

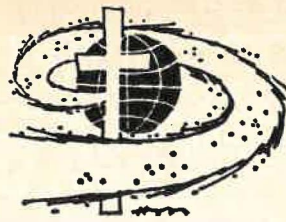
The Living Church



Thanksgiving at Home

Giving thanks
is not like giving
more like
singing jumping winging
every living
lovely bringing life
back home again
to God

— J. Barrie Shepherd —



With the Editor

SAY if you will that there is a trace of party spirit in what I'm about to report, and I shall not argue with you. (My *nolo contendere*, however, is not a plea of guilty.) Having read, in a paid advertisement in *The New York Times* of Oct. 28, "A Resolution Against Racism," I say again what I have said before: Self-professed liberals as a rule do not believe in freedom of thought and expression for anybody except themselves. They say they do. They think they do. Their eyes grow dim with tenderness and fervor when they declaim that though they don't agree with what you say they will defend to their death your right to say it. Just don't count on their doing it. And this is true of liberals in church, in state, and on campus.

The resolution is being distributed in a nationwide crusade, but it originated with the Committee Against Racism at the University of Connecticut. It is aimed at those people who assert "scientifically" that some races are innately inferior to others in intelligence. The most renowned, or notorious, proponents of this theory today include Arthur Jensen (Berkeley), Hans Eysenck (London), Richard Herrnstein (Harvard), and William Shockley (Stanford).

The theory of genetic racial inequalities is challenged on scientific as well as social and political grounds in the resolution, and since the subject is not among my bags I have no scientific opinion worth expressing. It seems to me that the scientific case against the theory is well reasoned and cogently presented by the framers of this resolution, and I hope they are right.

So do they hope they are right, and not only that—they demand that the academic world proceed henceforth on the assumption that they are so right that no contrary opinion shall be heard in the halls of Academe. "The use of the academy to further racist oppression must be halted," the resolution declares. Translated, this means that people who disagree with the resolution are racist oppressors and are not to be allowed to teach their doctrine in the classroom. The resolution proposes definite steps and policies for driving from their chairs and from all access to academic forums the proponents of the "socially vicious" doctrine of innate racial inequalities. The spirit of Josef Stalin lives and breathes in this document. In his day a biological theory (Mendelism) was deemed socially vicious, hence

scientifically unsound, and anybody who dared to profess or teach it soon found himself in one of Stalin's attitude adjustment centers. The unpleasant parallel comes to mind as one reflects upon the expressed purpose of this resolution.

There is a too general feeling that if doctrinaire liberals control state, church, or school, the cause of intellectual and spiritual freedom flourishes because it is part of the liberal creed. As an article of that creed it is largely bogus. Liberals of the left, like reactionaries of the right, have a poor track record in the freedom field compared to moderates and conservatives.

Dr. Henry Kissinger is a refreshing change from most men high in government today by reason of his abilities, his dedication to his job, and his humor. A few specimens of the last:

Q. "Do you prefer to be called Mr. Secretary or Dr. Secretary?" K. "I don't stand on protocol. If you will just call me Excellency, it will be O.K."

"Next week there can't be any crisis. My schedule is already full."

"The illegal we do immediately. The unconstitutional takes a little longer."

"Power is the ultimate aphrodisiac."

"I am always delighted when someone refers favorably to anything that I might have done in my academic life, because in some of my writings there is a tendency to confuse obscurity with profundity. This led a British reviewer to write, 'I don't know if Mr. Kissinger is a great writer, but anybody finishing his book is a great reader.'"

"The other day, when I was asked to do one of those briefings in which I understand that my job is to communicate with you, I thought of a story of a Christian who was thrown into the arena with the lions. He thought he had better start with a prayer before he started with that ordeal. When he did this, he found that the lion was also adopting a rather reverential pose. He said, 'Well, thank God, at least I am communicating with you.' The lion said, 'I don't know about you, but I am saying grace.'"

(That last story is an old one, but surely one of the marks of supreme wit is its knowledge of the best stories, all of which are old, and its ability to remember them and use them well.)

Coming — November 25th
CHRISTMAS BOOK NUMBER

The Living Church

Volume 167

Established 1878

Number 21

A Weekly Record of the Worship, Witness, and Welfare of the Church of God.

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

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DEPARTMENTS

Around and About	2	Editorials	13
Books	15	Letters to the Editor	3
Church Directory	16	News in Brief	9
Deaths	14	News of the Church	6
		People and Places	14

FEATURES

Episcopal Youth Visit Indians	5
Non-Stipendiary Ministry	10
The Thanksgiving Canticle	11
Thankful . . . for What?	12
Fog (verse)	12

THE KALENDAR

November

18. Pentecost XXIII
19. Elizabeth of Hungary
22. Thanksgiving Day
23. Clement, B.
25. Christ the King

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

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs. THE LIVING CHURCH is a subscriber to Religious News Service.

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

SUBSCRIPTION RATES: \$12.95 for one year; \$23.90 for two years; \$32.85 for three years. Foreign postage \$2.00 a year additional.

Letters to the Editor

Christian Burial

I read with interest the letter from Merle Irwin [TLC, Sept. 23]. I too believe in Christian burial. I have read several death notices lately informing us that the person is member of such a parish in such a town, and then goes on to say the burial will take place from such a funeral parlor. Why belong to a church and not be buried from there? Or have a memorial service there? Or at least have a grave-side service?

I believe there are many people who feel that way, but leave no instruction with a responsible person, so the survivors are persuaded by the funeral parlor. At the same time, I also believe in cremation.

MARY W. LIENAU

Scarsdale, N.Y.

Our Priorities

The minority groups to which our church ought to be ministering include the faithful aged of whom Fr. Sickles writes in his good letter [TLC, Oct. 14]. Fr. Sickles is "not overly optimistic about obtaining substantial funds for a solid program of services to the aging."

I am not "overly optimistic" either; but not because the money is not there. When we (to quote the *Convention Daily*) "take \$1,000 from the blind and give it to the aged" but can spend \$14,000 to keep COCU afloat, our priorities really are in a mess.

(The Rev.) EDWARD GARRIGAN
Assistant at St. Peter's Church

Springfield, Mass.

How About Those Homilies?

I am terribly disappointed that the General Convention failed to take care of some unfinished business that has been on the back burner for nearly 200 years. If, unlike Gallio, you care for these things (Acts 18:17), turn to No. XXXV of the Articles of Religion (BCP, 610). Note that the order for the reading of the Homilies in church is suspended "until a revision of them may be conveniently made." Around the year 1800 we were promised that one day, in the sweet bye and bye, we should have a new edition of the Homilies. I, for one, looked hopefully for new light to break from Louisville. I didn't see even an *ignis fatuus*. The brethren had plenty of time to talk about priestesses and bunny-tails and other matters of like import, but none for this promise to the faithful for so long unfulfilled.

I urge that some people of appropriate competence and concern be authorized to prepare an edition of the Homilies suitable for presentation to the next General Convention. The old ones should be retained, but there might well be some judicious augmentation of this treasury of ghostly counsel. For example, to the homily "Against Excess of Apparel" should be added one "Against Defect of Apparel." I'm sure I need not risk indelicacy by saying more about this to anybody who has seen an X-rated film. *Verb. sap.*

Is there perhaps need for a Society for the Preservation of the Lawful Ancient and Sobering Homilies (SPLASH)? Quite frankly, if we wait for the Standing Liturgical Commission to take action in this matter to redeem the ancient promise we shall wait forever. We almost have, as it is.

CHARLES BATES

Cleghorn, Ia.

"Made in Heaven"

In "Around & About" [TLC, Oct. 21] you quote Dietrich Bonhoeffer's inspired words of counsel to a bride and groom. Very fittingly, you praised and upheld his beautiful and most true sentiments. And you boiled it all down quite neatly and appropriately with the straight assertion that termination of a marriage, for causes other than death, is not only unlawful but *impossible*. You rightly said, "It's as simple as that. This is not just Bonhoeffer's idea, or the church's; it is Christ's own teaching."

Sadly, then, you blunted the force of those excellent words by confessing some uncertainty as to how one is to recognize, in a particular male-female relationship, the situation our Lord describes in Matthew 19:6, *i.e.*, "What therefore God hath joined together, let not man put asunder." You ask, "How can we know when a marriage is truly of God? . . . I don't know the answer."

The phenomenon of human marriage is a natural sacrament, and is so recognized and declared by our Lord. So, if we go back two verses, we find him answering the Pharisees' jibe concerning divorce, by going right back to Adam and Eve to make his point, namely, that this marital arrangement which man is unable to put asunder, is a very old institution. Is any more obvious sign or guarantee needed in order to identify and certify, under heaven's seal, that thing which shall not be put asunder, than the words (Mt. 9:4), "He which made them *at the beginning* made them male and female . . . and they twain shall be one flesh"?

Evidently countless marriages were "made in heaven" during the ages upon ages before marriage with benefit of bell, book, and candle was possible. And, no doubt, the saying that *from the beginning* a man shall "leave father and mother, and shall *cleave to his wife*" was, in those days, fulfilled to an appreciably higher degree than most parish registers would reveal for the current situation.

Yes, one might well ask, "In all the various and sundry male/female situations that have transpired since the beginning, where does one draw the line between lust and love?" The answer would appear to be succinct. Barring the casuistry of "situation ethics," it's a pretty safe observation that, *from the beginning*, lust is always hiding its face in shame and coverup, while "love and marriage" cannot stem the overflowing urge to shout the joyful tidings to the whole world. This is *not* just the mores of western culture. It's the heart-throb of the human soul *from the beginning!*

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Edited by D. M. Prescott

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cannot be said of lust, or any such thing, namely, "It is a blessed thing to know that no power on earth, no temptation, no human frailty, can dissolve what God holds together."

FREDERICK COOPER

Wynnewood, Pa.

Church in Small Communities

The lack of regard which the Episcopal Church has had for its large number of parishes and missions situated in small towns and rural areas is rightly deplored by the Rev. Charles G. Hamilton [TLC, Oct. 14]. He is particularly indignant at the use of the tedious term "non-metropolitan" to describe that sector of America in which one-third of the American people live. He and others will therefore be glad to know that the General Convention of our church has also recognized the undesirability of this term. In place of the former Joint Committee on Non-Metropolitan Areas, there will now be constituted a Joint Commission on the Church in Small Communities.

Your correspondent and others will also be glad to know that the General Convention has also provided funds for a program to be carried out under this body during the next triennium, entitled "New Directions for Churches in Small Communities." The funds provided were by no means vast but they are certainly more significant than anything provided for rural and small-town work at the national level during the past few years. If we can then demonstrate that we can accomplish more with \$30,000 per year than some other agencies do with \$60,000, no doubt future support and interest will come.

I believe that we can, in fact, do this since rural churchmen have long ago had to learn to practice stringent economy. Through this program we will be able to provide substantial help in the areas of planning, training, and the development of strategies for those

dioceses which are interested in the revitalization of their churches in small communities. As with all other such resources in the Episcopal Church, however, this assistance will only be of aid to those dioceses which desire to avail themselves of it. Dioceses which desire to participate in the New Directions program are accordingly urged to enter into contact without delay with the Rt. Rev. William Davidson, P.O. Box 1383, Salina, Kan. 67401, or with myself, 9200 N.W. Skyview Ave., Kansas City, Mo. 64154.

(The Rev.) H. BOONE PORTER, D.Phil.

Executive Director of Roanridge
Kansas City, Mo.

Auden and Prayer Book Revision

It is unlikely that W. H. Auden would have contributed to the revising efforts of the Standing Liturgical Commission. Auden avoided controversy, but he was so opposed to revision that he made public comments against it. These were quoted in the press and included his threat to join the Orthodox Church were the revisers' plans successful. His opposition even became a subject of his verse. The following lines are from "Doggerel by a Senior Citizen," which appears in Auden's *Epistle to a Godson, and Other Poems*:

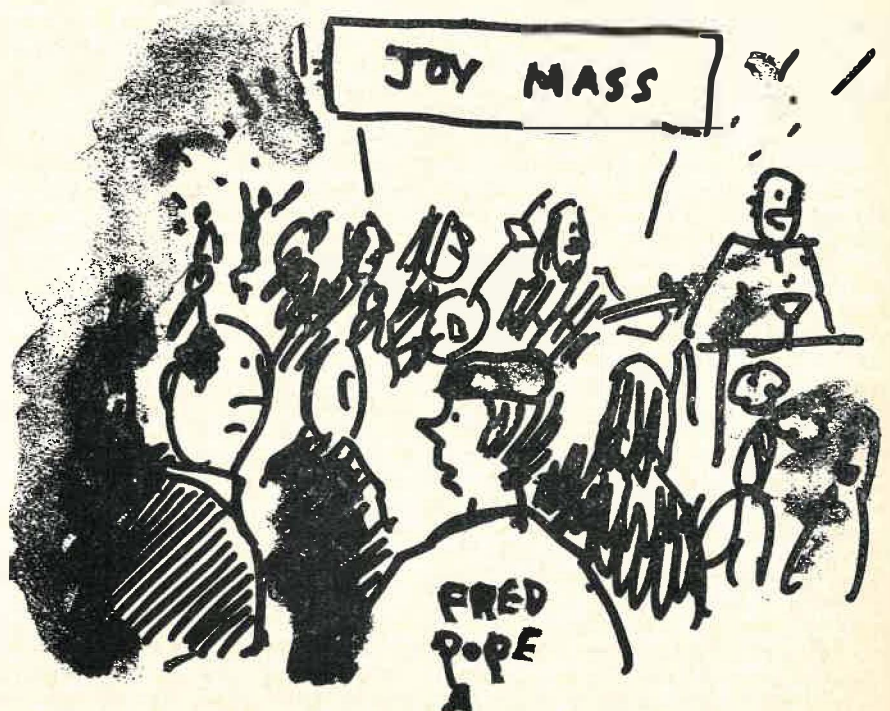
*The Book of Common Prayer we knew
Was that of 1662:*

*Though with-it sermons may be well
Liturgical reforms are hell.*

If Auden contributed to the SLC's revision, it could only have been in the form of advice not to do the thing at all. One hopes that someone at convention thought to say a few words in Auden's memory, perhaps even a Mass, and that his only commemoration wasn't as the center of a debate grown shameful.

MICHAEL HEFNER

Lincoln Park, Mich.



"I'd feel better about this if just once they would play "Fling Out the Banner!"

Episcopal Youth Visit Indians

Pete Dotson

A GROUP of high-school young people returned recently from representing Grace and Holy Trinity Cathedral on a trip to Wyoming. Their destination was the Wind River Indian Reservation, and a small town of about 100 people, Ethete.

A mission for the people of the Northern Arapahoe tribe was begun at this location by the Episcopal Church in 1913. At one time it supported a large boarding school, a cooperative store, and a farm, and was the focus of most community activity in the area of Ethete. Since 1953 when the school building burned, the mission has served various other purposes in and for the community. Today St. Michael's Mission continues in this role using its resources and buildings to house: a young people's residence program, a funded Head Start unit, a day care center for the retarded, the Arapahoe Cultural Museum, a federal post office, and most important of all, the new Wyoming Indian High School. Central to all of this is Our Father's House, the cross-shaped log church where the liturgy of the Episcopal Church has been held since the early 1900s.

When the group of ten arrived at St. Michael's, they discovered that the mission is in the process of rebuilding its farm buildings so that the farm can be revitalized by the Indians. Presently the land is leased by a white farmer. So the immediate job at hand was to start building a silo. This entailed hauling stones and sand from a nearby river and subsequently laying the concrete foundation for the 24-foot in diameter silo. After this the corrugated metal structure was begun.

In the meantime, there was other work to be done. A 120-foot-long cattle barn needed a new roof. So the group, working with a half-dozen Indian young men employed by the Neighborhood Youth Core, began tearing off old metal, shingles, cross boards, and literally thousands of nails. After this they hoisted and hammered down 90 four-by-eight-foot sheets of plywood for the new roof. By the time the group left, tar paper was down, and the roof was well on the way to completion.

Besides these activities, members of the group helped run a weekday community activity program for elementary school children, trimmed bushes, chopped weeds, hauled hay, and shoveled literally tons of accumulated manure out of the old barn. The two-week work project fulfilled everyone's wildest expectations!

Another purpose for the trip besides

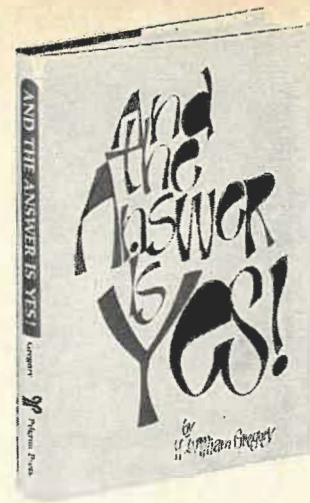
the work was for a cultural encounter with the Indian people. The Wind River Reservation has people of Arapahoe as well as Shoshoni and other backgrounds. An understanding of these people was aided by conversations with the Rev. David Duncombe, mission priest, and his wife, Pat, the mission social worker. Additionally, the outstanding Arapahoe Cultural Museum run by young Indians was another good resource.

However, the real exchange occurred through many structured and unstructured interactions in work and play. Special events included a rap session, a basketball game (held in Ethete's new gym and multipurpose center), attending an area pow-wow (traditional drum and dance competition), a special teen dance, and a community pot-luck supper. The people at the mission attempted to facilitate inter-group exchange as much as the brief time and cultures themselves would allow. Although coming together was not easy or really complete, the sadness at departure was evidence of the degree to which Indians and non-Indians had grown together. In any event, the Kansas Citians began to appreciate the Indians' desire for self-determination in order to run their own daily lives.

Many other things were gained through this group experience. The cathedral youth were confronted with living together for two weeks in the Head Start center, planning and cooking their own meals, and generally attempting to maintain the fellowship and harmony of a large family. That in itself was also a challenging task. The day began with scripture readings and prayers from a different individual each day. And mealtime and special evening prayers were also used to aid spiritual growth. Community meetings of the group and a general sense of honesty and consideration helped alleviate the tensions of daily life. All of this contributed to making the trip a unique opportunity.

As for the common faith held with Indians in Wyoming, it was a joyful event to receive Holy Communion around the Indian drum-shaped altar on Sunday, and to be able to leave a sizable offering at the thanksgiving and farewell Eucharist held on the day the group left. Many of the Kansas City group were surprised to learn that the majority of the 50 million Anglicans around the world are non-white. For that matter, the Indians seemed surprised to see members of black and chicano heritage among the visitors. Hopefully the purpose of cultural exchange will eventually lead beyond self-understanding to the true mission of the church, the expression of the oneness of mankind in Christ Jesus our Lord.

Mr. Pete Dotson, a communicant of Grace-Holy Trinity Cathedral, Kansas City, Mo., is a dental student at the University of Missouri.



AND THE ANSWER IS YES!

by William Gregory

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The Living Church

November 18, 1973
Pentecost XXIII / Trinity XXII

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GCSP

Radical Reorganization Ends Program

A complete reorganization of the Episcopal Church's national program of empowerment has resulted in the abolition of what has been known for the past several years as the General Convention Special Program (GCSP).

As a result of this step, Mr. Leon Modeste, director of the program, and the other four members of his staff (plus four secretaries), will be separated from the staff at church headquarters as of the end of this year.

This will bring to an end a program which has engulfed the membership of the church in bitter controversy since its inception at the General Convention in Seattle in 1967.

The essence of the GCSP was the making of grants to community groups among the poor minorities, mostly black, for the furtherance of their social and political interests—their "empowerment" in terms of their place in American society.

When the Executive Council a year ago carried out an extensive visitation program among the dioceses, it learned that the grass-roots membership of the church gave a very low priority to the GCSP, which has been an obvious source of much of the dissatisfaction of many Episcopalians with their national church leadership and its programs.

Acting on the basis of this fact and other considerations, the Executive Council at its meeting last May decided to recommend to the General Convention the establishment of a new structure of national empowerment service. At Louisville the General Convention accepted this recommendation.

The old GCSP program has no place in the new set-up now being developed at Episcopal Church headquarters.

During its six years' existence the GCSP made grants totalling more than \$7 million. Mr. Modeste's salary as director was \$27,000 per annum.

What is now being set up in the church's administrative system is a new staff section to be designated by its function as "Mission Service and Strategy."

Participating in this section will be five agencies: (1) Community Action and Human Development; (2) National Committee on Indian Work (NCIW); (3) National Commission on Hispanic Affairs; (4) Ministry with Black Episcopalians; and (5)

Ministry with Asian Episcopalians.

It is presently planned that there will be no permanent director of this section. Instead, the staff people of these agencies will elect one of their number to act as coordinator for one year. The office of coordinator will be rotated annually. Its occupant will be a member of the church's management team.

Mr. Modeste told the Associated Press that "the handwriting was on the wall" for the program as a result of the church-wide survey. "The tactic there was to ask certain kinds of people so as to get certain kinds of answers," he said. "Instead of asking community people they asked white Episcopalians, and they made the decision. . . ."

MIDDLE EAST

Fundamental Injustice Called Cause of Conflict

The episcopal leader of the Melkite Rite Catholics in the U.S. has charged that "fundamental injustice" has caused the current Mid-East conflict.

The Most Rev. Joseph Tawil said that the war had been instigated by the expulsion of Palestinian Arabs from their homeland and by the "acceptance" of Soviet Jews for emigration to "Palestine"—Israel.

While calling for "a just peace based on equality and charity," Abp. Tawil stated in a pastoral letter to Melkite Catholics across the country that "any peace which is not established on justice . . . is a vain peace and will only perpetuate conflicts by establishing additional hotbeds which menace world peace.

"Now at the bottom of the present conflict pitting Arabs against Israelis, there is a fundamental injustice which has never been corrected and which the Christian conscience has always relegated to oblivion," he said.

"It is that of three million Palestinian Arabs, both Christian and Moslem, who were summarily expelled from their homes and lands without the right of return, while . . . Russian Jews (were granted) the right to settle in Palestine and to live in that land which is not their native one."

Abp. Tawil was named Apostolic Exarch for Melkite Catholics in the U.S. by Pope Paul in October 1969.

Palestinian refugees through Arab representatives "have been knocking at the doors of the United Nations, demanding justice and receiving only declarations

which produce no results," the archbishop said.

The prelate charged that Zionists have exploited religion for political ends. This resulted, he claimed, in territorial expansion of Israel detrimental to Arab nations. "It is the very degradation of the whole notion of religion," he stated.

Observing that the church cannot remain aloof from situations of injustice "without disavowing itself and the Charter of its Founder," the archbishop said, "This is why we severely condemn the criminal bombings of civilian populations who remain defenseless in the cities.

"Christ once lived and walked in those same lands," he said, "where he shed his blood for the salvation of all mankind without exception. He, too, lived the life of a mendicant, of a refugee . . . and he will judge us on our attitude towards the least among our brethren.

"We are in favor of peace in the Middle East, but a just peace based on equality and charity," he said, asking prayers for this goal.

Archbishop Cites "Longing for Peace"

While the Middle East is embroiled in another war, there is a "longing for peace" on the part of the great majority of its people according to the Anglican Archbishop in Jerusalem, the Most Rev. George Appleton:

Saying that the conflict has affected a large part of his jurisdiction, the prelate said, "Inspired insights don't always come in heavenly envelopes addressed to archbishops but often through students of human affairs and political commentators."

He spoke of the Middle East war while in London to preach at the annual festival of the Jerusalem and the East Mission.

He mentioned one insight in *The Times*, in which a writer expressed the feeling in Egypt that "a political crisis can be solved only when it becomes acute."

"From my visits to the countries of the Middle East," Dr. Appleton said, "I know that the vast majority of people long for peace. They have hoped that some courageous initiative might be taken, some healing gesture made.

"That hope has not been fulfilled, possibly out of fear, possibly out of pride, or out of human intransigence, with the result that there had been an explosion of frustration and despair. The writer in *The Times* thought that possibly the war

had been started up again to give the peace negotiators a chance. God grant that this is so."

The archbishop said that in God's economy there is equally a chain of good consequences which could reverse the chain of tragedy. "Some generous gesture of goodwill is all the more needed now," he said. "It will be all the more costly."

"I am told that after the '67 war there was a moment when such a gesture could have been made, but the opportunity was missed. Let us pray that we may be given a second chance."

In a separate statement to *The Church Times*, leading independent Anglican paper, Dr. Appleton said that any practical suggestions he made about the present Arab-Israeli conflict were offered behind the scenes rather than in public.

"But I am constantly involved in work for peace behind the scenes," he added.

Pope Condemns Arms Traffic

Pope Paul VI has condemned the production and sale of arms in the world and declared that the continuation of war—such as that in the Middle East—is a deplorable affront to man's personal, social, and religious nature.

"It is necessary to learn the art of loving and not war, of which nature is the master," he said, noting that the "great and sovereign law of love" comes from Christ.

He stated that men must "love God and love one's neighbor with the austere and vital application which this law (of Christ) demands. If we were truly to learn to love as we should, our personal life . . . would be transformed in peace and happiness."

Concerning the "second front" of social reconciliation, the pope recalled the hopes of the world that after WW II peace would be lasting and people would be secure. But he observed:

"The atrocious and fearful experience of these latter years reminds us of a sad reality: war is still and always possible. The manufacture of and commerce in arms shows us that it is even easier and more disastrous than before."

Turning directly to the Middle East conflict, the pope said "today we are living through a painful and not unique experience of war. We are humiliated and afraid." However, he expressed unshakable trust that the world would remain at peace. "Christ our peace makes the impossible possible. If we follow the gospel, the marriage between justice and peace can be realized."

"It is not a dream. It is not a folly to conceive of social co-existence where there are certainly differing and contrasting interests, if co-existence is based on organic and just cooperation," he declared.

Speaking of peace on the religious "front," the pope said that pacification

consists in "the re-establishment for each one of us, for the entire church, and God willing, for the whole world, a relationship of truth and grace with our heavenly Father."

Patriarch Bids for Army Service

Radio Cairo has said that the head of the Coptic Orthodox Church of Egypt, Patriarch Shenouda III, has asked to be drafted into the Egyptian Army to serve against Israel.

The leader of about five million Orthodox Copts in Egypt and of Coptic communities throughout Africa, is a former officer in the Egyptian Army and took part in the Arab-Israeli war of 1948.

Earlier this year, Patriarch Shenouda went to Rome to take part in ceremonies marking the 1,600th anniversary of the death of St. Athanasius, who was Bishop of Alexandria. While in Rome, the Coptic leader also met with Pope Paul VI. Following their conversations, the two men proclaimed that the Church of Rome and the Coptic Church "in accordance with apostolic traditions and in conformity with the first three ecumenical councils, confess 'one faith in one Triune God'."

The Coptic patriarch resigned from the Egyptian Army in the early 1950s and entered the Surian Monastery on the desert. He lived an ascetic's life until called by the late Patriarch Kyrillos VI to be his secretary. In November 1971, he was installed as Pope of Alexandria and 117th successor to St. Mark the Evangelist. According to tradition, the Coptic Church was founded by St. Mark in 62 A.D.

CANADA

Apathy About Union Worries Prelate

"The apathetic reaction" to union of the Anglican and United Churches of Canada and the Christian Church worries the Anglican Primate, the Most Rev. E.W. Scott.

He said he is not so concerned about those who have "reacted negatively to the plan of union. . . . It's the apathetic reaction that worries me. It seems that there is no deep concern about the mission of the church at this time."

He offered his opinion at a meeting of the Committee on Union and Joint Mission held in Aurora, Ont. This committee succeeded the General Commission on Church Union which prepared the plan of union.

Union talks have been in progress off and on between the Anglican and United Churches for 29 years. The Disciples of Christ are now included in the union plan.

Church officials report that about 15,000 copies of the plan of union have

been sold to date, a poor figure for three church bodies that expect to bring together some four million people. The joint Anglican-United hymnal has been better received with 550,000 copies sold.

Abp. Scott said that at this stage he isn't sure that the proposed union of the churches will be accomplished. However, he does feel that there is a growing conviction among Anglicans that the time has come to be more responsible about union.

There has been much opposition in both the Anglican and United Churches to the proposed plan of union. In the former, it has come from the Council for the Faith, a group which claims both Anglo-Catholic and Evangelical supporters.

QUAKERS

Pressures on to Oust the President

Despite pressures to declare President Nixon no longer a Quaker, the East Whittier, Calif., Friends Church will continue to consider him an "active member," the pastor has pledged.

Some Friends meetings and individuals around the country have urged that the President be asked to resign his membership in the Society of Friends. They claim dismay at a "gap" between Quaker principles and Mr. Nixon's performance in office.

Mr. T. Eugene Coffin, minister of the East Whittier church, where the President has been a lifelong member, acknowledged that the church committee on ministry and council has discussed the matter. "But on no instance did we consider taking such a step," he said.

The East Whittier church has received numerous communications from other Friends meetings challenging Mr. Nixon's continued membership in the Society of Friends in the light of what some called "apparent disregard for Quaker principles."

Mr. Coffin cited such reported concerns as the President's conduct of the Indo-China war, the bombing, and more recently, disclosures being made at the Watergate hearings as "demonstrations of the fact" that Mr. Nixon should be asked to resign his membership.

But the meeting's church committee concluded that such a course was not the Christian thing to do—that the "real issue" is "our responsibility to Mr. Nixon as a man," Mr. Coffin explained.

The East Whittier church is one of a group of west-coast Friends congregations more evangelical in outlook than Friends groups in the east and somewhat less preoccupied with social issues. While they respect the pacifist tradition of the Society of Friends, there is less tendency in the East Whittier church to apply it to the contemporary scene.

In contrast, many east-coast Friends

have interpreted the society's peace testimony as a directive to oppose U.S. involvement in Indo-China. These Friends have been particularly resentful of the President's references to his own Quakerism as he pursues policies they claim have no relation to the body's beliefs.

Opal Gooden, former clerk of the Florida Avenue Friends Meeting, Washington, D.C., voiced the annoyance some Friends feel concerning the President.

Asked if Mr. Nixon had ever attended, she replied: "He came once when he was a freshman congressman to speak on a panel. He's never been to a meeting for worship. He's never sent his children to Friends' schools. He's never contributed a penny to the meeting. He's been a great embarrassment to us."

Mr. Coffin conceded that the last time the President attended the church in East Whittier was for his mother's funeral in 1968. Nevertheless, he is considered an active member of the meeting. "I do believe he will attend" in the future, Mr. Coffin said. "He has told me he would."

WASHINGTON

Cathedral Appeals to Visitors for Aid

Because of an operating expenses debt of \$1 million which has accumulated over the past five years, the National Cathedral in Washington, D.C., will make a low-keyed appeal for voluntary gifts from the 500,000 visitors who take part in its guided tours each year.

The move was taken after long consideration by the cathedral's dean, the Very Rev. Francis B. Sayre, Jr., and his staff. It went into effect last month.

The Washington Cathedral receives no local or national church support and it has no parish congregation in the usual sense.

Records show that contributions from visitors after they returned home amounted to \$3,900 last year. Sunday offerings total about \$80,000 annually, which only covers "sweeping and cleaning" the mammoth structure, Dean Sayre explained.

The cathedral's annual operating budget is currently \$1.1 million, about 80% of which is for salaries for the 138 employees.

Since, under the new policy on guided tours, no admission is being charged, Dean Sayre envisions no problems with the Internal Revenue Service regarding the cathedral's tax-exempt status, he said.

NEWS FEATURE

Diocese Sponsors Conference on Sexuality

Are sexual relations before or outside marriage ever permissible? Should the church recognize homosexual unions? What are the ethical issues involved in abortion?

These and other questions were studied by some 200 clergy and laity at a conference on "Human Sexuality and Christian Ethics" sponsored by the Diocese of Newark's department of Christian social relations. People of many walks of life attended the day-long sessions of small discussion groups and lectures.

Conference chairman, the Rev. J. Eric Hayden, a social psychologist, said the meeting was designed not to produce "definitive answers or a party line," but "to reaffirm the church's commitment to human values in an age of sexual exploitation and dehumanization."

Fr. Hayden, who is chairman of a diocesan committee on the study of sexuality and ethics, said the frank discussion at the conference "shows a new day for the church" in dealing with sex. Often in the past, he said, the church has been blind and deaf to the problems of human sexuality and has compounded these problems with puritanism or misunderstanding of scripture.

One of the speakers, the Rev. John McNeill, S.J., of Woodstock College, said the church has too often claimed divine sanction for merely historical or cultural patterns. Beliefs in male superiority and in sex as only an instrument of procreation have been widespread in the church, he continued, but they have no real basis in the teachings of Christ, he added.

In answer to a question from an Episcopal priest, the Jesuit said the church should provide a ceremony to solemnize the union of two homosexuals. Homosexual love, he stated, can be "just as unselfish and generous" as heterosexual affection.

"I see no reason at all why two gay people who love each other and want to dedicate their lives to each other in the presence of God should not be able to do so in the church," Fr. McNeill declared. This is being done, he said, in some Roman Catholic parishes in Holland.

On the other hand, Dr. Albert Mollegen, professor of ethics at the Virginia Seminary, said there is a "Christian imperative" for a homosexual to try to become heterosexual. If the homosexual's efforts fail, then "the Christian thing to do," he said, is to help him or her adjust to homosexuality.

Dr. Mollegen said the church must provide a norm—or North Star—to guide human behavior, but this should be applied with compassion in individual situations.

Another speaker, Dr. Joanna B. Gillespie, of the Drew University faculty, said Americans live in an "eroticized environment," in which sex most often has no relationship to reproduction. She predicted that new definitions of marriage and family will emerge in the near future.

The Rev. John Owens, associate rector of St. Luke's Church, Montclair, N.J., and two of his parishioners, advocated use of the Unitarian sex education pro-

gram, "About Your Sexuality." Fr. Owens said the church must provide sex education because parents and schools have failed at this task.

During a workshop on marital infidelity, a priest observed that no one seems to want to talk about sin any more.

A young woman in the group promptly asserted that the church has no right to interfere in a couple's decision to end a marriage.

The priest replied that he doesn't mind if people live together but once they ask the church to sanctify their relationship, then the church could insist they keep their commitments to each other.

In summarizing the conference, Dr. H. Kimball Jones, psychotherapist and lecturer at Union Seminary, said he had sensed much confusion and uncertainty. Many participants expressed intellectual acceptance of modern trends in sexual behavior but emotional resistance to some changing mores. He also declared that the church has no final and definitive answers to sexual questions. In the final analysis, he said, we each must make our own moral decisions and must personally bear the responsibility for these decisions.

CONNECTICUT

Former Priests Confess to Conspiracy Charges

Two former Eastern Orthodox priests accused of stealing rare books from the Yale Library, New Haven, Conn., pleaded guilty to conspiracy charges. They promised to do what they could to provide information on manuscripts, atlases, and ancient volumes taken over a period of years.

By pleading guilty to accusations of conspiring to transport the books, Michael Hubak, 46, and Steven Chapo, 24, escaped more serious indictments involving the actual transporting. Each faces possible sentences of five years in prison and \$10,000 fines.

Both men had brief associations with the Russian Orthodox Church Outside of Russia, which accepted prior ordination but cancelled the acceptance after investigation.

Mr. Hubak seems to have held clerical orders with several Orthodox churches. One report indicated that both men were ordained but later defrocked by the Slavonic Orthodox Catholic Autocephalic Church.

CONFERENCES

Evergreen Names New Officers

The Evergreen Conference, Evergreen, Colo., has named Mr. Harry J. Tomlinson, of Palm Springs, Calif., to the new position of chairman of the board-chancellor.

NEWS in BRIEF

Mr. Tomlinson, a well-known organist, has been associated with the conference for a number of years. Succeeding him as president is Mr. Lester Groom of Seattle.

The reorganization, which comes on the 50th anniversary of the board's formation, divides the increasing responsibilities which formerly rested with one person.

The conference, which includes retreats and schools for clergy and laity as well as the schools for church musicians, was founded by the late Canon Winfred Douglas from the various activities held in Evergreen in the earlier part of this century.

Through the years, its School of Church Music has included such prominent musicians as Leo Sowerby, David McKay Williams, Thomas Matthews, and others.

The school has been recognized as significant by the Episcopal Church's Joint Commission on Church Music.

SEMINARIES

PDS and ETS Merger Pending

The board of trustees for the Philadelphia Divinity School (PDS) has approved an "Agreement and Plan of Merger" for the seminary and the Episcopal Theological School (ETS) in Cambridge, Mass., recognizing that the following issues concerning the new institution are yet to be settled: the name, the composition of the board of trustees, questions relating to PDS real estate, the administrative organization, by-laws, and the statement of corporate purpose.

The PDS board appointed a committee of three trustees and the seminary dean, the Very Rev. Edward G. Harris, to meet with a committee from ETS to settle these problems.

All assets of both seminaries will be transferred to the trustees of the new institution which is to be located on the current ETS site.

The new institution will continue membership in the Episcopal Consortium for Theological Education in the Northeast (ECTENE) "wherein its aim will be to cooperate closely with General Seminary in New York City both in integrated planning of particular programs for theological education and in such actions as would implement such planning."

The trustees of PDS will meet again Nov. 26 at which time, with settlement of the issues noted, the plan of merger will be signed.

The planned merger is scheduled to go into effect next June, with the new institution opening in September.

Next week —

**CHRISTMAS
BOOK and GIFT
NUMBER**

■ Prof. C. Edward Thomas of Bethel College, St. Paul, Minn., has set the late Dr. Martin Luther King Jr.'s famed "I have a dream" to music. Executive director of the Afro-America Opportunities Association, Prof. Thomas said he believes Dr. King's speech, given during the 1963 March on Washington, was one of the "memorable events in history. It expresses the American hope in the language of the black community." The composition is scheduled for formal presentation in January by the Baltimore Symphony and choral groups from Johns Hopkins University and Goucher and Morgan Colleges.

■ The Rev. James F. Alby is the first deaf teacher of hearing impaired students ever to be employed by the Milwaukee (Wis.) Public School System. Earlier, he had served as a long-term substitute teacher. He is also a non-stipendiary priest to the deaf who meet at St. James' Church, Milwaukee, and is an assistant at St. Peter's Church, West Allis, Wis.

■ The William Kenan, Jr., Charitable Trust of New York City has awarded a \$375,000 grant over a five-year period to St. Augustine's College, Raleigh, N.C. The money will enable the college to add two Ph.D.s to its department of managerial science and purchase new equipment as well as provide staffing for the new program in political science. Dr. Prezell Robinson, college president, said that managerial science majors usually have two to three position offers before the end of their senior years.

■ The Bishop Whipple Schools, Fari-bault, Minn., are the beneficiaries of two irrevocable Remainder Trusts which have been established separately by Mr. and Mrs. Richard Pope and by Mr. and Mrs. Wilnot G. Gordon, in the amount of \$500,000 each. These trusts bring the total value of Remainder Trusts set up for the schools this year to \$3,184,754.

■ Voorhees College, Denmark, S.C., has received an unrestricted grant of \$2,000 from the Alcoa Foundation which gives grants chiefly for scholarships, higher education, and community funds. Dr. Harry P. Graham, Voorhees's president, said the vast majority of the college's students must receive financial aid in meeting the costs of their education.

■ Religio-political "firsts" were registered in recent local elections when New York elected its first Jewish mayor, Abraham D. Beame, and Minneapolis elected its first Roman Catholic mayor, Albert Hofstede. In neither election was the religion of the candidates a serious factor. Mr. Hofstede defeated an incumbent who claimed God as his "advisor."

■ The Rev. Albert J. duBois, executive director of the American Church Union and active in the organization for 23 years, will become a visiting professor of church history and pastoral theology at the Episcopal Seminary in Kentucky at Lexington. He has resigned his ACU post effective Nov. 1.

■ Howe Military School, Howe, Ind., has received a \$10,000 grant from the Tem-Cole Corporation, with the stipulation that it be used for the establishment of a student hobby center on campus. An *ad hoc* committee for development of the center includes cadets, members of the staff, and directors of the Fathers' Association. The school is seeking a licensed industrial arts instructor.

■ Bexley Hall, a member of the Colgate Rochester/Bexley Hall/Crozer cluster of graduate theological schools in Rochester, N.Y., has received a \$32,400 bequest from the estates of the late Ruth B. Orr of Pittsburgh. The money will be added to the seminary's unrestricted endowment fund, according to Dean Hays Rockwell of Bexley. Miss Orr's estate also contained bequests for Philadelphia Divinity School and for the Virginia Seminary.

■ The Very Rev. Gordon T. Charlton, Jr., was installed as the fourth dean of the Episcopal Seminary of the Southwest, Austin, Texas, by the Rt. Rev. Milton J. Richardson, Bishop of Texas and chairman of the seminary's board of trustees. Guest speaker was the Presiding Bishop and a founder of the seminary. The service was the final event in the annual Blandy Lectures sponsored by the Alumni Association. Bp. Hines entitled his remarks "Some Valedictory Reflections on a Changing Church in a Changing World."

■ The government of South Africa has placed a five-year banning order on the Rev. Rubin Phillips, 25. The Bishop of Natal, the Rt. Rev. Thomas G. V. Inman, said he knew of no reason for the ban. However, he declared, the church will support the priest "to the hilt." When a person is "banned" under the government's Suppression of Communism Act, he is restricted to one local area, prohibited from attending public meetings, and may not be published or quoted in the press.

■ A Sudanese will become bishop of the vast sprawling Anglican Diocese of the Sudan in succession to a Briton, under an appointment announced by the Church of England. He is Elinana Ngalamu, who has been assistant bishop of the diocese since 1963. He will be the first Sudanese to hold the post. The Sudan diocese is the largest in the Anglican world.

NON-STIPENDIARY MINISTRY: SOME POSITIVE ASPECTS

THE immediate stimulus for this article is a previous essay in THE LIVING CHURCH about the non-stipendiary priesthood which treats the concept in largely a negative manner. (*Non-Stipendiary Priesthood: Some Reflections on a Growing Type of Ministry* by the Rev. Gerald L. Claudius, TLC, Mar. 4).

Although this writer takes issue with many specific propositions made by Fr. Claudius, the intent of the present writing is not to debate the propositions point by point, but rather to present positive aspects of this growing form of ministry. The term "non-stipendiary minister" as used in the following paragraphs is a generic term and includes the non-stipendiary deacon, priest, and bishop. The advantages discussed are applicable to all three orders.

I conceive the non-stipendiary ministry as being a complementary or adjunct ministry. I see it as assisting rather than supplanting the paid clergy. Nor do I believe that the institutional church is going down the drain and therefore non-stipendiary clergy are needed in order for the church to continue. Instead, I see the non-stipendiary ministry and the surplus clergy situation as being perhaps a means whereby God is pushing the Episcopal Church in the direction of increased missions and greater outreach.

WHAT are some ways in which the non-stipendiary ministry can be used to further the Gospel? Basically, the non-stipendiary ministry means more manpower and energy to carry out the mission of the church (which I interpret to be primarily the establishment and maintenance of meaning via the message, life, death, and resurrection of Jesus Christ). Thus, in a local parish, non-stipendiary ministers may be partially the cause of more visitations, more frequent communions to the sick and shut-ins, more Bible study and discussion groups, more ministry of the word and sacraments, and more helping programs in the name of the church. In a large parish, non-stipendiary ministers may be able to assist in the

development of a sense of community, of *koinonia*, by ministering to smaller groups than would have been possible without this part-time help. (Note that work in the parish situation may be "part-time" but the ministry is "full-time." When one is ordained, he is totally a deacon or a priest, regardless of what he may be doing at a particular moment or wherever he may be.)

These smaller fellowship groups could meet during the week to study the word, to receive the sacraments, and to develop empathy and concern for each other; then on Sunday, all could gather for parish-wide worship. This conscious development of smaller groups within the larger parishes might lessen some of the anonymity that currently prevails. In smaller parish situations, the non-stipendiary minister could be the paid clergyman's "right-hand man," relieving him of many tasks and assisting in needed areas, or he could develop specialized ministries and extend the local church.

Another outreach in which the non-stipendiary minister can perform a vital role is ministry to small missions and congregations. Whereas now a paid clergyman may attempt to serve three or more small missions on a circuit-riding basis, the non-stipendiary minister could perform more in-depth ministry to one mission or congregation, particularly if he lived in or near the community.

Perhaps even more missionary minded would be the establishment of congregations where none presently exist. There are many small towns and areas of large cities which do not have an Episcopal witness and which possibly will never be able to support a full-time clergyman. The non-stipendiary minister can fill a need here. This is not to say that we necessarily need to erect Episcopal Church buildings in all of these small towns and parts of the cities (a rented hall or a house church may be more appropriate). The point is that there are people who could benefit from an Episcopal ministry, who currently are not being served.

Non-stipendiary ministers also serve as chaplains, so to speak, to specific groups of people: their work and social groups. While it is true that all lay persons should be chaplains and witnesses in their respective spheres of influence, the ordained ministry can serve somewhat more effectively because of its symbolic

nature. The ordained person is more representative of the church and of God because of his calling, his examinations, his testing, and his ordination. The church as a whole has, in effect, placed its "stamp of approval" upon him. The lay person is not so strenuously examined, nor is he conceived to be a spokesman for the church to as great an extent as is the ordained person.

THE non-stipendiary ministry is one means of relating the secular and the sacred, or of recognizing the sacred in the secular. The ordination of a man who retains his secular occupation symbolically communicates to the world that the church recognizes the sacredness and importance of that sphere of activity. Secular man perceives that God and the church are concerned with day-to-day, mundane, secular existence. He sees that the minister is much like himself and therefore can relate to him better. In the national church's study of the non-stipendiary ministry (*A New Approach to Ministry: The Non-Stipendiary Clergy*, 1971), 63 percent of the non-stipendiary ministers indicated that they were accepted more quickly and openly by lay people than were full-time clergy, and 60 percent said that they identified more closely with those to whom they ministered. (Percentages for those who said that there was "no difference" between parochial and non-stipendiary clergy in these matters were 23 and 29 percent respectively.) Over three-fourths of the clergymen participating in the study had had both parochial and non-stipendiary experience.

A somewhat related point is that with the non-stipendiary ministry, persons skeptical of the church can see that the minister receives no tangible rewards for his involvement, and hence they may be more open to dialogue with such ministers than they would with a paid clergyman. Thus, non-stipendiary ministers help to bridge the gaps that often exist between clergy and laity and between sacred and secular.

One further advantage that sometimes results from non-stipendiary ministry is that frequently the ministers are older, more mature, and have more life experience behind them than do some of the newly ordained ministers who go to seminary right after college.

There are two ways of preparing for

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By LARRY E. HARRELSON

the non-stipendiary ministry: (1) a regular seminary course, or (2) a part-time system of theological studies, usually by means of part-time diocesan training programs, private tutoring, correspondence courses, etc. If a person goes the seminary route, he can be ordained a deacon as young as 21 years of age (according to the canons). Obviously such a person would not have much adult life experience and may encounter difficulty in dealing with parishioners' problems. On the other hand, those who prepare for the non-stipendiary ministry by means other than going to seminary are likely to be mature, responsible adults of considerable life experience. The canons almost ensure this. They stipulate that a postulant for this form of ministry must be "a man of Christian character, proven fitness, and leadership in his community"; in addition, one cannot advance to candidacy until he is 32 years of age. Such persons will usually have considerable practical experience in parish activities also.

Although there are some drawbacks to part-time theological education, there are also some advantages: (1) Many persons can study for the ministry who otherwise would be unable to do so. (2) A pragmatic emphasis is maintained, since the person remains in his parish and in his secular occupation. (3) Commitment is ensured since the person has to put forth considerable effort during his leisure time to learn the material. (4) An independent learning mode fosters a "thinking through" and internalizing approach rather than rote learning. Independent study programs at such institutions as the University of Oklahoma, the University of London, and San Francisco Theological Seminary recognize that quality academic work can be accomplished independently by motivated persons; bachelor's, master's, and doctoral degrees may be earned by a series of independent studies, short seminars, and examinations.

IN conclusion, I would say that while there are some problems associated with the non-stipendiary ministry, such as conflicts regarding time and role, there are also definite advantages that can be gained from such ministries. They are complementary to the paid ministry and are useful for communicating the Gospel a bit more extensively, a bit more thoroughly, or a bit more in depth.

November 18, 1973



Thanksgiving Day

O PRAISE the Lord, for it is a good thing to sing praises unto our God; * yea, a joyful and pleasant thing it is to be thankful.

The Lord doth build up Jerusalem, * and gather together the outcasts of Israel.

He healeth those that are broken in heart, * and giveth medicine to heal their sickness.

O sing unto the Lord with thanksgiving; * sing praises upon the harp unto our God:

Who covereth the heaven with clouds, and prepareth rain for the earth; * and maketh the grass to grow upon the mountains, and herb for the use of men;

Who giveth fodder unto the cattle, * and feedeth the young ravens that call upon him.

Praise the Lord, O Jerusalem; * praise thy God, O Sion.

For he hath made fast the bars of thy gates, * and hath blessed thy children within thee.

He maketh peace in thy borders, * and filleth thee with the flour of wheat.

Glory be to the Father, and to the Son, * and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, * world without end. Amen.

The Book of Common Prayer, page 264

THANKFUL... FOR WHAT?

By GEORGE W. WICKERSHAM

PERHAPS the finest of all hymns of thanksgiving is Martin Rinckhart's "Now Thank We All Our God." Surprisingly, its noble verses were written during a terrible war. The author had seen his village sacked three times. One wonders how anybody could have been thankful under such circumstances. I believe that it was simply because, in spite of having lost almost everything, including half the population of the village, the author and his surviving compatriots suddenly realized that they still had the grace of God and the strength which this involves.

While few of us in these United States are called upon to endure what Rinckhart suffered in 17th-century Eilenburg, it is yet my feeling that most people go through a great deal in this transitory life, wherever they may be, whenever they may live. Any pastor knows: troubles are more the rule than the exception.

THE world of nature, so glorious in its many aspects, is nevertheless a rough world. The ground and the sea do not yield their fruits without labor, and that incredible organism which we call the human body does not maintain itself

without struggle. Weeds and worms attack the crops, viruses and parasites the body. Farmers are faced with the dilemma of deciding between pests and dangerous pesticides, families are faced with the threats of cancer and heart disease on the one hand and with the decline of old age on the other.

The world of human nature is even rougher. In fact, it provides the sceptics with their number-one cry against belief in a benevolent creator. "How can there be such a God," they ask, "with all the evil, the inequalities, the injustices, the cruelties, which men constantly inflict one upon another?" Their number-two cry has to do, of course, with the world of nature itself: with those rude features which we have already noted, to which they are quick to add "earthquake, fire, and flood."

It was the play, "J. B.," by Archibald MacLeish, which voiced the sentiments of many:

*If God is God, He is not good.
If God is good, He is not God.*

But this is the prattling of the fearful and the jingling of the faint-hearted. It takes very little imagination to picture what we humans would be like if the world were a garden of endless fruit and the body an indestructible organism. There would be no initiative, for one thing, no bravery, for another. Most of us would

probably hang in the branches like the three-toed sloth and spend eternity peeling bananas.

As for the wickedness of our fellow humans and the cruelties which they perpetrate on each other, it seems almost too trite to point out that nobody can be good unless he can also be bad.

I SUPPOSE that the Almighty could have created a being who always did the right thing, but such a creature could never be good. Goodness is possible only where there is choice, and where there is choice you have to expect the wrong one.

All of us owe an inestimable debt to the Heavenly Father for his patience alone, his incredible patience with us in our immaturity. We think the most awful thoughts and do the most dreadful deeds, but God, like the father of the Prodigal, waits and watches for us to grow up.

We must always bear in mind that the world of nature, when approached properly, gives extraordinary returns. A field of corn—from a bag of seeds? What more could we ask? But the world of nature demands something: the sweat of the husbandman. This is even more true of the world of human nature: the inner sweat of the virtuous.

With all of the devastation which the human race has wrought, it still produces its quota of noble souls. Marvelous people. But, as the seer expressed it, these are born "out of great tribulation." Such is the cost of character.

This is what the creation is all about. "Woe to timid hearts and slack hands!" From the holocaust of the 30-Years War Martin Rinckhart emerged with the grace of God.

*Now thank we all our God,
With heart, and hands, and voices,
Who wondrous things hath done,
In whom his world rejoices;
Who from our mothers' arms
Hath blessed us on our way
With countless gifts of love,
And still is ours today.*

And he still is. This is how it works. The world of nature, the world of human nature: these are rough worlds, rough enough to make the sceptics scoff, "Thankful? Thankful for what?" But thankful we are nevertheless, if only for a God who expects us to become adults, and who himself enables us to do so.

The Rev. George W. Wickersham II, D.D., is rector of St. Luke's Church, Hot Springs, Va., and a frequent contributor to this magazine.

Fog

In plain day
the cloud ahead, dead gray,
is but a fog, and far.
When it does draw near
it renders strange, unclear,
the common things that are.

All days end.
Black must in time descend,
the obvious disappear and very earth vanish.
The common gone,
we—alone—
feel all things, even ourselves, diminish.

Then the fog that dimmed the day burns bright.
The cloud that darkened it is our leading light.

Christine Fleming Heffner

EDITORIALS

GCSP Liquidated — At Long Last

THE mills of the Episcopal Church grind slowly, and they don't always grind exceedingly small. In more contemporaneous language, the process is cumbersome and inefficient. But, as the Rev. E. B. Kyle Boeger of Richmond, Va., reported to his parishioners after Louisville: "The Episcopal Church has had a genius for stopping just short of the abyss of schism, as was demonstrated in those tumultuous General Conventions prior to the Civil War, when the spirit of radicalism had already divided the Baptists, the Presbyterians, and the Methodists. Louisville is a new demonstration that we have not yet lost that spirit of unity and the genius to avoid plunging into the abyss in times of great stress and strain."

The 64th General Convention took (and refused to take) a number of steps which clearly reflect this truth about it, and among these was the re-arrangement of the church's empowerment program in such a way that what has been known since 1967 as the General Convention Special Program (GCSP) was liquidated—and none too soon. Despite the all-out effort of the church's leadership over the past several years to persuade the rank-and-file membership that this program was a valid and vital expression of Christ's mission to the world today, most Episcopalians saw it as a give-away program that smacked more of Lady Bountifulism than of apostolic Christianity. For years, however, they could not prevail against this program imposed upon them from the top.

The director of the GCSP, Leon Modeste, and members of his staff, made no pretense that the program was aimed at reconciling men to God through Christ and to one another in Christ. It was purely and simply, as they saw it and as they carried it out, a means of extracting money from what they never tired of calling a white racist church and giving it to people with various kinds of political fat to fry, some of it incendiary and revolutionary.

Episcopalians in general have a social conscience and well understand that we cannot love our neighbor except as we care for his *total* welfare—physical no less than spiritual, social no less than individual. But Mr. Modeste's philosophy and program was entirely lacking in such comprehensive concern, and there was no way that it could be foisted upon most Episcopalians. They don't know their Bible as well as they should but they know it better than to suppose that the GCSP was a proper programmatic expression of the Great Commission.

The General Convention turned thumbs down on empowerment programs *à la* GCSP, and now Mr. Modeste and his entire staff have been given notice that they are through as of the end of this year. We have hoped that this step would be taken, not because we have anything against Mr. Modeste and his aides, for we have not, but because we have felt that their program was at best a distortion and at worst a perversion of Christian mission. Moreover, this magazine has thought so and said so practically from the launching of the program at the Seattle convention in 1967. It is gratify-

ing to note that the Episcopal Church at large has at last been able to make its common mind heard and obeyed. Because its General Conventions at Seattle, South Bend, and Houston surrendered too readily to some of the fallacious notions and misguided movements of the Sick Sixties (*e.g.*, corporate racial guilt and reparation by check-book) the church was plunged into an inner schism from which it will be years in recovering. But at Louisville it did indeed demonstrate what Fr. Boeger calls that "genius for stopping just short of the abyss."

Theologically expressed, this means that there is a Divinity that shapes our ends, rough-hew them how we will.

Nonsense in the Courtroom

KARLETON LEWIS ARMSTRONG has finally been convicted and sentenced for murder and arson. It was he who bombed the army mathematics research center at the University of Wisconsin, killing a research scientist. The judge handled the court proceedings well, in a highly charged emotional climate, and handed out a stiff sentence which was appropriate (though nobody believes that Armstrong will serve anything like the prescribed 23 years).

Just one phase of the court proceedings strikes us as strange. The judge allowed the defense counsel "to put the war on trial." Forty persons whose only qualification as witnesses was that they had opposed the U.S. involvement in Indochina were allowed to testify, not for or against Karleton Armstrong, but against the war.

Philip Berrigan was there to explain that "men of conscience had to take a higher law into their own hands." Armstrong's obedience to that "higher law" burned a building and killed a man. Time was that when people took the law into their own hands the result was called a lynching. Every lyncher who ever fashioned a noose invoked a "higher law" than the law of the land.

Historian Gabriel Kolko of York University in Toronto testified that "to condemn Karl Armstrong is to condemn a whole anguished generation." Hitler belonged to an anguished generation. By this reasoning we can't condemn Hitlerism without condemning a whole anguished generation.

There was more of such nonsense, but the worst was that of letting it ever be spoken in that court. The court was competent to try an individual accused of arson and murder. It was not competent to try a nation, or an anguished generation. We hope this doesn't get to be a habit with judges.

Words Fitly Spoken

THE transition from the pleasure-principle to the reality-principle is one of the most important advances in the development of the ego.

Sigmund Freud (1856-1939)



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PEOPLE and places

Seminaries

Colgate Rochester/Bexley Hall/Crozer, Rochester, N.Y.—Dr. Leon Pacala, former dean of the College of Arts and Sciences, Bucknell University, is the new president of the CRBC. An American Baptist minister, he succeeds Dr. Arthur R. McKay, who has returned to the parish ministry.

Religious Orders

The Worker Sisters for the Holy Spirit, Kansas City, Mo.—Nine women have been admitted as the first lay workers in the Order in a service held in St. Mary's, Kansas City. They have completed a six-month trial period. As lay workers they will follow a spiritual rule for one year before they may take the next step, that of lay sister with a more difficult spiritual rule. Sr. Angela is director and Sr. Michalene is assistant director.

Colleges and Universities

The Association of Episcopal Colleges, New York City—Dr. Arthur Ben Chitty, director of public relations and historiographer of the University of the South and board member of the Living Church Foundation, has been named president of the AEC which includes Bard, Cuttington, Hobart, Kenyon, St. Augustine's, St. Paul's, Shimer, Trinity of Quezon City, Voorhees, and the University of the South. Dr. Prezell R. Robinson of St. Augustine's is chairman of the association's executive committee.

Deaths

The Rev. Raymond Thomas McDonald, SSJE, 77, assistant at St. John the Baptist, Boston, Mass., 1934-62, died July 27.

Sr. Mary Michael, OSA, a music teacher at St. Anne's School, Arlington, Mass., died Aug. 31.

Dr. Archibald Rutledge, 89, a former historiographer of the Diocese of South Carolina and poet laureate of South Carolina, died Sept. 16, at his home in McClellanville, S.C. He is survived by one son, four grandchildren, and several great grandchildren.

The Rev. Richard Arthur Curtis, 56, rector of St. Mark's, Howe, Ind., since 1970, and senior chaplain of Howe Military Academy, and honorary canon of St. James' Cathedral, South Bend, died Sept. 21, after an extended illness. He is survived by his widow, Loretta, two daughters, and two sons. The Burial Office and Requiem were held in All Saints' Chapel at the academy. Burial was in Marion, Ind.

Lucy Kent, 85, communicant of Christ Church, Glendale, Ohio, former missionary in Anking, China, and a sister of Sr. Ruth Magdalene, C.T., died Sept. 22, in Glendale, following a short illness. For many years she had served on the board of directors for the Church Army. Other survivors include another sister and two nephews.

Miss Vida Rumbaugh, 46, former consultant in Christian education for the Diocese of Iowa, died Oct. 4, in Loveland, Colo., of a heart ailment. Services were held in the Presbyterian Church, Loveland, and a Requiem was held in the Episcopal Center, Diocese of Iowa.

Jenny McKean Moore, author, playwright, and wife of the Rt. Rev. Paul Moore, Jr., died Oct. 3, in Washington, D.C., after a long illness. Besides her husband, she is survived by nine children. Services were held in the National Cathedral, Washington, and several days later, a memorial service was held in the Cathedral of St. John the Divine, New York City.

The Rev. Harry William Thomas Pallett, 65, rector of Zion Church, Oconomowoc, Wis., 1944-73, died Oct. 6, in Marshfield, Wis., after an extended illness. He is survived by one daughter, Mrs. James Kaestner, one son, David, his mother, Mrs. Amy Pallett; five sisters, and two brothers. His wife, Ruth, died several years ago. Services were held in the parish church and burial was in Nashotah Mission Cemetery. Memorials may be made to Nashotah House, Zion Church, or the Oconomowoc High School Scholarship Fund.

The Living Church

Book Reviews

THE ENGLISH. By J. B. Priestley. Viking Press. Pp. 256. \$17.95.

One can understand Anglican Christianity only if one can understand "the Englishman in religion." This book about the English by J. B. Priestley, one of England's most gifted writers, has almost nothing to say about Anglicanism as such; its subject is God's Englishman. It would be hard to find a more readable treatment of the subject. It is not only beautifully written but beautifully illustrated with numerous pictures.

What is "Englishness"? Mr. Priestley describes it psychologically by saying that "in the English psyche the barrier between consciousness and the unconscious is not fixed, high and strong, and indeed is not really complete, so that the conscious and the unconscious often merge as if they were two English counties sharing irregular misty boundaries. We can put it another way . . . and declare that the English depend more upon instinct and intuition than other West Europeans do. They are not unreasonable, but they are hardly ever strictly rational, and almost always they suspect the closed-in creations of pure rationality: they prefer the open-ended."

The English consists of intimate sketches of human specimens of "Englishness" from politics, literature, art, and other fields. The omission of examples from the field of religion is puzzling and disappoint-

ing. What of the brothers Wesley? William Law? John Keble? Was anybody ever more English than some of these?

André Maurois said of the English that in their religion they cultivate fog and call it reverence. It seems too bad that Mr. Priestley left this subject "undone." But even with this defect, if defect it be, the book itself is superb; and considering its sheer artistry one cannot complain that it is over-priced for today's market.

THE BARNABAS BIBLE. By Graham Jeffery. Harper & Row. Pp. 256. \$4.95.

"We've got the cutest God you've ever met," saith Barnabas, cocking his head and smiling in his whimsical way. "That's not all bad, Barny," quoth one of the disciples. "We're all children at heart." That's one way in which we can approach this simplistic and charming view of *The Barnabas Bible* by the Rev. Graham Jeffery. The other way is to remember the limitations of pop art in any generation to convey deep and divine things. If this is the way that "the faith once delivered" must now be repackaged and delivered, Fr. Jeffery comes through rather well on all the vital life signs.

Barnabas is the inevitable traveller through all the Bible stories, bringing the needed human twist and the touch of childlike humor and charm. He subs for Joseph as he hears a rather cute Pharaoh tell about the dream of fat cows being

eaten up by lean ones. "Well, I'm quite overcome, Pharaoh," says Joseph as Pharaoh bestows upon him his great position in return for his interpretation of the dream. "I really don't know what to say. I'm amazed and astonished!" Later, Barnabas says, looking at the sleeping Pharaoh, "Of course, I'd have been astonished if he'd chosen someone else!" Meanwhile, back in the desert . . . but not quite. The brothers arrive and the thing never gets finished beyond Barnabas's own decision to reward his brothers for doing him wrong. He gives them extra suits of clothes, omitting the poignancy of the forgiveness scene in Genesis.

To many who have already "read, marked, learned and inwardly digested" the holy scriptures, Barnabas will not instruct them. But to those who have never been able to read or understand the Bible, Barnabas will be a most charming and helpful tour guide. As whimsy is part of the human communication arsenal, the Rev. Graham Jeffery, like Lewis Carroll before him, knows the child in us all, and lets Barnabas gently lead us round the course.

On the reverse side, of course, the very virtue of the book—simplicity—may be its most serious vice. It may reveal for us the God of Peanuts, Linus, and Charlie Brown, but somehow not the God of Abraham, Isaac, and Jacob. But if it is certain to us that this is going to be the only pipeline through which the scriptures will reach the new generation, then, by all means, "God bless you, Barnabas: Go, man, Go!"

(The Rev.) FREDERICK A. POPE
St. Stephen's, Ferguson, Mo.

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

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ADVENT 261 Fell St. near Civic Center
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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. PAUL'S

2430 K St., N.W.
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COCONUT GROVE, MIAMI, FLA.

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FORT MYERS, FLA.

ST. LUKE'S 2635 Cleveland Ave.—U.S. 41
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WEST PALM BEACH, FLA.

HOLY SPIRIT 1003 Allendale Road
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CHICAGO, ILL.

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FLOSSMOOR, ILL.

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Sun HC 8, 9, 11; Daily HC, Hours posted

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL
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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 Warnall 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.

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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)
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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; Wkdys MP & HC 7:15, HC 12:15, Ev & HC 5:15. Tours 11, 12 & 2 Wkdys, Sun 12:30

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Park Ave. and 51st St.
The Rev. Terance J. Finlay, D.D., r
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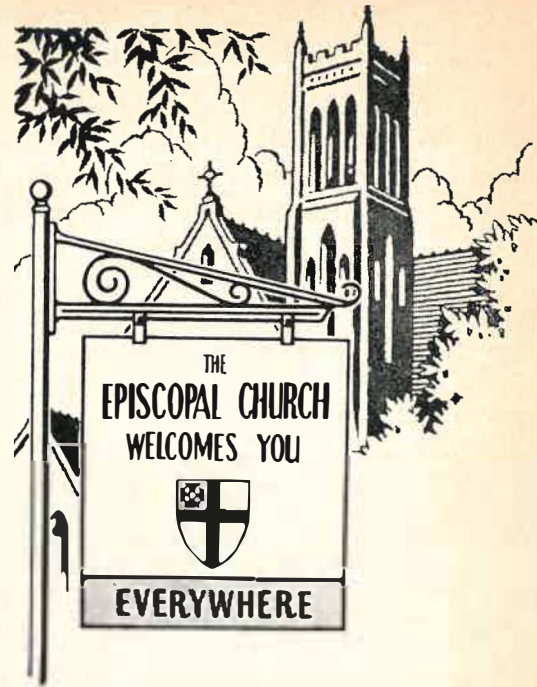
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RESURRECTION

115 East 74th St.
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord Hitchcock, Jr.
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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

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HOT SPRINGS, VA.

ST. LUKE'S
The Rev. George W. Wickersham II, D.D.
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RICHMOND, VA.

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STAUNTON, VA.

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