

# The Living CHURCH

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— Dee Barrett  
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# AROUND & ABOUT

With the Editor

Hey, we're not No. 1 any longer in "standard of living." As you've probably read in your newspaper by now, a survey recently published by the Organization for Economic Cooperation and Development informs us Americans, as we enter our third century, that we are not Numero Uno in two fields of endeavor in which we have commonly crowned ourselves world champions. One is in per capita wealth,



the other in giving to other nations in need.

According to this OECD survey, both Switzerland and Sweden top us in per capita income. In the US in 1975 it was \$6,600, as compared to the average Swede's \$6,880 and the average Switzer's \$6,970. These facts and figures shouldn't trouble any good American who is also a good Christian and therefore does not measure national or personal worth by income.

But the other figure is more troubling. We like to think of ourselves as the world's most generous nation. And maybe we are: only God knows who is most generous at heart, and if God has made a recent survey he has not reported his findings to us. But if what we give to others in need is any index of our generosity — and there does seem to be some connection between what goes on in our hearts and what we do with our checkbooks — the news from the OECD survey is not so good. In proportion to the nation's economic size, the US ranks 11th in giving funds to developing countries and international organizations such as the UN. Sweden, proportionately, gives almost exactly three times as much foreign assistance as the US.

Or did we suppose that we take better care of our babies than do all those lesser breeds? Well, in the category of infant mortality we rank 20th accord-

ing to the survey. Among the 24 richest nations of the Western world which together belong to the OECD we rank above only Turkey, Portugal, Italy and Ireland in the rate of infant deaths during the first year of life.

But if this is any comfort to you — in the per capita number of televisions and telephones and the highest consumption of animal proteins we're still tops.

If sermons are still being preached, or meditations being made, on the bicentennial theme, the data cited above may provide some grist, even if it has a gritty texture.

A reader in Oregon cries "Eek!" at something we said in the article, "Faiths of our Fathers," in our special Bicentennial Fourth issue, and well she might. In itemizing the religious affiliations of the signers of the Declaration of Independence we identified most of them nominally rather than adjectivally — Congregationalist, Baptist, Roman Catholic, etc. But when we came to the Episcopalians we said, concerning each one, not "Episcopalian" — noun — but "Episcopal" — adjective. We blush. It's like saying "Of course he's an Episcopal — he belongs to the Episcopalian Church, doesn't he?"

It's small comfort — but some — to recall that Shakespeare erred grammatically fairly often, and Homer nodded, and the blessed Authorized Version has Jesus asking "Whom (*sic*) do men say that I am?" And the other morning, reading the published letters of one of the 20th century's most gifted thinkers and writers, I came upon the phrase "like you and I."

Some comfort — but small. I will be humble for the rest of the day, if I can just remember to be.

A RETIRED PRIEST WRITES: "Retirement is great — mostly because people don't let you really retire, and so I am seeing the country for the first time. My experience in 'supplying' is that almost every non-Prayer Book parish parson is making his own private improvements on the Zebra Book; and almost every one who says 'all my people just love this way of doing it' seems not to have asked any one at all."

# The Living Church

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## CALENDAR

August

15. Ninth Sunday after Trinity/Tenth Sunday after Pentecost
16. St. Mary the Virgin
18. William Porcher DuBose, P.
20. Bernard, Abt.
22. Tenth Sunday after Trinity/Eleventh Sunday after Pentecost
24. St. Bartholomew the Apostle
25. Louis, King of France
28. Augustine of Hippo, B.

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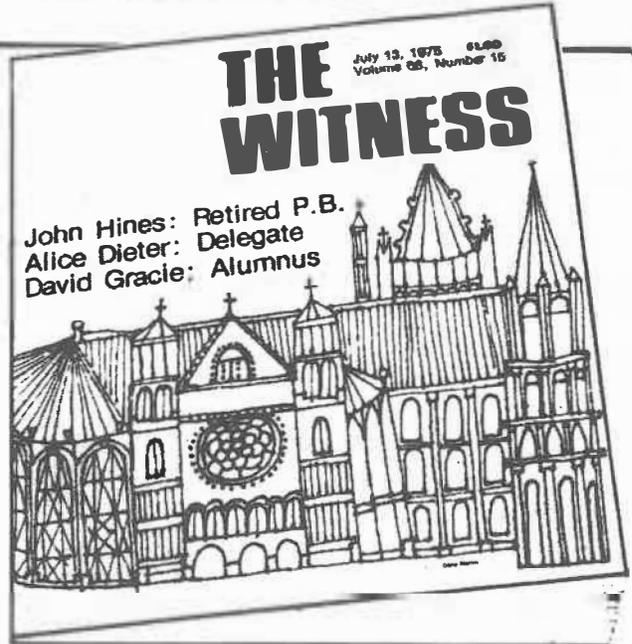
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# LETTERS

*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.*

## Sermon on the City

My letter concerns itself with your response [TLC, July 18] to Bishop Moore's Easter message, your subsequent statement and his response. This statement in itself leads me to think that originally you should have reviewed the text.

From a layman's point of view, your editorial comments seemed to be reaching for some logical answer to a very complex issue which had been covered by Bishop Moore, with clarity, honesty, brevity and simplicity. You never achieved this, and as you requested me to read Bishop Moore's statement I also request you to do the same.

Bishop Moore's message addresses it-

self to Christian ideals and values, not to inevitability. His "sermon" is a message of Christian expectation and hope, not what human behavior is. Bishop Moore's message is one of Christian leadership, which too often is lost by "we the church." There is a mutual interdependence in this universe and we continue to ignore this natural and God-given law. Many of us have the opportunity to embellish its application and should start now to defeat or overcome death in our human activity.

Bishop Moore has given many of us the hope that the church is still alive and relevant.

LARRY P. DAVIS, ACSW  
Mental Health Consultant  
South Portland, Maine

• • •

I have read, with interest, the reply of the Rt. Rev. Paul Moore, Jr., to your editorial of May 23rd. I am at a loss as to how the "learned(?)" bishop could so misconstrue what you said.

Many of our church leaders are wondering why the laity are not giving to their church, as they certainly should. Do they not realize that we, the laity, have grave doubts as to the integrity, the dedication, and the ability to manage of many of our clerical leaders? How long do they feel the long-suffering layman will continue docilely to give and give and give to every pet project conjured up by diocesan and national church leaders?

As a member of diocesan council and a former rector's warden, I have been exposed to so many of these pet projects — none of which have any bearing on our *real* purpose for existence, the Gospel of Christ and the brotherhood of man.

I am confused. I am concerned. I am becoming disillusioned. I have finally come to the conclusion that we should close certain "modern-gospel" seminaries and turn the whole church over to the small corps of dedicated bishops and priests — and dedicated, intelligent and concerned laypersons. God be with our beloved church.

EVERETT R. VERBEEK  
Philadelphia, Pa.

## Unemployment Compensation

A colleague who reads THE LIVING CHURCH recently informed me that the subject of my unemployment came into print in these pages not long ago [TLC, Mar. 28]. Many people are apparently confused and misinformed with regard to unemployment compensation — particularly mine, it would seem.

People are compensated for unemployment only on the basis of proven previous employment which included unemployment tax. My compen-

## American Indians and the Episcopal Church

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- But many of the Church's finest educational institutions have closed in the last few years! We too are facing serious financial demands as we try to continue to offer this important service to American Indian families who ask to send their sons to Bishop Hare Mission Home.
- This is not a time for the Church to fail to provide support for tomorrow's Indian leadership! Will you help the young men of Bishop Hare Mission Home? Gifts or inquiries may be sent to: Box 168, Mission, South Dakota 57555.

sation was on the basis of employment as a University Fellow at Northwestern University where I was associate Episcopal chaplain, and of employment as a duly licensed clergyperson in the Diocese of Minnesota. It was in *THE LIVING CHURCH* that I first learned of President Ford's endorsement of a Special Unemployment Act making compensation possible for clergy and members of religious orders — people who are considered self-employed by the government.

I applied for compensation because I needed it. I've been self-employed in the past two years in various expressions of ministry and have received stipends from academic institutions where I have taught or lectured, from seminaries and institutes where I have conducted theological seminars, and from other churches and special programs. The SUA allowed me to receive compensation on the basis of real employment during those weeks between jobs when I had no income. I still pay taxes, and can assure fellow taxpayers that people who are temporarily unemployed do not buy bread with our tax dollars, but with their own unemployment tax.

Thank you for your accurate reportage on the Special Unemployment Act, and for presenting these facts to a confused public.

Sister ALLA BOZARTH-CAMPBELL, E. O. Minneapolis, Minn.

### That "Twilight" Quote

The phrase "twilight is the crack between both worlds" [TLC, July 4] is a slight misquote from chapter 7 of Joseph Chilton Pearce's *The Crack in the Cosmic Egg* (page 136 of the pocket-book edition).

The context is as follows (Chilton is speaking of a series of incidents in Castaneda's *The Teachings of Don Juan*):

"All this entered into those long months of instruction from Don Juan, as he and Carlos would sit on the dirt porch, in their particular 'places of strength,' where one did not tire but was renewed from the earth. Twilight, Don Juan told Carlos, was the crack between the two worlds. Little by little, Don Juan prepared Carlos to find that crack. When the crack appeared, Carlos did not enter ignorant or empty handed."

MARTIN HELICK

Swissvale, Pa.

### Re DPBCP

The Rev. Timothy Pickering's suggestion [TLC, June 20] that we reject the Draft Proposed Prayer Book (which will be used anyway by some) and wait until we are presented, again, with a

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book of *common* prayer is excellent. The book we have before us has some good things of course but generally it is extraordinarily bad.

An instance of this badness is shown on your June 20th cover. In *Prayer Book Studies* 24, page 7, the reason for the use of the Unitarian formula at the exchange of rings is given: "The Trinitarian formula has been replaced here by the simpler form, in recognition of the increase in the number of marriages between Episcopalians and persons of other faiths for whom the necessity of their verbalizing the Trinitarian formula may be an imposition." Enough said.

The Prayer Book translation of Psalm 69 begins with the deeply expressive words: "Save me, O God, for the waters are come in, even unto my soul." The fresh new "translation" before us says that "the waters have risen up to my neck." How can one account for things like this? There is no way that the Hebrew "nephesh" can be translated as "neck."

Then there are the highly instructional rubrics, the impersonal responses and the general dullness of the whole work. Much time and sincere devotion has gone into this effort and for this we are really grateful. Perhaps the trouble lies with the method. Making the whole church into a liturgical committee was apparently ill-advised. At any rate, it hasn't worked and if the church is saddled with this book it will be a bad day for the church.

So let us follow Mr. Pickering's wise counsel and, as far as may be, set the thing aside and wait until God raises up a Thomas Cranmer for our times. He will — indeed he may already be waiting in the wings!

(The Rev.) ROBERT S. S. WHITMAN  
Trinity Parish  
Lenox, Mass.

• • •

After reading the Rev. Timothy Pickering's article on the Blue Book I am tempted to say, "With opponents like that who needs supporters?" I was almost ready to go out and root for adoption of the proposed book, though I have been very much on the fence until now. It is hard to understand his contention that there was never a better preaching service than morning prayer. For years I attended morning prayer services when I wished that they had a sermon only once a month. It was not until I attended a eucharist-centered parish that I found a consistently high standard of preaching. If the clergy don't learn to preach, morning prayer won't save us. I also don't see the problem of the sermon after the gospel. In the Prayer Book the creed ends the ante-communion so why not have the children leave after the gospel which is

done in many churches using the new services?

Mr. Pickering seems to have a quaintly Victorian fixation on Romanism. The eviscerated corpse of the Roman mass is what drives people away. Any resemblance between the II Service rite and the various versions of the Roman mass resides in the standard requirements for a eucharist. Many Romans I know would be delighted if their service was half as good as the II Service rite. Praying for all rulers has a tradition in the early church and I always feel itchy about "Christian rulers" for fear someone will challenge me to name five.

It is hard to see why Mr. Pickering feels so threatened. He can continue to have morning prayer with a wider choice of canticles. If you don't feel up to the *Te Deum*, which isn't all that difficult, you aren't driven to the over-worked *Benedictus Es* or the intolerable *longeurs of Omnia Opera Domini*. One thing I find very objectionable is the ICET text of the Nicene Creed and I agree with him that the II Service rite lacks a truly penitential section. We can only pray that it will all work out.

CLINTON H. MILLER, JR.  
Keene Valley, N.Y.

### Women and the Diaconate

I wish to encourage the Rev. Iris B. Mayer, who asked in a letter published in the July 4th issue of TLC if anyone had done any research on women as deacons. I'm sure others have done more "for-real" research, but I can only say for myself that I have reflected upon (and stewed about) the question — a quite valid one — of an ordered ministry for women that is not monastic. After some bookwork and a good deal of thought and prayer, it seems to me that catholic order can affirm positively the diaconate for women, based upon the historical precedent of deaconesses. This office, so sorely in need of revivification in this church, has liturgical aspects as well as definite perimeters and emphases of ministry, all of which seem to present no barrier to women. (As anyone who exercises reason will see, this is not the case with priesthood.)

I presented my ideas to our diocesan commission on ministry, as a contribution to the discussion having to do with women who seek an ordered ministry. It is a personally satisfactory answer, but I can understand the frustration of Ms. Mayer, since such a view is not likely to please women who think they want to be priests, and may also be displeasing to those who feel that on principle (or because we have let it atrophy in meaning in the Episcopal Church) the diaconate is closed to women. In any case if

*Continued on page 14*

# The Living Church

August 15, 1976

Ninth Sunday after Trinity/Tenth Sunday after Pentecost

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## EPISCOPAL CHURCH

### FCC Prepares for Possible Church Crisis

The Fellowship of Concerned Churchmen (FCC) has issued a call to all Episcopalians to pray and to stand fast in their defense of the church and their faith. The fellowship has also announced its intention to call a general meeting of concerned Episcopalians if there should be an apostate break with apostolic faith and order at General Convention in September.

The text of the statement issued by the FCC at a recent meeting in Cleveland follows:

"As the time for General Convention approaches, we summon Episcopalians to await the outcome in steady prayer and confidence. We love the Episcopal Church and we stand unyielding in our adherence to Scripture and the holy catholic faith. Loving them, we speak out and will fight for them. We urge all Episcopalians to stand with us. With dedicated unity and zeal on our part, disruptive actions may well be avoided at General Convention. If disruption and division come, they will not come from us. We are proposing nothing that will take us out of the church's communion or out of communion with our fellow Episcopalians.

"We have made our positions clear. It is our conviction that any action altering the apostolic ministry of bishops, priests, and deacons as these orders were received by the church and have been preserved to the present time would be beyond the power of a General Convention and would result in the creation of a new body outside the holy catholic and orthodox church.

"We go into General Convention praying and fighting for the continued unity of the church. If, however, there should be a break with apostolic faith and order, we would convene a meeting as soon as possible for those who share

our concerns, allowing time for divine guidance and for the careful planning required to deal with the new situation of apostasy in the church.

"We are determined that the church, as presently constituted in doctrine, discipline, and worship, will continue, God being our helper."

The Council for the Faith, of the Anglican Church of Canada, while not directly involved, welcomed and endorsed the statement, as did *Comment*, the council's publication.

### Ordination Subject of Deputies' Meeting

Twenty-one General Convention deputies and bishops met at Seabury House to consider how to keep Episcopalians together regardless of the convention's vote on the issue of women in the priesthood.

The theme of the conference, called by the Rt. Rev. John M. Allin, Presiding Bishop, and the Rev. Dr. John Coburn, president of the House of Deputies and Bishop-elect of Massachusetts, was "unity in diversity."

The bishops, priests, and laity attending the meeting were not in agreement on the ordination matter and presented the following points during their sessions: intensity of feelings on the issue within the church must be candidly acknowledged; the issue should not be allowed to lead to the slighting of other important issues; the church will need time to recover, however the vote goes; some feel there should be open hearings to allow full discussion in advance of formal convention action, but others said open hearings are unnecessary and would add to the divisiveness; all sides should be conscious of the perils of unilateral action; the worship times during convention can be used to help establish a theological perspective on the issue; and remarks made by Bishop Allin and Dr. Coburn, however the vote, will be extremely important.

Those attending the meeting included Bishops James W. Montgomery, Chicago; William H. Marmion, Southwestern Virginia; Stanley Atkins, Eau Claire; William G. Weinbauer, Western North Carolina; John T. Walker, Washington; Ned Cole, Central New York; David E. Richards, Pastoral Development Office;

Also, Deans David Collins, Atlanta; Preston Wiles, Dallas; and Harvey Guthrie, Episcopal Divinity School;

Also, Mrs. Lloyd Regon, Tennessee; Mrs. Robert Durham, Michigan; Miss Frances Abbott, New Hampshire; William G. Ikard, Rio Grande; Dr. Charles Lawrence, New York; the Hon. George T. Shields, Spokane; Joseph L. Hargrove, Louisiana; and the Rev. Frs. George Regas and Charles Saddler, Los Angeles.

John C. Goodbody, director of communications at the Episcopal Church Center, also attended the meeting which was planned and led by Bishop Richards.

## EPISCOPAL CHURCH

### Survey on BCP, Women in Ministry

Episcopal Surveys, Inc., is a North Carolina non-profit corporation organized primarily for the purpose of conducting a survey of opinion in the Episcopal Church about Prayer Book revision and the ministry of women.

Its president and director is the Rev. George E. Stenhouse of Blowing Rock, N.C.

Surveys, Inc., grew out of a shared conviction among its organizers that the issues of Prayer Book revision and the ministry of women are of the "utmost critical importance to the life of the church."

Each relates directly, they said, "to the way in which Episcopalians experience and express their denominational identity — namely in corporate worship. It is this, more than any other factor, which impacts these two issues with so much emotion... that they threaten to divide and fragment the church, either overtly in schism, or interiorly in a hidden disintegration of its cohesiveness and power for effective witness to Christ."

A mass mailing approach (bishops were informed of the survey) necessitated a limited amount of information in the format, but it included two ballots — one on the Prayer Book and one on women in the priesthood and the episcopate. Each of the ballots had several questions.

Those responsible for the survey stated that it was not to be thought of

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as "a plebiscite or referendum" binding on deputies to General Convention but as data they may use in making their decisions.

Shortly before convention, reports on the survey will be sent to deputies, alternates, and bishops.

## RELIGIOUS ORDERS

### Sister Honored

Sister Anne Marie, SSM, principal of Holy Trinity School in Port-au-Prince, Haiti, was honored by her alma mater, Simmons College, Boston, Mass., for her 38 years of dedication to the children of Haiti, a career highlighted by the founding of Haiti's only Philharmonic orchestra.

In the course of converting Holy Trinity's small elementary school into an education facility for about 2,500 students, Sister Anne Marie became aware that "people in Haiti were so gifted in the arts but had no opportunity to express it."

What began as her search for crayons and musical instruments evolved into a music program. Today many of the program's original students are musicians in the 58 member Orchestre Philharmonique, which was invited to spend a month at Tanglewood and to tour several U.S. cities.

## CHURCH OF ENGLAND

### Revision of Saints List Recommended

The Church of England's Liturgical Commission has recommended the removal of several traditional saints from the general church calendar, addition of several other "heroes of the faith," and designation of Aug. 15 as a "major festival in honor of the Blessed Virgin Mary."

Special days for SS. Nicholas, Valentine, Catherine, Crispin, and Cecilia are among those the commission would drop, though a diocese could continue to observe any saint's day no longer on the calendar.

Among those added to the calendar would be Florence Nightingale, 19th century reformer of nursing; John Bunyan, 17th century author of *Pilgrim's Progress*; Francis Xavier, 16th century Jesuit missionary; John Keble, 19th century priest and poet; and Thomas Aquinas, 13th century theologian and philosopher.

The day chosen for the Mary festival is the same as that on which Roman Catholics observe the Assumption and Eastern Orthodox the Falling Asleep of the Theotokos. The new holy day, the commission said, should "give no countenance to any unacceptable doctrine" about Mary.

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Commission chairman, the Very Rev. R.C.D. Jasper, said some saints' days were omitted because of uncertainty that some "saints being commemorated actually lived. Nobody seems to know that St. Cecilia, for example, existed." He also noted that some saints are of interest to only certain parts of the church.

### PECUSA's 15 Women Can't Celebrate

Bishops of the Church of England have ruled that women ordained by Anglican churches abroad may not be permitted to celebrate in the Provinces of Canterbury and York.

The issue has arisen because the Anglican Church of Canada is preparing to ordain its first women priests, possibly in November, and the Episcopal Church (PECUSA) will vote on the issue at its General Convention in September.

Lawyers advised the House of Bishops that the custom of the church has been to ordain men only and this has "the force of law."

Thus, provisions for inviting overseas priests to officiate in Anglican churches in England could not be taken as referring to women as well as men, the lawyers held.

Dr. Una Kroll, a leader of the Women's Ordination Campaign, told the *Church Times* that it was "very churlish" of the bishops to take a negative attitude toward women priests.

### Noted Priest Dies

The Rev. Canon Emmanuel Alexandre Amand de Mendieta, 68, noted author, theologian, and church history authority, who became an Anglican after 31 years as a Roman Catholic Benedictine monk, died last month in Winchester, England.

Dr. Amand entered a Belgium monastery at the age of 17 and was ordained in 1932. After 31 years as a monk, he married. He and his wife were excommunicated and he left the church but insisted that his reason for doing so was inability to accept any longer "dogmas that have no foundation in the history of the church."

In 1956 he was received into the Church of England by Dr. Geoffrey Fisher, the then Archbishop of Canterbury, and in 1962 was named canon residentiary of Winchester Cathedral. Three years later he called upon the Church of England to follow the Roman Catholic Church's example of self-criticism.

Referring to Vatican II, he said Roman Catholics had been making an agonizing reappraisal of themselves. "As a Christian," he said, "I cannot

feel quite happy about the general reaction to this new and unexpected situation on the part of other Christian bodies."

Most Protestants and Anglicans, he said, tended to interpret Roman Catholic renewal as meaning "Rome has moved some way towards the Anglican position or the Protestant light. This attitude is both condescending and complacent... What is called for—in answer to this extraordinary and humiliating example which the Roman Catholic Church is so magnificently giving to us—is an equal readiness on our part, Anglicans and Protestants, for a radical self-criticism and for radical changes in our church."

## LUTHERANS

### Contemporary Language Endorsed for Liturgies

North American Lutheran pastors responding to a questionnaire by the Inter-Lutheran Commission on Worship (ILCW) have overwhelmingly endorsed contemporary language for worship (92%) and a three-year cycle of scripture readings (90%) similar to that used by Episcopalians, Roman Catholics, Presbyterians, and some others.

The survey was sent to pastors of more than 17,000 congregations of the Lutheran Church-Missouri Synod, American Lutheran Church, Lutheran Church in America, and the Evangelical Lutheran Church of Canada, for which the ILCW is coordinating production of a new book of hymns and services. More than 3,400 questionnaires were returned.

Half the pastors said they would react negatively to "a minimal number of readings" in the lectionary from the Apocrypha, and more than half said if they are to be included there should be alternate Old Testament readings.

Most pastors judged the new lectionary "balanced," but 14.6% said "miracle stories" were most often under-emphasized and 10.5% said "the prophets" were most often over-emphasized.

Forty-one percent of the pastors said they "always" use the "words of institution" instead of the eucharistic prayer; 9% "seldom" do; 8.7% "never" do; and others "sometimes."

Eight proposed eucharistic prayers were each judged "unacceptable" by from 19 to 33.9% of the pastors.

The ILCW also reported on a survey of 710 congregations chosen to test the order of holy communion (with an unfamiliar musical setting) proposed for the new book. Of the responses, 426 were "difficult," 500 "challenging," 316 "unacceptable," and others ranged from "dull," "lifeless," "easy," to "highly acceptable," and "exciting."



# Looking Ahead to General Convention

The process for electing a Presiding Bishop needs to be made more democratic, the Commission on Church Structure will recommend to the Minnesota General Convention, by providing for broader participation in choosing the nominating committee.

Under the present canon, the committee members are appointed by the Presiding Bishop and the President of the House of Deputies.

The commission would have the bishops and deputies elect, by majority vote, one bishop, one clerical, and one lay member from each province, a total of 36.

This committee would then present the names of at least three nominees to a joint session of bishops and deputies and there would be open discussion of the nominees' qualifications.

Should the House of Bishops be unable to elect from the list of nominees, there would be another joint bishops-deputies session at which additional names would be presented. The bishops then would be expected to elect the Presiding Bishop from this list.

The commission rejected a proposal for election of the Presiding Bishop by a joint session of bishops and deputies. It said there was no substantial reason for taking from the bishops the historic right of making the election. The House of Deputies would retain the present right of either confirming or rejecting the bishops' choice.

The canon would also be amended to provide that the new Presiding Bishop's term would begin three months after the election, not one year as is presently provided. The tenure is limited to 12 years.



The Commission on Church Structure is making another effort to reduce the size of the House of Deputies which, it contends, is too large for efficiently transacting business.

The Louisville convention in 1973 turned thumbs down on a proportional representation scheme (two deputies in each order for the smallest dioceses to four for the largest) or cutting down the number of deputies from each diocese from four to three.

The commission is now recommend-

ing that each diocese have three deputies in each order, a total of six instead of eight. This would cut the house membership to 684 from the present 912.

Proportional representation was rejected because smaller dioceses feared the convention would be controlled by relatively few dioceses, particularly those on the eastern seaboard.

The commission also wants to eliminate what it regards as a problem, the fact that about half of the deputies now are attending their first convention and are not familiar with procedures or previous actions.

It proposes that dioceses elect deputies to serve in two successive conventions, adopting a rotation system so that at least half are elected in the year preceding the convention, thus meeting a canonical requirement.

Deacons would be permitted to serve as clerical deputies, under another proposal. Only presbyters (priests) are now eligible.

Transportation expenses of deputies should be prorated among all dioceses, the commission suggests, through the General Convention assessment. Each diocese would receive payment for eight round-trip coach fare plane tickets to the convention city. The purpose is to equalize the expense for those dioceses distant from the convention site.



Stating it was "conscious of personal suffering experienced by homosexual persons," the Joint Commission of the Church in Human Affairs will ask the 1976 General Convention to urge dioceses to study the problem.

The commission also proposes three specific resolutions dealing with homosexuals:

1. Homosexuals should have a "full and equal claim with all other persons upon the love, acceptance and pastoral concern of the church";
2. States should eliminate statutes which make criminal "non-commercial sexual conduct between consenting adults in private"; and
3. Our society should guarantee homosexuals equal protection under our laws.

"The question of the causes of sexual

orientation," the board report observes, "the personal meaning of that orientation, and the ethical implications of homosexual acts are shrouded in great obscurity. This is clearly but one aspect of a confusion and tension which exists in the consciousness of the church and many individual Christians concerning the relationship between the traditional ethic and current developments of pastoral ministry, understanding of human psychosexual development, and the sexual practices of contemporary society."

The commission said its conclusions resulted from considerations of many areas of the family and human sexuality "ranging from sex typing in early childhood, sexual needs of the elderly, problems in the prisons, attitudes about women seeking ordination, to ministry to homosexual persons."



If you've struggled at a General Convention trying to compare proposed constitutional or canonical amendments with existing language, switching from one to the other, you'll applaud a proposal to end your problems.

New matter would be printed in italics, language retained would be in Roman type, and deleted matter in "crossed-through" type.

This format has long been used in the Congress of the United States, many state legislatures and corporate documents.

The proposal comes from the Commission on Structure.



The General Convention "assessment," an amount charged each diocese annually on each "canonically resident" bishop or clergyman, would henceforth be based on a percentage of amounts paid into the Church Pension Fund. It is contended that the per capita assessment inhibits some dioceses from accepting new priests because of the expense. The assessment pays expenses of programs and functions connected with the Convention outside the general church budget.



Bishops who have resigned their jurisdictions "by reason of advanced age or bodily infirmity" would be denied votes in the House of Bishops under a proposed constitutional amendment. They would still be entitled to a seat in House of Bishops meetings. Diocesan bishops, coadjutors, and suffragans have votes in the house as do those who resigned to take an office created by General Convention or for "mission strategy," usually meaning the bishop of a foreign jurisdiction to be succeeded by a local national.

# THE COMMUNICATION EXPLOSION AND COMMON PRAYER

By HUGH McCANDLESS

A great revolution in human communication began in 1456 with the printing, in movable type, of the Mazarin Bible, at Mainz. Before that, it would have been senselessly extravagant for churches to have had one uniform prayer book, with all parts, for all participants, for all services. There are many books, laboriously hand-written, with many diversities and some unintentional untruths.

About a century after Gutenberg's first book, the first Book of Common Prayer appeared. Churchmen had had a chance to adjust to the cultural change, and were able to produce a masterpiece.

Four centuries later, we today are in the midst of an enormously greater revolution in communications, with unimaginable potential for changing our lives, our writing, our working

methods, and even the externals of our worship. The impact is world-wide, and involves much more than books.

The flood of new knowledge, and of new ways of communicating it, threatens to swamp us for a while. More of our young people are in college than ever before. More of our countrymen are engaged in communications than in agriculture. But the situation is full of cross-currents and undertows. One of my grandchildren could identify dinosaurs before he could spell cat; and spelling cat is a considerably more practical bit of knowledge. There is so much that is new to learn that we hear of many college students who cannot read a parking ticket.

Reading and writing waited centuries for printing to be added to them. But now, in two generations or so, we have added radio, television, world-wide telephones, citizen-band radios, photocopying, and print-out computers. The results are paradoxical. Photocopying has resulted in bare-faced stealing of copyrighted matter — even by (alas, especially by) churchmen slapping together services of worship. The act

defies the Eighth Commandment (so rarely heard today even in Prayer Book services) and the old rule against the mixture of heterogeneous rites. Our mail is no longer an unmixed blessing: we throw out most of it, glance at some of it, and really read very little of it. We have learned how to evade communication: we practice deafness to loudspeakers, blindness to billboards.

Communications do not always bring people together. Their pervasiveness today offers the average man a multiplicity of interests, and the varied language of these interests has tribalized us today into dozens of technical or slang vocabularies. Young people punctuate their tentative attempts to speak to each other with such pleas for confirmation as "You know?" "Right?" "Know what I mean?" "O.K.?" and so forth. The listener must nod and grunt reassurance and encouragement more vigorously than a working psychiatrist.

One might say that computer print-outs have added yet another language to our Tower of Babel situation. Not so. They have added scores of new languages. Those who use "Fortran" cannot, or sometimes will not, work well with those who know "Cobol."

This is not an atmosphere in which our language can reach one of its heights of expression, as it did in the century of the First and Second Prayer

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*The Rev. Hugh D. McCandless, retired priest of the Diocese of New York, who now makes his home in Branford, Conn., was rector of the Church of the Epiphany, New York City, from 1945 to 1974.*

Books, the Elizabethans, and the King James Version. Even some earnest efforts, in new services and Bible translations, to be relevant and reach out to the average man, seem rather self-defeating. I like "Receive Communion" better than "Hear Mass;" but either one needs much less explanation than "Make Eucharist." "Lord of the Sabbath" is hardly made more intelligible by changing it to "Sovereign of the Sabbath."

Our language is not necessarily decaying: it is changing. At my age I try not to shudder at what seem to me to be ungrammatical sermons and political speeches, and mispronunciations of Tudor words in Shakespeare and the Prayer Book. Even the *New York Times* is quite full of misprints. The *Times!* What appears to be ignorance may merely mean that the rules that were beaten into my skull are rapidly disappearing.

No one believes that the First Prayer Book was absolutely perfect, either for its time or for our time or for times to come. But Cranmer and his group did have some advantages. They had said their daily psalms in the old Latin cursus cadences so long they unconsciously made majestic phrases out of short English words. Their language was so simple, and yet so flexible, that Shakespeare with a small vocabulary unlocked the hearts of hundreds of characters of all kinds, without ever repeating himself. And they had had a century to observe the effects of printed books, and their best uses.

Much of the material in the Draft Prayer Book is still quite new, rather than a revision of familiar things, and new things take time to evaluate. None of us has the wisdom and taste of the ages. None of us should assume the enthusiastic and grateful acceptance of his ideas by others.

The saintly Richard Baxter whipped up an alternative to the Prayer Book, a "modern improvement" of a book that was then a century old, to present to the Savoy Conference. It was so up to date then that it would seem ridiculously archaic to us now. Fortunately, it was ignored, and the Prayer Book was merely revised, not replaced.

If General Convention accepts the Draft Prayer Book, I hope it will do so in the most tentative way possible, without permanently committing the church to any of its parts. Ours is an age of change, and we need both freedom and caution. And I hope and pray that it and future conventions will continue to allow and commend the use of the present Prayer Book. This would make it much easier for us to change our course if we find ourselves following a blind trail. Our situation now is too complicated for now-or-never decisions.

# WHERE DID MY PENSION GO?

*Two divorced bishops'  
wives speak out*

By DEE HANFORD BARRETT and MARGARET B. ARNOLD

Any woman who is divorced from a clergyman of the Episcopal Church is penalized by the Church Pension Fund, but the man is not. The woman loses all her benefits, the man none.

It is important in this day of increasing divorce among the clergy that the above statement be understood by the wives of clergy, and clergy themselves, because something must be done to protect their interests. Everyone realizes the importance of taking out insurance to protect women (and men) in the event of physical death, but so far everyone seems oblivious to the dangers to the woman in the event of the death of a marriage.

At the time of the divorce the woman is no longer a "ward of the Fund" as one divorcee, after 30 years of marriage, was told by the officers of the Fund. This means she loses all rights to widow's benefits. It may well be that the primary savings of a lifetime have been built around the assurance of the Church Pension Fund. And with divorce the benefits are gone for the woman. But the clergyman will still get his retirement income.

After divorce, through settlement agreements, the clergyman can divide

his retirement benefits with his former wife as long as he lives. But when he dies she may not have the widow's benefits, even if the clergyman wishes her to receive them. Since women statistically live seven years longer than men, and are usually several years younger at the time of marriage, this leaves the woman's old age, at a time when she is unable to support herself, impoverished and frightening.

It is a popular move in the church to make the Church Pension Fund the whipping boy for complaints of this sort. But that is a gross oversimplification of the problem. Many actions and attitudes account for the situation.

In the first place the rules of the Church Pension Fund were established when divorce among the clergy was unthinkable. Secondly, there was no concept of community property laws, and, too, the accounting of women's work in the house, to say nothing of the rectory, as worth money wasn't considered. This was the attitude of the society in which the church dwelt. So the problem could not exist.

But now it does exist. Divorce among the clergy has been increasing steadily. It is now common for a clergyman to be divorced, then remarried and still

employed in the church. The Marriage Canon which was approved by General Convention in 1973 says that a bishop, upon being asked for a judgment about the dissolution of a marriage, may base his judgment on a "recognition of the nullity, or of the termination of the said marriage" (Title 1, Canon 18, Sec. 2[a]). So divorce is recognized by the church and treated with pastoral concern. Should not both parties to the divorce receive the same care?

The government has shown such concern. After 20 years of marriage a divorced woman is entitled to a widow's pension from the Social Security benefits of her former spouse. And so is the second wife if he has one. With the CPF not only does the wife lose all benefits but the man must be married to a second wife at least three years while employed in the church before she can receive full pension benefits.

Another attitude which is showing change in the government is the acknowledgement of a woman's contribution in the home. New York is considering a new "no-fault" divorce law which in determining settlements would take the wife's contribution as a homemaker into account for the first time. Many states have community property laws which recognize that half of the couple's property belongs to the wife.

The authors of this article know from experience what it means to be a clergy wife. Over 30 years (apiece) of rectory life is ample training. They also know from personal experience the trauma of separation and divorce. And they know too that separation brings with it a rejection from the very church they have loved and worked for alongside their husbands.

Each of us has gone to the Church Pension Fund about the matter of benefits. The first approached the trustees following her divorce in 1970, hoping to rectify the situation, and hoping to spare the women who would come after her. She was kindly received and the board appointed a committee to study the matter. There was a long investigation and finally she was invited to present her views.

Realizing that many clergy remarry after divorce, and knowing the CPF did not have the government's unlimited ability to tax, she asked that the Fund establish an equity for the wife in the widow's benefits. This would mean that after perhaps 10 years of marriage the wife of any clergyman would start building an equity. In the event of divorce she would be entitled to that portion of the widow's benefits which were paid in during her marriage. Any subsequent wife would receive the percentage which was paid in during her marriage.

The committee listened attentively to

the woman, and assured her they would do their best to change matters. Five years later, in 1975, the committee recommended to the whole board that they vote "No" on the proposition.

The second writer of this article met with members of the executive committee in late 1975, upon their invitation and at their expense. She too was graciously received and they listened attentively. Although it is causing pain and stress she is delaying the finalization of her divorce because she feels it is crucial to her future security to have this matter resolved. She too is concerned for those who may find themselves in her position. She learned that the core of the problem centers around two issues:

1. Section 1, Canon 7, Title 1 of the Canons gives authority to the trustees to administer the clergy pension system. Section 1 refers to the granting of benefits "for the widows and minor children of deceased clergy." "Widow" refers to the legal widow at the time of the clergyman's death. We have been told that the CPF could not recommend a new class of beneficiaries such as that of "divorced widows" because, in their opinion, "such a class was not contemplated or included in the mandate of the Church to the CPF. . . . If such a class were established now it was felt it would have to be authorized by General Convention, along with authority to impose new assessments to provide benefits for this new class. . . . Lacking these authorizations the trustees, if

they were to establish the new class would be diverting assessments for purposes other than those hitherto authorized and on this basis could be called to account by any present active clergyman or active beneficiary of the Fund." However, if the above equity plan was accepted further new assessments would not be necessary.

2. A widow's benefit is granted by the trustees and is not part of the property of the clergyman. Payments made to the CPF are put into a general fund on which those entitled by the rules may draw, but to which no one has a contractual right to a share. This means no one can contract his share to anyone else, because he has no share of his own.

The trustees are well aware of the increasing number of clergy divorces, and well aware of the money returned to the Fund at the death of a divorced clergyman. (One might term this a "benefit" to the CPF.) Again, the question. "Where Did My Pension Go? Or, Who has my money?"

Clergy and their wives do not complain, perhaps they do not comprehend. Nor do their vestrymen. In case the tragedy of a divorce affects them, will the wife be protected? Will her work in the rectory be acknowledged? Or will she be considered an expendable burden? The Church Pension Fund is waiting to hear from General Convention on this matter. It is time for the pastoral concern of the new Marriage Canons to include an equal concern for the financial well being of the clergy widow.

## The Weaver

Lord,

I'm weaving my wedding garment today.

It has the glitter of thanksgiving for  
my little grandson's life that you saved.

It has the purple and black of those poisonous berries  
he picked from the bushes.

It has clashing red, pinks and oranges woven in  
for the anguish and the pain, when all his  
vital signs were nil . . . and prayers came thick

and fast.

Lord,

I'm weaving my wedding garment today.

It's not just glitter!

All the shades are woven in and offered to you.

. . . One pure offering . . .

. . . of thanks!

B. J. Bramhall

# EDITORIALS

## "Church in Society" vs. McCorkle

We offer our congratulations, thanks, and wholehearted support to our colleague Henry McCorkle, editor of *The Episcopalian*, for rejecting an advertisement that proclaimed "There are women priests in the Episcopal Church now."

Because that magazine is the official publication of the Episcopal Church there are some Episcopalians who suppose that they are entitled to say anything they wish to in it if they buy the space for it. Henry McCorkle has another idea about that. He holds that there is such a thing as truth in advertising and it may not be disregarded for any cause.

A group called Church in Society had sought to place an ad in *The Episcopalian* with a view to raising money "to spread the word that women are priests in this branch of the Holy Catholic Church." The reference is to the 15 women who were illegally (and in the judgment of the House of Bishops invalidly) ordained at the notorious Philadelphia and Washington services in 1974 and 1975. A spokesman for the sponsoring group, Donald Belcher, charges that McCorkle's decision is "editorial opinion imposed upon paid advertisements — a direct violation of the freedom of our press." It would be interesting to know where anybody gets this strange notion. It is a well established principle throughout the world of the free press that a publication may reject any advertising that violates its standard of veracity, morality, or even good taste. It is being done constantly in every reputable newspaper or magazine office.

Asked to comment upon Belcher's charge, McCorkle sensibly replied that if it were true that the

15 women are already priests there would hardly be any point in the General Convention's having to deal with the question in September.

Actually, the editor gave the sponsors an opportunity to insert some "conditional phraseology" into their ad, that might have made it acceptable. Presumably, if they had said "A good many of us believe that these women are true priests" he might have given them the space. But they demanded the right to make an absolute and unconditional assertion of fact where the fact is most emphatically moot.

Freedom of the press does not include anybody's right to buy space in which to say just anything. That is the issue in the case of Church and Society vs. *The Episcopalian*.

Thank you for sticking to your guns, Henry McCorkle. They are the guns of the truly free press.

## Theological Education at GC

General Convention in Minnesota promises to be one of the stormiest sessions in a series that has not been noted for calmness in recent years: women's ordination and Prayer Book revision are programmed into the process before we begin and rumors are rampant about other controversies that may be introduced on the floor.

Without wishing to minimize the importance of any of these issues, I nevertheless want to warn convention participants and watchers that all of this drama could permit a report and some proposals to escape notice that I consider to be the most comprehensive and responsible approach to theological education that the Episcopal Church has ever made. I refer to *Changing Patterns of the Church's Ministry in the 1970s*, the report of the Study Committee on Preparation for the Ordained Ministry that was commissioned under the leadership of the Rt. Rev. John M. Krumm by the last General Convention.

The big question about seminaries at Louisville was the Board for Theological Education's proposal for four centers for pre-ordination training in the church. The convention's rejection of that plan led to the appointment of the Krumm Committee.

Since Louisville the balance of problems for theological education has shifted radically: from a proposal to reduce the number of seminaries severely we have moved to a proliferation of programs of pre-ordination training to include some 30 diocesan training schools in addition to the 10 accredited seminaries. That situation reflects a widespread confusion in the church about a number of issues: the nature of ordained ministry, the relation of ordination to full-time employment, the character of the diaconate, the validity of lay ministry, the role of minorities and women in a WASP

### Morning Prayer

O Lord, bless those I love  
With watchful care;  
This day bless all mankind,  
And where  
Unhappiness and trouble is,  
Or grief or pain,  
Be there  
To soothe and spare.  
O God, today,  
Be with us all,  
Repair  
Our broken wills, and bind  
Our hearts in knowledge  
Of thy loving care.

Lucy Mason Nuesse

denomination, the balance between personal vocation and ecclesiastical ratification, where the money is to come from to pay for the training of our clergy, etc.

The Krumm Committee report has recommendations on what we should do about most of these questions, recommendations that seem to me to be remarkably responsible and sound on the whole. Let me summarize them:

*Restoration of Postulancy.* The reason that postulancy was eliminated was to provide thorough screening of aspirants for holy orders so that a diocese could commit itself before a student pulled up roots and left for seminary. The plan backfired and many dioceses have postponed screening until a year in seminary had been completed. Thus seminaries had to consider prospective students with no official connection with a diocese and with no access to many channels of financial aid. This proposal would see that the relation with a diocese was established before seminary, with real screening first, but it would also provide for admission to candidacy later;

*Selection of Pre-ordinands.* In addition to the above, there would be a move toward more general standards, both between the various dioceses and between those preparing for stipendiary and non-stipendiary ministry in both accredited seminaries and diocesan schools. All aspirants would be required to go through BACAM conferences and to take the aptitude section of the Graduate Record Examination. Laity would participate in the selection process. Guidelines would be established for the evaluation of students in a more consistent way by the various seminaries. Finally, more consistent standards of achievement would be established by requiring all candidates for ordination, seminary-trained or not, to take the General Ordination Examination;

*Improvement of Accredited Seminaries.* Seminaries would be encouraged to establish lines of communication with surrounding congregations and dioceses. They would be instructed to take into better account the variety of background and preparation of the students who come to them. They would be expected to prepare their students better to cope creatively with future changes in the shape of ministry. They would consult together to avoid the costly and competitive duplication of special programs for which the Church has a limited need;

*Non-stipendiary Ministry.* The House of Bishops would set aside special time to come to some agreement on how it understands non-stipendiary ministry and the "perpetual diaconate." Anyone applying for candidacy for non-stipendiary ministry would be required to submit a proposal of how he/she would exercise that ordained ministry;

*Diocesan Training Schools.* A network would be established between them. They would have joint

programs with the accredited seminaries wherever possible, and their students would spend some time in residence, at least for special seminars, at an accredited seminary;

*Theological Education of the Laity.* Future clergy would be trained as "enablers of lay ministries." Dioceses would have special training programs for laity, and General Convention would authorize a study that would look into, among other things, the possibility of a system of certifying specialized training and skills among the laity;

*Minorities and Women.* The church would seek to recruit blacks for the ministry and would apply no special criteria to those who are recruited. White students would be made sensitive to issues



relating to the black community. Seminaries would also give priority to the selection of women as students preparing for ordained and/or professional ministry, as faculty members and administrators, and as trustees. All seminarians would be taught about the changing role of women in our society;

*Board for Theological Education.* It would be continued and given budget and staff. Many responsibilities have been assigned to it in the foregoing recommendations;

*Financial Support for Theological Education.* The suggestion here is one that grew out of a recommendation by the Conference of Deans of the Accredited Seminaries supported by the BTE. To avoid the danger of centralized control of the seminaries in a way that could lead to a monochrome pattern of theological education in the church, it is proposed that support come directly from the parishes with the suggestion that their fair share in the cost of training their clergy is three per cent of their local operating budget. The individual congregation would decide to which seminary or diocesan training school its T.E.O. should go.

As you can see, the recommendations are wide-ranging and comprehensive. They offer some very creative approaches to our present crisis in theological education. Financial support for the seminaries is not the *only* vital issue here, but it is *one* of the vital issues. Please do everything you can in either your capacity as a deputy or in your influence on deputies to see that the Krumm Committee report gets the hearing it deserves in Minnesota. Nothing less than the quality of the church's ministry is at stake!

(The Very Rev.) O. C. EDWARDS, JR.  
Dean, Seabury-Western Theological Seminary  
Evanston, Ill.

## LETTERS

Continued from page 5

others hold this view it might be good to know that they do. Perhaps a real student of the issue could offer his thoughts.

(The Rev.) ALAN ROSENAU  
St. Michael's Church  
Arkadelphia, Ark.

## TLC, July 4th

I found the July 4th issue of THE LIVING CHURCH most thought-provoking.

I sympathize with your Roman Catholic friend in "Around and About." The old perimeters were: "almost a Roman Catholic, almost a Protestant." The new ones must reflect a change in the "almost Protestant" to "almost an agnostic."

If G. Washington was a "Tough Anglican," what was a weak one? Ac-

cording to the author, "he never received communion and would not kneel in church."

The article by Frederick W. Kates, "The Faiths of Our Fathers," suggests what is wrong with PECUSA. The Rotary would not admit as members some who are listed here as members of the Episcopal Church. Rotary requires some commitment to its teachings. Apparently one can be a member of PECUSA and believe next to nothing as far as the traditional teaching of the Christian church is concerned. Small wonder that our missionary work is almost non-existent.

(The Rev.) WALTER G. HARDS  
St. Paul's Church, Kent  
Chestertown, Md.

• • •

Your July 4th issue was one of the best.

One letter in it was a culmination of remarks that I have been hearing

during these days of conflict in the church. Ruth Helstowski, in her letter on "PNCC Stipulations Set," says, "Unilateral action by the Episcopal Church General Convention" would violate the standard of catholicity as that "believed everywhere, always, and by all," and "by such an action [the church] will become a nonconformist protestant sect."

I would remind her and all those who make this statement repeatedly that the Roman Catholic Church in her three modern dogmas, which must be believed to remain in full membership in that church, infallibility of the pope, the Immaculate Conception, and the Assumption of the Blessed Virgin Mary, has unilaterally added dogmas that are not catholic. Yet how few of us look upon the Roman Catholic Church as being "a nonconformist protestant sect."

(The Rev.) OSBORNE BUDD  
Barnegat, N.J.

## CLASSIFIED

advertising in The Living Church gets results.

### BOOKS

"CHICAGO'S CATHEDRAL: 1861-1976." A history of Chicago's cathedral compiled from diocesan archives by the historiographer. A limited edition. \$10.00 per copy (postpaid). Checks should be made payable to: The Historiographer, 65 E. Huron St., Chicago, Ill. 60611.

### FOR SALE

PEWS and appointments for Children's Chapel. Contact San Jose Episcopal Church, 7423 San Jose Blvd., Jacksonville, Fla. 32217.

### LINENS & INVESTMENTS

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

### MUSIC

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

### POSITIONS OFFERED

**DIRECTOR OF DEVELOPMENT:** A seminary of the Episcopal Church, preparing men and women for ordained and professional ministry, with full national and church accreditation, located on the campus of Northwestern University, seeks someone experienced and successful in educational development to head its program. While an established program of support from trustees, friends, alumni, and their parishes is to be improved upon, the major emphasis will be on substantial annual gifts to operating budget. Skills appropriate to the latter task are required. Interest in and commitment to the Church is important. A lay person is preferred. Salary is open to negotiation. Send resume to: The President, Seabury-Western Theological Seminary, 2122 Sheridan Road, Evanston, Ill. 60201. An Equal Opportunity and Affirmative Action Employer.

### POSITIONS OFFERED

**CHRISTIAN EDUCATION** and youth worker in large downtown church in mid-south. Lay person preferred, male or female, salary to \$14,000, 3-5 years experience preferred. Reply Box N-268.\*

**HOUSE PARENTS.** Mature persons, single or married, to live in at a small co-ed Christian boarding school. Experience in working with 7 to 14 year olds desirable. Ideal for the right caring persons. Bethany School, Glendale, Ohio. (513) 771-7462.

**RETIRED PRIEST** in good health willing to do missionary work. Come to California. Prerequisites negotiable. Write: Canon Lueck, 4159 East Dakota, Fresno, CA 93726.

### POSITIONS WANTED

**RETIRED PRIEST**, age 68, in good health, would serve small mission or two in exchange for housing and car allowance. Reply Box G-270.\*

**ORGANIST — CHOIRMASTER**, Churchman, married, M.Mus., A.A.G.O., seeks full-time position. Experienced. Would consider church-college teaching combination. Reply Box J-269.\*

**PROFESSIONAL** choirmaster/organist seeks full-time position in Anglo-Catholic church having traditional liturgy and music, unfettered by tyranny of the mediocre. Reply Box C-259.\*

### PUBLICATIONS

de-liberation, Box 5678, Coralville, IA 52241; \$2.00 yearly. Women's ordination advocacy; photos, features, resources.

### WANTED

**WANTED** to purchase: Six identical eucharistic candlesticks in brass or wood, rather ornate, at least 30 inches high. Please send picture and price. Reply Box C-271.\*

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

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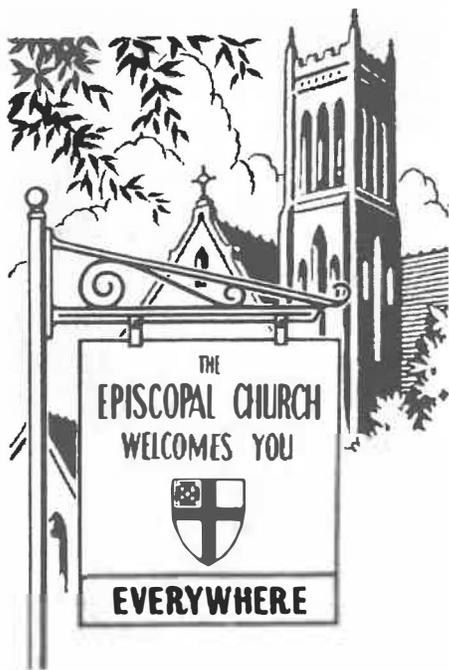
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THE LIVING CHURCH

The Living Church

# SUMMER CHURCH SERVICES

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**.



## ANCHORAGE, ALASKA

**ALL SAINTS'** 8th and F Sts.  
The Rev. Norman H. V. Elliott, r  
Sun 8:30 HC, 9:30 SS, 10:30 HC (1S, 3S), MP (2S, 4S); Wed 9:30 & noon HC & Healing; 7 Healing

## LITTLE ROCK, ARK.

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

## 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.

## 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

**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.

## PLACENTIA, CALIF. (North Orange County)

**BLESSED SACRAMENT** Angelina Dr. & Morse Ave.  
The Rev. Anthony F. Rasch, r  
Sun Mass 7:30 & 9 (Sung); Wed Mass & HS 9;  
(Mon thru Fri) EP 6; C 1st Sat 4-5:30

## 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

## DENVER, COLO.

**ST. MARY'S** S. Clayton & Iliff—near Denver Univ.  
Fr. James Mote, SSC, r, Fr. T. Raynor Morton, SSC, senior c; Fr. David Wessell, v of the parochial mission  
Sun Masses 7:30 (Low), 9 (Sol), 11:30 (Sung), 6 (Low); ES & B 8; Daily 7; Also 9:30 Mon, Wed, Fri & Sat. C Sat 4:30-5:30, 8-9 (and as desired)

## DANBURY, CONN.

**ST. JAMES'** CANDLEWOOD LAKE  
Downtown West St.  
The Rev. F. Graham Luckenbill, L.H.D., r  
Sun 8, 9:15, 11; Thurs 10

## WASHINGTON, D.C.

**ALL SAINTS'** Chevy Chase Circle  
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r  
Sun HC 8, 12, Summer Ch S 10, Service & Ser 10; Daily 10, HC Wed, HD, 1S & 3S 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**  
Rock Creek Church Rd. near National Shrine  
Sun 8 & 10; Wed. as announced. Washington's  
Oldest and only Colonial Church.

## 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

## 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.  
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30; Tues & Fri 7:30, 7:30. C Sat 5

## CHICAGO, ILL.

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

## DODGE CITY, KAN.

**ST. CORNELIUS'** First Ave. at Spruce  
The Rev. R. W. Trader, r  
Sun 7:30 HC, 10 HC (1S & 3S); Wed HC 10

## BOSTON, MASS.

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

## FALLS CITY, NEB.

**ST. THOMAS** 16th at Harlan  
Fr. Carl E. Gockley, r  
Sun Masses 7:30, 10:30

## 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

## CLAREMONT, N.H.

**UNION CHURCH (Est. 1771)** Old Church Rd.  
The Rev. John H. Evans  
Services 9, HC 1S & 3S

## MIDDLETOWN, N.J.

**CHRIST CHURCH** The King's Highway  
The Very Rev. James Simpson, the Rev. Geoffrey West  
Eu, Daily 9; Sun 8 & 10

## NEWARK, N. J.

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

## WEST ORANGE, N.J.

**HOLY INNOCENTS'** 681 Prospect Ave.  
The Rev. Trevor E. G. Thomas, r  
Sun HC 9, 11 (1S & 3S), MP 11 (2S & 4S). Summer HC 10

## ALBUQUERQUE, N.M.

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

## SANTA FE, N.M.

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

## BROOKLYN, N.Y.

**ST. JOHN'S** 99th St. & Fort Hamilton Pkwy.  
The Rev. George C. Hoeh  
Sun HC 8 & 10; Wed 6:30, 7:10

**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

## CLAYTON (1000 ISLANDS), N.Y.

**CHRIST CHURCH** John & Hugunin Sts.  
The Rev. Richmond Hutchins, r  
Sun 7:45 HC; 11 HC 1S & 3S, MP 2S & 4S

(Continued on next page)

# SUMMER CHURCH SERVICES

(Cont'd. from previous page)

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun 8 HC; 9:30 MP; 10HC (Spanish); 11 Lit & Ser; 4 Ev; 4:30 Concert (as anno). Wkdays 7:15 MP & HC; 5 EP (Sat 3:30 plus Organ Recital). Wed 12:15 HC & Healing; 5:30 HC

**ASCENSION** 5th Ave. at 10th St.  
The Rev. D. R. Goodness, r  
Sun HC 8, 9, 6; Ecumenical Service 11; HC Tues, Wed, Fri 8; Sat 9; Wed 6; Thurs 12 noon

**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.  
Near New York and Memorial Hospitals  
Ernest E. Hunt, III, r; Lee A. Belford, George Benson, Hugh Hildesley, William Stemper  
Sun 8 & 12:15 HC, 10:30 HC (1S & 3S), MP (2S & 4S); Wed HC 6

**ST. IGNATIUS OF ANTIOCH**  
87th Street, one block west of Broadway  
The Rev. Charles A. Weatherby, r  
The Rev. Howard T. W. Stowe, c  
Sun Masses, 8:30, 11; Tues, Thurs 8; Sat 10; HD as Anno

**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: EP & 8 6. Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C daily 12:40-1, Fri 5-6, Sat 21-3, 5-6, Sun 8:40-9.

**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; Mon thru Fri MP 8, HC 8:15 & 12:10; Tues HS 12:30. Wed EP 5:15, HC 5:30; Church open daily to 9:30.

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

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

## UTICA, N.Y.

**GRACE CHURCH** Downtown  
The Rev. S. P. Gasek, S.T.D., r; the Rev. D. E. Remer, c; the Rev. C. F. Hilbert, the Rev. L. C. Butler  
Sun HC 8, MP, HC & Ser 10; Int daily 12:10

**WARRENSBURG, N.Y.** LAKE GEORGE  
**HOLY CROSS PARISH** 57 Main St.  
The Rev. Robert D. Creech, r  
Sun Masses 8, 10; wkdays as anno. Shrine of Our Lady of Walsingham

## HERSHEY, PA.

**ALL SAINTS** Elm and Valley Road  
H. B. Kishpaugh, r; W. L. Hess, assoc  
Sun H Eu 7:30 & 10; Wed 10

## PHILADELPHIA, PA.

**CHRIST CHURCH** 2nd St. above Market  
The Rev. Ernest A. Harding, D.D., r  
Sun 9 HC, 10:30 MP & S, 1S & 3S HC

## PITTSBURGH, PA.

**GOOD SHEPHERD** "An Historic Landmark"  
Cor.: 2nd (Pa. Rt. 885) & Johnston Aves., & Gertrude St.  
— Hazelwood  
Sun Mass 8:30 & 10:15 (Sung). Weekdays as anno

## VALLEY FORGE, PA.

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

## CHARLESTON, S.C.

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

## MYRTLE BEACH, S.C.

**TRINITY** Kings Hwy. & 30th Ave., N.  
The Rev. H. G. Cook, r; the Rev. D. P. Bachmann, c  
Sun HC 8, HC & Ch S 10 (1S & 3S), MP & Ch S 10 (2S & 4S); Thurs HC 1; HD as anno

## DALLAS, TEXAS

**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchett, r; the Rev. Joseph W. Arps, Jr.; the Rev. Stephen R. Whiffield; 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

## FORT WORTH, TEXAS

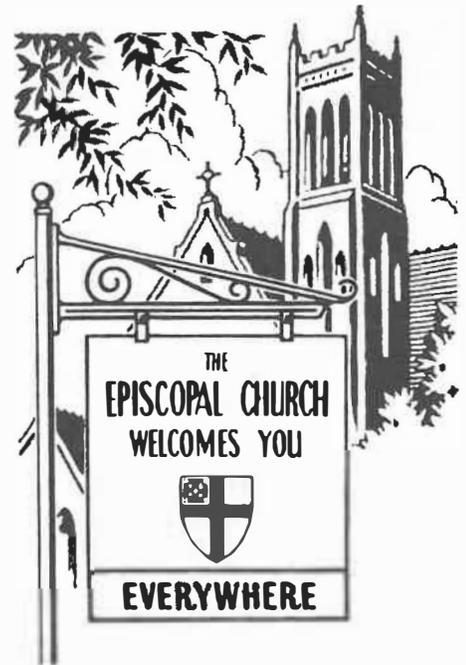
**ALL SAINTS'** 5001 Crestline Road  
The Rev. James P. DeWolfe, Jr., r  
Sun Eu 7:45, 9:15, 11 & 5; Daily MP & Eu 6:45 ex Thurs 6:15; Also Wed & HD 10; EP daily 6

## SAN ANTONIO, TEXAS

**ST. PAUL'S** East Grayson at Willow  
Fr. John F. Daniels, r  
Sun Masses: 8 & 10:30. Feast Days: 10 & 7:30.  
C Sat 11-12

## ALEXANDRIA, VA.

**ST. PAUL'S** 228 S. Pitt St.  
Sun HC 8 & 5; HC 10 (1S & 3S). Weekday—Thurs HC 10:30



## 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)  
Tels. 2-26-39 and 4-14-94  
Sun Lit & Ser 11; EP 6

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