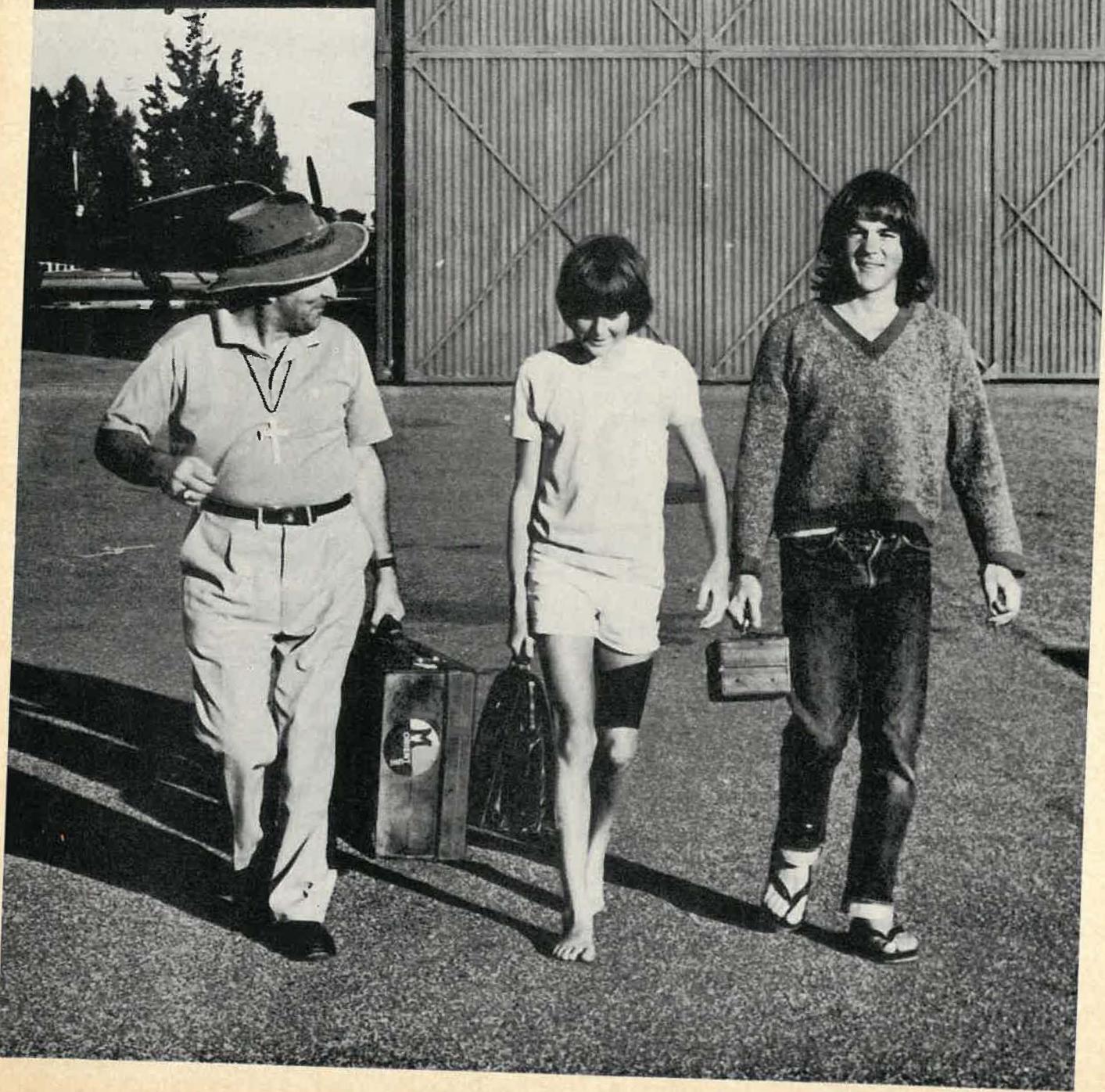
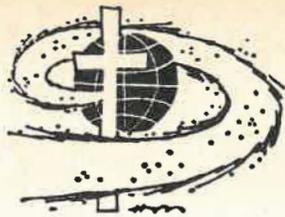


The Swing Church





— With the Editor —

Some Post-Convention Reflections:

1. THE CAREFULLY STAGED PAGEANTRY for the opening service at Louisville was meant to express joy; to this observer it conveyed sadness. Gaudy banners bearing no devices at all, not even strange ones, were in profusion. It brought to mind a remark by Maxim Gorky when he visited this country at a time when neon lights were beginning to make garish the American night. Contemplating the spectacle he sighed, "What a sad people you Americans must be!" Chesterton, viewing the same spectacle, commented: "What a beautiful sight this would be, if only one couldn't read!" That too seems apropos.

In *Julius Caesar* Shakespeare took note of this phenomenon, *i.e.*, the tendency of people to dress up most gaily when they are saddest, or to be most stridently assertive of their position when they are least sure of it. (Cf. the note on the margin of the preacher's sermon manuscript — "Weak point, shout loud!") The Bard has Brutus say:

*Ever note, Lucilius,
When love begins to sicken and decay,
It useth an enforced ceremony.
There are no tricks in plain and simple
faith;*

*But hollow men, like horses hot at hand,
Make gallant show and promise of their
mettle;
But when they should endure the bloody
spur,*

*They fall their crests, and, like deceitful
jades,
Sink in the trial.*

The next morning, Sunday, we went to a Eucharist in our hotel: very mod and frantically celebrative. A choral group sang "Long live God!" This song is a natural for people who are far from sure that God lives, a graveyard whistle. They sang another that tells us "God likes you just the way you are." There are no tricks in plain and simple faith, but there is a trick in this deliberate distortion of the truth of God's love for us. If the New Testament is to be believed, God so loves us that he does *not* like us just the way we are, and gave his Son to enable us to quit being the way we are. When we have ceased to believe this, or ceased to care, we take to songs like "God likes you just the way you are."

When, in answer to our prayers, the tide of faith floods in again upon the church, it will wash away these ceremonial carnivals, silly songs, and all other such tricks aimed at self- and other-deception, and we shall see a return to that sobriety in worship which characterizes spiritual authenticity. Jesus Christ called it worshipping the Father in spirit and in truth.

2. During the discussion of sites for future conventions some deputies suddenly went berserk with prophetic afflatus. They declared that the General Convention has a duty to bear Christian witness

wherever it meets, and that this involves such specifics as finding out what wages are paid to the maids at the convention hotels. One deputy reported (*Horresco referens*—one shudders to mention it) that the waitresses in a cocktail lounge patronized by conventioners were required to wear bunny-tails, which is demeaning to womankind, and he demanded that we put an end to this infamy. (He didn't say how.) It set me to musing upon what might have been the fate of Sodom and Gomorrah, those one-time bunny-tail capitals of the world, if the General Convention could have met in them before the brimstone fell.

Really, some of the brethren were as solemn about their duty of such witness as John Knox might have been. Somebody urged the convention to meet in "racist" Salt Lake City so that the benighted souls out there could see a church in action that knows how to treat its women the way they should be treated.

But that episode, worthy of the combined geniuses of Gilbert and Sullivan, was the deputies' only serious lapse into nonsense. They did no abiding damage while in the course of it. They were terribly tired at the time, nearly through with their work, and they had worked hard, long, and well. We all know how children who have been good kids all day can suddenly collapse into hysteria before bed-time. We never outgrow this weakness altogether.

3. The church has one set of agenda for the GC, the Holy Spirit has another. His special thing at these gatherings is our discovering and re-discovering each other in Christ. The church's purpose at its triennial summit meeting is to legislate, to fix policy, adopt a program and budget, all in the hope that in so doing it is serving the kingdom of God. The Holy Spirit takes advantage of our being physically together on church business to bring us closer together spiritually. Only God knows how he does it, but having observed and experienced it myself at four of these conventions I know that he does.

Much of our humanly contrived effort to induce love for one another, *e.g.*, the currently fashionable huggy-kissy-feely tricks, is a bore at best, a futility always, and a pelagian presumption. Love between us is always God's gift, never our doing. God often brings it to pass when we are concentrating together upon something else, out of love and obedience to him. This being true, we should come together to do whatever God calls us to do together, do it with all our heart and soul, and leave the love-creating to him. It is both humbling and heartening to realize that we have no power of ourselves to love one another, but when we find ourselves doing it we know that the kingdom of God is come upon us. The best part of General Convention is this part that is entirely beyond our control—God's agenda, not ours.

As Others See It

SYMBOLS are important and have their place, yet there is danger in focusing so much on a symbol that it becomes more important than the reality it represents.

In these terms, and in support of women's liberation, de-genderizing language is a diversion into trivia rather than a raising of consciousness, a mutilation of language rather than an accomplishment of equality in status. The straw that broke the camel's back was the substitution of "chairperson" for "chairman."

Chairman did not even have a sexual connotation for me. Because the word

was neutral it was preceded by "Madame" or "Mister" when addressing a particular individual, just as "Jones" is sexually neutral unless preceded by Mr., Miss, etc. And the last syllable of "chairperson" is just as masculine as that of "chairman."

And while we're at it, why discriminate against last syllables? I'm sure that words like *management*, *mandate*, and *mandatory* had their origin in an era in which men made the decisions and gave the orders, so these will have to go also.

Imagine a world with no *brotherhood*, *humanness*, and not even *romance*.

Ed Lane — Minister of the Unitarian Church of Westport, Conn.

Letters to the Editor

Hans Küng

The report about Hans Küng [TLC, Sept. 23] reminds one of the famous Vicar of Bray, who, like Fr. Küng, knows where his bread is buttered.

(The Rev.) ELWOOD BOGCESS
Hoosick Falls, N.Y.

Ordination of Women

The day the action rejecting the ordination of women at General Convention appeared in a local paper, I was attending an historical society meeting in our area. The wife of the chairman of the event (they are Episcopalians, but in a neighboring church) asked me, in the presence of a Roman Catholic monsignor, the president of a college, if I had seen the item, which I had. She then pointed out to the monsignor that a substantial amount of the opposition to the ordination of women came from those who felt it would interfere with ecumenical dialogue with the Roman Catholic and Eastern Orthodox Churches, a factor which was played up in that particular news release.

The monsignor surprised both of us by saying that he did not consider that a really important reason, that he felt his own church would be facing the same decision "sooner than you may think." He then told us a little story going the rounds with their clergy: It seems, in the not-too-distant future, a black was elected to serve as pope. And her husband was a white man.

The apparently close vote at the convention on this issue seems to indicate that we will be having this issue very much before us for the next three years, at least. I was never very much impressed with the "what others will think of us" argument, and now I am even less so. But that does not mean that there are not many very strong arguments — for both sides — still floating around.

(The Rev.) WILLIAM M. HUNTER
Rector of the Church of the Holy Innocents
Highland Falls, N.Y.

As an idealistic college senior, excited by the prospect of enrolling in seminary and studying for the ministry, I told some friends about my plans. They were not familiar with the Episcopal Church and they asked me where the local Episcopal parish was. I described the location and the church

The Cover

The Rt. Rev. Howell Witt, Bishop of North West Australia, accompanied by his sons, checks in at Perth airport, for a flight to areas which seldom see a priest or bishop. At the age of 53, the bishop takes long trips to hold services in the open air, at mining camps, and at ranches. Bp. Witt's diocese covers 700,000 square miles — one-quarter of the Australian land mass. Please see this week's news section for a profile of the bishop and his work. (Photo from RNS)

building. They appeared quite surprised. "You don't belong in that church, Tom," one said. "It's only for rich people." For the first time, this life-long Episcopalian was ashamed of "his" church. It took time, some older and wiser friends inside the church, and Kilmer Myers's *Light the Dark Streets* to convince me that the distorted image one parish displayed was not true to the whole Episcopal Church.

In the past 15 years, 11 of them in the priesthood, I have often been very proud to be an Episcopalian. Today, however, I am once more deeply ashamed of "my" church after the vote in the House of Deputies rejecting the ordination of women to the priesthood. After years of study and discussion, the church has shown itself unable to handle the basic question of the nature of human sexuality without hysteria.

I should probably be more ashamed of my own inactivity in the campaign for women's ordination than of the church and its failure to meet my expectations. Nevertheless, I had hoped some day soon to share in a greater, more catholic priesthood, and my own priesthood is diminished as that day is suddenly much farther away.

I hope that the vote by the deputies is a distorted reflection of the considered opinion of the Episcopal Church. If it is not, I certainly want to encourage further consideration of the whole question and a change in that opinion.

(The Rev.) THOMAS A. KERR, JR.
Chaplain at Rutgers University
New Brunswick, N.J.

The Diocese of Pennsylvania, in its pre-convention maneuvering on behalf of the attempted ordination of women, lapses into the common perversion of citing St. Paul's admonition (Gal. 3:28) which runs: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." And it's getting very tiresome!

The context has to do with salvation—all the way! Priesthood and preaching are not mentioned, not even suggested, in the entire third chapter of Galatians. The preceding verse, Galatians 3:27, declares that *baptism* overrules the former rule which virtually stipulated that in order to be a full participant in the way of salvation it was necessary that one be a *Jew* and not a Greek, a *free* man and not a bond servant, *male* and not female.

In other words, to qualify for full salvation status, in Old Testament milieu, one had to be a *free male Jew*. Were the reference "neither male nor female" not held strictly to context, but seen as applying in general, most obviously it would be impossible to solemnize the sacrament of holy matrimony!

When St. Paul leaves the specific subject of salvation, and gets into what is decent and orderly in church, he—St. Paul—the same man who said, "There is neither male nor female . . ." declares plainly (I Cor. 14:34-35): "Let your women keep silence in the churches, for it is not permitted them

*"What a perceptive book!
For a human being to discover his own identity, he must recognize an Other; and that is as true of a society. Such is the lesson of THE RESTLESS HEART, and no one has put the matter better."
—Russell Kirk*

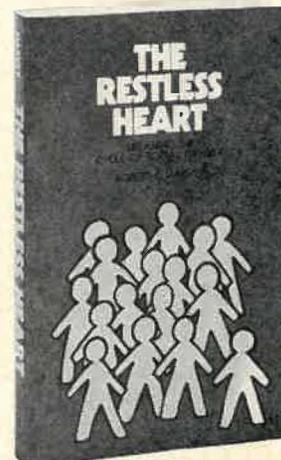
THE RESTLESS HEART

Breaking the Cycle of Social Identity
by Robert C. Harvey

A challenging new approach to the subject of identity crisis—not only of individuals, but of society. Harvey proposes a social theology based on a unique Christian individualism—which alone, he believes, allows for the possibility of true responsibility towards others.

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*"I was deeply impressed with the understanding of the human situation THE RESTLESS HEART displayed, with its scope and penetration, and with its attractive style."
—Dr. Will Herberg
Drew University*



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This is the plea of Brother Oscar, C.P. (right) as he, and other members of MICOP, Central American Mission of the Order of the Company of the Paraclete, complete construction of another new home for refugee families in Northern Nicaragua.

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to speak. . . . It is a shame for women to speak in the church."

Either St. Paul—the mentor, strangely, of non-sacerdotal Christianity — is guilty of self-contradiction, or else some good folks of vision and discernment are equally diligent and selective in how they search the scriptures!

FREDERICK COOPER

Wynnewood, Pa.

He's Undrowned

My cousin, Festus Simpson Bates, has sent me a copy of your magazine with Cousin Lottie's letter in it. Naturally, we are all proud that Lottie is writing for national magazines. One thing she did not mention. While she may call herself a Methodist now, she was raised a Free Will Baptist, as were most of the Bates.

But the real reason I am writing is about the picture on the cover, called "The New P.B.", which, I figure, is something like a Senior Teaching Elder. From the looks of the picture, Bp. Allin has been under water for several days. Reading the rest of your magazine, I would think that the Episcopalists had enough problems without electing a drowned P.B. Don't you agree?

D. GUSTIBUS BATES

Skooter, Neb.

Indeed we do, and we apologize to Bp. Allin and our readers for that ghastly picture of the PB-elect which we used in our issue of Oct. 21. It was the only one we had on hand at the time, and time was of the essence. Below you will see what Bp. Allin really looks like, with his lovely wife. This was taken as he told the House of Deputies of his acceptance. Ed.



BP. and MRS. ALLIN

Is It Confirmation?

I found the Rev. Harold R. Brumbaum's *A Letter on PBS 26* [TLC, Sept. 30] of great interest, particularly his statement that the revised initiation rite "Does away with confirmation as for centuries the western church has known it, thus whittling down the conventional sacraments to six." Precisely the opposite impression can also be got from this rite—that now each individual should be confirmed not once, but twice.

When the Liturgical Commission proposed the present trial rite, convention balked both at infant confirmation and confirmation by priests. The bishops very much wanted to retain the right of administering the laying-on-of-hands to candidates of years of discretion. The Standing Liturgical Commission, in this revised rite, have tried both to get their own way, and to please the bishops.

They have not given up on their idea of infant confirmation, with possible administration by a priest. But they have abandoned the use of the term confirmation in this context. Directly following the administration of baptism an updated version of the Prayer Book pre-confirmation prayer is used (p. 297, BCP). Then, in the rubric, the bishop or priest "places his hand on the person's head, marking on the forehead the sign of the Cross (using Chrism if desired)." This is clearly the counterpart of the present laying-on-of-hands in confirmation, but by the avoidance of the expression "laying on of hands" it is being made to look like something different. Possibly in this way bishops are less likely to object to the delegation of such function to priests.

To satisfy the wishes of the bishops a new service is provided: "Affirmation of Baptismal Vows, also called Confirmation." This, at first sight, seems like the continuation of Anglican practice. The candidates are at least at years of discretion, laying on of hands is administered by the bishop, and the familiar prayer "Defend, O Lord, these your servants, with your heavenly grace" is employed. All of these suggest that the bishop is performing his accustomed and vital role in the life of the candidate, and are doubtless meant to convey this impression to him. But careful examination of the text of the service shows this is not certain. The laying-on-of-hands is stated to be "for blessing," and the prayer just before the laying-on-of-hands states that "You have overcome sin and brought us to Yourself, and by the sealing of your Holy Spirit have bound us to your service." If this benefit is being ascribed to baptism itself I am not disturbed, and this service may be confirmation indeed. But if this is being ascribed to the almost subterfuge "he places his hand on the person's head" following baptism, I am most disturbed. For then we have in the service something else being palmed off on us under the familiar title "confirmation."

Any new initiation rite is likely to be unsatisfactory, no matter how good a grasp the revisers have of the primitive initiation pattern, as long as they fail to examine their proposals at the bar of the New Testament, surely an essential for a church claiming to be apostolic. Bishop Lesslie Newbigin's words in *Household of God* (p. 104) hit the nail on the head: "The apostles asked the converts of Apollos one question: 'Did you receive the Holy Spirit when you believed?' and got a plain answer. His modern successors are more inclined to ask either 'Did you believe exactly what we teach?' or 'Were the hands that were laid on you our hands?', and—if the answer is satisfactory—to assure the converts that they have received the Holy Spirit even if they don't know it. There is a world of difference between these two attitudes."

Liturgical revisions of the initiation rite will be a spiritual wash-out as long as our overriding concern remains the issue of

whose hands are laid on the candidates (bishops' or priests') rather than that the candidates should know the reality of the Holy Spirit New Testament fashion, whether with (Acts 8:17) or without (Acts 10:44) the laying-on-of-hands. From bondage to mediaevalism and to Hippolytus, good Lord, deliver us.

(The Rev.) W. FRANCIS B. MAGUIRE
Rector of the Church of the Good Shepherd
Bonita, Calif.

Abigail and Tirzah

Letters on the Liturgy: 2 is excellent. Tirzah and Abigail not only have something important to say, but they have also used a refreshing approach in the telling.

Let us pray that the letters of Abigail and Tirzah are read and thought about by all Episcopalians who, out of the deepest commitment, put social action ahead of teaching, guiding and strengthening the life of the spirit.

As for the Book of Common Prayer and the liturgy, I would far prefer to keep them as they are, despite their imperfections, than replace them with the badly-thought-out, badly-written Green Book. Let's face it: Cranmer could write, and did bring the full force and majesty of the English language to worship. The Green Book authors are pedestrian, at best.

Edmund Burke said it well: "If it is not necessary to change it is necessary not to change." Burke has a good track record as a kind of progressive conservative. He supported the American Revolution because he felt there was a just cause for it, and in his judgment there was a reasonable chance of success. But he stood firmly against change for which there was no demonstrable need and little hope of success.

What are the likely consequences of changing the Episcopal liturgy? Is there some guide in the experience of the Roman Catholic Church? There the worship was de-Latinized and modernized in the expectation that the church would thereby broaden its appeal. But if the statistics which I have seen are accurate, Roman Catholic attendance and giving have slipped.

JAMES M. CANNON

New York City

"Real" Truth— or Plain?

The news item [TLC, Oct. 14] about a grant given to the African Independence Party for Guinea and the Cape Verde Islands leads to several questions. How many Cape Verdean people are there in the U.S.? Certainly not enough to require almost \$20,000 for postage to inform them of what's going on.

Secondly, is the church in the P.R. business now? If Portugal decides it wants to tell the Portuguese in America about the struggle, will we subsidize them? After all, no one knows that much about either side of the argument because the information has not been available. Unless we're taking sides—on what seems to be uninformed reasoning—we should do as much for one side as the other.

I'd also like to know how accurate the "real truth" is concerning the homeland. Do we know what this "real truth" is? (Query: How does real truth differ from plain truth?)

DOROTHY E. WYNNE

Buffalo, N.Y.

November 11, 1973

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November

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ALBANY

Bishop-elect Named

The Very Rev. Wilbur E. Hogg, Jr., 57, was elected the sixth Bishop of Albany Oct. 22. The 105th convention of the diocese was held only for the purpose of electing a successor to the Rt. Rev. Allen W. Brown who plans to retire Mar. 1.

Eight men were nominated for the post, including the Rt. Rev. Charles B. Persell, Jr., Suffragan Bishop of Albany. Dean Hogg was elected on the third ballot.

Bishop-elect Hogg has been dean of St. Luke's Cathedral, Portland, Me., since 1968. A graduate of the Philadelphia Divinity School, he spent the earlier years of his ministry in the Diocese of New Jersey before going to the Diocese of Maine in 1954.

He is married to the former Lota Winchell Curtiss.

ORDINATION OF WOMEN

The Vote at Louisville

A number of readers have asked us to publish the box-score on the vote in the House of Deputies on the question of the ordination of women, and we are happy to do so.

This was a vote by orders, so you will find a vote by both clergy and laity for each diocese. Bear in mind that there are four members of each clerical deputation, also four of each lay deputation, and that a Yes or No vote for a deputation means either that all four voted that way, or 3 and 1. If the vote was 2 and 2 it was a divided vote and was counted as a negative.

In the tabulation below, Y means Yes, N means No, and Div means divided.

Diocese	Clergy	Laity
Alabama	N	N
Albany	N	N
Alaska	Y	Y
Arizona	Div	N
Arkansas	Y	Div
Atlanta	Y	Y
Bethlehem	Y	Y
California	Div	Y
Central Gulf Coast	Div	Div
Central Florida	N	N
Central New York	Y	Y
Central Pennsylvania	Y	Div
Chicago	N	N
Colorado	N	Div
Connecticut	Y	Div
Dallas	N	N
Delaware	Y	Y

East Carolina	Div	Div
Eastern Oregon	Y	Y
Easton	N	Div
Eau Claire	N	Div
Erie	Y	Y
Florida	Y	N
Fond du Lac	N	N
Georgia	N	N
Hawaii	N	Div
Idaho	Y	N
Indianapolis	Y	Y
Iowa	Div	Y
Kansas	Y	Y
Kentucky	Y	Div
Lexington	N	N
Long Island	Y	N
Los Angeles	Div	Y
Louisiana	N	N
Maine	Div	Y
Maryland	Div	Y
Massachusetts	Y	Y
Michigan	Div	Y
Milwaukee	N	N
Minnesota	Div	Y
Mississippi	N	N
Missouri	Y	Div
Montana	Y	Div
Nebraska	N	N
Nevada	Div	N
New Hampshire	Div	Y
New Jersey	N	N
New York	Y	Y
Newark	Div	Y
North Carolina	Y	Y
North Dakota	Y	Y
Northern California	Div	N
Northern Indiana	N	N
Northern Michigan	Y	Div
Northwest Texas	Y	N
Ohio	Y	Y
Oklahoma	N	Div
Olympia	Div	Y
Oregon	N	Div
Pennsylvania	Y	Y
Pittsburgh	N	N
Quincy	N	Y
Rhode Island	Div	Y
Rio Grande	N	Div
Rochester	Y	Y
San Joaquin	N	N
South Carolina	N	N
South Dakota	N	Y
Southeast Florida	Y	Div
Southern Ohio	Y	Y
Southern Virginia	Y	Y
Southwest Florida	N	N
Southwestern Virginia	Y	Y
Spokane	Y	Y
Springfield	N	Y
Tennessee	Y	N
Texas	N	Div
Upper South Carolina	N	Div
Utah	Y	Y
Vermont	Y	Y
Virginia	Y	Div
Washington	Y	Y
West Missouri	N	N
West Texas	Y	Y
West Virginia	Y	Y

Western Kansas	Div	Div
Western Massachusetts	Y	Y
Western Michigan	N	Div
Western New York	N	Y
Western North Carolina	Y	Y
Wyoming	Y	Y
Central and South Mexico	N	Y
Colombia	N	Y
Costa Rica	N	N
Dominican Republic	Y	N
Ecuador	Y	Div
El Salvador	Div	Div
Guatemala	N	N
Honduras	Y	Y
Nicaragua	N	N
Northern Mexico	N	N
Panama and Canal Zone	Y	N
Puerto Rico	N	N
Western Mexico	N	Div
Central Philippines	Div	N
Northern Philippines	N	N
Southern Philippines	N	N
Taiwan	Y	Y
Haiti	Div	Div
Liberia	Y	N
Virgin Islands	Y	Y
American Churches in Europe	Y	Y

CHURCH PENSION FUND

Can You Locate Missing Clergy?

Readers of THE LIVING CHURCH are asked to be on the lookout for some clergymen whose present addresses are unknown. If you know any of them, do not report them to the FBI but to: The Church Pension Fund, 800 Second Ave., New York, N.Y. 10017.

These men are entitled to pension benefits they are not now receiving. Some may have died leaving widows who are eligible for benefits. The Church Pension Fund is trying to reach all of them and asks this magazine to help by publishing the names of the missing clergy. They are as follows:

Name and Last Address

Anderson, Edwin J., Negaunee, Mich.
Batty, Arthur B., Lompac, Calif.
Cameron, Kenneth W., Hartford, Conn.
Clem, Walter W., Carpentena, Calif.
Coombs, Lynn O. A., Chicago, Ill.
Crary, Edward F., Bayfield, Wis.
Dales, Philip A., Pittsfield, Mass.
Dayson, George B., New York, N.Y.
Douglas, Charles H., Chap. U.S. Navy
Duer, Roy J., Asheville, N.C.
Ford, John G., Milwaukee, Wis.
Foster, Richard, Worcester Pk., England
Hoffenbacher, William E., Logansport, Ind.
Jennings, Allen D., Chagren Falls, O.
Kehler, Charles G., Duluth, Minn.
Langton, Bernard, England
Liltell, Edward M., Hoboken, N.J.

Lowe, Arthur F., Buffalo, N.Y.
 McAnern, Robert E., Anaconda, Mont.
 McConnell, Perley S., Sanbornville, N.H.
 McDonald, John A., New York, N.Y.
 McMahan, Allen G., Citrus Heights, Calif.
 Morgan, Gerwyn J., Katonah, N.Y.
 Perkins, Haven P., Woodstock, Ill.
 Philley, William L., Indiana, Mo.
 Prevost, George W., Bradenton, Fla.
 Peppard, Lawrence, Salem, W. Va.
 Roney, John L., New York, N.Y.
 Shultz, Gerhard O., Reno, Nev.
 Thompson, Stanley S., Ontario, Canada
 Totman, John, Boston, Mass.
 Webber, Eugene A., Sundance, Wyo.
 White, Howard D., Terrytown, N.Y.
 Zinn, George J., Dayton O.

One transferred clergyman who formerly lived in San Jose Calif., (1970) may be in West Malaysia, although he is canonically in Singapore. He is Lee, Clarence L.

GOVERNMENT

Watergate Symposium Points Out Moral Decline

Watergate shows the degree to which power corrupts in a society where piety has become an empty shell. This was the consensus of religious leaders in a symposium conducted by *The Christian Century*.

The ecumenical weekly magazine published a representative selection of responses to the question: "What is the central religious or theological issue posed by the Watergate scandal?" Of the 22 replies, most are from churchmen of moderate or liberal persuasion.

Watergate demonstrates a decline of morality, Dr. Carroll E. Simcox, editor of *THE LIVING CHURCH*, was quoted as saying. "Bad morals cannot be good politics," he said.

Dr. Cynthia Wedel, Episcopalian and former president of the National Council of Churches, stated that "the central religious issue posed by Watergate is the exposure of the sharp contrast between outward virtue—piety, respect for law, the work ethic, personal integrity—and inner corruption of individuals and groups."

Stanford theologian Dr. Robert McAfee Brown pointed out that Watergate bears out Lord Acton's comment: "Power tends to corrupt, and absolute power corrupts absolutely."

"Hypocrisy" was the term used by Dr. Alan Geyer of Colgate University, former editor of *The Christian Century*.

Roman Catholic author Sally Cunneen stated that if those who govern "can develop the confidence and patience to listen, they will need no wiretaps, but will hear the truth in quiet living rooms and on the noisy streets."

Dr. Mary Daly of Boston College, a Roman Catholic lay theologian and champion of women's rights, said the central issue posed by Watergate is the "symbol of God the Father."

Said Dr. Eugene Carson Blake, retired

general secretary of the WCC, "Our culture now seems equally to lack the hopeful vision of the deists among the founding fathers and the pessimistic realism of believing in a universal need for 'repentance unto life' of the Calvinists among them. So we find ourselves with the arrogant hypocrisy of a national faith without any moral or spiritual benefits from it."

MEDIA

Bunker vs. O'Connor

The man who plays television's Archie Bunker is, in real life, Roman Catholic of Irish descent, whose liberal views would probably leave the famed bigot in a "cigar stomping stupor."

When he's not playing Archie, Carroll O'Connor says he favors among other things, more clergy involvement in politics, women's liberation, and optional celibacy for priests. However, he expresses keen compassion for Archie. He believes the celebrated bigot is sick and needs help—the kind of help that the churches can offer—to save him and others like him.

In an interview for *The St. Anthony Messenger* published in Cincinnati, Mr. O'Connor said, "Bigotry is a trap, and children are thrown into that trap at a very early age."

He agrees with the view that Archie Bunker represents the "trapped American"—the American who from childhood has assimilated many false values and biases from a cultural history he doesn't understand.

A person's bigoted notions are smuggled into his mind in his formative years "by a loving father or mother," Mr. O'Connor said. "It's a trap encased in love. You are trapped by any ideas instilled at a formative time of your life. When these ideas come with parental love, the love makes them indelible."

How can we get rid of bigotry? "Look squarely at it," the actor suggests. He said the program, "All in the Family," is bringing to light many of the unexpressed biases and fears of Americans and thus allowing the biases to be "lampooned" and weeded out.

"Archie is a man who is having a sour life, who comes home every day mad at the world . . . and whose inability to get joy out of life is due to his fundamental errors," Mr. O'Connor said.

Archie Bunker and the other Archie Bunkers can be saved—but not by themselves, he said, adding that Archie needs help from all fronts, including the churches.

ABORTION

Bishop Asks Amendment of British Act

Amendment of Britain's liberal Abortion Act "in favor of the unborn child"

is urged by the Rt. Rev. Laurence A. Brown, Bishop of Birmingham.

Declaring that 460 unborn babies are being destroyed daily in England, he writes: "I cannot believe that those who campaigned for the recent reform of the law relating to abortion intended or foresaw that their zeal would have such appalling consequences.

"Nobody would wish to see the return of the 'back street abortion' evil. But the time has surely come to amend the law in favor of the unborn child, and for that matter, to voice our support for the many doctors and nurses whose refusal to lower their moral standards by participating in what often amounts to indiscriminate abortion jeopardizes their hope of professional advancement.

"Of course there are circumstances in which abortion can be justified—to safeguard the health, and often the life of another—to avert the dreadful consequences of rape or some other criminal offense—or where there is a calculable risk of the birth of a malformed or defective child. . . ."

Bp. Brown went on to say that the immediate need is "to press upon those who represent us in Parliament to end the present traffic in unrestricted abortion, and at the same time to continue to work for better social conditions, more adequate help for unsupported mothers, and better education for responsible parenthood."

Britain's Abortion Act went into effect in April 1968. The number of abortions has risen annually since then and the working of the act is now the subject of a government inquiry.

AUSTRALIA

One Bishop, 20 Priests for 700,000 Miles

The Bishop of North West Australia has confirmed a child in an airport lounge and baptized another in a sheep shearing shed. He has pulled pots with rock lobster fishermen, and helped brand cattle.

These are some of the activities the Rt. Rev. Howell Witt performs while making his rounds. He describes his diocese as the largest in the worldwide Anglican Communion.

He discounts the Diocese of the Arctic with its two-million-square-mile tract of Canadian territory and the Dioceses of Melanesia and Polynesia each with one million square miles. The bishop points out that the Diocese of the Arctic is mainly ice and snow and the other two are mostly water. So they "don't count," he claims.

His diocese is all land, Bp. Witt states, and he works it the "whole year round." In October, he makes a rough itinerary for the following year, making sure he spends at least one week with each of

Continued on page 16

THE NEED FOR A REVISED PRAYER BOOK

IN the late 1940s, a little southern college was pleasantly sited in a wall-encircled, magnolia-clad campus in a village of 500. With many other colleges and universities in the post-war era, it embarked on a multimillion dollar fundraising campaign. Not even its most fervent supporters thought it could raise such a staggering sum. Its resources were few, its alumni staunchly loyal but not notably affluent. Then one day the President announced that a tobacco-rich foundation would not only give the college the sum it sought but many millions in addition!

There were some conditions. One was that the college must move to the donor's estate in another city. So, a bright new "Williamsburg colonial" plant was built from the ground up on the new campus—modern, efficient, functional. New facilities and new resources attracted fine scholars to man the professorial chairs. Students in great numbers sought admission. The college became a university and the educational process undoubtedly improved.

When I go there for a visit, even though the name is the same, only a few oldsters remember the old campus, the wall and the magnolias and the traditions they symbolized. It's not "my school" any more and I feel a bit homeless. "Nostalgia isn't what it used to be."

FEELING "at home" is a precious asset. Familiar landmarks should be removed or replaced only for urgent cause. The Book of Common Prayer is one such landmark to Episcopalians. We grew up with its beauty. The elegance of its language, however painfully learned in Sunday school and confirmation class, and however meaningless, was ours. Its sonorities soothed the troubled spirit and its Tudor English coupled with that of the King James Bible molded the way we talked.

Now we live in an age of liturgical revision. Almost every branch of Christendom is busy reshaping its ways of worship. Thank heaven, or whoever

watches over those who attempt it, liturgical revision for Episcopalians doesn't happen very often. From 1549 to 1958 only six major revisions took place in all the Anglican Communion. And they were so slight that if a churchman of 1549 were by some alchemy to find himself in an Episcopal church today he would be perfectly at home, save for a change in accent.

But "why now?" is the anguished question of many churchpeople. Arnold Toynbee said until 1840 it was possible for a man to know everything there was to know. Now the learned journals and papers of scholarship printed every day

Our knowledge about how people worship has been extended as widely as other branches of knowledge. Our language over 400 years has changed. Ways of thinking have changed.

throughout the world, equal in words the *Encyclopedia Britannica*. The explosion in knowledge which characterizes this age is truly one of the great wonders of all human history.

Our knowledge about how people worship has been extended as widely as other branches of knowledge. Our language over 400 years has changed. Ways of thinking have changed. Concepts which once undergirded whole systems of looking at things no longer find consensus today. Habits of worship, architecture, music, sermons, and, most especially, spiritual insight, have changed.

Here is a simple example of the way these changes affect our prayer life. The priest at Holy Communion says, "Let us pray for the whole state of Christ's Church." Until 1928, when the final clause was excised, we were quite clear about who and what we prayed for: *the church and its people*, "militant here on earth." We weren't to pray for the church triumphant in heaven, nor for the church expectant in paradise, but for the church at war against evil "here on earth." That theological construct is not in vogue these days. Something else is involved.

In days when that prayer was produced everyone, by law, was a member of the church. The bidding and the prayer made sense. Does it now? Do we really want to pray *only* for Christian people, Christian rulers, Christian ministers, and the Christian dead? Or haven't we reached another state of spiritual maturity, as well as sociological reality, so that we are compelled to offer our prayers not only for the church and her people, but for all mankind everywhere, for everyone in need regardless of religion or religious affiliation. Our present prayer, as you see, forbids expression at worship of this kind of universal concern for all people throughout the world.

The majestic language of the BCP is precisely that: "majestic" language born in a royal court for a church whose earthly ruler was the English sovereign as Elizabeth II is today. The temporal setting gave the language meaning. Such words as "Lord," "highness," "majesty," "grace," were appropriate and understood. We in the United States decided long ago we would have none of that when some people wanted to make President Washington the King. Our democracy prefers more direct, plainer, and simpler language. Now our words of worship in this respect must catch up with the language we actually speak.

In ways too numerous to mention, the theological setting of worship has changed too. Once, the clause from the General Confession, "His wrath and indignation against us," and the prescribed human response of "fear," adequately described an understanding of the nature of God. Today, the analytical and scientific mind is likely to be turned off by such language. Our era tends to think of the nature of God in the Johannine term of "agape" — unconditioned and unmerited love — for a sinful people who respond with thanksgiving first and then reverence, instead of "fear."

An agrarian society was at home with the picture of straying "lost sheep." Today, not one citizen in a thousand has ever seen a sheep, much less one which in silly, ovine manner has strayed. The Prayer Book for the Eskimos has real trouble with this concept. It was resolved by the change of one word which made the clause have eminent good sense for Eskimo worshippers, "we have erred and strayed from thy ways like silly walruses."

The Very Rev. Charles U. Harris, D.D., dean-emeritus of Seabury-Western Theological Seminary, is a member of the drafting committee on the Eucharist for a revised Prayer Book.



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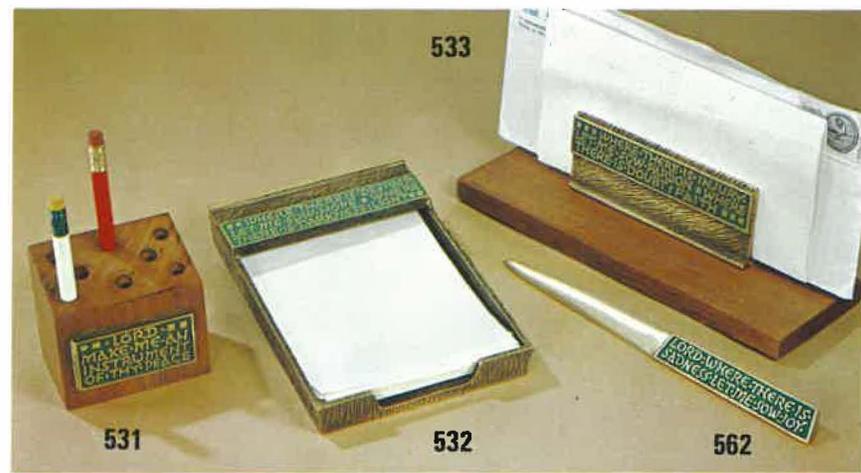
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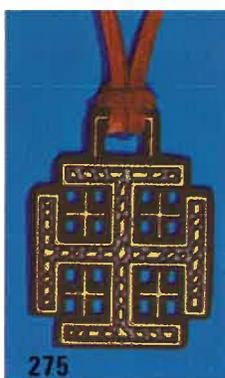
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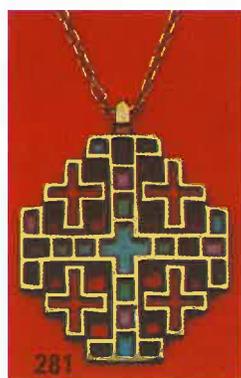
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Pictures are smaller than actual size.



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Monogram of Christ. The Greek letters I-X—*Iota-Chi*—initials of the Holy Name, Jesus Christ, in a starlike monogram. No. 328... 4.50



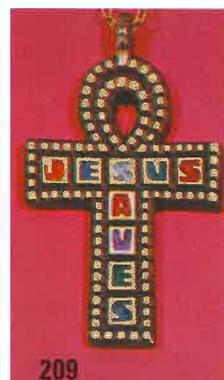
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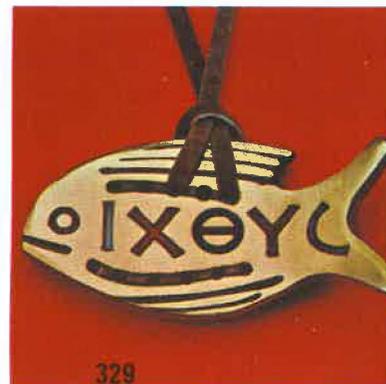
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299

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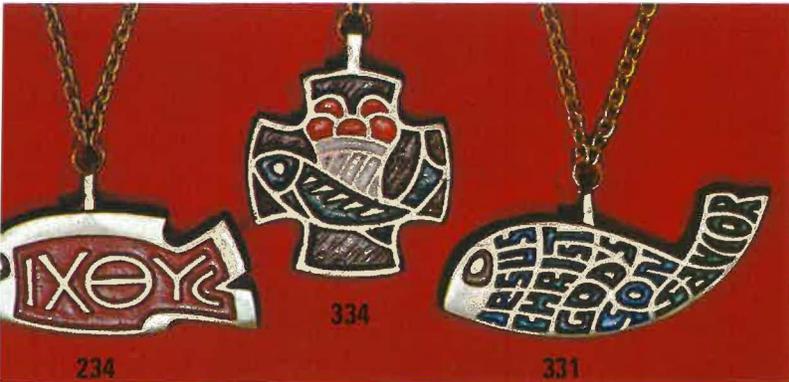
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Alleluia
Rainbow colors, sing a hymn of joy and praise. "His great love is without end!" No. 452 ... 4.50



449

Praise the Lord
"The whole company in their joy began to sing aloud the praises of God." No. 449 ... 5.00



234

334

331

The Fish of the Living, symbol of Christ, risen from the depths of the tomb to newness of life for us. No. 234 ... 4.50

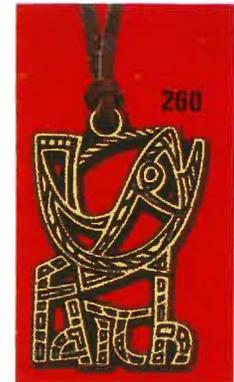
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325

Fish and Loaves. Jesus took five barley loaves and two fish, he gave thanks and distributed them to the people. No. 325 ... 3.00



362

The Star of Bethlehem

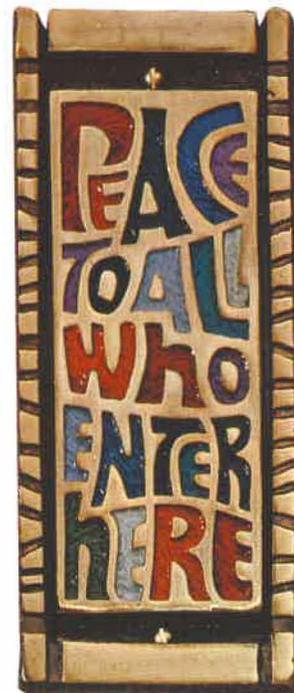
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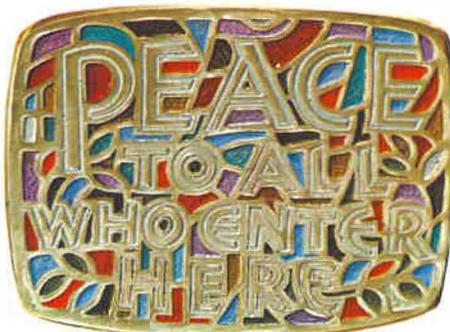
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246
DOOR SIGN



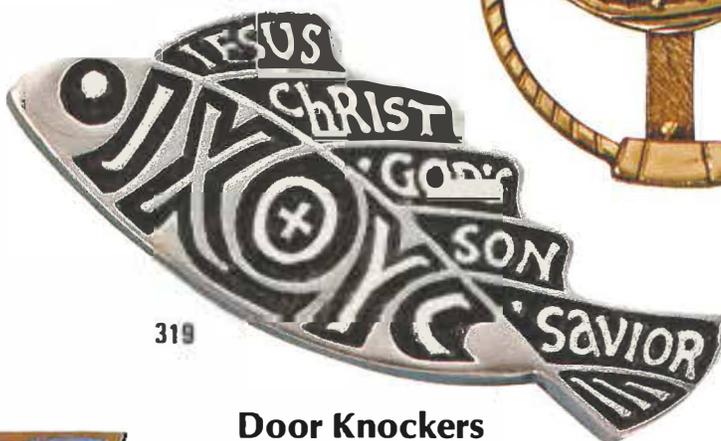
804



305
WALL PLAQUE



807



319

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By CHARLES U. HARRIS

I don't suppose there is anything that can be done for people like the seminary student from New York City who bewildered his fellow worshippers in the chapel in reading a lesson from Holy Scripture by consistently mispronouncing "ewes" as "eeweess."

Many liturgists would like to replace the familiar pronouns of the Deity, "Thee," "Thou," and "Thy," with "You" and "Your." There is much to be said for their retention. But there are many words and archaisms which ought to go because they are either misleading or without meaning: "bewail," "remembrance," "heartly" as an adjective used in such a phrase as "heartly repentance," "sufficient sacrifice" and "satisfaction" in describing the atoning death of Christ, "substance of our flesh," "godly motions," "holy institution" as describing the Last Supper, "prevent" when used to mean "going before," "succour," and many, many others.

But the church has expressed its mind clearly and emphatically on one matter: The Lord's Prayer is not to be changed. Whatever may be the idiom of the new rite(s) the Lord's Prayer (and perhaps the Nicene Creed) will appear in traditional, familiar wording with optional, modern wording provided.

It's a great pity when beloved, familiar, memorized language can no longer carry the freight. Look again at the Prayer for the Church. This morning at the Eucharist, using the BCP service, the priest after the creed bade us to pray. Then he prayed movingly for a parishioner who had died the day or so before, and for his bereaved family. Then we continued with the Prayer. Its spiritual paucity stuck out like a sore thumb. It was not able to do what it was intended to do: collect and sustain the sorrow of the people for the death of their friend and fellow congregant, nor their concern for the journey of his soul, nor for his grieving family.

How much better a prayer of intercession which allows the priest or the people to present their own petitions for Don Smith who died this week, or to share the joy of Joe and Mary who will be married on Wednesday, or for Elizabeth who is very ill. The prayer then becomes relevant. The priestly monologue becomes a dialogue and *we* become involved as the people of God doing what worship requires us to do: carrying before God our concerns for his beloved.

Congregational participation by word and action is perhaps the most significant single development of contemporary worship. The trial services permit laypeople—men *and* women—to read lessons, lead prayers, and to offer the bread and wine and money at the altar. Until recently only acolytes, ushers, and an occasional verger were permitted to share in the leadership of worship (in addition to the organist and choristers, of course).

The need for participation, and many other factors playing on each other, have dramatically changed the backdrop against which worship is enacted. The "traditional" cruciform shape of the church with the altar against the wall, and the choir between it and the people, is a relatively late innovation—the 1840s in England. Today many people find this setting unsatisfactory. They don't like the priest facing an altar, separated from them by a considerable distance. Newer forms of church architecture promote propinquity and participation.

Some people may like contemporary language. Some may like the Cranmerian cadences, but that's a small matter as long as the language sums up the common aspirations, hopes, and loves of the people of God as the corporate Body of Christ and of each one in the pews. But at the Eucharist this morning a long service was made longer by the addition of prayers which in another day an alert priest and people would have thought superfluous, interruptive, and, perhaps, would even have thought impertinent.

Length suggests another change in habits of worship. Some years ago in a Canadian cathedral I was emphatically reminded how our ancestors worshipped: Morning Prayer with hymns and anthem settings of the canticles, the Litany, *and* Holy Communion with sermon. The service started at eleven (God is at home at that hour). By 12:30 when we reached the Offertory, most of the congregation had left.

Next to congregational participation, people who have had the choice say they like best of all the brevity of the trial Eucharists. The service, unhurried, with hymns and a ten-minute sermon, takes 40-45 minutes in a country chapel I attend frequently. Afterwards, we gather for talk and sometimes for Bible instruction or discussion on issues of the day.

Whether people *should* spend a longer

period in corporate worship each week is another matter. The point here is that brevity is a highly desirable element.

The hunger we have for knowledge of the faith is urgent. It will be more so as people who have never gone to Sunday school or its equivalent reach maturity. The new services intend a sermon (*i.e.*, instruction in the Faith) at each service. This does not necessarily mean a pulpit monologue. In many places the local worship committee and the priest have worked out ingenious ways to proclaim and affirm the mighty acts of God in Christ. Instruction is good.

FINALLY, to the great surprise of the committee working on the eucharistic rites, without a loaded questionnaire asking some such questions as, "Did you find the note of joy in the trial rites?", nearly half of the responding dioceses reported that "joy" was the element which stood out above all other considerations. Because our traditional service represents a deeply penitential theology, the note of joy is buried. And each time it should come out, as when we've been absolved from our sins, we stifle it by the Comfortable Words or in some other way proclaim to God our unworthiness. I take a very dim view of the finger-snapping, joy-boy Masses; they offend me. But I like the emphasis on the note of celebration, of saying to God, "We thank you for the great things you have done for us and at such incalculable sacrifice. You have liberated us. We want to show you our joy and happiness."

These are some of the reasons why liturgical reform is almost mandatory. Needless to say, all of it has impeccable precedents. When the final draft appears in 1975 or 1976 and is authorized for use in 1977-79, it will go forth with more than two decades of intensive and devoted scholarship behind it and with the most profound regard for the feelings and attitudes of the people of the church.

We may well find that the diverse needs of our church will be best served by at least two services of Holy Communion both incorporating the best in scholarship, learning, and insight. One will use our old and familiar language and the other a contemporary mode of expression. Then maybe all of us can in one rite or another find ourselves "at home" in the worship of God.

A NEW KIND OF SAINT

By F. W. KATES

“CAN one be a saint without God?” Albert Camus asked the question in *The Fall*, going on to say “. . . that’s the problem, in fact the only problem, I’m up against today.”

We do not know what answer, if any, Camus arrived at before his death in 1960 in an automobile accident at the age of 46 and at the height of his creative powers, but we do know that many other deeply thoughtful people in our time are asking the same question, and, like Camus in his lifetime, are groping for the answer.

Whatever reply one may give to the question Camus posed, the immediately noteworthy point is that he asked the question. To be a saint, however one achieves that status, is not exactly the typical aspiration of late-20th-century man. Today there is nothing in being a saint; almost any other kind of person commands our respect and inspires our aspiration. In the 18th century the kind of man who was admired was a man of reason and cold scepticism, a Voltaire, for example; in the 19th, a captain of industry or a man of science, an Andrew Carnegie or a Charles Darwin, for example; in our 20th, the man who is most comfortably fixed, who has “security.” Obviously, this exaltation of comfort and security as a way and goal of life is highly detrimental in respect of sainthood, for saints are not commonly the products of comfortable and easy circumstances. Combine with this the democratic enthusiasm for leveling-down every one and every thing, which denies the worth of

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any aristocracy and which urges one to believe that anybody is better off if he is just an average sort of person, and you have fairly well eliminated the basis for the high achievement of the saint in religion.

“Can one be a saint without God?” Whether one answers “yes” or “no,” the significant and perhaps surprising fact is that Camus was concerned with the subject, even to admitting in print that finding the answer was for him “the problem, in fact the only problem, I’m up against today.”

The question and the problem of Albert Camus suggest that being a saint is as much a matter of earnest concern to modern-day man as it has been to men living in other and different times. In every age, it would appear, man’s supreme desire is for sanctity. Whether one can manage to become a saint without God is peculiarly a 20th-century issue to decide. At all events, a new kind of saint, a new type or style of saintliness, is required for these times, and the old type just will no longer do. Simone Weil (1909-1943), herself very possibly the new kind of saint our times call for, was aware of this. In “Last Thoughts,” Letter VI, in *Waiting on God*, she wrote, “Today it is not nearly enough merely to be a saint, but we must have the saintliness demanded by the present moment, a new saintliness, itself without precedent.”

Dag Hammarskjöld (1905-1961), again very possibly, an exemplar of the new saintliness our times call for, pointed out the way. “In our era,” he wrote in *Markings* (1964, p. 122), “the road to holiness necessarily passes through the world of action.”

Modern Greece’s giant man of letters, Nikos Kazantzakis (1885-1957), in his *Report to Greco*, spells out clearly the direction in which the new type of saintliness will be realized: “In this day and age the world is the true monastery; that is where you will become a saint. . . . The world is our monastery, the true monk he who lives with men and works with God here, in contact with the soil. God does not sit on a throne above the clouds. He wrestles here on earth, along with us. Solitude is no longer the road for the man who strives, and true prayer, prayer which steers a course straight for the Lord’s house and enters, is noble action.”

Martin Buber (1878-1965), scholar, sage, and saint of Israel, sums up the present-day situation in a sentence. “It is no more the sagacious and the expert in religious wisdom, nor the ascetic, isolated and buried in contemplation, who is considered the pattern for man,” he has written, “but the pure and undivided, who walks with God in the midst of the world, takes part in the life of the people, and raises it up to God.”

Buber has described in these words, very accurately we believe, the new type of saint today’s world needs, and also, it may well be, the only kind of saint it will recognize and acknowledge: a person “pure and undivided” in his loyalty to God’s purpose and will, who walks “with God in the midst of the world,” who is involved “in the life of the people” and not isolated and insulated from it, and who seeks by his witness to raise up the level of the life of the people to the level of God.

THE nub of the problem of sainthood in our day has been put into words by Pierre Teilhard de Chardin (1881-1955), the French Jesuit scholar-scientist and perhaps saint: “What all of us, more or less, are lacking at present is a new formula to express what is meant by Holiness” (*Le Phenomene Spirituel*, 1937).

The new formula Teilhard was seeking will come to light, we are confident, if men and women will hear and then respond to God’s call to the people of our time, a call, which, answered, will enable them to exemplify, again in Teilhard’s words, “the new type of Christian life (at once more involved in and more detached from the world) that we need.”

After Communion

Bright beam of light whose solvent shaft
Melts all my sins away,
Unbinds my dark and centered self
Into a lumined day:

Keep to me, Treasure treasured yet,
This moment’s mystiered grace —
Quintessence of your lovely power.

I breathe Theresa’s golden shower.

Diana W. Crump

EDITORIALS

Mr. Nixon's One Course Left

MONTHS ago, when the crisis in national government was less crippling than it is now, we suggested that if the President were to find it no longer possible to govern and lead the nation because of a loss of trust in him it would be an act of moral heroism for him to resign. We want now to repeat that statement, with one emendation: for "heroism" read "decency." The decent thing for Mr. Nixon to do is to resign.

In a democracy the leader must be trusted by the led. He may not deserve that trust. He may be a deceiver, a crook, but if his people believe in him and think that he knows what is best for the country and is pursuing it he can effectively govern. Lacking that trust, he can govern only by tricks and maneuvers that are politically enacted lies. Eventually, such government undermines the national spirit which makes free and open government possible.

It is now cruelly clear that Richard M. Nixon has irretrievably lost that moral esteem without which he is helpless to do his job. In the mind of most Americans he has repeatedly violated the spirit of the laws of the land, and for a man in public office this is as effectively damning as being convicted in court.

At his press conference on Oct. 25, Dr. Kissinger expressed sincere sorrow that anybody could imagine for a moment a possible link between the national military alert and the political vicissitudes of the President. Senator Goldwater was outraged and called the suggestion "stupid, far-fetched, irresponsible." The Secretary's pain and the Senator's anger are understandable. It was the National Security Council that called for the alert. At the moment there were circumstances that warranted the action.

But Kissinger, Goldwater, and others who reacted as they did to the general scepticism need to assess the terrible fact behind that scepticism. When the alert was sounded, most Americans of all shades of politics asked first of all: "Is this another of Tricky Dick's tricks?" Among them were millions upon millions of people who voted for Mr. Nixon in one, two, or three presidential elections. To this nadir has the President's moral credibility fallen.

Too many times has he been caught in evasions, double-talk, self-contradictions, preference for people of shoddy or downright evil character, unscrupulous political tricks, and other trust-destroying behavior. We say nothing of the charges that may be legally brought against him later in a court of justice. The present truth about Mr. Nixon is that whenever he says anything or does anything most Americans wonder what he's up to now. He is now in another landslide vote, but this time against him: a national vote of no confidence.

It is probably true that most citizens if consulted would oppose impeachment proceedings against him, although this could change drastically overnight. But they reason that it is better to try to get along somehow until 1976 with an untrustworthy president than to try to make it through the next three years with a care-

taker president and a makeshift administration. We think their reasoning is wrong because they fail to understand the moral imperative in democratic leadership.

Mr. Nixon would serve the country well by resigning now. He could do it simply on the ground that, whether justly or unjustly, he has lost what he must have if he is to govern as an American president should. Tomorrow's historians, about whose judgment he is very concerned, would be able to say that in this decision, at any rate, Richard Nixon placed the welfare of his country above his own self-interest, and that this was thoroughly and memorably decent.

We have always believed, and we continue to believe, in most of the principles in which Mr. Nixon has championed through the years: we are as strong as ever for law and order, for national defense, for the work ethic, for other dominant themes in the Nixonian political philosophy; and so for us as for so many he is the lost leader. He is lost as a leader because he has lost our trust. There remains for him but one honorable and decent course.

Say It Again, Mr. Laird!

ONE national leader who does not share the general euphoria about American *détente* with the Soviet Union is Melvin Laird, former Secretary of Defense and now a special counselor to the President. His record makes it clear enough that he is by no means a bomb-rattler. There is no reason to suppose that he is less devoted to world peace than, for example, Senator Fulbright. But Mr. Laird has never wavered in his firm commitment to adequate national defense, and in a recent interview he re-affirmed it.

"I am one of those who do not believe that an apparent easing of relations with the Soviet Union . . . necessarily means there has been a fundamental change in their objectives," he said. "There is talk of *détente*, but the security of the U.S. is not assured by such talk—it takes deeds and ironclad guarantees as well."

He went on to point out that the USSR is in a position to use very much to its own military advantage the five years of arms control that were agreed to in the SALT I talks. The Soviets were and are behind the U.S. in weapons technology. They make no effort to conceal their determination to use this respite-period to gain as much ground as they can, and it is known that they are catching up.

Mr. Laird thinks that the only intelligent answer to the Soviet challenge is for the U.S. to do all that it can to retain its technological advantage, and this can't be done by cutting the national defense budget to the bone.

Asked if he felt that he might be in a minority in his view of the Russian threat he replied, "I don't care if I am in a minority. I feel compelled to state my concern."

We trust Melvin Laird's knowledge of the facts and comprehension of the whole complex and dangerous situation, and we hope that his counsel will be heeded by the people who ultimately determine the defense budget and program.



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News of the Church

Continued from page 7

his 20 priests, traveling by plane to remote centers and from parish to parish by four-wheel-drive vehicles. Some of his parishes are closer to Jakarta, Indonesia, than to Geraldton, the see city.

"I know every parish family well. During visits to outback parishes I often read bedtime stories to the rector's children. I give religious instruction in the small schools, and I know most of the people in all the parishes by name."

The bush bishop regularly holds Sunday services in the open air, in mining camps, and station (ranch) homesteads. He greets congregations in the front room of a rectory, a former dentist's office, or a coffee house. Less often, he has a service in the cathedral in Geraldton, or in a district parish church.

He is in demand for radio interviews and television appearances. He also writes a weekly column for a Western Australian newspaper.

The bishop says he does not envy those living in the "pressurized city-oriented life. When I look at itineraries which city bishops follow, I discover that they attend more official functions and meetings in one month than I do in a year," Bp. Witt observed. "This prevents them from mixing amongst their people as I am able to do."

He has one regret. He cannot spend as much time with his wife and five children as he would like to do.

Before emigrating to Australia, the bishop had served as a curate in the Welsh parish of Usk, Monmouthshire, and the English parish of Campbell, South London.

PERSONALITIES

John Cogley Joins Episcopal Church

John Cogley, a major Roman Catholic journalist for many years, has been formally received into the Episcopal Church, according to a copyrighted story in *The National Catholic Reporter*.

Mr. Cogley, former executive editor of *Commonweal*, was received by the Rt. Rev. C. Edward Crowther, Assistant Bishop of California.

In a statement to *NCR*, Mr. Cogley, 57, said, "I do not look upon this move as a 'conversion' since I have not changed any of the beliefs I formerly held. Rather, it is a matter of finding my proper spiritual home.

"I do not believe," he continued, "I am leaving a sinful church for a sinless one. The only pertinent factor here is that the Roman Catholic Church will no longer be burdened with my particular failings and the poor Episcopal Church will be. I am not at all confident that I will be a

better Christian than I ever was. What matters is that, as an Anglican, I think I can be a more honest one.

"Needless to say, I have good reason to be grateful to both communions—the Roman Catholic because it shaped me and offered me the rich Christian wisdom in its possession; the Anglican because it generously stands ready to accept me for what I have become," Mr. Cogley concluded.

ORDINATION OF WOMEN

Anglicans Weigh Pros and Cons

Worldwide Anglican opinion in favor of ordaining women to the priesthood is consolidating, according to the Rt. Rev. John Howe, Secretary General of the Anglican Consultative Council (ACC). Bp. Howe made the remark at a press conference when he introduced the official report of the council's meeting at Dublin.

That meeting of 59 representatives of Anglican churches in 34 countries adopted a statement which said, "The council agrees to recommend once more that, where any autonomous Province of the Anglican Communion decides to ordain women to the priesthood, this should not cause any break in communion in our Anglican family."

The voting on this statement was 50 in favor, 2 opposed, and 3 abstentions. Bp. Howe told newsmen, "I think the fact that only two votes were cast against this shows a consolidation of opinion in favor."

At the same time, the Archbishop of Canterbury, president of the ACC, writing in his "Diocesan Notes" for October, announced a standard form of resolution to be put to the Church of England's diocesan synods on the ordination of women to the priesthood. The resolution has been standardized to insure that each diocese reports on the same question, indicating specifically (a) whether it thinks that the ordination of women to the priesthood is in principle right, and (b) whether it desires the change to be brought into effect.

Dr. Ramsey said diocesan synods have been asked to report early in 1975. "There will thus be the opportunity," he said, "for unhurried, though not dilatory, consideration of what is at stake. . . ."

CHURCH AND STATE

Several Leaders Call for Impeachment

Congress must take action to restore the balance of power that "protects the very existence of democracy," the Rt. Rev. Paul Moore, Jr., said, protesting President Nixon's dismissal of Special Prosecutor Archibald Cox.

While the bishop did not specify what action he thinks Congress should take, Dr. Ernest Campbell of the Riverside

Church told his congregation: "It is in the best interest of this nation that we work for the impeachment of the President."

Bp. Moore commented on developments in Washington at a service at the Cathedral of St. John the Divine, New York City.

"I was stunned by the arrogance of power displayed by the President in his dismissal of Mr. Archibald Cox," he said, adding that in the "moral swamp of Watergate, Mr. Cox has stood as an island of integrity assuring the American people that a person of commanding stature was guarding the Constitution of the U.S."

In Washington, D.C., Dr. Louis H. Evans, Jr., of the National Presbyterian Church, said Christians should be "sick at heart with what is happening" in the U.S.

Bp. Moore also said the President should have appealed to the U.S. Supreme Court on the tapes issues rather than provoke a "fresh crisis" at a time when the nation is endangered by the Middle East war, a "volatile economy, and an energy shortage at home."

He said the Chief Executive should have tried "to resolve a conflict over powers in constitutional fashion."

ARKANSAS

Homosexual Law Upheld

The Arkansas Supreme Court has upheld the constitutionality of the state's sodomy law and confirmed the convictions of two men sentenced to eight-year prison terms for homosexual acts.

An opinion written by Associate Justice John A. Fogleman said the two men, who appealed the convictions of a Superior Court, had failed to show the unconstitutionality of the law which outlaws unnatural sex acts between homosexual or heterosexual individuals.

The men argued that the law invades the right to privacy, was so vague as to deprive them of constitutional rights, serves no legitimate state interest, applies "cruel and unusual punishment," and constitutes establishment of religion.

The state's high court rejected these arguments. Judge Fogleman said he could not concede that the state had no interest in the suppression or minimizing of "sexual perversion."

The act for which the men were arrested and convicted reportedly took place in a car parked at an interstate rest area. The judge said the area was constructed for the enjoyment and rest of travelers "who should not expect to find in such havens . . . the type of activities with which the appellants were charged."

Last January, the same court upheld the sodomy statute in another appeal and Judge Fogleman said that opinion was applicable to many arguments raised by the present case.

Attorneys for the two men said the law was unconstitutionally applied to consenting adults "because all persons who engage in acts of sodomy are subject to prosecution under the terms of the statute, including husband and wife, consenting adults of the opposite sex, or consenting adults of the same sex, regardless of whether the act is committed in public or private."

RELIGIOUS ORDERS

Evangelicals Protest Invitation

An invitation issued by the Rt. Rev. Lewis Garnsworthy, Bishop of Toronto, to the Order of the Holy Cross to establish a house in Toronto has been criticized by some Anglican evangelicals.

Two priests and five brothers of the order based in West Park, N.Y., arrived in Canada earlier this year and will conduct retreats and conferences for clergy and laity.

The Rev. Jakob Jocz, professor of systematic theology at Wycliffe College, University of Toronto, said there has been some criticism of the invitation to the order.

"The super-Protestant doesn't like the religious habit, so different from everyone else," he said. "It evokes the memory of the cold monk. It's more psychological than theological."

Dr. Jocz admits his own feelings are mixed. He is impressed by "their dedication to service and to the Gospel. I wish there were more Protestants to show that kind of service." However, he sees the move to monastic orders and other forms of community, including celibacy, as symptomatic of psychological problems.

"People who run from the world have problems with the world," he said. ". . . Christian faith is not a retiring faith, hiding yourself behind the shelter of a community."

A leader of Anglican evangelicals, the Rev. Harry Robinson of Little Trinity Church, Toronto, commented that "a community within a community" tends to create divisiveness among Anglicans. He felt the decision to invite Holy Cross members to the diocese should have had wider consultation.

The Rev. Lincoln Taylor, prior of the Toronto Holy Cross community, said Bp. Garnsworthy's predecessor, the Rt. Rev. George Snell, would not have invited the order to Toronto "for fear of a rift in the diocese." However, even the evangelical clergy don't see a rift developing now and some say they will invite Holy Cross fathers to preach in their churches.

"But I have hangups about the practicality of monasticism in our day," said the Rev. Desmond Hunt of the Church of the Messiah, Toronto, who is also president of the Canadian Anglican Evangelical Fellowship.

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THE GAY CHURCH

An on-scene report by
Ronald M. Enroth and
Gerald E. Jamison

The gay church is alive and well—and growing—not only on the West Coast, where it originated, but across the country. That's the conclusion of a just-published study on an unprecedented religious phenomenon: the establishment of churches dedicated to serving the spiritual needs of the homosexual.

Is the gay church primarily gay or primarily church? Are gay churches meeting the spiritual needs of the homophile community, or is the spiritual quest overshadowed by the social-sexual quest? What does the future hold for gay churches? Will they align themselves increasingly with the gay lib movement? Will they ever seek to work within "straight" denominations?

Two research sociologists, answering for the first time these and other questions, present a total picture of the many faces of gay religion in contemporary America.

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THE BISHOPS' PASTORAL

DEAR BROTHERS AND SISTERS IN CHRIST:

We write this pastoral letter to you from a General Convention of your church. We have elected a new Presiding Bishop. We have considered again the question of ordaining women to the priesthood and episcopate. We have revised some of our trial liturgies and the marriage canons. We have dealt with questions of organizational and structural changes, and many other matters. All of these issues have been accompanied by unparalleled open hearings and debate.

All of this convention business indicates that we recognize, as you do, the obligation of the church to see to the ordering of its own life and discipline. However, the church has an even heavier obligation to involve itself in the reordering of the broken life of God's world. For

this purpose, God established his church. The claims of a household are legitimate claims, and those who dwell there must respond to them. Such claims are responded to in order that the people in that household may, with more strength and courage and love, rise to the claims of their vocation, their task in the world. So is it with the church, the household of faith. We remember that our Lord commanded that we be his witnesses not just in the city of the Temple, Jerusalem, but in all Judea, and in Samaria, and unto the uttermost parts of the earth.

St. Paul entreats us that we be not conformed to this world, but rather that we be transformed by the renewing of our minds, that we may prove what is that good, and acceptable, and perfect will of God. To be conformed to this world is always a temptation to the church. There is a recurring risk that since the church is *in* the world, it will also be *of* the world. There is a danger that the church will be diverted from its true course by every chance wind that stirs. Yet the church is called to its apostolic mission, its ambassadorial task. Tendencies of the times often drift unrecognized into the life of the church. If such an influence conforms us to the world, it is not from God.

Nowhere is this influence seen more clearly than in the mood of indifference to human needs, and preoccupation with its own internal affairs, which mark much of the life of our church today. This is a mood which comes from the secular climate of national life. National problems seem to have outrun the answers. Yesterday's solutions seem overwhelmed by the difficulties of today. The result is a national attitude of hopelessness, discouragement, and indifference. This is an attitude which turns people back to the accustomed routines of their private affairs, a mood of uninvolvedness.

As it is in the nation, so is it in the church. Let us judge ourselves, lest we be judged by God. We confess that our church as seen in this, and other General Conventions, expresses too much concern about its own life, and not enough about the life of the society to which it is sent. We feel that the same judgment can be made of much of our church life on the diocesan and parochial levels as well. It is said by some that such emphasis on its own life is necessary that the church may regain its lost unity. Such cries for unity in the church are heartfelt and understandable. However, the church will find its true unity only in Christ. And its unity in Christ will be found only as it seeks to do his will.

And what is God's will for his church in this time? As always, it is his will that we respond to his people's needs. Many

of those needs are apparent and critical. We are grateful for having been addressed at this convention by national and world church leaders, both Anglican and ecumenical, by spokesmen for oppressed people at home and abroad, by people from outside our church and from within. We have been reminded by them of things we too easily forget.

We would like to mention some of these concerns. Tens of thousands of America's young men have been driven into exile, and hundreds of thousands of Asians and Americans have given their lives — because of the longest war in American history. That war has been as devastating to America spiritually, as it has to Southeast Asia physically. The growing recognition of discrimination against women in our culture is very similar to our recognition of racism, and bears many of the same dimensions of sin. The revelations and allegations in recent months of the abuse of power in our national government leave our people bewildered. This has been a devastating challenge to their idealized and idolized national self-image. The even deeper threat to our nation and to our world of the dangerous and deepening disparities of power, position, and privilege between individuals, between classes, and between nations, is constantly calling forth God's judgment. The helplessness of most people as they confront the massive institutions of society, such as industry and government, calls for the church's ministry of empowerment.

Despite these sobering signs, we have hope in all things and want to share that hope with you. The designation of a new Presiding Bishop-elect points toward the next chapter in the life of our church. We rejoice that this church's response to God's will in the past has created a momentum in the life of our church which will strengthen the next Presiding Bishop, just as his gifts of leadership will strengthen us.

We rejoice also in the many signs of the response of people to the movements of God's renewing Spirit in our time. His is the Spirit of unity within the church and without, between nations and classes, as well as between individuals. We call upon all people to respond to that Spirit. The church has important work to do, God's work of redemption and reconciliation. We call upon you, as we call upon ourselves, to resist the temper of the times, not to be weary with well-doing, not to separate yourselves from the agony and struggle of these days. We call upon you, as we call upon ourselves, not to be conformed to this world, but to be transformed by the Spirit, that we may be, in truth, the apostolic church we are in name.

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DIOCESAN CONVENTIONS

Minnesota

During the reconvened 116th annual convention of the Diocese of Minnesota held in Rochester (prior to General Convention), the Rt. Rev. Philip F. McNairy expressed opposition to the proposed rite of chrismation, a single sacrament combining baptism and confirmation. He urged that confirmation be considered "a spiritual coming of age" and that the confirmation age be set between 12 and 16.

The bishop also told convention that he finds no theological reasons to oppose the ordination of women to the priesthood, although, he added, "I cannot accept 'women's liberation' as a reason for seeking priest's orders."

Bp. McNairy favored some revision of the church's marriage canon but not to the extent of permitting local priests to make decisions on the marriage of divorced people. If this were permitted, he warned, it would "result in a considerable number of church shoppers seeking parishes with liberal remarriage policies for personal conveniences."

At the first session of the convention held last February, a resolution was adopted that provided for parish and mis-

sion support of the diocesan budget on a voluntary basis using an appropriate formula. At the second session of the convention this resolution was rescinded.

On local matters, Bp. McNairy reported a significant growth in Indian leadership within the diocese, and an increase in the number of prayer and Bible study groups. He also said that 15 people have offered themselves for training as perpetual deacons in the diocese.

North Dakota

At its third annual convention (held prior to General Convention) in Oakes, the Diocese of North Dakota endorsed the views of its bishop, the Rt. Rev. George T. Masuda, as given in his opening address.

He told the delegates that he intended to vote for the ordination of women; he expressed his support for the revision of the Book of Common Prayer; and he said the principle of the General Convention Special Program is a good one.

Bp. Masuda also proposed a coalition of those congregations receiving financial assistance from the diocese. It would be operated similarly to the national Coali-

tion 14 (14 dioceses of the Episcopal Church) with the sharing of resources between the aided churches.

In actions taken, convention voted to commend state efforts to regulate strip mining which is growing in the western part of the state, and adopted the 1974 budget of \$208,150.

Guest preacher at a convention Eucharist was the Rt. Rev. James T. Pong, Bishop of Taiwan. The Diocese of North Dakota has adopted the church in Taiwan as a missionary project for the coming year.

As in the past several years, the worship services of the convention were held in St. Charles Roman Catholic Church and the meetings were held in the public school.

The Living Church Development Program

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

Previously acknowledged	\$27,208.74
Receipts Nos. 14,126-14,128,	
Oct. 30-Nov. 1	28.00
	\$27,236.74

CLASSIFIED

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BOOKS

"HOW TO SAY MASS" (Gilligan) and "Parish Adult Education Workbook," each \$2.95. Alexander, 5543 Spaulding, Chicago 60625.

PLANNING a preschool playyard? Investigate "Elements of Preschool Playyards" by Martin Helick and Margaret Watkins. Authoritative, practical, profusely illustrated. \$15.00. Write for details or for free examination copy. Regent Graphic Services, Box 8372L, Swissvale, Pa. 15218.

RETURN TO EDEN, a chancel play by Charlotte Baker. Adam, Eve leave polluted Earth; ask to return to Eden so children can have a good home. Light, witty, wise. \$1.00; 5 for \$3.00; 10 for \$4.00. At bookstores or Parameter Press, 705 Main, Wakefield, Mass. 01880.

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LETTERHEADS Liturgical, dignified, impressive. Raised printing that looks like engraving. Write for kit with full particulars. Peak Publications, Box 1210LC, Colorado Springs, Colo. 80901.

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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.

LOST

WILL PERSON who borrowed my gold Cross ball point pen on October 3 or 4 at General Convention please return same in some way? Grateful thanks. The Rev. Gary W. Goldacker, 611 E. Jackson St., Springfield, Ill. 62703.

November 11, 1973

POSITIONS OFFERED

RETIRED CLERGY: Interested in spending up to a year supplying in a mission in the West Indies? Home and utilities provided. Reply Box M-990.*

THIRD professional member of church staff. Educational background plus other skills desired. Resumé requested. Reply Box T-989.*

WANTED: Organist for large South Florida parish. Address inquiries to Box A-991.*

POSITIONS WANTED

DIRECTOR OF CHRISTIAN EDUCATION desires a full time position. Education: B.A. in Christian Education. Experiences include one year's parish experience with full responsibilities in Christian Education. Resumé and references upon request. Miss Suzanne Devine, 9 Wilson Road, Annapolis, Md. 21401.

ORGANIST-CHOIRMASTER, B. Mus. Church Music. Churchman, married, 20 years' experience, seeks full-time position preferably in South. Part-time acceptable if piano, organ students available. Excellent references. Reply Box A-979*, or call 615-886-1207.

PRIEST, 58, desires a change of cure; moderate Catholic, Prayer Book. Teachers' certification in New York and Pennsylvania. Reply Box T-987.*

WORKER PRIEST, 45, married, experienced in active parochial work while earning own living. Enjoys parish calls, preaching, children, etc. Seeks new challenge in his native area, New England. Reply Box D-992.*

WANTED

URGENTLY WANTED to purchase four Anglican altar missals, new or good to excellent condition. Reply to the Very Rev. William K. Hart, P. O. Drawer 640, Picayune, Miss. 39466 quoting price and condition.

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

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407 E. Michigan Street Milwaukee, Wis. 53202

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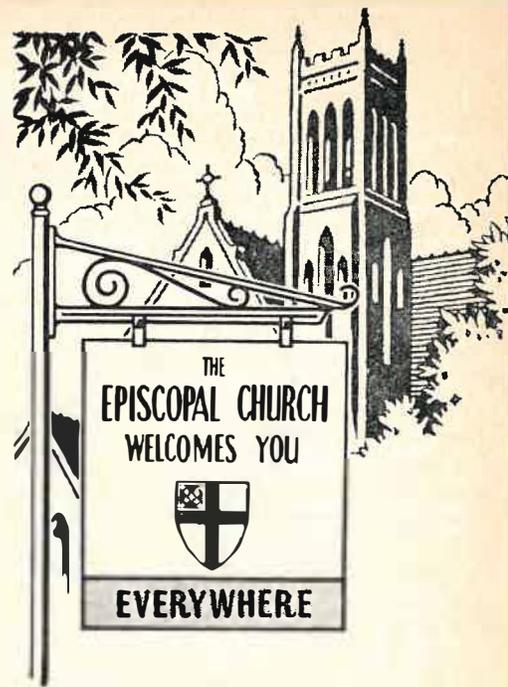
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THE LIVING CHURCH

CHURCH DIRECTORY

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



LOS ANGELES, CALIF. (Hollywood)

ST. MARY OF THE ANGELS 4510 Finley Ave.
Sun Masses 8:30 & 11 (ex summer 8 & 10); Tues 6:30; Wed, Thurs, Sat 9; Fri 12 noon; Ev & B & C 1st Sat 4

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
The Rev. J. T. Golder, r
Sun Masses 9, 11; Daily (ex Fri & Sat) 7:30, Fri & Sat 9; HD 6:15; HS Fri 9:30; C by appt

WHITTIER, CALIF.

ST. MATTHIAS' 7056 S. Washington Ave.
Clergy: C. Howe, r; M. Griffith, c; A. Jenkins, r-em
Sun 8, 9, 11; Wed 8:30; 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 7:30; Service & Ser 9 & 11 (HC 1S, 3S, 11); Daily 10

ST. GEORGE'S 1650 U St., N.W.
The Rev. R. C. Martin, r
Sun Mass 7:30, 9 & 11. Daily as announced

ST. PAUL'S 2430 K St., N.W.
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass Daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15 except Wed; Wed 6; C Sat 4:30

WEST PALM BEACH, FLA.

HOLY SPIRIT 1003 Allendale Road
The Rev. Peter F. Watterson, S.T.M., r
Sun Masses 8, 9 (Sung) & 11. EP & B 6 daily. C Sat 4. Healing Wed. 9. 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; Ev & B 8; Daily Mass 7:30; Fri 7:30 & 10:30; C Sat 5

CHICAGO, ILL.

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

FLOSSMOOR, ILL.

ST. JOHN THE EVANGELIST Park & Leavitt
The Rev. Howard William Barks, r; the Rev. Jeffrey T. Simmons, c
Sun HC 8, 9, 11; Daily HC, Hours posted

SPRINGFIELD, ILL.

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

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30, 8:30 C, 8:45 MP, 9 High Mass & Ser, 10 Ch S, 11 HC; Daily Mon 5:30, Tues & Fri 8, Wed 10, Thurs & Sat 9

KANSAS CITY, MO.

ALL SAINTS' 9201 Wornall Road
Rev. H. W. Firth, r; Rev. P. J. D'Alesandre, c
Sun HC 8, 10, 5; Tues 6:30; Thurs 9:30; C Sat 5

OMAHA, NEB.

ST. BARNABAS 40th & Dodge, 1 blk N.
The Rev. James Brice Clark, r
Sun Masses 8, 10:45 (High)

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz, r
Sun 8 & 10 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

BROOKLYN, N.Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. S. Smith, D.D., r
The Rev. John M. Crothers, c
Sun HC 8, 9, 11; Thurs HC 10

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8 & 9, Family Eu 10 (Sung), 11 Liturgy & Ser (Sung), Organ Recital 3:30, Ev 4; Wklys MP & HC 7:15, HC 12:15, Ev & HC 5:15. Tours 11, 12 & 2 Wklys, Sun 12:30

ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun HC 8, 9:30, 11 MP & Ser; 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

EPIPHANY 1393 York Ave. at E. 74th St.
Clergy: Ernest Hunt, r; Hugh McCandless, r-em; Lee Belford, assoc; William Tully, ass't
Sun 8 & 12:15 H Eu, 9:15 Family Service (Eu 2S & 4S), 10 Adult Forum & Ch S, 11 MP (Eu 1S); Thurs 12 noon Eu & Int.

SAINT ESPRIT 109 E. 60 (Just E. of Park Ave.)
The Rev. René E. G. Vaillant, Th.D., Ph.D.
Sun 11. All services and sermons in French.

ST. IGNATIUS' The Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30, 11 Sol Mass; C Sat 4

CHAPEL OF THE INTERCESSION (Trinity Parish)
Broadway at 155th St.
The Rev. Frederick B. Williams, v
Sun Masses: 8, 9, 11 (Solemn) & 12:30 (Spanish); Daily Masses: Mon, Wed & Fri 12 noon; Tues & Thurs 8:30; Sat 6; P by appt. Tel: 283-6200

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r; Rev. K. Bohmer, c
Sun HC 8, Cho Eu 11; Wed 6; Thurs & Sat 10

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 (Sung), 10, 11 (High), 5; Ev & B 6. Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

RESURRECTION 115 East 74th St.
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord Hitchcock, Jr.
Sun 8 H Eu, 9:15 H Eu & Ch S, 11 Sung Eu & Ser; H Eu 7:30 Daily ex Sat; Wed & Sat H Eu 10; Thurs H Eu 6; C Sat 10:30-11 and by appt

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, r; the Rev. Canon Henry A. Zinser
Sun HC 8, 9, 11 (1S), MP 11, Ev 4; Mon thru Fri HC 8:15; Tues HC & HS 12:10; Wed SM & HC 12:10, HC 5:30. Church open daily to 11:30

PHILADELPHIA, PA.

ST. LUKE AND THE EPHANY 330 S. 13th St.
The Rev. Frederick R. Isocksen, D.D.
Sun HC 9, 11 (1S & 3S); MP other Sundays; Tues HS 12 noon; Wed HC 12 noon; Dial-A-Healing-Thought 215-PE 5-2533 day or night

ST. STEPHEN'S 19 S. 10th Street
Sun HC 9 (1S & 3S), 11 HC (1S & 3S) MP (2S & 4S); Wed EP 12:30, HC 5:30; Thurs HS 12:30 & 5:30; Fri HC 12:30. Tel. (215) 922-3807

CHARLESTON, S.C.

HOLY COMMUNION Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10; Tues 5:30; Thurs 9:45; HD as anno

MYRTLE BEACH, S.C.

TRINITY Kings Hwy. & 30th Ave., N.
The Rev. H. G. Cook, r; the Rev. H. N. Parsley, d
Sun HC 8, HC & Ch S 10 (1S & 3S), MP & Ch S 10 (2S & 4S); EP 6. Thurs HC 1; HD as anno

VICTORIA, TEX.

TRINITY 1501 N. Glass St.
The Rev. Wm. F. Barrett, r
Sun 8 HC, 11 HC (1S, 3S, 5S), 11 MP (2S, 4S); Mon-Thurs 8:30 MP; Wed & HD 5:45 HC; Fri 10 HC & LOH

HOT SPRINGS, VA.

ST. LUKE'S
The Rev. George W. Wickersham II, D.D.
Sun HC 8, 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

STAUNTON, VA.

TRINITY
The Rev. E. Guthrie Brawn, r; the Rev. David W. Pittman, ass't
Sun 8 HC, 11 MP (ex 1st HC); Wklys HC anno

TORONTO, ONTARIO, CANADA

ST. THOMAS' 383 Huron St., S. of Bloor
Sun HC 7, 8, 9:15, 11; MP 10:30; EP 7; HC daily; C Sat 8

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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