

THE LIVING CHURCH



Photo by Nobuo Toda—C.S. Geppo

U.S. bishops, at the Lambeth Conference in England, in procession for festal evensong at Westminster Abbey in early August.

The First Article



We observe Labor Day by not laboring. This in itself is a vivid example of the paradox of work and play, labor and leisure. We can easily speak, in broad and general terms, of the difference between work time and free time, yet when we try to be very specific, and to draw a sharp line between the two, it is not easy.

Near where I live, two men were recently cutting up the limbs of some trees. It was their work. They evidently did not enjoy it too much and they frequently sat down to rest. I would have had to rest even more, and yet when I chop wood it is a recreational activity, a form of exercise I do enjoy. Some people spend holidays doing things that are much harder—scaling mountains, canoeing down dangerous rivers, or running in marathon races. How much would one have to pay in order to hire people to do such things?

One man's work is another's play. How true this is! Perhaps because the relation between them is so complex and so puzzling, people are always trying to fence off the one from the other. Work areas are in special parts of towns, often walled off, fenced off, or marked by no trespassing signs. When workmen have to do something in an ordinary non-work area, everyone seems to feel better if they divide themselves off with sawhorses. (Another week we will think about the interesting fact that space to play is also frequently located in special areas, also marked off by walls, fences, and no trespassing signs!)

Work is a very peculiar thing, and we use the word itself with all sorts of special inflections, connotations, and nuances. A suburban householder says he is going to repair his garage roof "after work." This may be a much more difficult and laborious task than anything he has done at his office during the

day. A "non-stipendiary farmer" who works eight hours a day at a nearby factory may do his farm chores "before work"—again the former may be more laborious than the latter. Conversely a college professor may complain that his hours of teaching "interfere with his work." For him, in contrast to many others, his real work is not the teaching he is paid to do, but the research and writing he desires and chooses to do in his free time. Parishioners are sometimes surprised to be told that their rector is "working on his sermon" when they have seen that he is reading a book or going for a walk—yet these may in fact be the ways he can best accomplish this particular work. A wife who devotes her time to household and family responsibilities may be described as a "hard worker," but may also say that she "does not work."

Most forms of what we call work not only take place in prescribed areas, but are surrounded by special conditions and circumstances. Every kind of work tends to have a certain *mystique* of its own. One is usually supposed to be a *member*, a duly admitted participant, in the working group. This may mean being a migrant agricultural worker, or a member of the labor union, or a licensed physician, or a member of the bar, or a recognized artisan or tradesman. One often has to wear special clothes. In many cases, a workman would be laughed at or scolded for appearing in a necktie, or a working woman might receive the same treatment for appearing in a skirt. In other jobs, the exact reverse would be true, and a more formal appearance would be required "at work." Many forms of work also have their special mannerisms, their own gestures, forms, and ceremonies. The professional fisherman, with his boots and large knife on his belt, the engineer with his perennial slide rule, the western farmer with his wide brimmed hat and fine leather boots, the bishop with his pectoral cross or the doctor with his pectoral stethoscope—all of these have their special vocabulary and their distinctive way of talking and acting. The ordinary person may not understand all of their words and may be puzzled or irritated by some of the ways in which they do things, but

we would not have confidence in them or be impressed by them if they did not each have their own recognized professional manner.

We may laugh at occupational or professional foibles and affectations. Yet let us not laugh too hard. In all these ways, men and women are struggling for dignity, credibility, and respect as they go about a multitude of tasks, some of which are exciting and gratifying, and some of which are tedious and discouraging. This is the paradox of work—that it is necessary, honorable, and approved by God, yet so often onerous, painful, and even degrading. The first two chapters of Genesis depicted the role of the man and woman in the Garden as one of honor and glory. To till the ground (Genesis 2:5) is apparently to be in partnership with God in his work of creation. In the



third chapter, after the fall, the same work appears as a curse and punishment (Genesis 3:17-19). This paradox, the privilege and the burden of work, is what the sons and daughters of Adam and Eve have to deal with.

The Book of Wisdom of Jesus the Son of Sirach, often called Ecclesiasticus (not to be confused with Ecclesiastes) is one of the so-called Apocryphal or Intertestamental Books which appear between the Old and New Testaments in a complete and proper Bible. Chapter 38 of this book includes a long and vivid discussion of different kinds of craftsmen and artisans. The author concludes,

Without them a city cannot be established,

and men can neither sojourn nor live there. . .

They do not sit in the judge's seat, nor do they understand the sentence of judgment;

they cannot expound discipline or judgment,

and they are not found using proverbs.

But they keep stable the fabric of the world,

and their prayer is in the practice of their trade.

(Ecclesiasticus 38:32-34)

The final point is a distinctive idea of Judaism and Christianity. Honest work, whether we feel it a privilege or a curse, whether it be honored or despised by men, may be offered by the worker as a prayer to God.

THE EDITOR

The Living Church Development Program

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

Previously acknowledged \$19,545.65
 Receipts Nos. 20,814-20,913,
 July 24-Aug. 10 2,527.38
 \$22,073.03

THE LIVING CHURCH

Volume 177 Established 1878 Number 10

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

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

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CALENDAR

September

- Sixteenth Sunday after Pentecost/Fifteenth Sunday after Trinity
- Labor Day

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

PHOTOGRAPHS: *The Living Church* cannot assume responsibility for the return of photographs.

THE LIVING CHURCH is a subscriber to Religious News Service.

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

SUBSCRIPTION RATES: \$19.50 for one year; \$37.00 for two years; \$52.50 for three years. Foreign postage \$5.00 a year additional.

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LETTERS

Clergy Placement

I would like to comment on Fr. Herman Page's editorial "The Clergy 'Surplus'" [TLC, July 16]. I deeply sympathize with the feeling content of Fr. Page's statement, and I think that the people who are concerned about clergy placement should show at least something of the "wisdom of the age."

However, I wonder if many of our clergy are ready to participate in other Communion's ministry. The converts to the Episcopal Church remember their unhappy days in other protestant bodies, and thus could not tolerate the atmosphere. We do err if we think that Roman Catholic bishops are going to use any of our unemployed priests. They can tolerate hugging at the charismatic meetings, and at the kiss of peace if you attend one of their masses, but the Roman Fence is about the Lord's Table. It must be guarded against heretical defilement.

The suggestion of the Deployment Office seeking placement in other branches of the Anglican Communion has merit, and I hope they can open their minds to

this. The matter of early retirement has value, but we are so tied in with the economic system that we can't figure this one out. Why not try a computer?

I have had a rich ministry. I was born a Methodist, and was "busted" out of that. The greatest thing that ever happened to me for I did not know how to transfer out of that branch of the Lord's Army. I left the active ministry of this church in the beginning turmoil of the middle '50s, and served in "heresy" for a time. Again, one of the great things that could have happened to me. I was recon-verted via a "Methodist Communion Service" and am at home and at peace. My life has been so ecumenically involved that I see facets of God's action in many places. All of this helps me to understand Fr. Page's opening suggestion.

(The Rev.) H. PAUL OSBORNE
St. John's Church

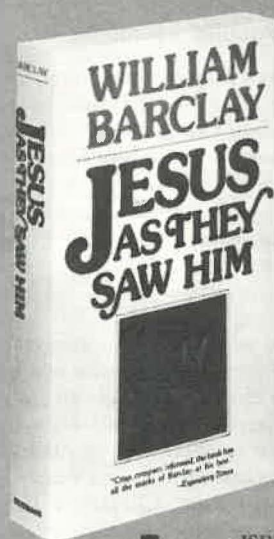
Great Bend, Kans.

Keeping Feasts

In response to the letter "Keeping Feasts" [TLC, July 2]:

At the Church of the Epiphany, January 6 always involves us in an evening episcopal visitation with confirmation and a sung eucharist, after which we retire to the hall for a social hour and partaking of the traditional "Epiphany

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Cake." Ascension Day, being the reigning rector's "Day of Priesting" (Silver Jubilee 1978) is observed with a sung eucharist when we usually have a guest preaching.

Feasts falling on weekdays are, as far as possible, transferred to Wednesday mornings, and are memorialized by a service of Holy Communion and healing.

Indeed, this latter arrangement is far from being the best. However, it does mean that the majority of our red letter days are observed and the Episcopal, Anglican liturgy is upheld.

(The Rev.) HARRY V. EMERY
Church of the Epiphany

Pittsburgh, Pa.



Re. M.W. Minto's letter about keeping feasts: Why keep feasts when most churchmen no longer bother to keep feasts? Nowadays both are either by intention or consequence reduced to days of "special devotion," which for most means "to be ignored."

(The Rev.) WILLIAM L. LAHEY
Winter Haven, Fla.

Oberammergau

May I correct a statement in a letter [TLC, May 28] by Jean A. Benson about the Oberammergau Passion Play? She wrote: "The play was not given in 1930; it was too soon after the war."

I attended a performance of the play during a summer trip to Europe in 1930, and have a photograph of our hostess in Oberammergau in her play costume, autographed by her and dated by her "1930."

FLORENCE D. ROBERTSON
Blacksburg, Va.

Popular Prejudice

It is always a disappointment, and an all too frequent one in the Episcopal Church, to find that a respected scholar and one's own mentor has followed the "course of least resistance" by bravely championing the cause of popular prejudice as Christian morality. Such seems to be the conclusion I must draw from editorials "No Prize" and "Advocating and Practicing" [TLC, July 30].

The first editorial exhumes the old argument from the women's ordination controversy that no one has an inherent right to ordination and, therefore, has no right to object when denied ordination. But the conclusion does not follow from the premise. Every Christian has the right to be considered for ordination and to object when ordination is denied on irrelevant grounds or prejudices, such as one's sex or of the expression of one's sexual orientation in acts of friendship or love which bring joy, warmth, and pleasure, *i.e.* a more abundant life. Certainly, no edifying motive can be im-

aged for the curiosity shown by male-dominated ecclesiastic authorities concerning the sex lives of single candidates for ordination and certainly no less qualified judges could be imagined than those long committed to monogamy or celibacy as the only acceptable "lifestyles" for Christians. The editorial soberly reminds us of the clergy's responsibility to "provide a public example of Christian living" yet seems to condone the duplicity of the House of Bishops in denying to the "advocating and practicing" gay people of the Episcopal Church such clergy examples from among their ranks. Indeed, the bishops implicitly forbid their gay clergy from fulfilling their ordination vows by providing such an example for their people, thus belying any true "godliness" in their episcopal admonitions.

The second editorial is more blatant in its bigotry, equating a gay orientation with kleptomania. This "disease" theory of homosexuality is losing ground among responsible psychologists almost as fast as it is gaining ground among their ecclesiastic imitators. The pious pseudo-psychologists would deprive gay people (and single heterosexuals) of sexual love and sharing and then condemn them for the occasional sordid acts or mental disturbances to which this deprivation may lead. They even try to blame those whom they deprive for the decay of their own monogamous institutions by means of which they have long held a monopoly upon "respectable" sex. Women, gay persons, and all single people have suffered from the selective fundamentalism which has defied certain Hebrew cultic prohibitions and Pauline injunctions while ignoring others. I deplore the "way of life" of those bishops and "scholars" who indulge themselves in this selective fundamentalism and thus enforce biblical, theological, and moral ignorance upon the people committed to their care, all the while benefiting from the stewardship, generosity, and ministry of gay people. Surely this is a violation of their ordination vows to teach and exemplify the love and acceptance of God. With them the editor of TLC advocates and practices bigotry against his gay brothers and sisters and gives implicit encouragement and approval to those who murder, maim, and deprive gay people in the name of "morality."

NAME WITHHELD

We are not aware that advocates of the ordination of women, or any other major group within the church, contend that every Christian has a right to be considered for ordination. (Many very good Christians, for instance, are small children, and our Lord certainly commended them in strong terms.) Nor does our editorial discuss, or even allude to, any "disease theory" of homosexuality or of any other condition. Ed.

Sacramental Confession

By HAROLD S. KNIGHT

It was Saturday morning, and the phone was ringing in the rectory. Fr. Jones answered, "Good morning, St. John's rectory, Fr. Jones speaking."

"Good morning, Father," a woman's voice responded. "What time do you hear confessions?"

After he had made certain that she had not mistaken St. John's Church for St. Peter's neighboring Roman Catholic Church, Fr. Jones told her that he would be pleased to arrange a time. This was done. The lady came that afternoon, made her confession, received absolution, and went on her way.

Sacramental confessions are notable by their absence in most Episcopal parishes, but this may change in the near future. There is one obvious sign that private confessions may be coming into their own once again. Two forms for the Reconciliation of a Penitent have been included in the Proposed Book of Common Prayer. Apparently, liturgical scholars, theologians, priests, and many lay people believe that sacramental confession has an important place in our Christian praxis. If so, what a pity that it was neglected for so long!

Those of us who were reared in a non-catholic tradition know how strongly Protestants have opposed and rejected the idea of sacramental confession, presuming that confession to a priest was unnecessary. If a Christian became aware and deeply troubled by personal sins, was penitent and felt the need for personal confession, he could pray to God directly. It was presumptuous to think that another human being could helpfully interpose himself between a penitent and his God.

I can recall my Baptist parents observing their Roman Catholic neighbors going to their confessions every Saturday and remarking how misguided they were. Years later, having become an Episcopalian, I discovered a similar but more tolerant disapproval among Anglicans. Here, however, the disapproval was directed by "low church" people at those "high church" Episcopalians who "aped" the Roman Catholics. The entire matter, though, seemed to be of little theological importance. If Roman Catholics and Anglo-Catholics wanted private confession they could have it, but it mustn't be binding on everyone.

The Rev. Canon Harold S. Knight is rector of St. Mark's Church, Mesa, Ariz.

Most objections to private confession (corporate, too) are psychological. After all, self-examination, facing the unfavorable side of our nature, repenting our sins, and amending our lives is a difficult and uncomfortable business. Seeing ourselves as we really are is painful and puts the ego on the defensive. We are afraid of change.

Many Episcopalians will need a great deal of persuasion to convince them that sacramental confession is important. After all, we have neglected it for so long. Besides, most Episcopalians mistakenly believe that we have all that is needed in the corporate confessional prayers whose stirring words and phrases of humility and self-condemnation are so impressive. How could we be more penitent than when we pray together and call ourselves "miserable sinners," claim that we are "heartily sorry for these our misdoings," and that "the burden of them is intolerable"? We not only "acknowledge" but we "bemoan our manifold sins and wickedness." We admit that "we are not worthy so much as to gather up the crumbs under thy [the Lord's] table."

When Episcopalians engage in corporate confession they do it up brown. It would appear, though, that most Episcopalians do not take their corporate penitence very seriously, probably because these "manifold sins" are not clearly defined nor suitably labeled nor applicable to anyone in particular. Confessing unidentified sins, for which no one feels much responsibility, lessens the sense of guilt and eases the conscience.

Much must be said in favor of corporate confession; it is absolutely necessary. We know that there are corporate sins and that they must be faced, identified, and repented. Corporate confession, however, cannot include all sins, for some sins are not everyone's sins. There are personal sins that are not faced and named in corporate prayer, and these harm the individual and infect the group. Some moralists, without denying corporate sin, believe that much of it, if not all, can be traced to individuals, to their false and foolish choices, to their pride and selfishness, and to their human predisposition to replace the will of God with their own. What do we have for them?

The Proposed New Prayer Book contains the two forms for the Reconciliation of a Penitent. Sacramental confession

has become available to Episcopalians in these two forms, and many of us are grateful.

Although most priests were always ready and willing to hear confessions, even encouraged them, the omission of such rites in the 1928 Book of Common Prayer implied that private confession was not very important.

The penitent in Form I, after listing sins of admission and omission, adds: "I humbly beg forgiveness of God and his church, and ask you [the priest] for counsel, direction, and absolution." The priest who is able to provide counsel, direction, and absolution, these three, will meet the highest demands of his sacred vocation.

Yes, many of us are pleased that these forms are included in the Proposed Book of Common Prayer. Let us hope that they will be used, not conventionally or mechanically, but thoughtfully and devoutly. God has provided the manner and means to confront our sins, acknowledge them before him, be reconciled to him and receive counsel, direction, and absolution from skilled and compassionate priests. If so, we can better amend our lives and become more able servants and disciples of our Lord Jesus Christ. We should rejoice that the confessional is returning, renewed and updated.

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Maria Cueto and Raisa Nemikin Given Discretionary Fund Money

Maria Cueto and Raisa Nemikin, former executive director and secretary, respectively, of the Episcopal Church's former national Commission on Hispanic Affairs, have been given \$35,800 from the Presiding Bishop's discretionary fund in addition to their termination entitlements.

The two women were jailed for 10 months last year for refusing to testify before a grand jury probing terrorist activities of the Puerto Rican nationalist group, FALN. The grand jury has been seeking information on the whereabouts of Carlos Alberto Torres, a former member of the Hispanic affairs commission, whose whereabouts are still unknown. Mr. Torres and Mr. Oscar Rivera are being sought by police for alleged participation in terrorist bombings; a third man, Mr. William Morales, has been in police custody since he was wounded in a Queens apartment bomb blast recently [TLC, Aug. 13].

When Ms. Nemikin and Ms. Cueto were released from prison in January, they declared they no longer wanted to work for the Episcopal Church, and

charged its administration had "betrayed" their cause. In applying personnel policies for "termination settlements" for them, the administration sent Ms. Nemikin \$1,419.00 for 11 vacation days and 24 severance days, and Ms. Cueto received \$4,242.90 for 11 vacation days and 22 severance days.

Mr. Robert S. Potter, attorney for the women, returned these checks, saying that he would be "embarrassed to give them" to Ms. Cueto and Ms. Nemikin. Mr. Potter instead asked the Episcopal Church to pay the women's salaries and legal fees in full. This sum would have totaled some \$75,000.

After several members of the Executive Council expressed concern in May that communication between the two women and the church had been closed, the Rt. Rev. John M. Allin, Presiding Bishop, asked the Rt. Rev. Quintin E. Primo, Suffragan Bishop of Chicago, and a member of the Council to intervene.

Bishop Primo suggested that the women be given a sum of money from the Presiding Bishop's discretionary fund, and said that he would attempt to secure gifts to replace the amount.

The Rev. William D. Dearnaley, assistant press officer for the Episcopal Church, said that \$35,000 had been accepted by Mr. Potter on behalf of Ms. Cueto and Ms. Nemikin.

Namibia "Another Vietnam"?

The Rev. Edward Morrow, who was expelled from Namibia on July 14 by the South African administrator-general for the territory [TLC, Aug. 20], said in New York that the former South African province could become "another Vietnam" unless Western powers insure an orderly path to independence.

Fr. Morrow reported that South Africa is moving large numbers of troops into Namibia, that South Africa is harassing Namibians, and that South Africa could continue ruling its former province through a puppet government if United Nations-sponsored elections falter.

The UN representative to Namibia, Finnish diplomat Martti Ahtisaara, "must immediately stamp his authority on the setting," Fr. Morrow said. "He's not there simply to observe. He must go in and take control, insure that the process is going to be fair and aboveboard. There must be no questions at all, when an election takes place, that it has been rigged, or anything of that nature."

Fr. Morrow speculated that the reason for his expulsion was that he knew "where people are being tortured" and "the people who torture them." He said South African officials didn't want him in the country during negotiations for independence.

Episcopal Community Must Return Youth

A Harris county (Texas) family court judge has ordered a Colorado Episcopal community to return a 16-year-old youth to Houston.

The order was directed to the 53-member "Community of Celebration" of Woodland Park, Colo., near Colorado Springs. The community, recognized by the Diocese of Colorado under a new "special congregation canon," moved to Woodland Park from Houston several years ago. It engages in missionary activities in the region.

Mr. and Mrs. Robert Mazak contend their son, Michael, has been brainwashed by the community. The Mazaks and two other sons were members of the organization but left earlier this year. They also claim community discipline is unusually harsh.

This was denied by John Farra, a spokesman for the community. He said that Michael remained with the group voluntarily when his twin brother, Donald, and Robert Mazak, Jr., 17, left to return home.

A diocesan spokesman said that two priests live in the community which is self-supporting and receives no funds from the diocese. Adults in the community are employed and pool their resources to support the entire group.

Trinity Church Plans Mausoleum

Trinity Church, Manhattan, is planning a \$2.5 million high rise mausoleum in its cemetery in Washington Heights. When it is completed the mausoleum will have 2,600 niches for ashes and 2,500 crypts. It will have the distinction of being the only "active cemetery" in Manhattan.

Already \$100,000 worth of space has been sold in the uncompleted structure. "Those of us who live in cities must realize there is only so much land left," said Charles W. Pruitt, Jr., an official of the church. "A lot of us want to be buried in Manhattan."

The Washington Heights cemetery, in



The Rev. C. Gordon Wilson, chairman of the Anglican Pacifist Fellowship (APF), nails a challenge to the bishops of the Anglican Communion on the west door of Canterbury Cathedral. The document was an invitation to debate the issues of war and violence in the light of the Christian gospel during the Lambeth Conference.

uppermost Manhattan, was begun in 1846. The 20-acre cemetery also has several private mausoleums. The Rev. Clement Clarke Moore, once president of General Theological Seminary and author of "A Visit from St. Nicholas" is buried there. In his honor, Trinity Church is planning an advertising campaign for the mausoleum with the slogan, "The father of Santa Claus is buried in Manhattan."

Theologians Comment on English Baby

The Rev. Dr. Harmon L. Smith, professor of moral theology at Duke University Divinity School and an Episcopal priest, commented recently on the debate surrounding the birth of the first so-called "test tube" baby.

Both Dr. Smith and Dr. William May, a Catholic University of American moral theologian, said they fear artificial techniques can so dehumanize "baby-making" that the end result is thought of as a mere product. Dr. Smith said he was reminded of this recently when he noticed a newspaper headline referring to the baby girl born recently to Mr. and Mrs. Gilbert Brown of England, as "a child of science."

"It suggested to me again how quickly the whole business of parenting can be divorced from human relationships and made technical," said Dr. Smith. As a result, he said, people too easily begin talking about the "quality control" of a "product" rather than of "families, parents, and children."

Dominican Martyr

On the 10th Sunday after Pentecost, *Iglesia de La Epifania*, Episcopal parish church in Santo Domingo in the Dominican Republic, celebrated the 40th anniversary of the slaying of the Rev. Charles Raymond Barnes. Fr. Barnes was an American priest born in New Jersey in 1894. Ordained in 1920, he served the church both in this country and in Honduras until going to Santo Domingo (then called Ciudad Trujillo) in 1936. His ministry there began very successfully.

The following year, General Rafael Trujillo, then at the height of his power as dictator of the country, ordered the massacring of all Haitians, men, women, and children alike, living within the Dominican Republic. The resulting slaughters were held in isolated areas and the general had ordered that no information about this was to leave the country. Learning about these atrocities, however, Fr. Barnes, knowing very well the great risk to himself, began to write letters to inform the world of these events in hopes that international pressure could be exerted against Trujillo. These letters were given to persons

leaving the country to smuggle out. Unfortunately one of his letters was discovered by the authorities. That same evening, July 25, 1938, the priest was arrested by the police and led away. The next morning his body was found beaten and shot, returned to the rectory.

The present rector of *La Epifania*, the Rev. G.H. Jack Woodard, an American missionary formerly on the staff of Trinity Church in New York said, "So ended the ministry of a priest. He was not the first martyr in the Episcopal Church and certainly he was not the last. Witness the death of Ugandan Archbishop Janani Luwum in 1977. But it is good to be reminded on significant anniversaries about the path every Christian is called to walk. May the discipleship of each person who enters this church be affected by the witness of this good man who was faithful to his Lord even unto death."

Church Treasurer to Be Sentenced

Nevada's Parole and Probation Department has recommended that James Lien be placed on four years' probation and fined \$2,500 for stealing \$19,000 from St. Peter's Church, Carson City, of which he was treasurer [TLC, June 4].

Mr. Lien pleaded no contest to 10 counts of embezzlement. Nineteen other counts are to be dropped.

The parole and probation department, which conducted the pre-sentencing investigation, said Mr. Lien was a "well respected, competent individual" who is felt to be an asset to the community. He has sold his home to repay the church, according to the report. The report said Mr. Lien began taking petty sums of money from the church as early as 1972. It stated that he cooperated in the investigation and was an acceptable candidate for probation.

Firefighters Save Old North Church

Firemen and local residents saved the historic Old North Church in Boston when a five-alarm fire blazed out of control in an adjacent apartment building.

Dr. Robert Gollidge, rector of the church, allowed firemen to enter the belfry where they watered down the roof to prevent ignition from flying embers.

Local residents responded to the call to "help the firemen. We can't afford to lose the church. It's too historical." Volunteers helped firemen man the hoses while others raced into the burning five story building to rescue occupants.

Old North Church is remembered for the famous lantern signal in the steeple seen by Paul Revere, warning of the impending British march on Lexington and Concord.

BRIEFLY . . .

For the first time this century an **Archbishop of York has become a grandfather**, according to Religious News Service. The Most Rev. Stuart Blanch received the news at the Lambeth Conference, and said with a smile, "It gives a whole dimension to life, doesn't it?" The baby girl is the first grandchild for Archbishop and Mrs. Blanch, and her name is Bethany. "I had suggested they might call her Beth," said the pleased archbishop, "and I thought it might be short for Lambeth."

The clergy in established churches in Wells, Maine, have urged selectmen to continue to oppose the licensing of the Temple of Bacchus, which they say is a restaurant posing as a church. Wells ministers have called the temple "an exploitation of faith and religion," H. Carlisle Estes and Vincent J. Morino, a bishop and cardinal in the mail-order **Universal Life Church**, began the temple after being denied a zoning permit for a restaurant. Mr. Estes claims to have had a divine revelation, instructing him to open the temple. They plan to serve "church suppers" requesting a \$15 donation for "members." The selectmen are asking for proof that the temple is a church, and if so, they say it may not be allowed church suppers six nights a week.

The **Council of Churches of the City of New York** will give its 1978 Family of Man Society awards to Egyptian President Anwar Sadat and Israeli Prime Minister Menachem Begin. The two leaders won the award for "their efforts to bring a lasting peace to the Holy Land."

Four years ago Britons wagered on the election of the Most Rev. Donald Coggan, Archbishop of Canterbury, with no public Anglican protest taking place. Now some British citizens are betting on **Pope Paul's successor**, but Mr. Simon Mahon, a Labor Party MP and devout Roman Catholic, has reacted strongly against the practice. Ladbrookes, Britain's biggest bookmaker, is conducting the betting book on a new pope, and the firm revealed it has received an angry letter from Mr. Mahon citing their "appalling taste . . . we are electing a successor to Jesus Christ and that is not a matter for Ladbrookes." A spokesman for the betting firm apologized for having given offense. The favorite is said to be Cardinal Sergio Pignedoli, a close friend of the late Pope, 5-2.

LAMBETH LETTER

from Canterbury



Dear American Friends,

If there have been surprises in the last week of the Lambeth Conference they have mostly been pleasant ones.

First, it has become clear that there is a massive desire to reaffirm the unity of the Anglican Communion, and to strengthen the links between the member churches. The question as to whether or not there should be another Lambeth Conference has been decided in the affirmative. A resolution has been passed declaring the need for the Anglican bishops from every diocese to meet together "in order that the guardianship of the faith may be exercised as a collegial responsibility of the whole episcopate." The Archbishop of Canterbury has suggested that the work of the Anglican Consultative Council should be supplemented by regular meetings of the Primates.

Furthermore, the whole concept of a wider fellowship of Episcopal Churches is to be explored again. Bishops from united churches into which Anglicans have gone, for instance in North and South India, are to be invited to future Lambeth Conferences as full members. Special attention is to be given to the request of the two small Episcopal Churches in Spain and Portugal to be fully integrated into the Anglican Communion.

On the question of the ordination of women, the Conference showed itself at its best. The discussion was long, careful, balanced and sober. The Bishops were confronted with a composite resolution which had been worked out by a group in which both points of view had been fully represented. Its acceptance was proposed by Bishop Cyril Bowles of Derby, England, in a masterly speech which was received with prolonged applause. Bishop Bowles is in favour of the ordination of women. He was seconded by Bishop William Folwell of Central Florida in an equally impressive speech. Bishop Folwell is well-known as an opponent of the ordination of women. No one tried to hide the difficulties of the problem. All were concerned to find a way through.

The resolution seems to me to express a number of convictions which are widely held amongst the bishops. First, this is not a matter by which the church stands or falls; therefore, our differences about it can be contained within one church. Second, those who oppose the ordination of women recognise the fact that it has happened and respect the conscientious convictions of those who advocate it. Third, those who are in favour recognise that the fact of ordaining women does not, in itself, ensure the universal acceptance of their ministry; the conscientious convictions of those who cannot accept their ministrations must also be respected. Fourth, this is a matter which calls for a personal and pastoral rather than a judicial manner of approach.

A special resolution was passed on the question of the consecration of women to the episcopate. It recommends that no action should be undertaken on this matter until there is overwhelming support for it in the church concerned, "lest the bishop's office should become a cause of disunity instead of a focus of unity."

As one of the American bishops remarked to me afterwards, "We are dreading the discussion of this subject; we have been able to talk about it in a way which has brought real light and clarity into the matter." Clearly, the problems are not all resolved. We shall have to live with tensions for a long time to come, but there is a real hope that we shall learn how to do this, and perhaps in the process God will show us more of what his will is for men and women and their ministry in the Church.

On Friday ecumenical questions came to the fore. The day began with what

seemed a harmless enough resolution which reaffirmed support for the World Council of Churches. No one could know that it would come up on the very day when the newspapers were full of accounts of a grant of \$100,000 made by the Council's Fund to Combat Racism to Robert Mugabe's Patriotic Front. Since this is a particularly murderous organisation which seems pledged to destroying the possibility of a peaceful settlement in Rhodesia there was naturally a great deal of dismay. This was forcefully expressed by Archbishop Donald Arden of Central Africa. The Conference decided in the end to affirm its support of the W.C.C., but appended to its resolution two clauses requesting the Council to re-examine its 'complicity with violence' in the light of the teaching of Jesus. In appearance a mild enough rebuke, in substance surely a damning one.

When it came to the question of Roman Catholic relations it was fascinating to see how far things have changed in 10 years. In 1968, Lambeth was overshadowed by the Papal decision in birth control. This time, the death of Pope Paul occurred in the middle of the session. In an unprecedented gesture the Roman Catholic observers were invited to celebrate a requiem mass for the Pope in the conference hall on Thursday evening. The conference warmly commended the work of the Anglican/Roman Catholic International Commission. Its resolution recognising the importance of the three "Agreed Statements" was strengthened by an amendment which expressed the hope that in due time "they will provide a basis for sacramental sharing between our two churches."

Next came the question of relations with the Orthodox. The Conference warmly commended the work of the Anglican Orthodox Doctrinal Commission, and in particular the Moscow Agreed Statement of 1976. It recommended the setting-up of regional groups for theological dialogue, and requested all member churches of the Anglican Communion to consider omitting the Filioque clause from the Nicene Creed in order to remove this very ancient barrier to improved relations with Eastern Christendom. It was clear that in the mind of the bishops, the decision to accept the ordination of women did not imply any desire to turn our backs on our Orthodox and Roman Catholic brethren.

Amongst other subjects which came up on Friday, one of the most important was that of the dialogue with non-Christian religions. It was striking to hear Bishop Fernando of Ceylon, and Bishop Dehqani-Tafti from Iran, himself a convert from Islam, bearing witness to the value to the method of dialogue and the need for the new attitude of respect towards the other religions.

A resolution welcoming the signs of a renewed understanding of the gifts of the Holy Spirit was passed late of Friday evening. The subject of the charismatic movement was one which deserved a fuller discussion. As it was, there was obvious readiness to welcome the movement coupled with a strong desire that it should be integrated into the life of the Church as a whole.

Questions discussed have not been confined to ecclesiastical matters. Resolutions have been passed deploring resort to war and violence and encouraging all efforts to make a peaceful and constructive use of technology.

The Bishops from Asia and Africa have made a remarkable contribution to the Conference, not only on social and political questions. They often speak from an experienced theology which provides a necessary corrective to the intellectualism of the West.

The conference closed with a Eucharist in the Cathedral at which a Chapel was dedicated to the martyrs and saints of our own time. It will be for future years to decide how far the deliberations of this Conference have been crowned with success. But to the contemporary observer it seems that the Bishops have sought to be faithful to the commission they have received. Yours very sincerely,



Donald Allchin

THE OLDER PRIEST

The priesthood remains the backbone of the church; if its basic security is threatened, we shall be in real moral danger.

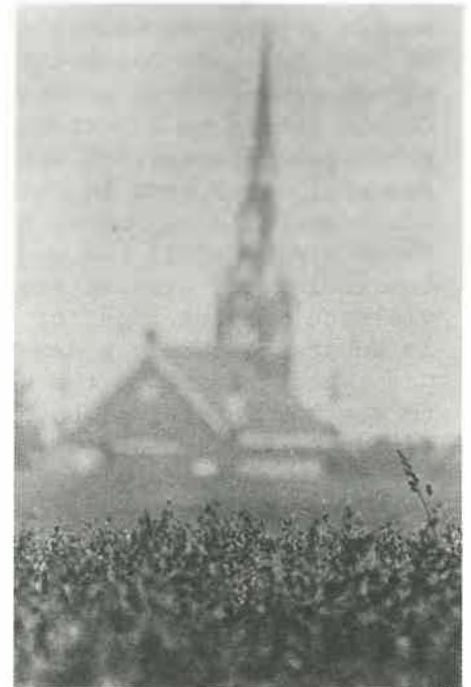
By ROBERTS E. EHRGOTT

A growing problem in the church is that of the older priest. Our currently youth-oriented society wants younger men as pastors, which means that an older man is handicapped, even sometimes penalized, for age. Coupled with long tenure in a parish, this is causing grave difficulties in the life of the church: priests are being forced out by frequent means which do not reflect consideration for a man who has dedicated his life to the sacred ministry—who entered it with no thought, more often, to any remuneration commensurate with his education and who often served for years at a lower level of support. But today, when a priest reaches the 50s, he finds it difficult to be transferred or called elsewhere; this can result in a parish feeling that it is “stuck” with an aging man until he is eligible for retirement. As the Rev. Robert L’Homme said in his syndicated column, “. . . the prime age for employment [of the clergy] seems to run from 32 to 45,” and he quotes an article in a Lutheran publication, *Forum Letter*, which contrasts the advantages in obtaining a youthful man with those of the older faithful pastor who is experienced: “The parish that specifies a go-getter, hustler, super P.R. man and organizer really wants a corporate executive and not a pastor. And a parish that wants nobody over 50 simply gives testimony to its own immaturity and captivity to the youth cult. Two circumstances work against the trend to seek

out a pastor who is older. One is the overriding concern in the United States to stay and look young and the second is the burning desire of the churches to grow, especially by recapturing the young people who have tended to drift away. As long as it is felt an older pastor cannot accomplish those two things for a parish, the clergyman over 50 will find himself carrying around a liability with his age.”

The “clergy surplus” compounds the problem, of course, but it also demonstrates that many priests are being turned out to pasture or forced into secular work. We are developing in the church an outlook which flies in the face of moral and spiritual considerations such as the life of a priest, ordained a priest forever, who on this theological premise entered holy orders for his life’s work. Our current attitude toward the older priest is not even in accord with secular trends, to the point where the church is not at times acting in accord with fair employment practices. Employees in unions are given much security in tenure; bills are pending in Congress to protect older persons from too early forced retirement, and the age for social security benefits is being questioned.

Currently, and short-range, then, the church is out of step in its regard for the older priest, to the extent that legal and moral considerations are being ignored. This writer knows of half a dozen priests of his acquaintance who have recently encountered difficulties because of their age, coupled with long tenure. The church has tackled the question of



RNS
We shall be doing grave harm if we persist in forcing priests out of parishes because they have been there too long.

geriatrics, generally, but it could well apply its findings to the question of the priesthood, within the household of faith. If we persist in forcing priests out of parishes because they have, it is felt, been there too long and are getting a bit long in the tooth, and if certain practices too often used to get a priest to move on are continued, we shall be doing grave harm not just to the clergy but to the body of Christ.

The priest who finds himself in the 50s and has been in a parish ten years or so discovers that he is locked in, with little chance for some kind of lateral transfer: there is no real provision, procedurally, to help him or the parish. Taking the maximum so-called ideal age for a cleric—45 years—and applying this realistically, it can mean that when the 45-year old has been in a parish only five years, he reaches by arithmetical progression the age when he begins to be undesirable as a candidate for another post. He and the parish are thus stuck with each other, theoretically, for another 15 years beyond age 50 (or for 10 years, if he can afford to take reduced pension by retirement at 60). This involves a tenure, then, of between 15 and 20 years. It does not take into account here the fact that the priest can technically serve until he is 72. Add to the priest’s tenure his advancing age and we have a two-fold difficulty.

We continue to delude ourselves that the rector of a parish is elected for “life tenure,” modified in modern times to age 72, with voluntary retirement beginning

Continued on page 14

The Rev. Roberts E. Ehr Gott is rector of Grace Church, Ridgway, Pa.

EDITORIALS

Word-of-Mouth Month

This is the first week of THE LIVING CHURCH's "Word-of-Mouth Month," a period during which we are asking our readers to help us gain a thousand new subscribers. But why should you help us do this? We offer three answers to the question.

First, with more subscribers we can serve you better. A larger circulation of a magazine makes it more attractive to writers, to publishers of books, and to advertisers, and gives the necessary funds to pay the costs of publication.

Secondly, we know most of our readers do not merely want a weekly chronical of religious events. Most members of THE LIVING CHURCH family are serious about their Christian faith and their membership in the church. They recognize and support this magazine as a major organ for expressing and making public the heritage, beliefs, thoughts, and aspirations of Episcopalians. Again, we can do this more effectively with a larger number of subscribers.

Thirdly, your parish and your diocese can become more effective through a wider readership of this magazine. Clergy, members of vestries, boards, and committees, lay readers, Sunday school teachers, choir directors, church secretaries and administrators, and large numbers of men, women, and young people who make up congregations could all be more informed, more effective, and more active if they all shared in what THE LIVING CHURCH offers. We hope you agree, and we hope that this month you will say so to others.

How To Do It

Each week during our Word-of-Mouth Month we will offer some practical suggestions to assist readers in presenting THE LIVING CHURCH to others. This week, we first hope all of our readers will have gotten the poster, which appeared in last week's issue, and put it up in a conspicuous place in or around their church so that others will see it when they come to church on September 3.

Secondly, we respectfully urge that you make your target this week be the clergy, organist, director of religious education, and other persons, if any, on the staff of your church. Speak to your priest personally and urge him to subscribe, if he is not already doing so. If there is an assistant priest or a deacon, do the same. Point out to them that we have much that is very pertinent to the priesthood and the diaconate. Similarly, point out to the choir director or organist that we have many articles on church music and hymns every year. "Feasts, Fasts, and Ferias" regularly has information on planning services. Both reviews and other material are often directly related to Christian education and teaching. All who work in the church professionally can benefit from our special Parish Administration Numbers. We will have such a number next week. Give members of your church staff the subscription forms printed below. (There will be more next week.) If you yourself are a priest or deacon, please urge those you work with to subscribe.

Finally, nothing limits this to your own parish. Clergy

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or other church personnel in adjacent parishes or missions can also be telephoned and urged to subscribe. Try it. Such an expression of intent and enthusiasm this week by readers of THE LIVING CHURCH may be just what the entire Episcopal Church needs!

Lambeth and the Future

In behalf of all of us who read THE LIVING CHURCH, we would like to express our thanks to Canon Allchin and Dean de Waal for giving us an outstanding account of the Lambeth Conference with such a vivid sense of the setting and atmosphere of Canterbury during this meeting. It has meant much to all of us to have the Lambeth Letters from persons who are themselves so much a part of Canterbury. During the months ahead, as the effects of the Lambeth Conference itself are felt in various ways, we believe that the backgrounds provided by these letters will prove increasingly valuable.

Positive and useful results of the conference will depend partly on the bishops as they come home, and partly on the clergy and people to whom they come home. All dioceses, through diocesan publications and other means, will provide their chief pastors with some channels for reporting what happened at Lambeth. The best that Lambeth offered will not be conveyed through a mere summary of scheduled events. As the Lambeth Letters have indicated, it has been the opportunity for bishops from all over the world to pray together and converse together as friends, both formally and informally, both in large sessions and small groups, that is so unique. A bishop will need a willing and sensitive audience in order to share what these experiences have meant to him. We hope that our different dioceses will indeed offer their bishops a thoughtful hearing. It is by doing this that we can all have a part in achieving the results which such a meeting ought to have.

Stille Nacht

September Moon
 full, round, radiant face
 flooding earth and sea and space
 beaming forth its smiling rays
 o'er hamlet and desert and bays
 delicate fingers of lintel light
 spangled across fresh frosty lawns
 where laughing latchstring e'er invite
 the stranger into hearthed homes
 for a dram of tingling vintage wine
 and new companionships entwine
 beyond the reach of gloom's behest
 while the Silent Night moves slowly on
 to Morning Rest.

Ray Holder

At Lambeth 1978

Right: Bishop Browning of Hawaii at the Lambeth Conference. Below: The Most Rev. Donald Coggan, Archbishop of Canterbury, presided at the piano during the Evensong on the day the Conference opened.



Photo by Nobuo Toda—C.S. Geppo



Above: Bishop Spong, Coadjutor of Newark, did some early morning jogging on the grounds of the University of Kent.



Photo by Nobuo Toda—C.S. Geppo

Left: Bishop Coburn of Massachussets visits during free time.



Photo by Nobuo Toda—C.S. Geppo

The Rt. Rev. John Allin, Presiding Bishop, walks with Bishop Dimmick of Northern Michigan during a conference break.

September Themes

By THE EDITOR

For those who are responsible for planning and arranging services of worship, the month of September presents a challenge. As far as the Sundays are concerned, it is one of the least eventful or dramatic periods in the liturgical year. Yet it is a busy and significant time for most parishes, and it is important to have Sunday services be lively, stirring, and appealing. It is certainly a time for good hymns, carefully prepared Bible reading (by clergy and lay persons alike), well planned sermons, thoughtfully arranged liturgical action, and attractively decorated sanctuaries. A good standard established now for choir, ushers, readers, acolytes, and altar guild will pay dividends during the months ahead.

For churches which are following the 1928 Epistles and Gospels, we would commend attention to the Epistles. Those on the Sixteenth and Seventeenth Sundays after Trinity (September 10 and 17) are among the most eloquent of the year, and offer a fine opportunity for elevated and scripturally based preaching. Hymns 344 and 479 are among the favorite hymns that go well with the first of these two Sundays. Strongly trinitarian hymns such as 267, 271, or 272 make an interesting combination for teaching with the Epistle of the second of these two Sundays (from Ephesians 4:1-6). Although the persons of the Holy Trinity appear in reverse of the usual order, this passage represents a significant step toward the development of the Apostles' Creed as a baptismal profession. Lectionary A also has strong Epistles this month. The emphases on unity and forbearance within the church, and on the exercise of the different gifts and talents of church members are all timely. If there is a theme uppermost in all of the readings of this month, however, it would seem to be forgiveness. No theme is better supported in the Hymnal, with possibilities from old favorites such as 336 and 337, to such strong modern hymns as 499 and 522, or such less familiar but great ones as 66 or 357.

This theme may also be related to the observance of Holy Cross Day (September 14) to which we may wish to give added emphasis this year. In any case, the weekday worshiper will find this a good month. In addition to the festivals

of the Holy Cross, St. Matthew, and Michaelmas, the black letter days provide a most interesting blend of ancient and modern Christian heroes. The Ember Days, the Wednesday, Friday, and Saturday after Holy Cross Day, provide still another distinct observance.

On the last Sunday of the month, the Old Testament lesson from Jonah (Proper 20) is not the sort of selection we usually have in liturgical reading. It is a dramatic passage, redolent with anecdotal color and humor. It cries out for a confident and talented reader, a raconteur or storyteller who can make a real scene of it. This may be the Sunday to omit the Epistle and give the extra time to introducing this passage (summarizing what has preceded it in the Book of Jonah) and then have it read by three readers—a narrator, the Lord, and Jonah. Such an arrangement will not soon be forgotten by the children. The point of this passage fits extraordinarily well with the parable of the laborers in the vineyard, and the adults can be given a sermon to remember.

Lesson and Gospel alike present us with the unreasonableness, wastefulness, and inexcusable stubbornness of God! He insists on being patient with us, forgiving us, overpaying us, whether we deserve it or not, whether we like it or not, whether it makes sense or not. How can you make the farm pay when you run it like that? God should know better! But he owns the whole farm, every worm-bitten grape-picking inch of it. As Jonah observed, you can't get off the place: even the fish spit you back! Therefore with Angels and Archangels...


POET'S PROPER

Via Crucis

Take up your cross
And follow me." I?
But I haven't one.
Or if I did
It might not fit.
I'd like to shop around
And see
Whether the new models
Might be more suitable.
In fact, I think I'll go
Right now.
It's easy to ignore
The two timbers
Shackled to my leg.

James P. Lodge

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Refer to Key on back page.

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ARIZONA

UNIVERSITY OF ARIZONA Tucson
EMMAUS CHAPEL 622-3208
HC Sun 6, Wed 12. Campus Christian Ctr. 715 N. Park.
The Rev. Carey Womble, chap. 1919 E. 5th St. 85719

CALIFORNIA

UNIVERSITY OF CALIFORNIA Berkeley
ST. MARK'S Bancroft Way at Ellsworth
P.D. Haynes, chap.; G.F. Tittmann, r
Sun 8, 10, 12, Compline 9; Mon-Fri 12:10

CONNECTICUT

YALE UNIVERSITY New Haven
EPISCOPAL CHURCH AT YALE Dwight Chapel
The Rev. A.H. Underwood, chap.
HC Sun 6; Full-time active program

FLORIDA

UNIV. OF SOUTH FLORIDA Tampa
ST. ANSELM'S CHAPEL
The Rev. Robert Giannini, Ph.D., chap.
Wkdys EP 5, Wed HC 8

ROLLINS COLLEGE Winter Park
ALL SAINTS' 338 E. Lyman Ave.
Sun 7:30, 8:45, 11:15; Wkdys 12:05; Thurs 6:30, 9:15; C Fri 11:15

GEORGIA

GEORGIA TECH Atlanta
ALL SAINTS North Ave. & W. Peachtree
The Rev. Paul R. Thim, chap.
Sun 8, 9:15, 11:15; Tues Supper 6; Fri 12:05 HC

ILLINOIS

KNOX COLLEGE Galesburg
GRACE PARISH 151 E. Carl Sandburg Dr.
The Rev. George F. Wilcox, Ph.D., r
Sun 8 & 10 Daily

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

NORTHERN ILLINOIS UNIV. DeKalb
ST. PAUL'S 900 Normal Rd.
Sun: 7:30, 9:30, 5:15

MARYLAND

UNIVERSITY OF MARYLAND
MEMORIAL CHAPEL College Park
The Rev. Wofford Smith, chap.
Sun HC & Ser 10; Wed & Fri HC 12 noon

MISSISSIPPI

UNIVERSITY OF MISSISSIPPI
ST. PETER'S Oxford
The Rev. J. Douglas Stirling 113 S. 9th St.
Sun 8, 9, 11, 5:30; Wed 5:30

NEBRASKA

KEARNEY STATE COLLEGE Kearney
ST. LUKE'S 23rd St. & 2nd Ave.
The Rev. Dr. C.A. Peek, r
HC Sun 8 & 10. Thurs 5:45 EP or HC. Fri 12:10 HC Sat 6:15 EP or HC

NEW JERSEY

RUTGERS UNIVERSITY New Brunswick
Cook, Douglass, Livingston & Rutgers Colleges
ST. MICHAEL'S CHAPEL Busch Campus
The Rev. Thomas A. Kerr, Jr., chap.; the Rev. Henry W. Kaufmann, assoc.
Eucharist: Sun 10:30, Wed 12:10; other services as anno

NEW MEXICO

NEW MEXICO STATE UNIV. Las Cruces
CHAPEL OF THE HOLY SPIRIT 1605 Univ. Ave.
The Rev. Sandra B. Michels, chap.
Sun HE 5, Tues 7, Thurs 12 noon HE

NORTH CAROLINA

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

OKLAHOMA

CENTRAL STATE UNIVERSITY Edmond
ST. MARY'S 325 E. First (Univ. at First)
The Rev. Rober Spangler, r & chap.
Sun 8, 10:30; Wed 6:30; Thurs 9:30

PENNSYLVANIA

DUQUESNE UNIV. Pittsburgh
ST. MARY'S COLLEGIATE CHAPEL
In St. Luke's Oratory: Enter through Main Chapel
The Rev. C.D. Keyes, v
Sun 12:15 MP, 12:30 High Mass & Sermon

PENNSYLVANIA STATE UNIV.
EISENHOWER CHAPEL University Park
The Rev. Dr. Derald W. Stump, chap.
HC: Sun 6:15; Tues 7 and as anno

URSINUS COLLEGE Collegeville
ST. JAMES, Perkiomen 489-7564
Germantown Pike & Evansburg Rd.
Sun 7:45, 9 & 11. Forum 10

YORK COLLEGE OF PENNSYLVANIA

ST. JOHN'S 140 N. Beaver St., York
The Rev. Canon George A. Kemp, r
Sun 7:30, 9 & 11; Wed 10; Fri 7 HC

TEXAS

NORTH TEXAS STATE UNIV. Denton
TEXAS WOMAN'S UNIV.
ST. BARNABAS 1200 N. Elm St.
The Rev. C.E. Walling, r
Sun 8, 10

VIRGINIA

LONGWOOD COLLEGE Farmville
HAMPDEN-SYDNEY COLLEGE Hampden-Sydney

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

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

WISCONSIN

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

OLDER PRIEST

Continued from page 10

at 60 at reduced pension, with full retirement benefits at 65 and mandatory retirement at 72. In a sense, the Episcopal priest is neither fish nor fowl as regards his tenure and his employment; there is a growing insecurity in his position.

The new Clergy Deployment system is a help to clergy seeking change, but using it pinpoints the antipathy towards the older priest; while it seeks to co-ordinate job placement it nevertheless cannot correct the old atmosphere which is akin to a jungle. On the one hand, the cleric is an employee, hired by a corporation; on the other hand, his hiring is on a contractual agreement, and while the IRS considers him an employee, Social Security regards him as self-employed. We recoil at the word "hiring," we substitute "stipend" for the cruder "salary," we speak of "perquisites" instead of "fringe benefits," and we begin by ordaining a "priest forever, after the order of Melchisidek." While we employ these euphemisms, in deference to the ministers of the church, we have no uniformity in practice or outlook, bespeaking a confusion in the mind of the church.

However, one fact remains constant: the clergy are called to parishes by contractual agreement. But here we have not fully or logically followed through on this basis. "Life tenure" is built into the contract, but we know now that this is not only disregarded but is impractical, as well as inequitable: the priest forced to retire has more often received as part of his support a rent-free rectory. While this effects him a savings on income tax, by specific exemption, the priest ultimately finds that unlike most employed persons he has no equity in a house, which makes early retirement (and any retirement) more difficult, for then he must rent a home and can usually not afford to buy one. Even "the best clergy pension fund in Christendom" cannot make up for this. While the trend toward a housing allowance in lieu of supplied quarters will enable some of the clergy to build up an equity in a home, clergy having to retire now are finding it hard to do so. I am not suggesting that the retiring priest should be given a house, but I do suggest that the basis of contractual agreement could be pursued to a logical conclusion, to offset the problems of over-age, long tenure, difficulty in locating elsewhere, and the lack of equity in a house. The Clergy Pension Fund has tried to help in this direction by allowing a retired priest to take a rent-free parsonage in exchange for his services, and/or some maximum stipend, upon retirement, in a small station unable to afford full support. The use of worker priests, yoking missions together, etc., has also helped the small places as well as the clergy. But these

are only stop-gaps which do not alleviate the condition of the overage priest generally.

To develop the basis of contract would seem to be the answer, and this could be tied in with the procedure by which bishops have a relatively free hand in placing the clergy in mission churches. Something like this could be developed: when a priest is called to a parish, a contract could be made, involving the usual conditions of call but with a term of contract. At the end of the term the contract could be reviewed and then either terminated or renewed by mutual agreement between priest and vestry. As the time of renewal or termination neared, the priest would have adequate time to assess his position and make plans for the future. If the contract was not renewed, it could perhaps include giving the cleric two years to find placement elsewhere, or to retire or go into secular work (or both). But if the priest wants to continue in the active ministry and is physically able to, he should not be denied this right because of his age. Built into the contractual arrangement could be the provision that the priest will be somewhat laterally transferred to a

mission church by the bishop, or in concert with other bishops. By "lateral transfer" (qualified by "somewhat") is meant a transfer to a roughly equivalent level of income, brought up to some equivalent of the stipend the priest has built up to over the years. Such could be done by a form of subsidy, depending on the years left to the priest, from domestic mission funds and/or the Pension Fund.

Not only would such procedure give the clergy a measure of security, by being phased out into retirement, but it would provide experienced clergy to the mission churches. As it is, we are wasting our priestly man power, by lack of deployment in the true sense. A planned, gradual, regularized method of turnover and of transfer would take much onus out of the present system (or lack of it, rather). The lives of many of our clergy ought to be considered, as well as the real harm done when vestries often have to resort to methods of ridding themselves of overage, long-time priests. Action is needed now, to offset the fixation over youth and old age which is putting the church in a position counter to prevailing trends in the socio-economic

sphere. The Episcopal Church has taken a firm stand on civil rights of minorities, women, and age groups. But if charity begins at home, then it must begin with dealing with the shepherds of the flock, in Christian, enlightened, equitable fashion, or (to repeat) we shall find ourselves on the other side of developing business and government thoughts regarding security and overage.

Finally, let it be noted that while this decade sees an emphasis on youth vs. old age, the next decade will see persons of mature years becoming a majority, at least a plurality, of the population. Their electoral influence will be felt soon, and the church would do well to take counsel now by applying the principles involved in geriatrics to its own. The priesthood remains the backbone of the church; if its basic security is threatened, as is now happening with older priests, we shall be in real moral danger. Our bishops, whom I shall snidely remind do not have the inhibitions of contractual arrangement laid upon them, but are indeed elected for life tenure, do not act to ameliorate the tenure and retirement disabilities of the clergy, they shall be failing in their chief pastorates.

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Sun HC 8, 9, 11 (1S), 12:05, MP 11; Ev 4; Mon-Fri MP 8, HC 8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:10; Wed SM 12:10. Church open daily to 6.

TRINITY PARISH
The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Bertram N. Herlong, v
Sun HC 8 & 11:15; Daily HC (exSat) 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 (1S & 3S); Mon thru Fri HC 1:05

TROY, N.Y.

ST. PAUL'S Third and State Sts.
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The Rev. Thomas G. Keithly, Jr., r
Sun Eu 8, 10 (Cho), Ch S 11:15; Wed Eu 7:15; Thurs Eu 10

DALLAS, TEXAS

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The Rev. Paul Waddell Pritchett, r; the Rev. Joseph W. Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev. C. V. Westapher; the Rev. Jack E. Altman, III; the Rev. Lyle S. Barnett; the Rev. Canon Donald G. Smith, D.D.
Sun Eu 7:30 & 9; Sun MP 9 & 11:15 (Eu 1S); Daily Eu at noon Mon, Tues, Thurs, Fri; 7 Sat, 10:30 Wed with Healing

ST. GEORGE'S 1729 S. Beckley Ave.
Fr. Patric L. Hutton, Fr. John G. Moser
Sun Masses 7:30, 9:30 (Sol). Mass daily. Sat C 4-5

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 76107
The Rev. Canon James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

HOT SPRINGS, VA.

ST. LUKE'S
The Rev. Jacques Paul Bossiere, Ph.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

OCONOMOWOC, WIS.

ZION PARISH Rockwell Place
The Rev. Thad B. Rudd, the Rev. Daren K. Williams
Sun Masses 8, 10; Daily except Mon

PARIS, FRANCE

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23, Avenue George V
The Very Rev. Robert G. Oliver, Dean
The Rev. J. Douglas Ousley
Sun 9:30 HC, 11 HC (1S & 3S), MP (2S & 4S); HC Tues & Thurs 12 noon

LITTLE ROCK, ARK.

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The Very Rev. Joel Pugh, dean
Sun 7:30, 9:25, 11

ALAMEDA, CALIF.

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WASHINGTON, D.C.

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The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
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Sun Masses 7:45, 9, 11:15. Sol Ev & B 8; Masses Daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

COCOA, FLA.

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

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ATLANTIC CITY, N.J. 08401

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Sun 8, 10 Eu; Tues 7:15 HC; Thurs 12:10 Spiritual Healing, LOH & Eu

HACKENSACK, N.J.

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