20th century. In that respect, I have found it a good book to assign for the required course in moral theology at Nashotah House. The author treats a very limited range of particular issues or problems, viz., divorce, political obedience, wealth, and toleration. In each case he is sane and directly helpful, especially with respect to the issue of divorce.



An especially helpful part of Houlden's method of study is his delineation of the "two chief variables" in the New Testament claims about the nature of God and man and their interactions: eschatology and the value given to "the world." Simply put, his point is that those who hold that the present age is soon coming to an end will value "the world" very differently than those who hold that we are in this mess for a long long time even though the outcome of Christ's victory is certain.

(The Rev.) ROBERT COOPER  
Nashotah House  
Nashotah, Wis.

## Rating the President

**A FORD, NOT A LINCOLN**, By Richard Reeves. Harcourt, Brace, Jovanovich. Pp.212. \$8.95.

Richard Reeves is an investigative reporter whose beat is the U.S. government. His approach to the subject of this book is rather mercilessly investigative. Yet it is clear that he likes the occupant of the White House as a man.

In an address to Congress in August, 1974, the then very new president said: "Only eight months ago, when I last stood here, I told you I was a Ford, not a Lincoln. Tonight I say that I am still a

Ford, but I am not a Model T." Reeves does not rate Ford on his performance to date as a very advanced improvement upon the Model T.

He suggests that although the president's natural instincts are honest he nevertheless fails to be more honest than the system requires him to be, and he cites numerous cases in point from the record. If Gerald Ford gives us the impression of a high degree of veracity for a successful politician it may be partly or largely because almost anybody following Richard M. Nixon in that office would shine like the legendary boy Washington.

In Reeves' analysis, Ford is not stupid but ignorant — vastly ignorant of the things any president of the U.S. ought and needs to know. To be sure, he has been in Washington and in government for many years, but his experience as a Congressman was that of a party hack rather than as a legislative specialist in some such field as foreign policy.

Gerald Ford is such a nice guy by nature that he is easily and often victimized by his naive trustingness in people who get to him: at any rate so Mr. Reeves maintains, and cites many substantiating facts from the record.

This reader would like to ask Mr. Reeves if he sees in Mr. Ford any capacity for growth in office, especially if

he can be elected to it for the first time. I'm afraid he would answer no, and of course I should hope that he would be proved wrong in the event. Who wouldn't?

C.E.S.

## Books Received

**LIVING THE ADVENTURE**, Keith Miller and Bruch Larsen. About the Christian faith and its "hidden" difficulties. Word Books. Pp. 243. \$3.95 paper.

**WORSHIP IN THE EARLY CHURCH**, Ralph P. Martin. About the fundamental principles and practices of worship in the N.T. community. Eerdmans. Pp. 140. \$2.95 paper.

**STRENGTH FOR THE SOUL**, selected by Dorothy Mason Fuller. Quotations from past and present writers expressing spiritual wisdom. Fortress Press. Pp. 105. \$5.95.

**GEORGI VINS TESTAMENT FROM PRISON**, translated by Jane Ellis. The prison diary of a Russian Baptist still in prison for defying the state on grounds of conscience. David C. Cook Publishing Co. Pp. 283. \$2.50 paper.

**WHAT TO DO WHEN YOU'RE DEPRESSED**, George A. Benson. By a Christian psychoanalyst. Augsburg. Pp. 143. \$3.50 paper.

**BEYOND THE GOAL**, Kyle Rote, Jr. with Ronald Patterson. The story of a young Christian athlete. Word Books. Pp. 159. \$5.95.

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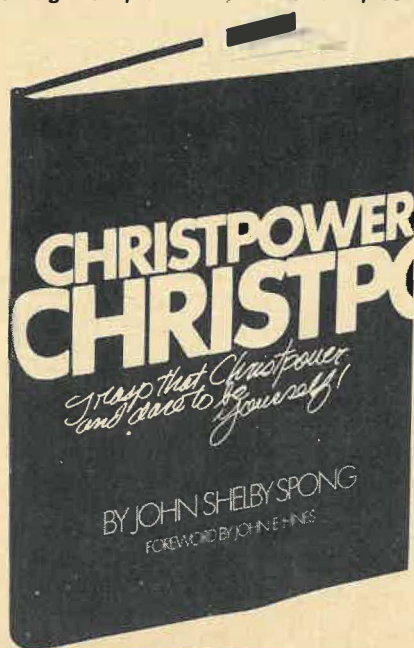
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when you are forgiven,  
forgive yourself;  
when you are loved,  
love yourself.  
Grasp that Christpower  
and  
dare to be yourself!

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# The Living Church

January 11, 1976  
Epiphany 1

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## EXECUTIVE COUNCIL REPORT

As he concluded his message from the chair which normally launches the official business of an Executive Council meeting, Presiding Bishop John M. Allin offered to the council at its last 1975 session two key words for its work and planning: *coordination* and *flexibility*.

"Let us not be shackled by our own budget," he enjoined the council. "We have the capability of making decisions as we go forward. Our purpose is not to diminish programs but to enlarge and strengthen them and to understand how they inter-relate in total mission."

In his reference to being shackled by the budget he presumably had in mind the fact that the proposed budget for 1976 is a modest one. Total income for that year is expected to be \$13,803,000, as compared with \$13,455,000 for 1975 (estimate made as of Nov. 30), and \$13,646,000 for 1974. Because of inflation this is hardly a gain in expectations.

What Bp. Allin was saying is that the church can do very many things which need to be done within the limits of its means and that the important thing is to strengthen the programs it has and try to make them all more positively a part of the church's "total mission."

The Presiding Bishop and others expressed considerable concern over the continuing "we-they" polarity between the national church as such — *i.e.* its leadership and staff — and the church at large in its dioceses, parishes, and individuals. The council sees itself — and wants the church as a whole to see it — not as a high command but as an enabling agency whose job is to coordinate, facilitate, assist, and in every way help the body of the church on all its levels in the work of ministry and mission. To quote Bishop Milton L. Wood, the council's executive for administration: "Our job is to enable the church to do its own job."

Because over the years there has developed a crippling "we-they" dichotomy between the "we" at the top, or at headquarters, and the "they" out and around in the church (the pronouns actually are interchangeable) it is now painfully evident to the church's leaders

that PECUSA cannot really go forward as "all one body we" unless and until all its members, top to bottom, root and branches, realize their unity in principle and express it in action.

That concern was very strong at this council meeting.

### Anticipating '76-'79

With the next General Convention less than a year ahead, the council is well into the important work of planning what will be (if authorized by the convention) the national church's program for the triennium of '76-'79. It is the responsibility of the Executive Council, as the "continuation committee" of General Convention during the triennia between conventions, to plan future church programming for the guidance of the conventions when they meet and make their decisions.

(Whether this is the best way for the church to operate is a question constantly on the minds of council members and for that matter of everybody who thinks earnestly about the life and work of the Episcopal Church. Don't be surprised if one day you hear somebody talking about this and trotting out the old story of the Texas ranger who saw two trains headed for a collision, turned in his saddle, rolled a cigaret, and remarked to the cosmos, "All I can say is — that's one helluva way to run a railroad." The story is hoary but a natural in this connection. End of digression.)

The council in planning the church's program is guided by the church's canon (Title I, Canon 4, Sec. 1 a) which provides that the council shall "carry out the program and policies adopted by the General Convention." The canon further specifies that the program areas for which the council shall have responsibility for initiation and execution are mission (national and world mission), education (renewal, evangelism, and education for ministry), and social work (the church in society).

In the area of mission, the council is thinking strongly in terms of what can perhaps best be described as a renewal

of the concepts and strategies of Mutual Responsibility and Interdependence (MRI) which were launched more than a decade ago and were temporarily eclipsed and largely neglected in the late '60s when the controversial social action programs claimed the primary attention of the national church. Episcopalians may expect to hear, and be asked to do, much more of what is called "partnership in mission" in the years ahead.

Henceforth, when the term "education for ministry" is used in connection with the church's program for the next triennium, it should be understood that it does not refer specifically to education for the ordained ministry but rather the education of every church member for his ministry as a Christian. The theology of ministry implied by the term should be noted. It is that every member of the body of Christ should be educated for the ministry to which he is ordained at his baptism.

What the canon calls "social work" as a part of the church's program to be adopted by the General Convention and carried out by the Executive Council is now called "the church in society." In the present planning and projection of the next triennium a wide variety of programs is included in this category, such as world hunger, ministries to special racial and ethnic groups, the expression of "socially responsible stewardship of church investments," to name but a few.

### Responsibility in Investments

This council meeting was happily free from any acrimonious hassles, but there was one agendum that generated some warmth, if not heat, when it came up for decision. The council's committee on social responsibility in investments had prepared several stockholder resolutions to be presented to corporations engaged in, or considering, operations which the council considers open to moral question. Among them was one that was intended for Deere & Company concerning the disclosure of political contributions. It urged the company to adopt a policy of providing stockholders



with reports "concerning the accuracy of the financial records of the corporation and the integrity of its financial reporting system." The purpose was to provide a safeguard against the creation of any secret funds from which illegal political contributions might be made.

When the resolution was presented, the question was raised: Why this company in particular? Had the committee any reason to believe that Deere & Company might stand in special need of reform in this area? The answer was no. Several council members expressed the view that it is bad public relations and also ethically questionable for the church to approach a corporation with such a resolution when there is no evidence that the corporation has in the past or present done anything wrong that needs to be put right.

After considerable discussion this resolution was sent back to the committee for reconsideration.

Council approved a resolution aimed at preventing the Kennecott Copper Corporation from involvement in any operations in the Republic of South Africa or in South-West Africa (Namibia) "as a joint venturer or co-investor with any agency of the governments of said nations."

It also approved a resolution directed to International Business Machines Corporation (IBM) concerning the sale of products to the South African govern-

ment that could "(a) strengthen its control over the black majority; (b) build its military strength or capability; (c) expand its police functions."

### New Teaching Series

A decade or so ago, one of the most effective means of adult Christian education in the Episcopal Church was known as the Church's Teaching Series. These were study books, written and set forth with official church sponsorship, on such subjects as the Bible, theology, church history, and Christian ethics. In the thinking of the Presiding Bishop and the Executive Council they need to be replaced by a new series, and the council's program group for education has begun work on the project for the next triennium.

Present plans call for seven (possibly eight, if the Bible is to be dealt with in two volumes) books on these themes: Christian believing in a contemporary world (apologetics), the biblical witness, Christian roots (church history), understanding the Christian gospel (theology), Christian formation (sacramental living), Christian living (ethics), life in the Spirit (Christian spirituality).

### Council Miscellany

The retirement of Mrs. Margaret Lockwood as secretary to the Presiding Bishop was the occasion of a farewell-and-appreciation party at the PB's residence. Mrs. Lockwood has served under both Bishops Hines and Allin. Her successor is Mrs. Dorothy Patrick.

Attending his first council meeting as representative of Province I was the Rev. Canon Edward J. Morgan, of Hartford, Conn., who succeeds the Rt. Rev. John M. Burgess, Bishop of Massachusetts.

Oscar C. Carr, Jr., the council's executive for development, reported that to date some \$800,000 has been raised in the Cuttington College fund drive.

There will be more news coming out of this meeting in later issues.

C.E.S.

### ARIZONA

## Church-sponsored Retirement Home Victim of Recession

Operation of a total care retirement community in Tucson, Ariz., is being terminated by an agency of the Diocese of Arizona. Failure of the ambitious project is attributed to the economic recession.

Episcopal Retirement Homes Inc., a non-profit, non-denominational activity of the diocese, began operations last May when it purchased a 336-unit apartment complex from the Chase Manhattan Bank. The facility had been built in 1974 by a Kansas businessman but went into

bankruptcy, with the bank foreclosing on a \$5.9 million mortgage.

Under Episcopal Retirement Homes management, residents could sign up for a one-bedroom apartment for a fee of \$10,000 (or two-bedroom for \$15,000) plus a monthly service fee that covered utilities, cleaning, nursing care and one meal a day.

However, only seven new residents signed up. They will now be reimbursed and given relocation help if it is needed.

The complex had 55 tenants when the diocese took over, and most of them remain. No residents will be required to move, says the Rev. Joseph T. Heistand, rector of St. Philip's in the Hills Church.

Fr. Heistand blames the recession for the lack of response, and believes that the concept is still a sound one.

### WCC

## Nairobi Meeting Ends

One of the most significant documents to come out of the Fifth Assembly of the World Council of Churches in Nairobi, Kenya, is a report on "Human Development: Ambiguities of Power, Technology, and Quality of Life."

The report, revised several times, discusses problems of agriculture, science, and technology, bio-medical techniques, power in social structures, transnational corporations, and the quality of life.

### World Concern

Concerned over military activity in the world, delegates urged parties in the Middle East to cease "all military activity." They asked that world powers stop sending arms which "aggravate the situation," urged withdrawal of all outside military intervention from Angola, warned against military and political implications of nuclear technological assistance to South Africa (citing countries and firms engaged in financing or constructing nuclear power generating plants, which included the U.S. and General Electric and Westinghouse), and tagged disarmament a major concern.

To a report calling for an appeal to governments to implement the Helsinki Agreement on matters such as human rights and religious freedom, Dr. Jacques Rossel of Switzerland proposed adding that the WCC is concerned "about restrictions on religious liberty especially in the USSR. The assembly respectfully requests the government of the USSR to apply Principle Seven of the Agreement [this calls for respect for human rights and fundamental freedoms]."

In seconding the amendment, the Rev. Richard Holloway, an Episcopal priest from Scotland, asserted that the USSR is in "the forefront of human rights



Dr. Cynthia Wedel, an Episcopalian and a former president of the National Council of Churches, was elected one of the six presidents of the World Council of Churches at the recent Assembly in Nairobi. Others elected to the world presidium are Ghanan Appeals Court Justice Annie Baeta Jigge, Metropolitan Nikodim of Leningrad, Archbishop Olof Sundby of Sweden, Tahibonar Simatupang of Indonesia, and the Rev. J. Miguez-Bonino of Argentina.



violations" and should take its place "in the public confessional along with the rest of us from the white, oppressive, imperialistic society."

Adding that while it is considered "unsporting" to mention the fact of Soviet aggression in WCC circles, Fr. Holloway pleaded that such a tradition come to an end.

Two Russian Orthodox leaders appealed that no vote be taken and that "the fellowship be preserved."

Eventually, the matter was referred back to the Policy Reference Committee.

Oh Jae Shik of Korea contended that human rights violations in Asia were not even considered by the assembly.

Women at the assembly stressed they will be vocal about and involved in struggles against oppression.

### Banking

The council's Central Committee announced that deposits will be withheld from an international consortium of banks in a protest against the racial policies of the South African government and to banking institutions which issue loans to that government.

None of the six member banks denies making loans to South Africa. They do, however, maintain that a bank should desist from making a commercially viable loan only if it is against the law of the country in which the bank is based.

### Worship

Some 5,000 people gathered in Uhuru Park to hear an address by the Rt. Rev. Festo Kieyengere, who declared: "I believe in a God that can change things. But I don't believe in destructive change. I hate oppression and injustice but I will die before I change it with spears and guns. That is not the way Jesus changes things."

The Bishop of Uganda appealed to the crowd to join in "Christ's operation rescue" and to heal wounds, interpersonal and international. "The world is intent to continue the outrageous experiences of biting and devouring one another. Rescue us from tradition and help us serve one another," he admonished.

### Evangelism

In initial hearings on programs, the question of evangelization vs. social action was a persistent one.

One delegate took issue with a published report that claimed evangelicals at the assembly were "holding a knife at the throat of the ecumenical movement" by insisting on a call for worldwide evangelization.

Evangelization of the world is "the indispensable task of the church of Christ," Bolivian Methodist Bishop Mortimer Arias said in an address to the assembly. In speaking of 14 service, renewal, and study programs of the

council, he said: "All this is mission, and it can be an integral part of true evangelism in the world today."

The Rev. John Stott, chairman of the Church of England's Evangelical Council, said in response: "It seems to many of us that evangelism has now become largely eclipsed by the quest for social and political liberation." He cited what he believes the WCC "needs to recover": (1) a recognition of the lostness of man, (2) confidence in the Gospel of God, (3) conviction about the uniqueness of Jesus Christ, (4) a sense of urgency about evangelism, and (5) a personal experience with Jesus Christ.

### Racism

The Program to Combat Racism, sometimes a controversial subject, was commended by delegates. Further support was requested for the program and the project's Special Fund.

A motion offered by the Rt. Rev. Philip Russell of Durban urging churches to support the program and the Special Fund "provided assurances are given that no money will be given to any organization which will cause serious injury or the taking of life" was defeated by a vote of 335-62, with 22 abstentions.

### Finances

A sub-hearing on finances had stressed that "even an increase in giving by member churches will not solve the growing deficit . . . There must be a reduction in programs."

Churches in the U.S. and the Republic of Germany, already the major supporters of the WCC, were asked to increase their contributions in 1976 by one-third from the level of the 1973 figures.

All other churches were asked to raise their contributions by 50%.

These are efforts designed to help close the gap between the 1975 budget of over \$3.1 million and the estimated 1975 income of over \$2.1 million.

### Anglican Elected Moderator

The Primate of Canada, the Most Rev. Edward W. Scott, was elected moderator of the policy making Central Committee and as such, will also preside at executive committee meetings until the next assembly in 1982. The archbishop succeeds Dr. M. M. Thomas of India.

## CHURCH OF ENGLAND

### Ramsey Would Not Mind "Disestablishment"

Lord Ramsey, the former Archbishop of Canterbury, reiterated his feeling that he would not mind "disestablishment" of the Church of England, in an interview with *Frontier*, a Christian quarterly.

He went on to predict that the question of appointment of bishops by the crown

was going to be "a live issue," particularly if "the unity question is seriously taken up."

Lord Ramsey said he would like to see "a wider unity of a national church," with a very much looser link with the state than now exists — more like that between the crown and the national Church of Scotland (Presbyterian), in which the monarch appoints an administrator.

He added: "I see the relationship thus: the Church of England, as a spiritual society, requires greater autonomy and control over its own affairs. A larger, united Church of England will certainly require that and find some of our present arrangements intolerable."

## WASHINGTON

### Court Upholds Priest's Conviction

In a 4-3 decision with an all-male majority and an all-female dissent, the appeals court of the Diocese of Washington upheld the conviction of the Rev. William A. Wendt on a charge of disobeying a godly admonition of his bishop, the Rt. Rev. William F. Creighton.

Last spring, the rector of St. Stephen and the Incarnation was convicted of disobeying Bishop Creighton by permitting the Rev. Allison Cheek to celebrate communion in his parish after the bishop had directed him not to do so.

The appellate court, which was made up of members of the standing committee, was presided over by the Rev. Edgar Romig. Other members were the Rev. Frs. Theodore Eastman and Almus Thorp, Jr., and David B. Beers, Sally Bucklee, Catherine O. Coleman, and Verna Dozier.

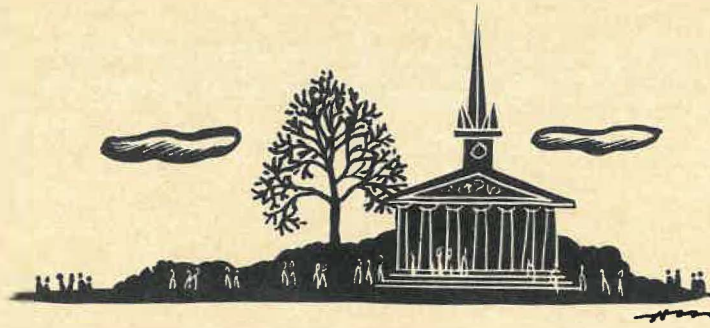
In a concurring opinion, Dr. Romig and Judge Beers noted that Fr. Wendt had presented a defense based on the arguments that his disobedience was dictated by his conscience and interpretation of scripture. They said: "This defense is unsupported by any authority within the church or by any analogy to any other accepted church tradition, legal principle, or teaching of moral philosophy."

Judge Thorp pointed out in a concurring opinion that Fr. Wendt had obeyed his ordination vow of following the dictates of his informed conscience as he committed an act of disobedience to his bishop. He wrote that therefore "the appellant is guilty of violating one ordination vow as he was faithfully fulfilling another."

Although Judge Eastman joined with the majority, he wrote in his opinion that "authority in the church depends on more than canonical regulations; it depends on moral suasion and general consensus. When theological positions differ sharply and broad con-

*Continued on page 17*





# STREAMLINING THE VESTRY

By EDYTHE CAPREOL

The 15 member vestry of St. Mark's Church, Beaumont, Texas, has cut its meeting time nearly in half, increased attendance, and raised effectiveness through a greater involvement of each member.

The new organization structure was instituted in January, 1973, by the Rev. Claude Payne, rector, who believes the business of the church is the business of members of the congregation — that the rector's concern should be for their spiritual needs.

The new structure of St. Mark's vestry meetings was accomplished: The vestry was split into three committees, each with its own chairman, which meet separately for a half hour to 45 minutes to discuss the business for which each committee is responsible. Following a coffee break, the three committees meet in a body and the chairman of each one then presents recommendations made in committee sessions for action by the en-

tire vestry, over which the senior warden presides. Discussion is thus brought to a minimum, since the committees have each made in-depth studies of their respective concerns.

The three committees, each of which is attended by a member of the clergy, are property, missions, and operation and finance. The church treasurer, though not a member of the vestry, attends the operations and finance committee meeting and the final full meeting of the vestry.

The committee chairmen were appointed by the senior warden. The junior warden is automatically chairman of properties.

The properties committee has as its concern insurance, church grounds and buildings, and the rectories. The operation and finance committee is concerned with the treasury, budget, goals and every member canvass. The missions committee includes business of the choir, Sunday school, women's guilds, ecumenical projects, monks' duty (laity who keep the church open after regular hours), and the treasure house (a second hand store which raises funds for

various projects of the women of the church).

At a typical meeting of the vestry all the members, the clergy and the church treasurer meet at 5:15 p.m. After evening prayer, the committees meet from 5:30 to 6:00 or 6:15 and then go into the full vestry meeting.

Kyle Wheelus, Jr., a former senior warden, said that prior to the new structuring of the vestry the meetings would last at times three hours or more. "The discussions were longer, and, because of the long meetings there were frequent absentees," Wheelus said.

Under the new plan there is less discussion at the final meeting, although it is invited, and the members in a body vote on the recommendations made by the three committees.

Wheelus said, "This new structure allows us to work more effectively, divide the responsibility where there are no slackers, promote more involvement, and the attendance is better."

Mrs. Bill Glasgow, who was senior warden in 1974, commented: "Besides being a time saving method, it gives each

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*Edythe Capreol, a journalist, is a communicant of St. Mark's Church, Beaumont, Texas.*



# CONFIRMATION

*On the matter of confirmation,  
we are awash in a sea of trials  
sufficient to give  
the toughest old salts  
a fit of the pip.*

By HAROLD R. BRUMBAUM

To run a zigzag course in time of war is one good way, no doubt, for ships to dodge their enemies, but when one of them behaves that way in peacetime it is more than apt to agitate its crew. Either those in command have spotted trouble, are in their cups, or they are fighting over the wheel. And in any case the repercussions are the same: discomobulation and dark mutterings belowdecks.

That this is happening in the Episcopal Church is evident in ways too numerous and obvious to mention. We are awash in a sea of trials sufficient to give the toughest old salt a fit of the pip. And while some of our troubles produce more steam and scuttlebutt, none shows

better how we are being tossed ten ways to Sunday than the present sorry plight of confirmation — a matter in such flux that these remarks may be pass'e before the final paragraph, and one which, alongside others, suggests that we may need an inhouse ecumenical repair job before we talk detente with those outside.

For if we have managed to clear the decks of certain notions as to what confirmation is *not*—not, presumably, the passport to holy communion, not a means of entering our branch of the church from another, not a requisite to full-fledged Christian citizenship anywhere — these labors have also disclosed that we are not at all sure, or anyhow agreed, about what it is, or how important, or who should receive it, or under whose auspices, or when, or why. We must also deal with the fact that

over the past millennium perhaps half the Anglican household — including, it seems, some pretty big guns like the early Georges and, locally, our founding fathers and first bishops — have somehow managed to survive, and even thrive, without it.

That we are having our problems with confirmation is of course nothing new. What is new is the shape this problem is presently taking, or rather, the shape of our latest solution to it.

Since the Continental Reformation there have been two prevalent views about what confirmation is and who does it: that of the catholic (charismatic) school, which maintains that by means of a bishop-in-succession the Holy Spirit does, bringing gifts; and the protestant (catechetical) conviction, which holds that, prompted by the same Spirit, the candidate does the work. Demonstrating early on its famous versatility, our church's first Prayer Books (1549, 1552) touched base with each of these camps in turn, then for many a day we settled down and said that both were right, that confirmation is a two-way street. Suddenly, a couple of years ago, we veered to the left, putting both feet on the protestant side. And now, no less abruptly, in the latest version of this rite produced last spring, we seem to say that the answer hinges on how old you are and where you were born and bred.

The pattern of these developments is not without clinical interest, both for its erraticism and its rate of speed. Reacting to the document presented to our 1970 Convention (*Prayer Book Studies* 26), which "encouraged" all Episcopalians old and new to affirm their baptismal vows before a bishop in the course of time, and to receive his apostolic blessing, the House of Bishops tightened the reins a notch by stating that they were "expected" to do so (*the Zebra Book* version); whereas now, in this most recent revision, only "those baptized at an early age" are expected to show up, and also, now, to receive "the laying-on of hands."

As one result of this newest recension,  
*Continued on page 21*

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*The Rev. Harold R. Brumbaum is rector of Christ Church, Los Altos, Calif.*



# CELIBACY

It may seem quaint or medieval in this present age of sexual liberation that someone would risk writing about celibacy. Since this is written by a priest, I wish to state that, at least to me, and a few others I know, the subject of celibacy is a very important issue that needs to be understood and appreciated in the Episcopal Church as a valid expression of human sexuality.

Donald Goergen in his recent book *The Sexual Celibate* defines celibacy as "a positive choice of the single life for the sake of Christ in response to the call of God." Fr. Goergen makes a distinction between being "single" and being "celibate." The distinction lies in the relationship between "choice" and "response" to the will of God. When I read his book, I rejoiced in the positive statement it makes and felt that Episcopalians are in need of understanding the issues it raises for us.

In this branch of the one holy catholic and apostolic church no one questions the right of clergy to marry; but often, questions are asked of clergy who choose not to marry. I might add that celibate laypersons encounter the same problem. You notice I said "choose" not to marry. There is a difference between a bachelor, or single person, and a celibate. A bachelor is uncommitted to either the married or the celibate state. There is the connotation of "availability" in the term "bachelor." Thus the single clergy are often the pitiful victims of match-makers in the parish who assume the responsibility of finding just the right mate for the minister.

Celibacy is often a desirable commitment. It lies within the tradition of the Anglican Church. To remain unmarried for the sake of Christ as a means of fulfilling one's vocation, is scripturally sound (Matt. 19:10-12). Bishop Ken wrote in the 17th century: "A virgin priest the altar best attends, A state the Lord commands not, but commends."

From the biblical point of view let us

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*The Rev. Jerry M. Doublisky, CSSS, is vicar of the Church of the Atonement, Laurel Springs, N.J.*

*The subject of celibacy*

*is a very important issue that*

*needs to be understood*

*and appreciated*

*in the Episcopal Church.*

By JERRY M. DOUBLISKY

look closely at the previously mentioned passage from the Gospel according to St. Matthew.

"The disciples said to him, 'If that is the position...it is better not to marry.' To this he replied, 'That is something which not everyone can accept, but only those to whom God has appointed it. For while some are incapable of marriage because they were born so, or were made so by men, there are others who have themselves renounced marriage for the sake of the kingdom of heaven. Let those accept it who can' " (New English Bible).

The quotation is in the context of a discussion on marriage and divorce. Christ viewed the whole question of sexual behavior as an integral part of God's plan for mankind and that included a recognition of the role of celibacy. This is a fact rigid moralists

fail to recognize. It never occurs to many people that celibacy is as desirable a way of life as marriage. Of course, we have our Lord's own celibate life as a prime example of the creativity of the celibate vocation.

I rather sense that the celibate makes many people feel uncomfortable. Unless the celibate is locked away in some monastery or convent, people are somehow threatened by his presence in society—as someone who has "failed" to conform.

Despite the legitimacy of the celibate state and its long history in the church there is, undoubtedly, mass suspicion of celibates (there has to be something *wrong* about someone who doesn't marry). Within the past few months I have heard of three clergy being refused consideration for job openings because

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# EDITORIALS

## Can the Gospel Be Paraded?

Some ideas about proclaiming the Gospel that seem good at first blush do better when they die a-borning. We wish that had happened to somebody's idea that the Miami Metropolitan Fellowship of Churches should enter a float, costing \$10,000, in the Orange Bowl parade on New Year's Day. A float is supposed to advertise the product of its sponsor, and this one undertook to do so by depiction of praying hands, the Bible, trumpets, Gothic windows portraying Bible reading and prayer, flags, a choir holding songbooks spelling out "In God We Trust," and a banner declaring that all this is "America's Foundation."

Our problem is not so much with the taste as with the cost, and also with the conception of evangelism and witnessing to the world that is thus expressed. Is this the best possible use of \$10,000 for the service of Christ, in a world in which Christ is starving in the persons of so many of his poor brothers and sisters? And is this the way to make Christ known to those who know him not?

We are not forgetting how Jesus defended what Judas called the waste of money that purchased the precious ointment with which a loving woman anointed his feet. Judas said it should have been spent to feed the poor. But man does not live by bread alone, and when money is spent to provide beauty or to express love in a world that hungers for beauty and love as well as for bread the money is not wasted. So far as we can see, however, that \$10,000 float feeds nobody with either bread or beauty or love.

Whenever the church behaves like any other institution or organization or business, trying to promote or sell its "product," it fails to be its true self. Whether it costs much money or little, the effort to promote Christ's religion by any form of ballyhoo is phoney evangelism and ineffective witnessing. By no such means are the shining bounds of Christ's kingdom enlarged upon earth, or hungry souls fed with the Bread of Life.

## "Handles," not "Dignities"

Recently when we were about the business of excoriating honorific "dignities" in the church [TLC, Dec. 14] we failed to take into consideration two aspects of the problem which, we note, are dealt with by correspondents to *Church Times* of London in its issue of October 31.

The "problem" — to restate it briefly here — is that which arises from the penchant, if not passion, of ecclesiastics for grandiloquent titles such as the variations on the theme of "Reverend" — the Very, the Right, the Most, etc. The present discussion was actually first launched on a high level within Anglicanism by Bishop Trevor Huddleston at Lambeth in 1968. More recently it has been trenchantly

renewed by the Church of England's gadfly Bishop of Southwark. In our editorial comment we seconded his strictures, raising the question as to why the leaders among the followers of the lowly Nazarene should apply titles to themselves that seem so out of keeping with their discipleship.

In *Church Times* the Bishop of Mashonaland responds to the Bishop of Southwark with a thoughtful argument that now is a poor time to drop such titles when some black Christians in Africa are just beginning to rise to positions of leadership. It is a considerate argument, but we wonder if the answer to it might not be this: Let the "younger churches" in Africa and elsewhere profit by the mistakes of the older churches and avoid the pitfalls into which the latter have fallen. If the younger churches will learn from the history of the older churches, they may not have to repeat that history in their own life.

Another correspondent in the same issue of *Church Times*, an English vicar comments: "The ecclesiastical titles to which my Lord of Southwark takes such exception do at least refer to the office and its dignity rather than to the person holding it . . . This cannot be said of the doctoral status in which most of the diocesan bishops appear to rejoice. This confers honor on the man, not the office; and, when it is realized that in many instances the doctorate in question is the empty and meaningless honor of a Lambeth degree, many will consider that its assumption is far more ridiculous than the use of any ecclesiastical title."

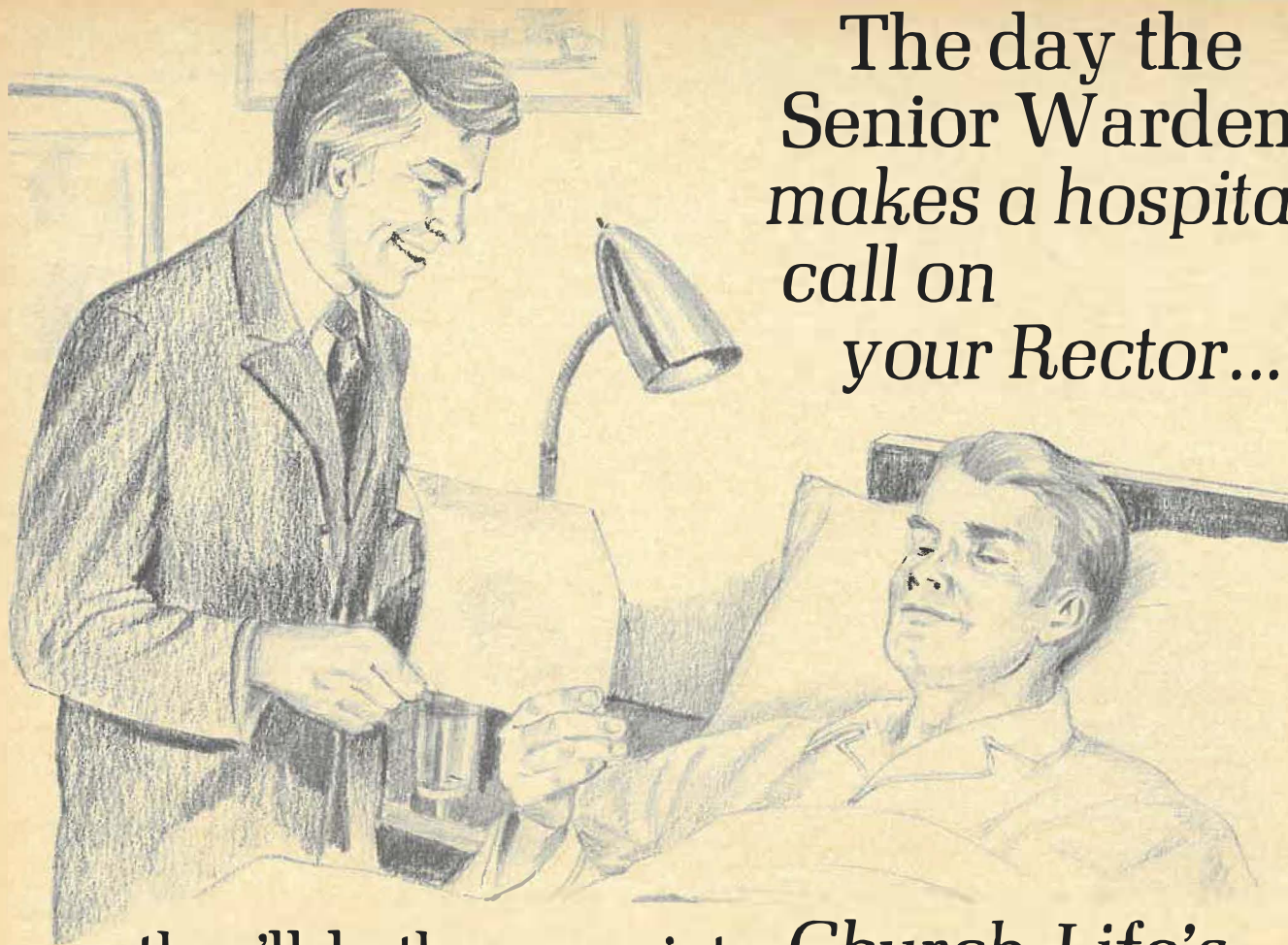
A "Lambeth degree" in the Church of England is a purely honorary one, like a D.D. conferred by an American seminary, and in both the C. of E. and PECUSA practically every bishop receives such a doctorate as a matter of course. Since the word "doctor" means "teacher" it is not inappropriate as a title for one whose task and authority it is to teach the faith of the church; and we can all hope that his possession of that title serves as a reminder to any bishop that he is indeed placed in that office to teach that faith.

But the word "doctor" also suggests a mastery of a field of knowledge which can only be come by through much intellectual travail, the days of toil and nights of waking of the aspiring scholar; and if a person is awarded the title of "doctor" simply and solely because he has been chosen to be a bishop, or because he has raised a lot of money for the seminary, the word does seem misleading.

In England a bishop is commonly referred to as "Doctor." In America he is normally referred to as "Bishop," and we think that on this point the American usage is better. He may be most dubiously a doctor, but he is most certainly a bishop; and that brings us back to the point we made in our earlier editorial comment: Ecclesiastical titles should be used to distinguish one office and function in the body of Christ from another; not as honorifics but as specifics, not as "dignities" but as "handles."



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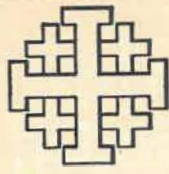
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This year All Saints Day fell on a Saturday and so we had no service whatsoever in our local parish church. There, Holy Days either happen on Tuesdays or they don't happen at all. I did attend a service in the church home nearby, but I am still protesting such a cheeseparing, revisionist "theology" aimed at the church calendar. For much of my adult life, making the often tremendous effort to go to church on Prayer Book Holy Days has been a strengthening discipline. Frankly, it isn't really a Christian year, when only high festivals like Christmas and Easter are important enough to celebrate on their traditional dates. These feasts already are such secular holidays that we would celebrate them somehow, be we Christian, Jew, or Greek. But I assure you, I already suspect that if Ash Wednesday doesn't occur on a Tuesday in 1976, it may not happen in our parish. Ascension Day "disappeared" last year.

The theory behind this diminishing of worship in our city parish seems to be twofold. On the one hand we have clergy so "active" in the world that they have no time for those of us who also serve by standing and waiting on the Lord. It took considerable pressure to ensure that there would always be a weekly celebration on Tuesdays! They resent the fact that a mob isn't breaking down the chapel doors at 7:00 a.m. Our Father's business, of course, is with the majority of 99, not with the individual one lost sheep.

By contrast, I pray for the minister of the little mission church in Michigan where we go summers, for in his friendly, monthly newsletter (another thing our parish has no time to do) he is concerned that too few people are coming out to weekday services. I pray he will "stick it out," not accept the new gospel that getting people out for services really isn't *his* job. But I see how easy it would be for our advanced ideas to invade the countryside.

Secondly, I suspect the secularization of the church is at hand. Our Tuesday system smacks of the same ridiculous idea that plunked George Washington's birthday, Armistice Day, and Memorial Day, on Monday. I am waiting to hear that Thanksgiving also has become a movable feast. What difference does it make what day you celebrate an event? Would you like your birthday always to be on a Monday, impersonal as the Queen of England's? There is a built-in power about a particular date, even April 15th, that gives off an aura of reality. We are diminishing our total

heritage by playing games with our calendars for our instant convenience.

Finally, All Saints is an especially important date to me because at my request, it was the feast on which our eldest child was baptised. When I chose that date, it never dawned on me that it might be impossible for us both to go to church together to celebrate what we call her "anniversary."

For the fact is I picked a great church festival for her (and later our other children) so that its date would stick in her mind like glue! I did so because of an unforgettable experience I had in college during the bloody, unpopular Korean War. We had an assembly speaker named Nora Waln, a writer who had grown up in China. She, an old lady,



had been to the Korean warfields as a reporter, and that day she told us bluntly what our generation was lacking — we were spoiled and childish for we did not know how to die. She had seen Americans carry on like babies, unable to accept reality with grace or dignity and it offended her deeply. Then she told of a conversation she had had with the Chinese Communist general who crossed the Yalu.

He had asked her bluntly, "Why do you say being Christian means something to you Americans? I have not met a Christian who could remember the date of his baptism, his so-called re-birthday. It means nothing."

When I had children I took precautions to make sure they would remember their baptism dates. We have an "anniversary party" every year, complete with presents and a white iced cake. But now I wonder how much their being Christian matters to our local church.

ALZINA STONE DALE  
Chicago, Ill.

The Living Church



Continued from page 10

sensus is lacking as it is in the issue of the ordination of women, there is bound to be conflict and stress."

In her dissenting opinion, Judge Bucklee declared that ordination of women "is merely the tip of an iceberg that has been submerged for centuries and which persistently rises up to remind institutions to regard anew and follow more closely biblical revelation."

Judge Coleman wrote in her dissent that it would not be proper to "condemn anyone who offered to another a place in the church wherein to celebrate and affirm her ministry."

Judge Dozier saw two "fundamental issues" dividing the majority and minority opinions: the order of the church versus an act of conscience, and the question whether this case was an event of no great significance or whether it constituted "a great moment in church history."

The feminine members of the appeals court "accept the plea of conscience as a complete defense, dissent from the court's decision, and hold Fr. Wendt's act of radical obedience not a violation of his ordination vow."

Mrs. Cheek, a member of the Philadelphia 11, has been on the Staff of St. Stephen's for several months although she has been inhibited by her own bishop (of Virginia) and by Bishop Creighton as well.

## ROME

## Orthodox Metropolitan Hails Pope as "Saint"

Pope Paul's dramatic gesture in kneeling to kiss the foot of Eastern Orthodox Metropolitan Meliton of Chalcedon was hailed in Rome as an example to "the church and the entire world" of the "humility" and "sacrifice" needed to achieve reconciliation among mankind.

This assessment of the significance of the pope's spontaneous action during an ecumenical service in the Vatican's Sistine Chapel was given by the Greek Orthodox prelate shortly before he left Rome to return to his home.

Referring to the Sistine Chapel ceremony, in which he himself represented Ecumenical Patriarch Demetrios I, Metropolitan Meliton told newsmen: "The liturgy celebrated by His Holiness was an inspiration to all present. But the unexpected gesture of His Holiness before me, a humble representative of the Orthodox Church, crowned the entire ceremony and conferred the dominant note of spirituality to the whole day."

Then he said: "That gesture . . . was a gesture of a saint. Only a saint has the courage to do what the pope did."

The ceremony marked the 10th an-

niversary of the abrogation of mutual excommunications declared by the Orthodox and Roman churches in 1054 — the event that formally split Christendom into two major antagonistic bodies, East and West.

## NCC

## Stockholder Resolution Rejected By Gulf and Western Industries

A National Council of Churches resolution calling for a detailed report of Gulf and Western Industries operations in the Dominican Republic was rejected by stockholders at the firm's annual meeting in Hollywood, Calif.

The NCC resolution, however, received almost a million votes — 4.13 per cent of the shares voted. Because it won support above 3 per cent of the vote, the NCC is permitted to re-submit its proposal at the 1976 meeting. The vote was 21,947,418 to 947,695.

Supporting the council's resolution were the Young Women's Christian Association and the Maryland Province of the Jesuit order. The NCC, YWCA, and Jesuits are all stockholders.

The resolution requested Gulf and Western to provide data about company employees and wages and relations with public officials and government agencies in the Dominican Republic. It also requested a "brief history" of the company's Dominican operations, including "a list of land held, leased, and in direct contractual arrangement; other assets; operating income and revenues from sugar, molasses and other major . . . subsidiaries."

The NCC requested the information because "large investments in export crops . . . in countries suffering shortages of food staples are . . . bound to cause social problems."

Support for the NCC resolution came from the second-largest Dominican domination, the Evangelical (Presbyterian) Church.

In opposing the resolution, the Gulf and Western board of directors said it was "more saddened than upset by . . . the hostile attitude conveyed by the . . . resolution," and that "while the resolution appears to elicit information, it could create the erroneous impression that our role in the Dominican Republic is not a constructive one."

Much of the annual meeting was taken up with discussion of the NCC resolution. The Rev. William L. Wipler, an Episcopal priest and a staff person for the NCC Latin America Working Group, said that while "some questions regarding political contributions have angered management . . . headlines are full of reports of such contributions and bribes made by other multinationals which now face litigation because of them."

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## LETTERS

Continued from page 4

tryside where the need is; also, that many of the third world nations do not have the capacity to take care of the food they receive. We also have been told that the Presiding Bishop's Fund for World Relief is administered overseas largely through the World Council of Churches, and this is done for political purposes, sending aid to revolutionaries and their needs and denying aid to the poor in the countries they do not approve of. The practical aspect of these matters is bothersome to many of us, and while we should like to share our bounty we know not what to do.

Another consideration is that feeding the poor in these countries who have no birth control practice is only multiplying the problem and making it worse in the future. What are your information and thoughts on this?

J. L. C. McFADDIN

Beaumont, Texas

*None of the money sent to the Presiding Bishop's Fund for World Relief finds its way into any of the WCC's political action programs. Ed.*

## Abortion

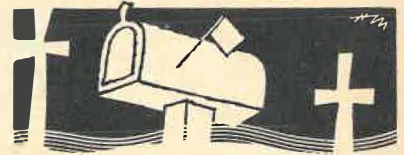
In reference to the letter of the Rev. Walter Hards [TLC, Dec. 14]: I suppose it is because we are merely sinners and not monsters that we must always dehumanize those whom we kill. The derisive terms of Wop, Kraut, Jap, and Gook made killing Italians, Germans, Japanese and Vietnamese easier. Who can love a fetus (which according to my dictionary merely means "offspring") or even more, a blastocyst (which stage is passed long before a woman realizes she is pregnant)?

I am a fertilized ovum, an embryo, and a fetus. I am a neonate, an infant, a child, and an adult. And I resent the killing of my kind, justified and sanctified by the use of medical terminology. God does not see us as distinct entities in each stage of our development, but he sees all stages together. He has given us a large measure of this ability and I think he expects us to use it.

My life is no less potential today than it was 33 years ago today when I was at the embryonic stage of development. Women seek abortions not because they have conceived potential life but because they're convinced of a sure thing.

According to *The Educator*, Sept. 1970, a study of 3,500 cases of rape treated in hospitals in the Minneapolis - St. Paul area revealed zero cases of pregnancy. Dr. R. J. Heffernan of Tufts told the Congress of the American College of Surgeons that "anyone who performs a therapeutic abortion is either ignorant of modern medical methods of treating the complications of pregnancy or is unwill-

ing to take the time to use them." In Minnesota in a 15-year period there were only 14 maternal suicides. Eleven occurred after delivery. None were illegitimately pregnant. All were psychotic. To anyone whose heart is not stone, the taking of life is bound to be more traumatic than the giving of life, at least in the long run. The problems of rape, incest, and danger to the life of the mother have more emotional appeal than practi-



cal application. To limit abortions to these cases would be to practically eliminate them.

I feel sorry for a people who have the highest standard of living the world has ever known and yet every year kill millions of their countrymen out of fear either of a few very vocal women or that these little ones will rob them of their wealth. If we are going to use being "wanted" as a criterion for being allowed to live all of our lives may be in jeopardy.

ELAINE GERE

Albuquerque, N. Mex.

## Clarification

I notice a conflict between your issues of Nov. 9 and Dec. 21 in the "Positions Accepted" section of People and Places.

The Rev. John D. Lane and the Rev. John David Lane are, surprisingly enough, the same person (or parson). He is not simultaneously rector and curate of the Church of the Holy Comforter, New Orleans, though he would not object to collecting two salaries.

(The Rev.) JOHN D. LANE  
JOHN DAVID LANE

Church of the Holy Comforter  
New Orleans, La.

## Answers, Anybody?

Could we please have the reason why the seminary in Kentucky is never listed in the roster of Episcopal seminaries, either in publicity lists or in lists for support of theological educational institutions? I'm sure the Kentucky school needs help as much as the others claim they do.

CLARA McVICKERS  
Rochester, N.Y.

## Giants in Cassocks

The Rev. James R. Sharp's call for greater musical integrity in contemporary church music [TLC, Nov. 23] is regrettably a much needed one and its presence in the pages of this magazine is quite commendable. The tone of Fr. Sharp's article tends to promote the lofty search for "musical giants" who, in

The Living Church



ending their creativity to the cause of church music, will be instrumental in restoring it to a status of high musical integrity. Such a search is surely not to be discouraged or the quality of the resulting product to be doubted. Yet, is such a search historical as is asserted in the article? Perhaps not. The "great composers" cited, Schuetz, Bach, and Josquin des Prez, wrote much of their liturgical music clothed not in the sumptuous robes of "musical giants," but in the cassocks of functional musicians fulfilling assigned duties. That some of these liturgical works have become timeless masterpieces is quite remote from their origins.

Aesthetically, this is a trivial consideration. A giant is a giant be he clothed in robe or cassock and a masterpiece is a masterpiece be it scrawled hastily to highlight a Sunday sermon at Leipzig's *Thomaskirche* or carefully penned for posterity. However, this matter of original context is of importance in the charting of our quest for musical integrity. I certainly encourage us to seek

the aid of the acknowledged masters of our time, but let us be careful that we not neglect this historical approach that demands and encourages the highest quality possible from those who are directly responsible for the rendering of church music. In the face of such a challenge, perhaps some might discover that a sumptuous robe can fit nicely beneath a cassock and the wearing of one need not exclude the other.

STEVEN PLANK

Louisville, Ky.

### Correction

This is to call to your attention an error that appeared in TLC of December 21. In a news article you used as a heading "Southern Virginia: Old Prayer Book Service Used."

This is to advise you that Fork Church in Hanover County is in the Diocese of Virginia and not of Southern Virginia.

E. HOLCOMBE PALMER  
Secretary-Treasurer  
Diocese of Virginia

Richmond, Va.

## "I Wish to Hell . . ."

*A parable for a father and mother with mixed religion.*

John met Hilda in Philology 12a at Columbia. They were both doctoral candidates in linguistics. John spoke English as his mother tongue. Hilda spoke German. But between them they knew not only English and German, but also French, Spanish, Russian and Japanese, not to mention Latin, Greek and Sanskrit. They also played with their Interlingua, the successor to Esperanto. Although Interlingua was far from being a world language, it was simpler, more regular and rational than any other natural speech. They agreed that many world problems would be solved if more people learned Interlingua. They liked to see in how many languages they could say, "I love you." Soon they discovered that their common interest in language drew them close to each other personally.

So in a short time they married and Hilda presented John with a baby girl whom they named Prima. Prima was a charming, precocious child, adored by her parents. But in time she raised a serious problem that they could no longer postpone. What language should they teach her?

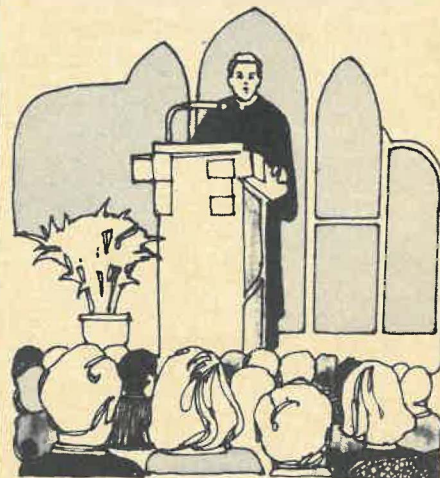
Her father naturally preferred English. But both father and mother agreed that English was ridiculously hard to spell, too irregular in its verbs and favored too much her father's background. They also felt that German was too guttural, too highly inflected, with a complicated word order, and favored too much the mother's background.

Interlingua seemed the answer to their difficulty. It was modern, rational, regular, international. But since it was poor in a child's vocabulary, they found that for several years they had to talk to her in a grunt language. Then, as she grew older, they taught her Interlingua, in which they themselves conversed. On her twelfth birthday a distinguished philologist came to dine with Prima's parents. When he asked her in impeccable Interlingua how she felt about her parents' linguistic experiment, she replied with equal fluency but more vehemence: *Io desira a inferno que iles haberea docite me o Anglese o Germano in primo* — "I wish to hell they had taught me first English or German!"

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## CELIBACY

Continued from page 13

they were not married. The implications of this injustice would take us into areas which would digress from the purpose of this essay, but which nevertheless reinforce my position.

Let's be honest—the something "wrong" which vestries even some clergy refer to is the "stigma" of homosexuality. It is impossible to discuss celibacy without touching on the subject of homosexuality. Some minds cannot make the distinction since their own sexual uptightness precludes legitimate variations of the heterosexual norm. Everyone knows, though it is seldom admitted publicly, that there are homosexual clergy. And now that that fact is acknowledged, the question is, so what? But some people feel that the celibate and the homosexual are one and the same, a generalization that can be neither proved nor disproved — it simply does not matter! If you accept one fact about homosexuality and celibacy, that both are states of being which preclude any demonstrable (overt) manifestation of sexual behavior, you are on the track to understanding the meaning of our Lord's position on celibacy.

Neither is the celibate asexual. Rather he affirms human sexuality in a unique and God-given way. That way is a positive approach to ministry that transcends genital expression. Celibacy is a part, not the whole, of vocation. It is the means whereby vocation is best realized. By accepting celibacy as part of his call from God, the minister soon discovers the urge to establish relationships which

married clergy seldom experience. An open dependency upon both male and female friends develops, freeing him from the compulsion to express those relationships genitally. A spiritual rapport of the most intimate kind may emerge enhancing Christian fellowship. Freedom to establish these relationships is not as great a problem for the celibate as it would be for the married clergyman. And that serves the kingdom of God.

The freedom to move in areas of pastoral need without regard to family responsibilities is another aspect of the gift of celibacy. A priest can feel free to live in a ghetto or a crime-infested area without the fear of danger to his family. He can be uninhibited to respond to some distant mission where life would be a terrible burden to a family.

But the most important aspect of the celibate life is its total dependency on a rule of life. By espousing celibacy one chooses a direction for one's life in order to live a more committed, less superficial existence. The focus upon a rule of life makes celibacy work creatively. It is not something achieved once and for all, but something which is continually becoming.

Finally, we need to appreciate celibacy as one of the valid options open to the clergy and laity alike. In a society that makes second-class citizens out of celibates, and bombards us with insults and degrading remarks, we take heart in the example of Christ who warned us that we would suffer many things for the sake of fidelity to our vocations. Many a tragic marriage could have been avoided if persons called to the celibate state had heeded that call.

## Death

The stab of death that brings a sudden end  
And cuts the thread while life is pulsing fast  
Is not the ultimate of grief it seems  
When black rebellious clouds of loss descend  
To desolate and blind the living friend.

Those clouds soon break, and life resumes its trend.  
The loss is there as suddenly the past  
Is severed from the present save in dreams;  
But in those dreams the dead can move at will,  
Clear-cut and full of life we see them still.

It is a harder loss helpless to tend  
The one we love, eroded bit by bit,  
Slipping and sliding into icy streams —  
To watch the soul fade out beneath a spell  
Til death, when late he comes, finds but a shell.

Lucy Mason Nuesse



## CONFIRMATION

Continued from page 12

some bishops have already announced that from now on they will be confirming youngsters only, and, in the spirit of ecumenical bonhomie, will simply "receive" older people, whatever their denominational background. Where the 1970 rite had bishops laying their hands on just about everyone in sight — (re)confirming all comers, protestant and catholic alike, or none of them, as you choose — now, in a wonderful reversal, some of them will be doing so to hardly anyone. Confirmation, we now seem to hold, has less to offer a middle-aged Methodist than it does an Episcopalian of twelve, which is a long way towards saying that, with respect to grown-ups at least, the protestants have finally won.

The problem is that in nailing down the case for baptism as the way to become the Compleat Christian, we find ourselves with confirmation left over, looking about as useful as a fifth for bridge, and wondering what to do with it. Properly, no doubt, it belongs tucked in somewhere alongside baptism, if not

insisting that even when they perform it themselves no confirming occurs. Others, splitting the difference, acknowledge "essential" confirmation in such a rite, but of a sort that needs augmenting later on, while still others forbid their clergy to use it. And finally there are those who, demoting confirmation to the rank of a sacramental rite equivalent to the churching of women, would reduce our repertoire of sacraments to six.

Thus one of them writes (no need for names), "I rather like the new rite as a piece of liturgy, but in my diocese we forbid it to be used except by the bishop and for those of 'confirmation age.'" Another: "We will be instituting the use of chrism blessed by the bishop as a regular part of every baptism." And another instructs his clergy that (a) native-born Episcopalians who have been baptized with chrism and the laying-on of hands should be presented for the reaffirmation of their vows; those who have not had the full treatment (as if parents might recall) should appear for confirmation, and (b) anyone arriving from another church (whether catholic or not) should be presented for reception.

How, then, to get out of this thicket? If wishes were fiats I for one would like to see confirmation tied firmly once and for all to the entry rite, where for some centuries it got along happily enough, dispensing it with baptism at whatever age, and doing so when need be by deputation through a priest (as Rome does sometimes, notably in the Spanish Church, and the East as a rule). That would constitute the normative initiatory rite, as without stuffiness, and without apology either, we have preserved and practiced it; and it would be rubrically required. Reaffirmation of baptismal vows with episcopal blessings would, and probably should, come later.

As to adults coming to us from outside: since the new Prayer Book is going to provide two versions of practically everything — reflecting a duality of style and of mind which will no doubt persist through our life-times (who can imagine going through all *that* again!) — perhaps we should make space for both the protestant and catholic approaches, inviting such people to name their poison according to taste and conscience when the time comes. This would, no doubt, prolong the quandary we are in. But as experience has already taught us, in a time of liturgical adventure and doctrinal disrepair, and pending better information from On High, any number of wrongs can be made into a workable rite.

At least let us pray that the Minnesota Convention give this matter a better hearing than it gained at Louisville, where, the last item on the docket, the deputies were given fifteen minutes to adjudge it as the House of Bishops, packing up, were halfway out the door.



as an essential component at least as a well-pedigreed appendage. And this, accordingly, the new baptismal rubrics duly provide for, either at the hands of the bishop or, in his absence, at those of a priest imposing his oil, by dint of which the candidate is (in the strict catholic sense!) confirmed.

Regrettably, however, this provision is also optional, with the result that all manner of varied practice now occurs. Of a half-dozen well-seasoned rectors recently polled, for example, no two were found to handle this rite in the same way or to agree about what was happening in it. Some used oil, others did not; and of the former some thought they were confirming, others simply doing baptism with bells on. One or two, furthermore, weren't aware of the options.

And if the parish clergy are confused, their bishops hardly seem in better trim. For while some of them see this anointing act as confirmation, others demur,

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# CHURCH SERVICES NEAR COLLEGES

Refer to Key on Back Page

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## 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. 56th St. 85719

## CALIFORNIA

**CALIF. POLYTECHNIC STATE UNIV.** San Luis Obispo

**ST. STEPHEN'S** 1344 Nipomo St.  
 The Rev. Wayne W. Welch, r; the Rev. John Leo, assoc  
 Sun 8, 10; other services as anno

**UCLA** Westwood  
**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 9:15, MP, HC, EP daily  
 Evans Chapel Student Center 1957 S. High

## GEORGIA

**GEORGIA INSTITUTE OF TECH.** Atlanta  
**ALL SAINTS CHURCH** 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

## MAINE

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

## NEW JERSEY

**RUTGERS UNIVERSITY** Newark  
**GRACE CHURCH** 950 Broad at Walnut  
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 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

## NEW YORK

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

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

**SYRACUSE UNIVERSITY** Syracuse  
**EPISCOPAL CHURCH AT SYRACUSE UNIVERSITY**  
 The Rev. Robert C. Ayers, 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 7:45—York Chapel; Thurs HC 5:15—York Chapel

## OHIO

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

## PENNSYLVANIA

**INDIANA UNIV. OF PA.** Indiana  
**CHRIST CHURCH** 902 Philadelphia at Ninth St.  
 The Rev. Arthur C. Dilg, r  
 Sun 7:45, 9, 11

**PENNSYLVANIA STATE UNIVERSITY**  
**EPISCOPAL CHURCH AT PENN STATE** University Park  
**EISENHOWER CHAPEL**  
 The Rev. Derald W. Stump, chap.  
 HC: Sun 9, 6:15; Tues 7 and as anno

## TEXAS

**LAMAR UNIVERSITY** Beaumont  
**ST. MATTHEW'S** 796 E. Virginia  
 The Rev. Earl 'J' Sheffield III, chap. & V  
 Sun 10, 6

**NORTH TEXAS STATE UNIV.** Denton  
**TEXAS WOMAN'S UNIV.**

**ST. BARNABAS'** 623 Ector  
 The Rev. Charles E. Walling, r  
 Sun 8 & 10; Sat 5:30

**ST. DAVID'S**  
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 Sun 8, 9:30, 11:15 & 5:30

## 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. Emmert, 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

## WISCONSIN

**UNIVERSITY OF WISCONSIN** Superior  
**ST. ALBAN** 1404 Cumming  
 The Rev. G. Randolph Usher, r

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 in all

January and September issues.  
 If your Church serves in a College  
 Community, and your listing is not  
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 Manager for the nominal rates.

## THE VESTRY

Continued from page 11

committee an opportunity to study in depth the questions for which it is responsible. They are then better prepared to recommend solutions to the vestry as a whole. The vestrymen realize the committees have done their jobs and there is no need for endless discussion."

The new system came about from an article in a Church of England newspaper on parish church councils. Fr. Payne and others made a study of how this plan could be adopted at St. Mark's. The result of the study was presented to the vestry and was approved.

Fr. Payne says he finds the new plan extremely helpful.

"It gives the senior warden an even greater role in the administration of the parish. It gives him three assistants in the persons of the committee chairmen. It gives the junior warden a tremendous boost in that he has others with whom to share the responsibility for the upkeep of the properties," the rector said. "It also gives vestrymen a greater sense of belonging and participation in that each is in a small action group. As to depth, the committees have proven to be small enough groups for thorough planning and development.

"As an example, the operation and finance committee has created a parish goals committee composed of both vestrymen and non-vestry members whose purpose is to project goals for ten years into the future," Fr. Payne said.

He explained also that the missions committee studied, presented, and obtained vestry authorization for a parish Bible study ministry and is currently investigating the Palmer Drug Abuse Program with an idea of the possibility of establishing such a center at St. Mark's.

"The morale of the vestry of St. Mark's has never been so high," said Fr. Payne.

The vestry is comprised of a cross section of the citizens of Beaumont — lawyers, doctors, business owners or workers, industrialists, retired persons, bankers, housewives and business women. They are, according to Mrs. Glasgow, "some of the busiest people in town." The new vestry structure has saved time and helped make the business of running a parish work smoothly and efficiently for them.

### 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 deductions on federal income tax returns.

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The Living Church



# PEOPLE and Places

## Positions Accepted

The Rev. Joseph Arps, on staff, Incarnation, Dallas, TX.  
The Rev. Robert Bates, rector, St. John's, Portage, WI.  
The Rev. Jeffrey A. Batkin, in charge, St. Christopher's, Garner, NC.  
The Rev. John William Bennison, assistant, All Saints'-by-the-Sea, Santa Barbara, CA.  
The Rev. Jeffrey Black, curate, St. John's, Wichita, KN.  
The Rev. James Braun, curate, St. Matthew's, Kenosha, WI.  
The Rev. Robert E. Brown, vicar, Holy Family, Lake Villa, IL.  
The Rev. Denis R. Castaing, in charge, St. Elizabeth's, Chicago, IL.  
The Rev. Thomas C. Chesterman, Jr., rector, Good Shepherd, Silver City, NM.  
The Rev. Charles G. de Vries, rector, St. Andrew's, Las Cruces, NM.  
The Rev. David R. Ferner, rector, Trinity, Marshfield Hills, MA. Address: Highland St., Marshfield Hills, 02051.  
The Rev. H. Clifford Gain II, rector, St. Mark's, Downey, CA.  
The Rev. Brian M. Groves, deacon assistant, St. Mary's, Park Ridge, IL.  
The Rev. Paul Hannaford, rector, Trinity, Pottsville, PA.  
The Rev. William Hoitte Hinson, assistant rector, Holy Comforter, Charlotte, NC.

The Rev. Clayton T. Holland, resident, St. Thomas, Sturgis, SD.  
The Rev. Anath Jackson, vicar, St. Ursula's, St. John, USVI.  
The Rev. Carl E. Jones, rector, St. Mary's, Kingston, NC.  
The Rev. H. Holly Knight, rector, St. James, 301 4th Ave., East, Oskaloosa, IO. 52577.  
The Rev. Edward S. Little, vicar, St. Joseph's, Buena Park, CA.  
The Rev. John G. Martin, rector, St. Alban's, 429 Cloudland Dr., Birmingham, AL. 35226.  
The Rev. Douglas G. McCreight, Protestant Chaplain, Little Company of Mary Hospital, Evergreen, IL.  
The Rev. Alice D. Memmer, curate, Grace Church, Freeport, IL.  
The Rev. James W. Nako, assoc. rector, Holy Communion, Maywood, IL.  
The Rev. Joseph E. Redinger, rector, St. Paul's, Vernal, UT.  
The Rev. Reese S. Rickards, deacon assistant, St. Martin's, Des Plaines, IL.  
The Rev. William L. Sachs, assistant, St. Chrysostom's, Chicago, IL.  
The Rev. James J. Shand, rector, St. Mary-Anne's, 315 S. Main St., North East, MD 21901.  
The Rev. J. Gerald Stafford, on staff, St. Augustine's Indian Center, Chicago, IL.  
The Rev. Edward Vock, serving Trinity Church Mission, Rosebud Reservation, SD.

The Rev. Dennis Walker, assoc. rector, St. Timothy's, Cincinnati, OH.  
The Rev. S. Allen Watson, vicar, St. Stephen's, Monett, MO.  
The Rev. David E. Weaver III, assistant, Holy Nativity, Clarendon Hills, IL.  
The Rev. Terry R. Cobb, vicar, Trinity, Fulton, and St. Paul's, Hickman, KY.  
The Very Rev. Paul J. Davis, Archdeacon of the Diocese of So. Dakota, 200 W. 18 St., Sioux Falls, SD 57101.  
The Rev. Raymond E. Jennison, St. David's, 623 Ector St., Denton, TX 76201.  
The Rev. Lawrence Hugh Larson, rector, St. Edward's, Columbus, OH.  
The Rev. Peter Larson, staff, St. John's, Washington, D.C.  
The Rev. David Lewein, headmaster, St. Paul's School, Waco, TX.  
The Rev. Edward Lowry, assoc. rector, St. Paul's, Jackson, MI.  
The Rev. Russell Andrew Newbert, rector, St. Simon's, Buffalo, NY.  
The Rev. John B. Pahls, Jr., rector, St. Andrew's, 24 Prospect St., Brewster, NY 10509.

## Dioceses

Arizona — St. Peter's Church, Litchfield Park, founded in 1963, has been dedicated.  
Milwaukee—The Rev. Thomas A. Withey, 77, who has spent two-thirds of his ministry in the diocese, has been named an honorary canon of All Saints Cathedral. He retired in 1968.  
San Diego — Indian Ministry, 3025 Fir St., San Diego (92102). The Rev. Harry Long is executive director.  
South Dakota — Trinity Church, Watertown, built a new church in 1962, which has been consecrated.

## CLASSIFIED

advertising in **The Living Church** gets results.

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January 11, 1976

### PUBLICATIONS

**BOOKS** about the ancient Episcopal Church in Maryland and Delaware. *Maryland's Established Church*, and *The Anglican Church in Delaware* by Dr. Nelson Waite Rightmyer, sometime Professor of History in St. Mary's University, Baltimore, and of the Divinity School in Philadelphia. \$10 each copy, postpaid. Educational Research Associates, Fifteen Hoornkill, Lewes, Delaware 19958.

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

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**CORTE MADERA, CALIF.** Marin Co.)  
**HOLY INNOCENTS'** 2 Tamalpais Blvd.  
 Sun 7:30, 8, 9:30 & 11. Eve 7:30. Wed 11:30 & 8.  
 Fri 7. Charismatic.

**LA MESA, CALIF. (near San Diego)**  
**ST. ANDREW'S** Lemon Ave. and Glen St.  
 The Rev. C. Richmond, r; Chap. P. Linaweaver, ass't  
 Sun 8 HC, 10 MP & Ser (HC 15 & 35). Wed & Saints Days  
 10 HC

**LOS ANGELES, CALIF. (Hollywood)**  
**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
 The Rev. Fr. John D. Barker, S.S.C., r  
 Sun Masses 8:30, 9:45 (Sung), 12 (Sol High), Ev & B 3 (1S);  
 Tues 6:30, Wed & Fri 12 noon; Thurs & Sat 9. C Sat 9:45;  
 LOH 1st Sat 9

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

**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 and Ser 9 & 11 (HC 1S); Daily 10

**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 Kontos; Dorothy  
 West, Christian Ed; Thomas Foster, organist and choir-  
 master  
 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 Fri 5-6. MP & EP Daily. An Anglo-Catholic Parish  
 Serving the Palm Beaches.

**ATLANTA, GA.**  
**OUR SAVIOUR** 106B 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; Cha,  
 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; In-  
 str, 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

**SPRINGFIELD, ILL.**  
**CATHEDRAL CHURCH OF ST. PAUL**  
 Second and Lawrence (Near the Capitol)  
 The Very Rev. Eckford J. de Kay, Dean  
 The Rev. Gus L. Franklin, the Rev. Ronald L. Greeson  
 Sun H Eu 8 & 10; Daily H Eu 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,  
 Sun 8, 10, 6 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

**MIDDLETOWN, N.J.**  
**CHRIST CHURCH** The King's Highway  
 The Rev. James B. Simpson, the Rev. Geoffrey G. West  
 Sun HC 8 & 10; Daily HC 9

**BROOKLYN, N.Y.**  
**ST. PAUL'S (Flatbush)**  
 Church Ave. Sta. Brighton Beach Subway  
 The Rev. Frank M. Smith, D.D., r  
 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 8 HC; 9:30 MP & HC; 10 HC (Spanish); 11 Lit. & Ser; 4  
 Ev; 4:30 Concert (as anno). Wklys 7:15 MP & HC; 5 EP (Sat  
 3:30 plus Organ Recital). Wed 12:15 HC & Healing; 5:30  
 HC

**ST. ANN'S FOR THE DEAF** West End Ave. & 81st St.  
 The Rev. Richard W. McIlveen, v  
 Sun HC 11:30; EP 1st Sun 3:30

**ST. BARTHOLOMEW'S** Park Ave. & 51st St.  
 The Rev. Terence J. Finlay, D.D., r  
 Sun HC 8, 9:30, 11 MP & Ser; 4 Ev Special Music; Weekday  
 HC Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15;  
 Saints' Days 8. EP Mon, Tues, Thurs & Fri 5:15. Church open  
 daily 8 to 6

**EPISCOPAL CHURCH CENTER**  
**CHAPEL OF CHRIST THE LORD** 2nd Ave. & 43d St.  
 Daily Eucharist, Mon-Fri 12:10

**EPIPHANY** 1393 York Ave. at E. 74th St.  
 Ernest E. Hunt III, r; William Tulley, c  
 Sun 8 & 12:15 HC; 9:30 Family, S.S.; 11 HC (1S & 3S) MP  
 (2S & 4S); Daily MP 9, Thurs 12 HC & Healing

**NEW YORK, N.Y. (Cont'd)**  
**ST. MARY THE VIRGIN**  
 46th St. between 6th and 7th Avenues  
 The Rev. D. L. Garfield, r; the Rev. J. P. Boyer  
 Sun Masses 7:30, 9 (Sung), 10, 11 (High), 5; Ev & B 6. Daily  
 Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C daily 12:40-1, Fri  
 5-6, Sat 2-3, 5-6, Sun 8:40-9.

**ST. THOMAS** 5th Avenue & 53rd Street  
 The Rev. John Andrew, r; the Rev. Canon Henry A. Zin-  
 ser; the Rev. Thomas M. Greene, r; the Rev. J. Douglas  
 Ousley; the Rev. Dr. Leslie J. Lang  
 Sun HC 8, 9, 11 (1S) MP 11, ES 4; Mon thru Fri MP 8, HC  
 8:15; Mon, Tues, Fri HC 12:10; Tues HS 12:30, Wed SM  
 12:10, HC 12:40, EP 5:15, HC 5:30; Thurs HC 12:40.  
 Church open daily to 9:30.

**THE PROTESTANT CHAPEL** J. F. Kennedy Airport  
 Center of airport opposite Control Tower  
 Marlin Bowman, chap. Ruth Lorenson, d  
 Serving Protestants, Anglicans and Orthodox  
 Sun H Eu 1 followed by Happy Hour

**DALLAS, TEXAS**  
**INCARNATION** 3966 McKinney Ave.  
 The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.  
 Arps, Jr.; the Rev. Stephen R. Whitfield; the Rev. Lyle S.  
 Barnett; the Rev. Canon Donald G. Smith, D.D.  
 Sun Eu 7:30, 9:30 MP (Eu 3S), 11:15 MP (Eu 1S); Daily Eu  
 Tues, Thurs, Fri, Sat 7; Wed 10:30 & HU

**SAN ANTONIO, TEXAS**  
**ST. PAUL'S** Grayson at Willow  
 The Rev. J. F. Daniels, r; the Rev. K. D. Miller  
 Sun Masses 7:45, 9, 11, Wed 7, 10; Sat C 11-12:30

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

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

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

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 promotion of church attendance by all Churchmen,  
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