

The Living CHURCH



The Most Rev. Donald Coggan, Archbishop of Canterbury (left), and the Rt. Rev. John M. Allin, Presiding Bishop, as the procession entered the Minneapolis Convention Center for services on the second Sunday of General Convention.

General Convention News

CONVENTION BRIEFS

Conscience. A resolution was adopted by the deputies expressing support for those "whose consciences permit them to serve in a war and those whose consciences move them to object to war."

Costa Rica. The Rt. Rev. Jose A. Ramos, Bishop of Costa Rica, resigned from the House of Bishops as a first step in the process of making his diocese an independent member of the Anglican Communion. Bishop Ramos, who was elected in 1969, thanked the Episcopal Church for helping Costa Rica to work toward its goal.

Pensions. Church Pension Fund trustees were directed to study the possibility of raising from 1.25% to "at least 1.5%" the factor used for determining retirement benefits. It would result in substantially higher payments to retirees. Raising benefits to widows of clergy was also included.

Black Colleges. Continued support for three predominantly black colleges — St. Augustine's, Raleigh, N.C.; St. Paul's, Lawrenceville, Va.; and Voorhees College, Denmark, S.C. — was urged on the convention. The action did not appropriate funds but the proposed budget includes \$702,000 for black colleges.

Deacons Barred. The House of Bishops refused to concur in a deputies-approved proposal that deacons as well as priests might be seated as deputies. This killed the canonical amendment.

Soviet Repression. The convention went on record as voicing its "concern over the reported repression in the Soviet Union of the rights of individual religious believers and of religious group activities" and asked the church ecumenical office to "gather further information" on the subject.

Seminary Support. Hoping to bolster the sagging incomes of Episcopal seminaries the convention resolved to request every congregation to establish a quota of 1-1/2% of its disposable net income as a "fair share" in support of theological education.

Venture in Mission. Discussion in the House of Bishops centered on the question whether large urban centers would receive adequate consideration of their needs. There was some criticism of the project but it was approved with 98 bishops voting yes, 7 no, and 22 abstained.

Homosexual Ordination. Action on establishing a policy as to the ordination of homosexuals was postponed for three years as the Joint Commission on the Church in Human Affairs was asked to conduct an "in depth" study as to its "advisability." An amendment requesting bishops to refrain from such ordinations until the study could be completed was defeated by the deputies.

Computer Goofed. It was acknowledged in the House of Deputies that the computer erred in listing the New Jersey clerical deputation as "divided" in the vote on ordination of women. It should have read "no" but this did not change the result. Two other dioceses' representatives also reported errors in the record on their vote but no move was made for official correction.



A timely reminder at the booth on Evangelism and Teaching at General Convention.

Both Were "Blue." The "Blue Book" has traditionally been the title for a volume (and a thick one) which contains all the resolutions, memorials and other proposals to General Convention. This year there was a complication: The Draft Proposed Prayer Book also had a blue cover. The potential confusion was solved: the prayer volume became the "Heavenly Blue" book (not necessarily by those opposed to it).

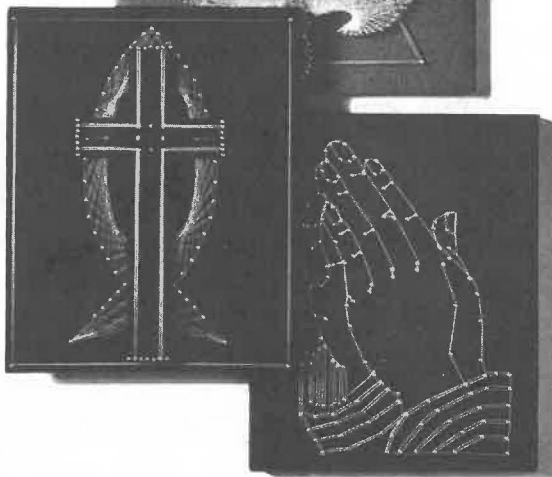
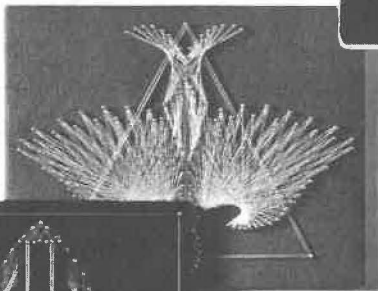
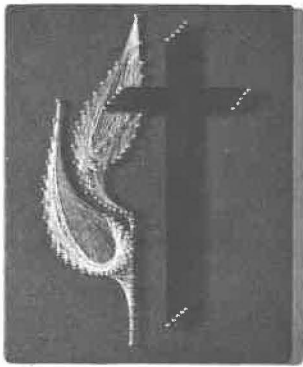
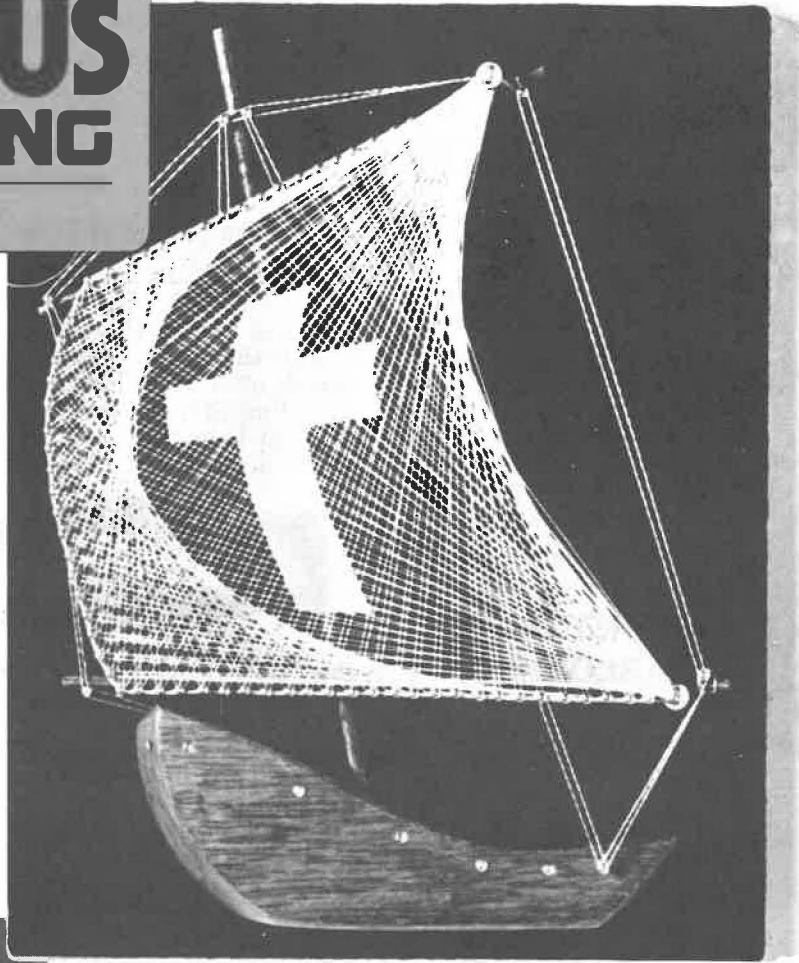
Not Review Court. Establishing a new joint commission on constitutions and canons, the convention made it clear that issuing opinions or judgments on controversies in these fields was beyond its mandate. There had been some sentiment favoring a court of review. There is no provision in the Episcopal Church for interpreting or adjudicating disputes and precedent makes the General Convention the final authority.

No Dual Ministries. The House of Bishops rejected a proposed canon which would have permitted ordination of a minister of another denomination without making him resign from the clergy of his own church. It was suggested to facilitate the sharing of buildings and pastors by congregations of different faiths. For example, it would have permitted a Methodist minister to perform full Episcopal pastoral duties without resigning his Methodist affiliation which he probably would be unwilling to do.

The Yoo-Hoo Goes Out. The Liturgical Commission's draft for the marriage ceremony included a phrase "All of you who witness these vows." Try "you who" through your own larynx and it probably comes out "yoo hoo." It was changed to "All who witness these vows" eliminating the chance of "yoo hooing."

Another "No." The Rt. Rev. Leonardo R. Romero, Bishop of Northern New Mexico, who abstained from voting on approving women's ordination, asked that he be recorded in the negative, saying he felt it was important to have a voting record on the issue. This brought a total of 62 bishops opposed. The yes vote was 95.

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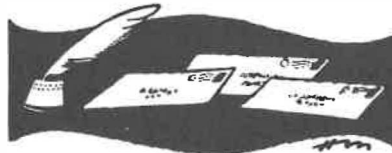
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LETTERS

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

The Shroud of Turin

H. David Sox's fascinating article [TLC, Aug. 22] cited medical, scientific, and historical evidences which strongly support the authenticity of the shroud of Turin. Perhaps the most compelling of these consists in the dignity and holiness of the countenance which modern photography has so



amazingly disclosed. Is there not revealed the true image of our Savior and his crucifixion — the intense suffering, and the profound peace; the beauty and grandeur of sacrifice unto the uttermost; for the salvation of a fallen humanity; the noble aspect of one who is truly human and truly God; an exalted and indescribable majesty?

"And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, 'truly this man was the Son of God'" (Mark 16:39).

KEMP P. YARBOROUGH

Denton, Texas

Correction

Thank you for printing the news story about our conference at Princeton [TLC, Sept. 5]. I would like to make one correction and one addition to that story.

My middle initial is "L," not "R." Most everyone would probably recognize the error, at least among church historians, but posterity might wonder.

The addition should be made in the last paragraph of the story. The Diocese of Chicago should also be mentioned as one of the dioceses in Illinois celebrating its centennial. The sentence should, therefore, read: "The Dioceses of Quincy, Springfield and Chicago will be observing. . ."

PHILIP L. SHUTT, Historiographer
Diocese of Springfield
Springfield, Ill.

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*Director

†Member

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

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

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CALENDAR

October

- Eighteenth Sunday after Trinity/Nineteenth Sunday after Pentecost
- St. Luke the Evangelist
- Henry Martyn, P.
- St. James of Jerusalem, Brother of our Lord and Martyr
- Nineteenth Sunday after Trinity/Twentieth Sunday after Pentecost
- Alfred the Great
- SS. Simon and Jude, Apostles
- James Hannington, B. and his companions, MM.
- Twentieth Sunday after Trinity/Twenty-first Sunday after Pentecost

NEWS. Over 100 correspondents, at least one in each diocese, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned. PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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The Living Church

BOOKS

Good Biographical Sketch

JOHN WITHERSPOON: Parson, Politician, Patriot. By Martha Lemmon Stohlman. Westminster. Pp. 176. \$5.95, \$2.95 paper.

A minimum of biographic material is available about Witherspoon and historical writings have generally limited reference to him, but he does deserve much better treatment.

This easily read sketch places him in better perspective in relation to the major facets of colonial life that helped shape this country.

His interest in personal freedom and the right of self-expression found an outlet in the fields of religion, education, politics and government.

This book does not delve too deeply into any of these fields and certainly minimizes his association with Presbyterianism and its development and growth in this country, an area with which his identification is so often limited today.

This is a rewarding piece of writing even if little that is new is contributed to rounding out the existing material on Witherspoon's character and contributions to society. It at least reminds us that there are many whose unsung praises leave them out of proper recognition in a world devoted to heroes and historic characters with better publicists.

EARL A. SKINNER
Lansdowne, Pa.

Delightful Edition

KENTUCKY HARMONY. Facsimile edition (1816). Selected by A. Davisson. Intro. by Irving Lowens. Augsburg. Pp. 160. \$8.50.

Ananias Davisson (1780-1857), printer, musician, writer, real estate operator, and businessman, brought out five editions of this collection of psalm tunes, hymns, and anthems between 1816-26.

In the preface of the 1816 edition he wrote: "As the design of this Book is not to entertain the purchaser with a preface, the Author will just drop a few words explanatory to his rules and motives for ushering into the hands of the public, his perfect harmonical system. In his work, the Author has laid down the rudiments of music, in a form very much abridged, and as he flatters himself, has rendered them much plainer, and more easy to the understanding, than any heretofore published . . ."

The preface ends with an informative conversation between "a certain scho-

lar" and his "Teacher." Augsburg and Dr. Lowens are to be commended for issuing this facsimile edition for today's musicians, church historians, and others interested in an era long gone.

G.M.S.

A New Perspective

JOB: A VISION OF GOD. By Ward B. Ewing. Seabury/Crossroad. Pp. 178. \$8.95.

To approach the book of Job from other than the commonly held view (that it is a philosophical dialogue concerning the reconciliation of the justice of God and the undeserved suffering of Job) is commendable. In *Job: A Vision of God*, Canon Ward B. Ewing attempts to demonstrate that the book of Job "is more accurately understood if viewed as a drama . . . intended primarily for reading and not for viewing." Further, his essay "is designed to help the reader understand the dynamics of faith and interpersonal relationships that are contained in the poem and to see the relevance of Job's sorrow and his vision for modern living."

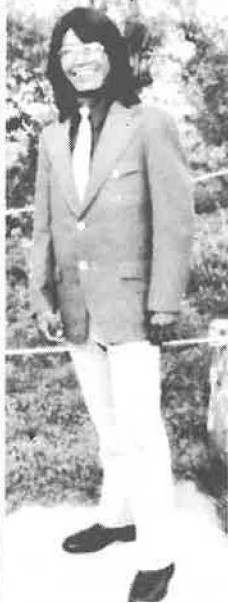
This is a tall order indeed. It is, perhaps, too encyclopedic to be filled in so short an essay. Early on the reader

becomes aware that the enormous scope of Fr. Ewing's explication of the Old Testament poem gets in the way of sharp and pertinent dramatic criticism.

Fr. Ewing's essay is not a failure, however. It brings the reader to the realization that in his separation from God, Job "shows us man's need for the New Testament revelation of God in Christ and he articulates this need for the incarnate Messiah in his hope . . . that someone will reconcile him with the transcendent deity." In addition, it comprises a distinctly useful guide to the reading of St. Paul's theology. The book of Job clarifies Paul's point: "Man needs to repent, not of a series of petty sins but of the whole legalistic perspective that encourages his attempts at justification through works."

Although *Job: A Vision of God* lacks a sharp critical focus, it is provocative: it confers a new perspective upon the old idea that the meaning of life is found not in the materially successful life but in the personal encounter with God in which one empties himself and becomes one with God and all mankind.

SUZANNE E. GRAHN
Rockford, Ill.



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October 17, 1976
Eighteenth Sunday after Trinity/Nineteenth Sunday After Pentecost

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General Convention News

Prayer Book Adopted

The Minneapolis General Convention completed the first step of the most drastic revision of the Episcopal prayer book in the history of the church.

It took the House of Deputies two days of argument before it voted overwhelmingly to substitute a contemporary version for the majestic Elizabethan language of the 1928 book.

Bishops took half that long and voted it almost unanimously while the decision in Deputies was overwhelming:

Clerical deputies of 107 dioceses voted approval, three opposed and three were divided (counting as "no").

Lay deputies were 90 for, 12 against and nine divided.

The result amazed opponents of the new book. They had claimed that a majority of people in the pews rejected the sweeping revision but their representatives obviously thought otherwise.

The two houses split on only one major issue: inclusion in the Nicene creed of the "filioque" clause which has the Holy Ghost proceeding from both the Father and Son while the proposed text eliminated the Son. Deputies voted strongly to include "the Son" but the bishops were equally adamant that it be eliminated.

Bishops finally capitulated to the other house and the new book was approved for use beginning the first Sunday in Advent as an alternative to the 1928 liturgy. The 1979 convention must also approve without amendment to make the decision final.

It was apparent from the beginning in the House of Deputies discussion that opponents of the new liturgies lacked the votes for success as their proposed amendments were soundly defeated. They lost considerable prospective support when the convention voted to set up a committee for studying the feasibility of indefinite

use of the 1928 Prayer Book after the new book is finally adopted in 1979.

The Presiding Bishop had asked for some sort of agreement to insure that the 1928 book would be sanctioned for use by those who desired it. The prospect of this forthcoming softened opposition to approving a new book.

Repeated attempts in the Deputies, to include in the legislation language making the 1928 book an official liturgy more or less permanently, were beaten down by decisive votes.

Adherents of the old liturgy won few victories. They succeeded in restoring the "filioque" clause in the creed, reinserting the phrase to make it read "the Holy Spirit proceeds from the Father and the Son."

Deputies agreed on the full capitalization of the Amen (AMEN) following the consecration prayer.

The Trinitarian phrase, "Father, Son and Holy Ghost" was made optional in the ring presentation prayer of the matrimonial rite instead of using only "God" as the Liturgical Commission had proposed to make the ceremony suitable for weddings in which one party does not subscribe to the Trinitarian belief.

Among major amendments defeated were:

✓ Restoring the "reproaches" in the Good Friday service, eliminated by the commission as offensive to Jews;

✓ Changing the Nicene creed to read "He suffered, died and was buried" instead of "suffered death and was buried;"

✓ Restoring the pronoun "he" which had been altered in scriptural quotations (for example, in the Psalter) throughout the draft book;

✓ Substituting in the confession "forgive what we are, amend what we are, and direct what we shall be" for "have mercy on us and forgive us."

✓ Deleting the words "the power" from incarnation statement in the creed

REPORTING FROM MINNEAPOLIS:

Georgiana M. Simcox
Carroll E. Simcox
F. J. Starzel
Donald M. Seeks

which reads "by the power of the Holy Spirit" in the ICET version.

The House of Bishops asked for deletion of the "filioque" clause after bishops Jonathan G. Sherman of Long Island and Robert E. Terwilliger of Dallas said that its inclusion was of serious concern to the Orthodox Church and would substantially jeopardize the consultations between it and the Anglican Communion.

Bishops adopted a new rubric specifying that adults who are not baptized by a bishop are expected to present themselves for confirmation. Baptism by a bishop under the rite would normally include confirmation. The rubric, as originally offered, used the verb "shall present" but this was changed to "are expected."

Pressing further for greater emphasis on confirmation, the bishops inserted in the questions asked prior to baptism and confirmation, the thrust of which is that confirmation is an important step for a Christian, but these were stricken when deputies refused to accept.

"Filioque" Clause

The ancient argument over the Nicene creed, whether it should state that the Holy Spirit proceeds "from the Father" or "from the Father and Son," was a key point in the Prayer Book debate at General Convention.

It was a major point in the House of Deputies which voted to restore "and the Son." The phrase had been eliminated in the version approved by the International Consultation on English texts (ICET), an ecumenical movement, and was adopted by the Standing Liturgical Commission in new liturgies.

The Council of Nicea in 325 A.D. adopted the creed without the phrase. The third council at Toledo, Spain, in 589 A. D. added it but only Western bishops attended that conclave and it was denounced by the Eastern Church as not properly representative of the faith of whole Christendom. It was one of the causes of the rupture between the two church segments.

The Episcopal Church had always

The Living Church

adhered to the Anglican tradition including the phrase but there had been a growing sentiment within Anglicanism to eliminate it.

January 1 for Women's Ordination

The House of Deputies rejected a motion by the bishops to permit ordination of women beginning November 1. The earliest date will be January 1, 1977, when all canons adopted by the Minneapolis convention become effective.

Quick Turnaround

The House of Bishops wrestled one and a half days seeking to regularize the orders of the women irregularly ordained in Washington and Philadelphia — and also to get greater acceptance within the church — and in 10 minutes made its decision at exactly where it started.

It began with a report of its committee on theology which held that bishops in whose dioceses the women ordinands reside had two optional procedures for "completing" the ordinations:

1. A public event conducted by the bishop involved and an affirmation that the ordinations were now regular since the General Convention had approved accepting women in priesthood and episcopate, without laying on of hands; or

2. A conditional ordination ("if you have not been ordained, etc.") involving repetition of the rite to which many of the women and all their bishops objected.

After long debate and intricate parliamentary movement, the House decided that only the conditional ordination would suffice, although the declaration was non-binding and left the course of action to individual bishops.

The next day, the bishops sought to formulate a so-called "conscience" clause under which no one — bishop, priest, deacon or lay person — could be coerced or penalized because of refusing to accept the convention's action on female orders.

This effort went the complete parliamentary route of amendments and substitutes. In the end no agreement could be reached and the entire effort was killed by tabling.

Thereupon, the Rt. Rev. Robert R. Spears, Bishop of Rochester, on behalf of himself and 11 other bishops who also face completing the women's ordination, read a statement which proclaimed that these bishops also were confronted with problems of conscience implicitly imposed upon them by the house to require conditional ordination. Instead, they indicated they would

not restrict themselves to this single process.

A somewhat frustrated house then heard from Bishop Arthur Vogel of West Missouri a motion to forget, in effect, everything that had been done and to adopt in its entirety the original proposal by the theology committee, giving bishops the options of the two courses. Bishops approved enthusiastically and the struggle was over.

The bishops' reversal of their original requirement for conditional ordination was a victory for the irregularly ordained and the organizations which had pressed for convention approval of women's ordination.

Good From It

The Archbishop of Canterbury told the General Convention that the prolonged argument over ordaining women priests will leave "tension and wounds" but that beneficial results could come from the decision.

The Most Rev. F. Donald Coggan, spiritual leader of the Anglican community, addressed bishops and deputies the day after final action was taken on the much-disputed move.

He said he recognizes the "tensions that are present and that wounds will endure" but that mutual love and devotion to church unity "can lead to greater strength and that I believe it will do."

Citing the case of a stringed instrument that yields music "only when the strings are taut," he said tension can be essential to "power and beauty."

"The plus sign always is in the shape of the cross," he continued, and those who see the admission of women to the clergy as an "unadulterated minus" will find it "will be made into a plus by the mercy of God" if they remain faithfully in the church.

Budget Approved

A general church program budget of \$14,030,000 for 1977 was approved by the General Convention in Minneapolis, \$227,000 higher than for the current year. Dioceses are expected to contribute about \$11,700,000 of the amount with the balance coming from trust funds and other sources.

Expenditures were fixed at \$14,308,000 for 1978 and \$14,720,000 in 1979, based on the budget committee's estimates that giving will increase sufficiently to cover the larger amounts. Individual items generally were about the same as in the last triennium.

The committee's recommendations were adopted with one exception. Appropriation for black colleges was increased \$100,000 to \$802,000, the same

as for 1976, and other items were reduced to maintain the same total.

The Executive Council has responsibility for reducing expenses if income falls below projected levels. Allocations to dioceses are based on varying percentages of their net disposable income and adjusted by the budget committee's judgment as to ability to pay. It is the committee's hope that by 1980 allocations can be based on a uniform percentage.

A second budget was adopted to cover expenses of General Convention instrumentalities, including the Presiding Bishop and his office, committees, commission and societies, and other agencies created for the convention's purposes.

The fiscal year for this budget formerly ended on August 15 but it was voted to change the period to conform to the calendar year. Thus the appropriation was made for 40 and one-half months and totalled \$2,424,730 against \$2,083,231 spent during 1973-76. The extra four and a half months accounted for the increase.

The 1979 Denver convention itself will cost \$170,000 it was estimated, but \$120,000 is expected to be recovered from exhibitors and other sources. Major convention expenses were met by the host diocese prior to 1973 when the church itself undertook the responsibility.

The traditional method of covering the convention budget by assessing dioceses a "head tax" on each priest canonically resident was scrapped. Instead the expense will be apportioned on the same basis as the general program budget.

Retired Bishops Lose Vote

Bishops who retired because of advanced age or bodily infirmity will lose their votes in House of Bishop meetings under a constitutional amendment adopted at convention. Approval by the 1979 meeting is required to complete the action.

It was argued that bishops who are no longer active in the affairs of the church should not vote on current matters. They would continue to have seat and voice.

Council Revamped

Provincial synods will elect 18 members of the Executive Council, doubling their present representation, under an amended canon adopted at Minneapolis. Each province would name a bishop, priest or deacon and one lay person.

General Convention would elect 20 members instead of 30, including four bishops, four priests or deacons, and 12

lay persons. The Presiding Bishop and President of the House of Deputies continue as ex officio members.

This will eventually reduce the council membership to 40 from 41 but only after expiration of terms of members elected in 1976 and previously.

UTO — Largest Ever

The United Thank Offering reported to the Women's Triennial that it had made 75 grants totalling \$1,628,001 during 1976, the largest amount ever distributed by the organization to church units and others.

Among the larger grants were: \$45,000 for a diocesan center building in Belize; \$50,000 (matching) to Holy Redeemer Parish, Denver, Colo., for repairs to parish hall; \$50,000 to St. Gabriel's Mission, Dominican Republic; \$61,920 for land and buildings, Tegucigalpa, Honduras; \$50,000 for capital improvements in Nigeria; \$50,000 for theological education facilities in Tanzania; \$45,000 for news dioceses' capital needs in Zaire; \$40,000 to Appalachia Peoples' Service Organization; \$100,000 for the Overseas Development Fund; \$95,000 for UTO scholarship funds; and \$50,000 for diocesan center in Korea.

One Priest Dissents

Opponents of the Draft Proposed Prayer Book accepted defeat in the House of Deputies without comment except for one priest who said his conscience forbade his using it.

The Rev. Kenneth Trueman, rector of Trinity Church, Wauwatosa, Wis., in an impassioned speech concluded:

"Because the Draft Proposed Book is deficient in matters essential to the doctrine, discipline and worship of the church, and, in fact, changes some of the teaching of the church, my informed conscience prohibits my using this book in my sacramental and pastoral ministry, except on the official visitation of the bishop."

"Venture in Mission"

The church's program for a massive fund-raising campaign ran into trouble in the House of Deputies at the Minneapolis General Convention but was finally approved — with alterations.

Called "Venture in Mission" when it was proposed by the Presiding Bishop and Executive Council, it ran into a barrage of questions from the deputies. Chief objection was that the plan outlined would have permitted inadequate participation by the "grass roots," meaning dioceses and parishes.

The resolution was sent back to committee and amended to state that "par-

ticipation of the individual diocese be at the heart" of the campaign. It postponed until October 1, 1977, the start of fund raising to permit dioceses to emphasize their needs.

In private deputies said they wanted assurances that their jurisdictions would receive an adequate share of money collected and some indicated they would aim at retaining half of whatever was collected. This would be sharply different from the original proposal.

An estimate of needs presented to the convention listed \$56 million for national and world mission, \$23 million for ministry education, and \$13 million for church in society. The total of \$96 million included \$3.5 million for campaign costs.

A "Committee of 200," prominent clergy and lay persons, will be enlisted to act as sponsors; a campaign cabinet would have responsibility for conduct of the campaign with professional fund-raising assistance.

Church Periodical Club

Grants of more than \$12,000 for the purchase of books by units throughout the Anglican Communion were announced at Minneapolis meeting of the Church Periodical Club.

Larger amounts allocated included \$1,000 to Easter School, Bagio City, Philippines; \$1,500 to Bolahun, Liberia, for text books; \$600 to St. Matthews Church, Savannah, Ga., for a remedial reading program; \$500 to the Diocesan Center of Theological Studies, Bage, Brazil; and \$500 to the Church of Uganda, Rwanda, Burundi and Boga-Zaire, for a lay training and education center.

The Hawaiian club donated \$300 for "seed money" to buy Bibles for a parish in Tabuk Kalinga Apayo, Philippines; Arizona's club provided \$600 for lay reader training materials in the Diocese of Rio Grande; the Diocese of Washington offered \$250 for library books to the Bishop Hare Home in South Dakota; and Southeast Florida's unit gave \$200 for textbooks to Nuevo Progreso school in Guatemala.

During the past three years, the CPC has spent over \$100,000 for books and other materials sent free to meet requests.

Executive Council Elections

Eleven new members were elected to the Executive Council by Deputies while one was reelected.

Mrs. Leona Bryant, St. Thomas, Virgin Islands, who has served since 1974 filling a vacancy, was reelected for six years.

New members, also for six-year

terms, were the Very Rev. Urban T. Holmes III, Sewanee, Tenn., and the Rev. Frs. Joseph N. Green, Jr., Norfolk, Va.; W. Ebert Hobbs, Cleveland; and Clarence Hayes, Panama.

Also Virginia Ram, Los Angeles, Calif.; Joseph L. Hargrove, Shreveport, La.; Frank P. Foster, Arlington, Mass.; Matthew K. Chew, Phoenix, Ariz.; Paul Neuhauser, Iowa City, Iowa; Harrison Tillman, Valdosta, Ga.; and Robert M. Ayres, San Antonio, Tex.

Bishops Philip Smith of New Hampshire, William Folwell of Central Florida, and Christopher Keller, Jr., of Arkansas were elected to six-year terms and Bishop Albert W. Van Duzer of New Jersey for three years.

Triennial Permanent

The Triennial meeting of Women in the Episcopal Church, which had continued somewhat tenuously since women became eligible as deputies to General Convention, decided to establish a permanent organization.

At the meeting in Minneapolis, the Triennial voted a new set of governing rules and declared:

"The purpose of the Triennial meeting shall be to provide a forum wherein concerns of the church, those both of men and women, may be explored in freedom and mutual caring, so that delegates may be strengthened and supported in their obedience to and love of our Lord Jesus Christ and in Christian service and corporate actions."

Provision was made for a 19-member program and planning committee, which will elect the presiding officer and an assistant, and a nominating committee. Ten members of the planning group will represent the church's nine provinces and so-called extra-provincial districts. Five will be elected from the current Triennial, two from the previous planning committee, and one each named by the Executive Council Lay Ministries Program committee and the United Thank Offering committee.

Fr. Boyd Speaks Out

The Rev. Malcolm Boyd, an activist who in the 1960s was known as the "night club" priest, told a reporter for the *Chicago Sun-Times* that he is a homosexual.

Fr. Boyd was the author of several books and was involved in anti-war and civil rights activities.

"I'm gay," he was quoted by the Chicago newspaper, "I feel secure, unthreatened and happy. It's something I felt I needed to do."

More General Convention News Next Week

SURVEYS

Episcopalians Lack Sales Pitch

Episcopalians do not witness to their faith as do adherents of other denominations, Pollster George Gallup, Jr., said in reporting on a new survey, and consequently the aggressive groups win new members while the Episcopal Church loses.

"The other denominations simply have more salesmen in the field," he told a Minneapolis meeting sponsored by the Episcopal Radio-TV Foundation. "Isn't it time for us to bring our religious feelings out of the closet?"

While he found the Episcopal Church has potential appeal for younger people because it encourages experimentation, among Episcopalians between 18 and 25 only one in nine attends services regularly, a proportion lower than among other American churches.

Almost a third of Americans profess to having a "born again" faith, based on a first-hand experience with Jesus Christ, he said, and they tend to witness strongly for their faith and denomination. Only one in ten Episcopalians say they have had such an experience, either personal or mystical.

UNIFICATION CHURCH

Alien Moon Disciples to Be Deported

Several hundred foreign Unification Church members who have remained in the U.S. beyond the time stipulated on their visas will have deportation proceedings brought against them by order of the U.S. Immigration and Naturalization Service.

Representatives of the church said that most of the 700 foreign followers of the Rev. Sun Myung Moon would return voluntarily to their native Japan, Korea, and other countries.

Neil A. Salonen, president of the Unification Church in America, said that the members from other countries have been in the U.S. to participate in major festivals this year, the last one held on Sept. 18 at the Washington Monument.

Immigration officials said that they are not planning a "round up" of the aliens nor will proceedings against them receive "higher priority than other overstayed aliens."

Meanwhile the Unification Church has announced the purchase, for "more than \$2 million," of the 70-year-old Manhattan Center.

Once an opera house, the eight-story building includes two ballrooms and is adjacent to the New Yorker Hotel which the church purchased in May for use as its World Mission Center.

October 17, 1976

Mr. Salonen said that the Manhattan Center would be used for "cultural and evangelistic programs," which would frequently be open to the public. He also said the hall would be available to appropriate groups for rental.

The American Ballet Theater had signed a contract in 1975 to buy the center for \$3 million. However the ballet theater foundation reportedly was unable to raise the necessary funds and the contract was signed over to the Unification Church.

RELIGIOUS ORDERS

Sisters of Charity Plan Expansion

The Anglican Sisters of Charity, whose mother house is in Bristol, England, are planning a major expansion in their American work in the near future.

Since 1967 the English nuns have been the primary child care staff at St. Jude's Ranch for Children, Boulder City, Nev. St. Jude's, near Las Vegas, is a residential treatment center for homeless, battered and abused boys and girls.

Since 1973 the order has also maintained a mission house for evangelism and a convent in Las Vegas, connected with St. Matthew's Church in that city.

Over the past several years the order has received a number of applications from American women who wish to affiliate with the Episcopal Sisters of Charity and their work. In order to develop an American novitiate, a larger mission center is being considered.

According to Sister Margaret Gabriel, S.C., superior, "Our hopes are to acquire a property large enough to serve both as a novitiate for junior sisters and also to be available as a retreat and conference center in the southern part of the diocese."

The proposed center will be located in Boulder City.

CHURCH OF ENGLAND

Bishop Mortimer Dies

The Rt. Rev. Robert Mortimer, retired Bishop of Exeter, one of the Church of England's foremost theologians, died at the age of 73.

During his years (1949-1973) as head of the Diocese of Exeter, Bishop Mortimer became known for his positions on a variety of important issues, including euthanasia and abortion. He also chaired a committee that reported on proposed changes in British divorce laws in 1966, and convened an Anglican-Roman Catholic commission that made recommendations on procedures for exorcisms in 1972.

In 1965, Bishop Mortimer led a group of 300 Anglican pilgrims to the Holy Land. They stopped in Rome for an audience with Pope Paul VI and presented him with an embroidered chasuble which was believed to be the first ever made for a pope by an Anglican in Britain.

Bishop Mortimer is survived by his widow, two sons and two daughters.

Many Priests at Poverty Level

Almost a third of the priests in the Church of England — roughly 5,000 — live at or near the poverty line.

Based on a survey by the Association for the Clergy, an interdenominational organization, the report was released by the Low Pay Unit of the Seebohm-Rowntree Studentship Fund. It suggests desperation particularly among the young, those with several children, and those nearing retirement and loss of their church-owned housing but with little money saved for other accommodations.

Official minimum salary for vicars is 2,400 pounds (about \$4,400) but the Church Commissioners, who manage church assets and provide about 70% of clergy pay, say more than a third of the clergy receive less than that.

In addition to salaries, vicars receive living accommodations meant to be worth 1500 pounds (about \$2,800) annually.

"An enormous Victorian house can scarcely be called a 'benefit in kind' when it is terribly expensive to run," said one priest.

The average vicar has to spend about 270 pounds (nearly \$500) yearly on office and car expenses.

One family of eight reported receiving, in addition to salary, Family Incomes Supplement, help from relatives, grants from the local council, and free school meals for the younger children.

About half the dioceses provide allowances to clergy families with children. The Church of England recommended this step 35 years ago.

CANADA

Women's Ordinations Will Not Be Televised

The Anglican Church of Canada will ordain its first women priests on Nov. 30, but none of the ceremonies will be televised. However, the press will be admitted, as is the practice in male ordinations.

"Our aim is not to hurt anybody," said the Rt. Rev. Hugh Stiff, dean of St. James' Cathedral, Toronto, and one of

Continued on page 13

WHAT IS THE CHURCH?

*Is the church a clubhouse
or the place for the treatment
of sick souls?*

By DAVID CARLTON

A short time ago our rector preached a sermon which proved to be of particular importance. A statement, "Our church is not a clubhouse; it is a hospital for sick souls," was the dominant thought which kept coming back to me in the weeks following.

Since I had been employed by the parish as the youth activities coordinator, this idea had been an unstated *modus operandi*. We were there not only for our own denomination or expression of faith but for everyone. Our youth group meets on Sunday evenings and consists of over 40 people. Many of them (approximately half) come from our own parish rolls, and the others are from two Protestant churches and one Roman Catholic parish.

Rather than calling ourselves the Episcopal Youth Fellowship or

Episcopal Young Churchmen, we chose the title "Young People's Fellowship." We are broad in our appreciation of each other's forms of religious expression. Joint activities between all of our churches often bring all of the youth groups together. We hold monthly meetings with the youth group leaders from all of the churches within our community. We share and discover precisely what successes and failures we all experience in working with young people.

Our parish has been instrumental in bridging some of the gaps which had existed in the past. We are trusted because our format and theology is discussed with the other ministers. They know that we are not proselytizing or trying to convert anyone to the Episcopal Church. Our goal is simply to be a vehicle where young adults can come and share a Christian fellowship, personal joys and discontents, and a sense of love.

Once a year we try to have a big event. This year we were to take a trip to Nantucket for one week of vacation. Our goal was to create a film about the ocean and how we experienced a sense of peace and belonging near the sea.

We made arrangements to rent a house which would sleep 15 people. Each person who elected to go was to pay his or her own share. This totaled \$75 per person and included the cost of the house, food and transportation. We made the deposit on the house, and purchased the train tickets. All looked rosy.

One night after supper my phone rang. "David? This is Betty Smith. You may think that I'm being a real troublemaker, but there's something which I feel I must tell you. It concerns the trip which my son John planned to take with you and kids from the church."

Betty Smith was a cradle Episcopalian, a very rare breed. She was a member of the choir and past president of the ECW. Both she and her husband had been very supportive of the YPF and had encouraged their son and his friends to participate in all our activities.

"What about the trip?" I asked.

"Well, I don't think John is going to be able to go."

"I'm sorry to hear that. Did you have other plans which might interfere with his going?"

"No," she said. "It's not that. You

David Carlton is the pseudonym of a churchman.

see, John told me that Wally Stein has signed up to go, too."

I asked, "Is Wally a bad influence?"

"Well," she continued, "he has been picked up by the police for drinking. And, I've even heard from some of John's friends that he's been known to smoke marijuana."

I was ready to tell her, "Betty Smith, here we go. The things that I could tell you about your son John. Drinking? Last month when John came over to my house with some of his friends I had occasion to go out and move the car while they were left alone in the house. When I came back, they had gotten into the refrigerator and helped themselves to the Pepsi. That's O.K. But when they got into my liquor cabinet to lace their soft drinks with my gin (which I later discovered), that's a little too much. Your son was picked up last winter with five other boys who also happen to be planning on going to Nantucket. They were all caught drinking beer behind the school. If you recall, I went to the police station with you and your husband to get them signed out. Your son has tried grass, which you very well know."

She had to try one more zinger with, "And besides, Wally isn't even from a Christian home."

Betty Smith did not like Wally. Three years ago he had given her some backtalk when they caught him cutting through their yard. Recently Wally had taken John's girlfriend away from him, so John did not like him either. John and his friends were jealous of Wally because he had just won a state scholarship grant of \$3500 for college. Wally was not a Christian?

Wally Stein is 17 years old. He is the child of a mixed marriage — his father Jewish and his mother Roman Catholic. He had no religious training at all. There had been severe problems in his home. He had had difficulties in adjusting to the community and the school. Like many adolescents, he "acted out" some of his emotional problems in destructive and antisocial patterns of behavior.

Fortunately, I enjoy a good relationship with the school authorities. We had discussed Wally and his behavior. He had had two years of counseling with an excellent therapist. Now he was ready to graduate. He was growing up. He was maturing with a good idea of who he was and where he was going. He was the type of boy with whom you might easily identify and say in your heart, "Hey! Wally Stein. He's quite a guy." His past problems were being outgrown. There were only a few scars of his earlier development which had to be understood.

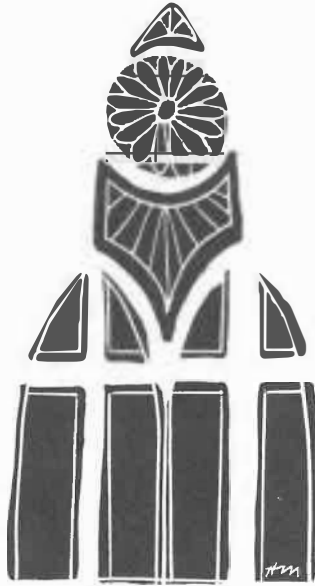
"Well," said Betty, "if he goes, John and some of his friends won't."

"Why not?" I asked.

"Don't you see? He is a real bad influence."

During Lent the YPF had conducted evening prayer for the parish and had taken turns writing and preaching their own sermons. Wally not only wrote his own, but his was by far the best preaching that I'd heard in a long time.

If at this moment I were to tell Mrs. Smith what I felt, I would alienate a friend. If, at the same time, I were to tell Wally that he couldn't go on the



trip because one of the pillars of the church wouldn't like it, I would alienate a young man who felt alienated enough already.

"Betty, it's a hard decision for you to make, isn't it?"

Silence.

"It sounds like Fr. Warren's sermon. The church being a clubhouse and all of that. Does any of this sound familiar?"

More silence and finally, "It's not the same thing."

"Why not?"

"Well, that boy really isn't worthy of associating with the other good kids."

Now it was my turn to be silent. I prayed, and at last I said, "Betty, remember who the men were who were placed on the crosses beside Jesus? What happened there?"

She yelled, "Don't start quoting the Bible to me. It's not fair."

I shot back, "Don't you start playing clubhouse church politics with me."

She parted with, "I'm going to call Fr. Warren. You'll have to explain this to him."

About an hour later the phone rang again. It was Fr. Warren. He said, "David, don't let her get to you."

I replied, "She's not. But this is precisely what we've been working against. The church is more than this type of pettiness."

He surprised me with, "Do you think

so? The church is people. Weak and strong, we are there for all of them. Even Betty. What are you going to do?"

"I'm going to stick by Wally," I said. "He's worked just as hard as any kid in the group to go on the trip. If I back out now and let this get out of hand, I'm denying the Gospel of total love and compassion I've preached for the past six years. I'd make a sham out of my whole ministry."

"Fine," he said. "Do you need any help besides some prayer?"

"Not right now, but thanks for listening."

The next morning I called Betty. I told her that I was on my way over and that I hoped the coffee pot was on.

When I arrived, her first comment was, "I'm sorry about the call. I shouldn't have bothered you. It seems like such a minor thing."

"Betty, it's no minor thing when people feel upset. I guess you thought that I'd forgotten about the trouble you and your husband had with Wally a couple of years ago."

"Yes, I thought that," she said. "But do you *really* think he should go?"

"More than ever. He's made some great strides over the past year. I've watched Wally and John play. They have a good sense of competition. They work out their problems in their own ways. Kids are like that. This is usually the only way they learn, and once the adults start to get in the way the kids never learn how to handle their own problems or how to cope with minor disturbances. In a way, it's exactly how God lets us grow. He lets us be and in our own way we develop and grow in his grace."

It was painful for her, but we talked out the situation. It was also painful for me.

The question was not, "Who is running the church?" Rather, it became a question of re-listening to the sermon Fr. Warren had preached: "The church is not a clubhouse; it is a hospital for sick souls."

Often we hear the old complaint about the hypocrites in the church. It is right on the point of fact. And church is precisely where they belong; hearing the Word of God and learning how to respond to the Word which we all hear in different ways: hearing and responding to the Word which will enable us to move out into the world and enrich the lives of others.

Sin is always with us. It is a sickness we can't shed by ourselves. We may become physically ill and find ourselves in a doctor's office. We hear him tell us to come back for another appointment or another treatment. That's the church. We keep coming back to be fed and nourished and strengthened by the Word "which was made flesh and dwelt among us."

EDITORIALS

A Personal Letter From Me to You

DEAR READER: Before saying anything editorially about what happened at Minneapolis and about the situation in which all Episcopalians find themselves as a result of what happened, I want to make a clarifying statement as editor of this magazine.

I am a member of a group of church people known as the Fellowship of Concerned Churchmen. All of us represent different organizations



and publications. What unites us is our common concern for what we believe to be catholic faith, order, and worship within the Episcopal Church.

We have issued a number of position papers both before and during the last General Convention, and all of us have identified ourselves by our publications and organizations, because that seemed the natural course. And so I signed as simply THE LIVING CHURCH, rather than as Carroll E. Simcox, editor of TLC. This seemed to me merely an extension of the editorial freedom which is accorded to me by this magazine, and it still seems so to me; for the Fellowship of Concerned Churchmen exists only to deal with issues confronting the Episcopal Church, and I belong to it only to participate with others in legitimate efforts to combat what we consider false doctrine and to promote what we consider God's truth.

My right to do this as an individual or as the editor has not — to my knowledge — been challenged by anybody, but the propriety of my simply committing THE LIVING CHURCH, as a whole, to it has been challenged by a friend, a most loyal one, who belongs to the Living Church Foundation. He reasons that this simple identification commits him, and other foundation members, without their knowledge and consent, to positions which they may not share.

He reasons rightly. I stand corrected. I intend to continue my association with the FCC, but henceforth as an individual, who is an editor — not as a whole magazine.

My secretary has just called to my attention a paragraph from the first issue of TLC — November 2, 1878 — which seems beautifully appropriate to recall now. The editors of that day were the Rev. Drs. Samuel S. Harris, John Fulton, and George F. Cushman. This is what they said:

“On this first day of its existence, THE LIVING CHURCH desires to be distinctly understood. It is not, and under its present management it cannot be made, the organ of any school or party in the Church, and just as little will it be the enemy of any. In their work for Christ, it is the friend of all; and if in free discussion it finds reason to oppose the views or purposes of any of them, it will do so with a glad remembrance that we are all the sons of one beloved Mother. The thought with which THE LIVING CHURCH goes forth today is this: that in spite of our transitory parties, our changing schools of thought, our old traditions and new tendencies, there is nevertheless ‘one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.’”

As a matter of record, the then editors found themselves immediately having to take editorial stands against what they thought wrong and for what they thought right in the Episcopal Church of their day. But in so doing they were not breaking their promise not to be “the organ of any school or party in the church.” Throughout its 97 years up to the present, and including the present, this magazine has tried to be true to that original standard of service to the whole church, and it will continue now to do so. This means, as we see it, to report church news as accurately and objectively as we can, and to provide a free and open forum for the responsible expression of all views on the things that matter — not just our own view.

You wouldn't think much of us if we didn't speak our editorial mind, and since I am the editor that will always necessarily be my personal mind, for as long as I am the editor. But if you disagree with what we say, read on, and it probably won't be long until you find somebody saying in our pages what you think is the truth of the matter.

God bless us, and help us, everyone. Grace to you, and peace, from God the Father and from the Lord Jesus Christ.

Faithfully,
CARROLL E. SIMCOX

NEWS

Continued from page 9

three bishops appointed to set guidelines for the ordinations.

"Opinion in our church is deeply and sincerely divided. If we make a big deal of the services, we'll only cause problems. The service used will be the normal one we've always used for men," he said.

Bishop Stiff, who is opposed to the ordination of women as priests, said that although he didn't like the idea, the House of Bishops and General Synod have made a ruling and "I must live with it."

"I have served the church for 25 years and it hasn't collapsed, and isn't about to. We Anglicans are used to living with crisis," he said.

Would Bishop Stiff invite a woman priest to celebrate holy communion at the cathedral? "That's a real tough one," he said. "I'd have problems with that one. I'll face it when the time comes."

Meanwhile, his diocesan, the Rt. Rev. Lewis Garnsworthy, said that despite the November ordinations in the Dioceses of Niagra, Huron, New Westminster and British Columbia, the Diocese of Toronto will not have women priests for some time to come.

Bishop Garnsworthy said, "Now that our church has decided to go ahead, the issue has to be faced. But I'm not going to be pushed or pressured by anybody. The fatal hour may be coming when I'll have to make up my mind. But I have no magic answer as to when that will be."

Bishop Garnsworthy takes very seriously the conscience clause approved by the Church of Canada which gives any bishop, priest or lay person the right to dissent.

If Bishop Garnsworthy decides to ordain women to the priesthood, there will be no shortage of candidates. There are 16 women enrolled in divinity classes at the University of Toronto's two Anglican theological colleges, Trinity and Wycliffe. Most of these women are hoping to become priests.

EXECUTIVE COUNCIL

Federal Grants to Build Housing for Elderly

Federal grants totalling \$16.7 million will finance Episcopal sponsored housing units for the elderly in several dioceses and parishes.

Executive Council members meeting in Minneapolis were told that the U.S. Department of Housing and Urban Development had approved the grants for building 580 housing units, with the

only cost to the church being about \$8,500 for the staff workers.

In recalling that the church had been hard put to find the budget dollars for the staff work, the Rt. Rev. John M. Allin, Presiding Bishop, observed: "The return on our tiny investment has been astounding."

Sponsoring the housing developments are the Dioceses of Vermont, Northwest Texas, Utah and Washington, and Grace Church, Providence, R.I., and Trinity Parish, New York City.

ENGLAND

Anglican Port Chaplains to Serve on Ecumenical Team

Chaplains of the Anglican Missions to Seamen in some 90 ports around the world have voted overwhelmingly to serve as members of an ecumenical team with clergy of other faiths.

The response of the Anglican chaplains followed a questionnaire sent by the London headquarters of the missions society to its more than 100 chaplains.

Preliminary analysis of the responses shows that the average chaplain works in a port where an increasing amount of cargo is carried by a decreasing number of ships. As a result, chaplains spend more time visiting seamen during their short stays in port and less time welcoming them to "Flying Angel" clubs on shore.

Chaplains said their experience showed increased need for a "sea-oriented" ministry over a "shore-oriented" one, and greater ecumenical co-operation. Some chaplains cited the duplication of efforts by various denominations.

The Missions to Seamen was founded in 1856 to promote spiritual, moral and physical well-being of seamen in accordance with Anglican principles and practice.

Churchmen Protest Thorsen Movie Plans

The leaders of Britain's Anglicans and Roman Catholics have denounced a proposed film on the sex life of Jesus planned by Danish director Jens Joergen Thorsen.

The Archbishop of Canterbury said he would oppose the film "with every power of my being."

Anyone with "an atom of New Testament scholarship," said the Most Rev. Donald Coggan, "knows that there is not an atom of evidence for the kind of things that are to be depicted if this film is made."

If the making of the film cannot be stopped, the archbishop said, old laws

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against blasphemy might be invoked to prevent its showing.

In a letter to the *Times* of London, Basil Cardinal Hume called the project "sensational, pornographic, and, in terms of truth, entirely speculative." The cardinal is Archbishop of Westminster and unofficial Primate of the Roman Catholic Church in Britain.

Mr. Thorsen has been denied permission or funds to shoot the movie in Denmark, Sweden, and France.

"I think Jesus has been waiting 2,000 years to get a decent hearing," Mr. Thorsen said. "My film is serious."

Archbishop Coggan told the press that "if the person of our Lord is very dear to you, you are not going to have it held up to scorn."

ECUMENISM

Christian Hope Is Theme of Week of Prayer

The 1977 Week of Prayer for Christian Unity will focus on the theme of hope set forth in St. Paul's letter to the Romans (5:1-5).

Though the wording of the theme of the week — to be observed January 18 to 25 — may vary somewhat from country to country, each formulation is intended to express the conviction that Christian hope, grounded in the victory

of Christ over sin, suffering and death, is especially relevant to the search for unity in the Christian family.

In the United States the theme is worded: "This hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit. . . ."

This expression of the theme is sponsored by the Commission on Faith and Order of the National Council of Churches and (Roman Catholic) Graymoor Ecumenical Institute, Garrison, N.Y. It is recommended by the Bishops' Committee for Ecumenical and Inter-religious Affairs of the National Conference of Catholic Bishops. According to WCC officials, the Christian hope theme was based on recommendations of an ecumenical study group in Lebanon.

Romans 5:1-5 (RSV) reads as follows: "Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ. Through him we have obtained access to this grace in which we stand, and we rejoice in our hope of sharing the glory of God.

"More than that, we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been

poured into our hearts through the Holy Spirit which has been given to us."

The WCC's Commission of Faith and Order, in materials sent to WCC member churches, pointed out the relevancy of that biblical passage to prayers for Christian unity.

"The words of the apostle," said the WCC group, "gain a special significance for the task of unity. After many years of work for the unity of the church, we are surrounded by dangers and difficulties of various kinds.

"Some persons are eagerly and impatiently striving for hasty solutions and quickly get discouraged and disillusioned. Some have lost faith in the possibilities of achieving full unity and have become frustrated. There are yet others who see the growing degree of unity which has been won and rest content with that.

"In situations like these it can be helpful to base our praying and our work firmly on the hope which God has given us. For in God there is the hope we need to sustain our aspirations. . . .

"The apostle calls us to sing out the love with which God has already rescued us, in spite of our sinfulness. He invokes the praise of the Spirit who is still at work in and through us in the churches, divided though we still are.

"He calls us honestly to face our waning hope and our attempts to escape, encouraging us to cry out for renewed hope and endurance."

WCC

Anti-Racism Program Presents Check to AIM

While in Minneapolis to attend the General Convention of the Episcopal Church, Dr. Cynthia Wedel, a World Council of Churches president, presented \$15,000 to an American Indian Movement (AIM) representative.

Vernon Bellecourt, AIM field director, received the check on behalf of the organization's national council. Given by the WCC's program to combat racism, it was the second such grant AIM has received.

Mr. Bellecourt said the funds will be used principally in outreach work with young people who are in courts or other crisis situations and for education.

Other U.S. organizations receiving grants were the Delta Ministry in Mississippi, the NAACP legal defense fund, United Farm Workers and the Puerto Rican solidarity committee in the U.S.

Most of the funds provided by the WCC program to combat racism go to humanitarian aspects of liberation movements in southern Africa, Mr. Bellecourt said.

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BRIEFLY . . .

Archbishop Nikon, ruling archbishop of the Eastern American Archdiocese of the Russian Orthodox Church Outside Russia (ROCOR), died at the age of 84. A native of Borki, in what is now the Soviet Union, Archbishop Nikon became a monk in 1941 and a priest shortly after. He arrived in the United States in 1948 and was named a ruling archbishop in 1959.

Similarities between Roman Catholic and Methodist understandings of the eucharist, ministry, and marriage were presented in a report made in Dublin to the World Methodist Conference by the Joint Commission of the World Methodist Council and the Roman Catholic Church.

The Rev. Andrew J. Lewis, treasurer-general of the Atonement Friars at Graymoor from 1955 until his retirement in 1973, died of a heart attack in Hamilton, Ont., at the age of 72. A native of Prince Edward Island, Canada,

Fr. Lewis came to Graymoor in 1925 and accepted vows as an Atonement Friar in 1928. He was ordained a priest in 1937. He spent most of his life as a priest at Graymoor, at Saranac Lake, N.Y., and in Cumberland, R.I. He directed the Ave Maria Hour radio program from 1943 to 1948.

A newly-discovered 18th century organ composition, Mass in D minor by Domenic Zipoli, was featured at a concert inaugurating the ninth International Organ Festival in Rome. Sponsored by the Vatican and several lay groups, the festival included performances in the Basilica of St. Cecilia, St. Anastasia where the organ is three centuries old, St. Cesaria on the Palantine Hill, and St. Louis in the heart of the old city. Musicians from seven nations took part in the 10 day program.

Rabbi Michael Alony, 30, a native of Ireland, is Australia's only Irish rabbi. His father is founder-president of the Irish Rabbinical Association and president of Dublin's Beth Din (Jewish court), and his grandfather and great-grandfather were former Chief Rabbis

of Eire. The young rabbi told Australians that the first Jewish immigrants came from Russia to Ireland by mistake. A sea captain, he said, had promised to take the Jews to America, but instead landed them at Cove, County Cork, telling them: "This is it."

Hunting was forbidden in game-rich Tuscany and Umbria on Oct. 4, in honor of St. Francis of Assisi, protector saint of Italy. The edict, made by provincial authorities, was attacked by the Italian Hunt and Game Association but lauded by church authorities and the World Wildlife Fund.

John M. Stemmong, a Dallas, Tex., businessman and real estate developer, was the recipient of the first annual Kellogg Award presented by the Association of Episcopal Colleges. Given for outstanding service to higher education, the award honors C. Flint Kellogg, Boyd Lee Spahr Professor Emeritus of History at Dickinson College, for the part he played in founding the association and his service to its colleges during the past 15 years. Kellogg, who joined the Dickinson faculty in 1946, retired last year.

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MUSIC

ST. MICHAEL'S MASS — for Rite II Liturgy. Send \$1.00 for packet; Benjamin Harrison, 2211 S. Bluff, Wichita, KS, 67218.

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CURATE-HEADMASTER, conservative Catholic Florida parish; take initiative, relate to people, good preacher and P.R. man, ability in liturgics and school administration. Reply Box P-284.

RETIRED or "ready to retire" priest to assist in Florida Catholic parish on Sundays and vacations in exchange for comfortable home, all utilities and maintenance. Reply Box W-282.*

POSITIONS OFFERED

RETIRED Catholic priest in good health to share with rector in full parish life and ministry. No other inducements at this time. Write: Fr. David Kennedy, 1325 Cardinal Lane, Lantana, Fla. 33462.

POSITIONS WANTED

PRIEST, 49, physically handicapped, 18 years experience parish ministry, six diocesan administration, seeks full or part-time work in administrative, financial or personnel management. Southwest or Pacific Coast preferred. Resume and references on request. Reply Box L-283.*

ORGANIST-CHOIRMASTER, Churchman, married, M. Mus., A.A.G.O., seeks full-time position. Experienced. Would consider church-college teaching combination. Reply Box J-279.*

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BIBLE, Church history questions answered. \$1.00 each. Researchers, 15 Maple, Williamstown, MA 01267.

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

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CHURCH DIRECTORY

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

CORTE MADERA, CALIF. (Marin Co.)

HOLY INNOCENTS' 2 Tamalpais Blvd.
Sun 7:30, 8, 9:30 & 11. Eve 7:30. Wed 11:30 & B. 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
8HC, 10 MP & Ser (HC 1S & 3S). Wed & Saints Days 10HC

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 Cho 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 9:30; Service & 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

ST. PAUL'S ROCK CREEK PARISH
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Sun MP & HC 8, HC 10 & 5; Daily 7:15 except Wed; Wed 6;
C Sat 4:30

WEST PALM BEACH, FLA.

HOLY SPIRIT 1003 Allendale Rd.
The Rev. Peter F. Watterson, S.T.M., r
Sun Masses 8, 9 (Sung), 11. An Anglo-Catholic Parish
Serving the Palm Beaches.

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
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& Fri 7:30, 7:30. C Sat 5

CHICAGO, ILL.

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

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 Simpson, the Rev. Robert Counselman
Eu, Daily 9:30; Sun 8 & 10

SEA GIRT, N.J.

ST. URIEL THE ARCHANGEL
The Rev. Canon James E. Hulbert, r; the Rev. James C.
Biegler, c; the Rev. Norman C. Farnlof, D.R.E.
Sun Eu 8, 9:15 (Sol), 11:15 (1S); MP 11:15. Mass Daily 7:30
ex Tues & Fri 9:30. C by appt.

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.

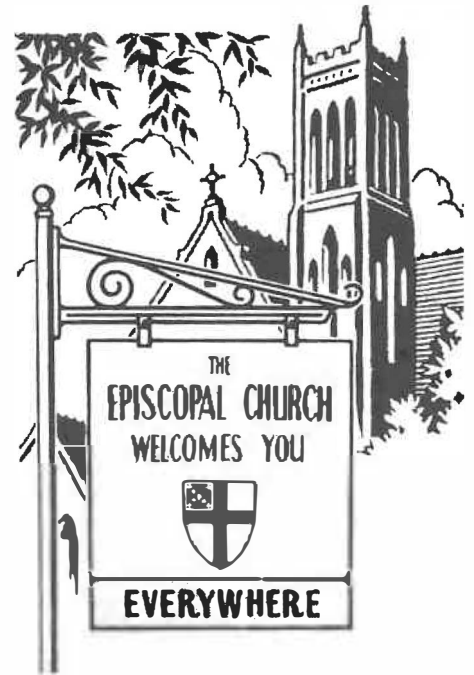
CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun 8 HC; 9:30 Matins & HC, 11 Lit & Ser, 4 Ev, 4:30 Organ
concert as anno. Daily 7:15 Matins & HC, 3 Ev. Wed 12:15
HC & HS. Sat 7:15 Matins & HC, 3 Ev, 3:30 Organ Recital

ST. BARTHOLOMEW'S Park Ave. & 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun HC 8 & 9:30, Ch S 9:30, 11 MP & Ser (HC 1S); Wkdy HC
Mon, Tues, Thurs & Fri 12:10, Wed 8, 1:10 & 5:15; Holy
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HC 6

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Mass 7:30, 9, 10, 5; High Mass 11, 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.



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

ST. THOMAS 5th Avenue & 53rd St.
The Rev. John Andrew, D.D., r; the Rev. Thomas Greene;
the Rev. Douglas Ousley; the Rev. Leslie Lang
Sun HC 8, 9, 11, (1S) MP 11, Ch Ev 4, Organ Recital 5:15;
Mon thru Fri MP 8, HC 8:15 & 12:10; Tues HS 12:30; Wed
SM 12:10, HC 12:40, EP 5:15, HC 5:30; Thurs Organ
Recital 12:10, HC 12:40, Church open daily to 9:30

TRINITY PARISH
The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
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Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15;
Sat HC 9; Thurs HS 12:30

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noon Mon, Thurs, Fri; 7 Tues & Sat; 10:30 Wed with Healing

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The Rev. George W. Wickersham II, D.D.
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RICHMOND, VA.

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

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