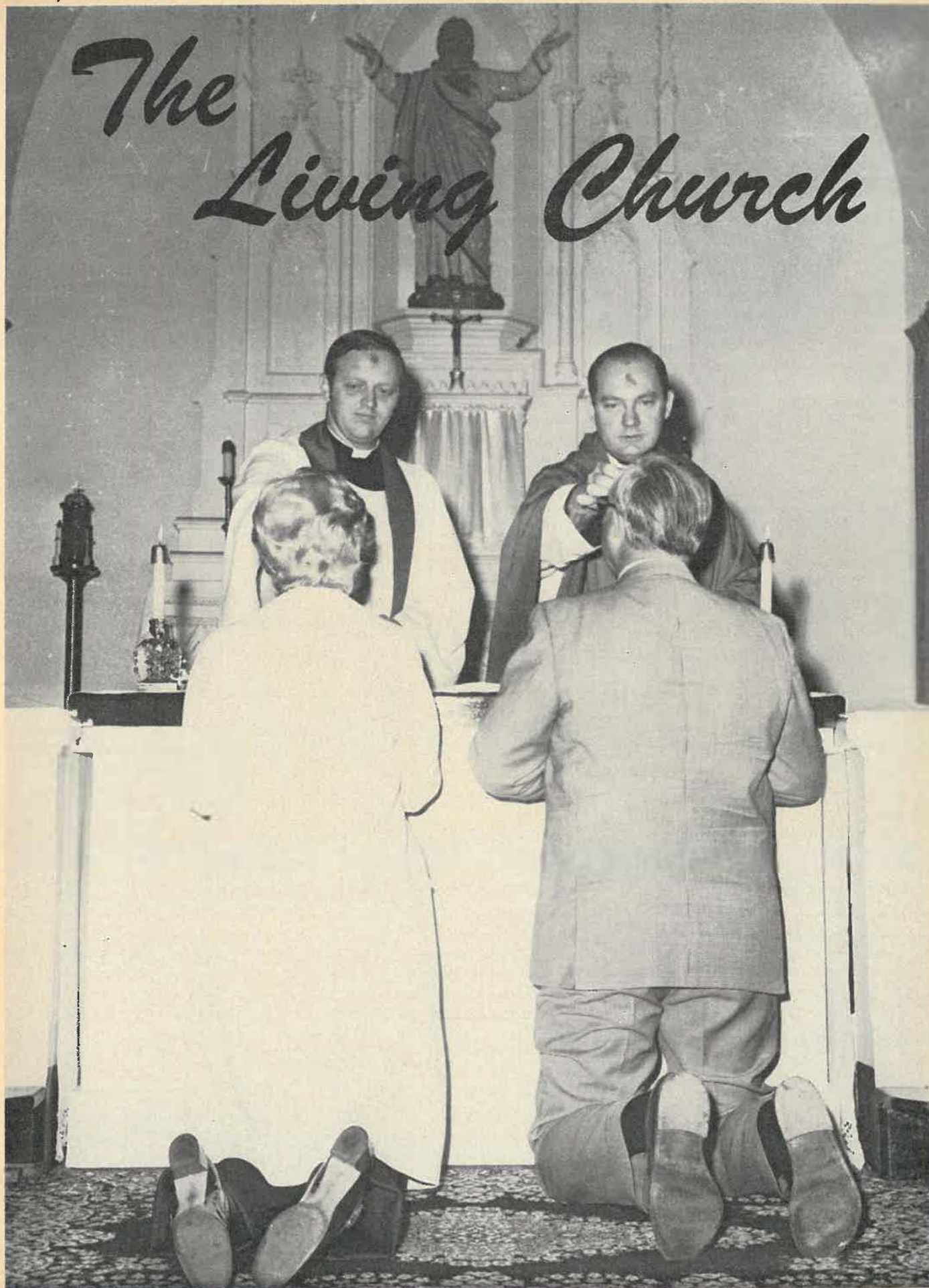
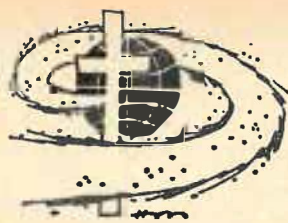


The Living Church





— With the Editor —

EVER since becoming an editor I've been having to argue with people who object to what they call being "quoted out of context." When a news journal publishes a story containing quotations from somebody's address or sermon there's always the danger that the quotee will feel he has been "quoted out of context" and thus misrepresented. Sometimes I remind the plaintiff that even as eloquent a sermon as his could hardly be quoted in full in a news story, and also of the truth that if one knows how to express himself any statement he makes, whether in context or taken therefrom, will stand on its own feet and explain itself.

Without repudiating this principle altogether I've been forced recently to recognize that it is indeed possible to misrepresent, even to falsify, what somebody has said by quoting him only in part. Dr. Arthur Schlesinger, Jr., an eminent historian, provided a flagrant example of how this is done, in an article in *The Wall Street Journal* (Jan. 5) on President Nixon and the press. He wrote: "Mr. Nixon said, 'The average American is just like the child in the family.'" Judge for yourself whether this is what the President said, when you read his full statement: "The average American is just like the child in the family. You give him some responsibility and he is going to amount to something. He is going to do something."

After that, you have to wonder about the kind of "history" that Dr. Schlesinger writes. What he did with Mr. Nixon's statement is on a par with the young parson's treatment of the Summary of the Law when he made it the text of his sermon and shortened it to read "... Hang all the law and the prophets."

To Tom, deep in the heart of Texas: I appreciate your compassion for me and the likes of me in our belief that sometimes, by the mercy of God, one *can* go home again and one *can* turn the clock back (and is a damfool if he doesn't, if it's running ahead of time: Ahead-of-time clocks and ahead-of-time people are wrong and need to be adjusted to reality). I wish you were a real Bible Christian. If you were, you would know from Ecclesiastes the truth of this matter. "Unto the place from whence the rivers flow, thither they return again." What is has been, what has been will be again. E.g.: The progressive cities of Boston, Philadelphia, and San Francisco will soon

be placing orders for new street cars. Yes, street cars. They are a mode of public transportation so archaic that I wonder if you ever saw one. Says a spokesman for the Rohr Corporation, one of the expected bidders: "We hope this first order indicates a promising future for the street car business." His company had the good sense to stay alive somehow so that when a demand for street cars returned it would be all ready to go. Some of the brewers and distillers who were temporarily put out of business by national prohibition had the same good sense, and are prospering today. They knew their Ecclesiastes. Recently I read about a growing shortage of blacksmiths. This is what I mean. You find it in every aspect of life, including, and especially, the spiritual. Save that old Prayer Book. A day may well come when the Christian who can still use thees and thous will be the life of the party. He could even end up on the Standing Liturgical Commission.

And oh yes, Tom, I nearly forgot, and before my God I would not this believe if I hadn't read it in the good gray *Times* of New York: A new Horatio Alger book is being published today (Feb. 2). It's the first one since 1910. This one is *Silas Snobden's Office Boy* (Doubleday). In 1889-90 it ran serially in *The Argosy Magazine*, and at that time somebody neglected to bring it out in book form. I predict stormy weather for it. Alger's heroes will appear to many children of today's *Zeitgeist* as moral imbeciles because they actually believed in, and shamelessly practiced, the work-ethic. (Don't be surprised if, after people weary of skin-flicks, they start sneaking to shows in which work-ethic obscenities are openly displayed before the naked eye.)

But here's my point about it: Horatio Alger is back! *Saeclorum nascitur ordo!* François Villon asked where are the snows of yesteryear, and the answer is, "Dead with Jack Kerouac and the Beat Generation (both awaiting a resurrection some day); dead with LBJ's Great Society." But Horatio Alger is alive and will soon be "doing well while doing good" despite his critics. The wheel comes full circle. "Unto the place from whence the rivers flow, thither they return again."

This week's guest editorial, "Is GCYP True Mission?" was written by the Rev. David G. DeVore. Fr. DeVore is director of Christ the King Home for Boys in Madison, Wis.

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EDITORIAL AND BUSINESS OFFICES
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The Rev. Carroll E. Simcox, editor. The Rev. Karl G. Layer, assistant editor. Georgiana M. Simcox, news editor. The Rev. William S. Lea, Paul B. Anderson, Paul Rusch, associate editors. Christine and Harry Tomlinson, music editors. Warren J. Debus, business manager. Lila Thurber, advertising manager. Joel K. Diamond, circulation mgr.

DEPARTMENTS

Around and About	2	Editorials	13
Booknotes	14	Letters to the Editor	3
Books	14	News in Brief	7
Church Directory	16	News of the Church	6
Conventions	9	People and Places	15
Deaths	15	The Cover	3

FEATURES

Non-Stipendiary Priesthood	10
Thanksgiving for Peace (prayer)	11
A Tie That Binds	12
Victorious Defeat (verse)	13

THE KALENDAR

March

4. Last Sunday after Epiphany
7. Ash Wednesday
9. Gregory of Nyssa, B.
11. Lent I

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.

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Letters to the Editor

Deaconesses, Actresses, etc.

When a female actor becomes distinguished in her art, she is generally known as an *actress*. This is because she brings distinction to her sex, and sex to her vocation. The feminine form of the noun *actor* is, therefore, noteworthy in its own right: *actress*.

There was a time when women ministers in the Anglican Communion, now properly recognized as being within the diaconate, took pride in being members of orders of deaconesses. What a pity that the new, non-community, female diaconate is apparently ashamed of the title of *deaconess* and feels inclined to affect the male style both as to title and manner of dress!

Maybe we'll have female husbands and male wives someday, but impersonation often has regrettable consequences — and deservedly so.

(The Rev.) PETER CHASE
Canon of St. John's Cathedral

New York City

Wait till the pope shows up at one of our General Conventions — with her husband. Ed.

CPF Replies

I have just finished reading the letter from the Very Rev. John H. Goodrow [TLC, Feb. 4] in which he sets up two points about the Church Pension Fund that he would like every member of our church to ponder. I apologize at the outset most sincerely for not getting our story across to Fr. Goodrow. I am delighted that he takes an interest in the fund because I can assure him that it is his fund, but I do wish that he would have written us to clear up some misunderstandings before writing his letter to TLC because they are misunderstandings. I'm pleased that our annual report has stirred a priest to action and gives us at the fund an opportunity to clear up some problems that may trouble many clergymen.

Fr. Goodrow's first point is that all but 24% of the membership of our board of trustees is comprised of persons in states along the eastern seaboard. Fr. Goodrow then points out that these people represent

The Cover

The rite of Imposition of Ashes on Ash Wednesday (1972) was observed as an ecumenical occasion for Episcopalians and Roman Catholics in Albany, Ga. The Rev. W. Gedge Gayle, rector of St. Paul's Episcopal Church came to St. Teresa's Roman Catholic Church and parochial school to be present at the Mass and assist in the imposition of ashes. Fr. Gayle also went to St. Teresa's Chapel for the same purpose. Likewise, the Very Rev. Lawrence Lucre, rector of St. Teresa's, came to St. Paul's Church to attend their Mass and assist in the imposition of ashes. The parishes also shared other lenten activities together.

the experience and outlook of a relatively small portion of the church. First of all the trustees of the Church Pension Fund are nominated to our General Convention and are elected by our General Convention. Let us continue to hope that General Convention will continue to elect men of skill and ability to fill these posts as it has in the past. I do not mean to imply by this statement that there is a dearth of ability any place else in the country, but I must point out that New York City remains the investment center of the United States with its major exchanges being located in this area. Consequently, there is a vast pool of investment and executive talent available to us in this area on an immediate basis, and this talent provides us with invaluable service. Our investment results in the past few years prove this.

Further, I must point out that though many of these addresses are along the eastern seaboard, those addresses in Western New York, Virginia, Maryland, North Carolina, and Georgia do represent a different point of view from those living in the Boston to Washington corridor.

Secondly, Fr. Goodrow points out that the trustees of the Church Pension Fund elected the Rev. James L. Stilwell, Jr. to replace Dr. Butler on his retirement, pointing out his feeling that the CPF is self-perpetuating, self-serving, and elitist. This is simply not true! The trustees of the Church Pension Fund are elected by the General Convention of our church for six-year terms; thus at least half of the board is eligible for reelection at each General Convention of our church. The trustees of the fund do have the power, which I feel is necessary, to replace trustees who resign or die, on an *ad interim* basis. Any trustee so elected, regardless of the class to which he was elected, must stand for reelection at the next succeeding General Convention as Dr. Stilwell will do this autumn. The elective and the nominating process is an open one at General Convention; further, it is required by canon that more names be proposed than there are positions to be filled. The trustees currently serving the fund are the result of these elections and represent the will of the duly elected representatives to General Convention. I fail to see how this can be regarded as self-perpetuating and relegating a majority of the clergy of the church to second-class citizenship.

Let me end by simply saying that the points Fr. Goodrow makes in his last two paragraphs are under consideration by our trustees; we do our very best to manage every dollar for the church so that the current active ministers may receive a good retirement and so that we do not penalize those retirees and their widows whose service was long in the past and who need regular updating in this time of inflation. We have much to do and we know it. We are trying every way we know to produce as great a benefit as possible for those who serve our church.

I hope this letter does clear up some of the misunderstandings in Fr. Goodrow's letter. I hope sincerely that Fr. Goodrow will



Lord, Send me a surprise.

One that catches me off guard
and makes me wonder.
Like Easter.
Send me a resurrection
when everything looks dead
and buried.

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ROBERT A. ROBINSON

President of the Pension Fund

New York City

Intemperate Rhetoric?

As it happens I share the opposition of Edwin D. Johnson to ordination of women stated in his letter [TLC, Jan. 14] but I do not think that the intemperate rhetoric in which he states his view is helpful to the church as it seeks to reach decision on this difficult issue on which men of good will can and do differ.

Mr. Johnson writes: "Generally speaking, our bishops have become defilers of the Body of Christ, apostates in the Church of God, and a scandal to the faithful." Perhaps there is some bishop somewhere in the church who merits these opprobrious phrases — though I do not know of any such bishop, and would think in any event that the statements are signally lacking in Christian charity. Regardless of this, to assert that these things are "generally" true of our bishops is patently false and an unjustified libel of many dedicated and devout men.

CHARLES ALAN WRIGHT

Law School, University of Texas

Austin, Texas

How to Empty Churches

Referring to the cover of TLC, for Feb. 4, and also borrowing from the vocabulary of Fr. Watterson's letter to the editor in the same issue—if a "pseudo, modernistic, secular, humanistic, placatory, indifferent, naive, compromising, relativistic, revisionist, Heinz '57 variety-type-liberal" empties the pews of his parish by his worldly preaching, what kind of luck do you think an arch-conservative would have as he expatiates on such strictly religious topics as the Vincentian Rule, the two distinct attitudes regarding the relation of faith and reason in the early church as represented by the Apologists and Tertullian, the protestant rejection of Irenaeus's distinction between *imago* and *similitudo*, or meanings of dynamic monarchianism and modalistic monarchianism?

(The Rev.) JEFFERY M. RICHARDS

Bath, Ohio

Well, his church could hardly be emptier than the one we showed on the cover. Ed.

Replies to Bp. Emrich

As a female I was greatly astonished by the condescending remarks of the Rt. Rev. Richard S. M. Emrich, Bishop of Michigan, regarding the ordination of women as priests and bishops in the Episcopal Church [TLC, Feb. 4].

I should think any woman aspiring to "holy orders" in the Episcopal Church would think twice before giving her allegiance to an organization headed by men who suggest, regarding female ordination, that the church leaders ought to "relax and diffuse the issue, because none of us will live to see a woman bishop . . . or rector." Why then did Bp. Emrich ask future generations to deal with the problem if he himself is not expecting to do so?

Bp. Emrich and the rest of our church leaders who are for the ordination of women

fail to realize or care that many of us feel we all (*men and women*) are being sacrificed for a modern fad. The Episcopal Church has espoused every conceivable new fad with very unhappy results, and fails to recognize that our church has valid claims to the apostolic succession which will be lost if we ordain women to the priesthood.

I am reminded of the terrible sacrifice Sir Thomas More made for his belief and how he must have felt as friends and relatives deserted him for the modern trend in religion. As history will probably prove, his sacrifice was not in vain, and the Anglican Communion will bring about its own destruction after all these hundreds of years spent in chasing each new butterfly as it emerges from the chrysalis of some theologian's mind.

As a believer in the catholic faith and the sacerdotal priesthood of men only, I hope our leaders will think long before they jettison the Divine Commission that we hold in common with the Orthodox Churches.

JUNE E. RUTHERFORD

Fincastle, Va.

Of the different unconvincing reasons presented by Bp. Emrich to justify his vote for the priesting of women, his remarks in paragraph two were the most unconvincing of them all.

To begin with, I find it astonishing that my "understanding of the creation story of Genesis was altered by Charles Darwin." For it has been my usual habit to use the Book of Genesis (together with all books of the Bible) when attempting to understand the writings and discoveries of such men as Charles Darwin. What is perhaps even more startling is to hear the bishop say that Darwin must have been moved by the Holy Spirit to present his particular case for evolution. For now that so many reputable scientists seem able to put forward such convincing arguments to refute Darwin, does this mean that the Holy Spirit is vulnerable to error? Does this mean that when our Lord promised that the Holy Spirit would come to lead us into "all truth," he really meant the popular notions, fads, and discoveries of a particular generation?

My second point of confusion stems from Bp. Emrich's reference to the present role of women as heads of state and their outstanding contributions as members of state and national legislature, and their growing numbers amongst professional people. Are we to assume that the church should take its patterns from the world? It would seem this way. Yet the church has always suffered ill effects from such attempts.

Of all the developments in recent years to allow us to hope in a better world, none quite equals the very development of woman's role in public life as referred to by Bp. Emrich. I can see no better prospect for world peace than to have women as heads of state.

But what possible sense can it make after having reached the highest and loftiest role imaginable, and one which was unheard of before the advent of Christ—Mother Church—should women now seek to dethrone themselves for the sake of an "equality" which pagan cultures have long enjoyed and which the Christian church so wisely avoided? What possible connection can there be between the president of a college, a doctor, or prime minister and that of being a bride

and mother! Let us hope and pray that before we vote to abandon Mother Church (a logical necessity with the priesting of women) we pause long enough to ponder the consequences.

(The Rev.) DANIEL H. GOLDSMITH
Rector of the Church of Our Saviour
Killington, Vt.

God-Box, or House of God?

As an antidote to Architect Sovik and his ilk [TLC, Dec. 31] who deplore the building of "God-boxes," it might be helpful to read again these words written by the greatest church architect of this century, Ralph Adams Cram:

"First of all, a church is a house of God, a place of his earthly habitation, wrought in the fashion of heavenly things, a visible type of heaven itself. From the day when God gave to Solomon the plan and fashion of the temple down to those wherein our own forefathers lavished their scanty wealth and toiled with devout hands to raise the awful fabrics of our medieval cathedrals and abbeys, this thought has lain as the cornerstone of every one of the great and splendid churches which brighten Christendom. . . . They were building a house of God, and the treasure and labor lavished so abundantly were consecrated as they might never be on any other structure. . . .

"The second reason for church building is the providing of a place apart where may be solemnized the sublime mysteries of the catholic faith, a temple reared about an altar, and subordinate to it, leading up to it, as the center of honor, growing more rich and splendid as it approaches the sanctuary. . . .

"The third aspect of church architecture is this: the creation of spiritual emotion through the ministry of all possible beauty of environment; the using of art to lift men's minds from secular things to spiritual, that their souls may be brought into harmony with God." (*Church Building*, by Ralph Adams Cram, p. 6ff.)

Certainly it was all of this that Cram had in mind when he designed Saint Thomas Church, Fifth Ave., NYC. One can take one's choice, but as a graduate in architecture, and as a former member of our General Convention Commission on Church Architecture, my vote goes not to Mr. Sovik but to Mr. Cram.

(The Rev.) ALAN H. TONGUE
Lavallette, N.J.

Sermons Today

I found H. N. Kelley's article, *What About Sermons Today?* [TLC, Jan. 14] rather stimulating, but I am sorry that he seems to succumb to that very permissiveness which he decries. Since he sees problems with the location of the sermon in the service he would place it at the end and make hearing it voluntary.

He is correct that "There is a perfectly sound reason, in the logic of the Mass, for placing the sermon where the Prayer Book says it should be"—except that the Prayer Book unfortunately places the creed between the gospel and the sermon. The gospel proclamation is the making present of Jesus in the community through the recorded experience of the church. The whole purpose of the sermon is, with the aid and power

of the Holy Spirit, to make Jesus Christ's presence in the community known and realized as vividly as possible. It is for this reason that the sermon should follow the gospel with no intervening creed, announcements, or hymn.

The sermon immediately after the gospel should confront the community with the living Christ. I believe that this is possible only when the preacher allows himself, insofar as possible, to be the instrument of the Holy Spirit. This means being open and being prepared. In my experience being prepared does not mean having a written manuscript as they teach at some seminaries, but being as familiar as possible with the lessons—Old Testament, epistle, and gospel, and with the lives of the members of the community who are to hear the sermon. A sermon should be an encounter, a happening, and it cannot really be that if it is merely the reading of a paper. There is risk involved. The preacher may fail. But if the sermon is good it is the work of the Holy Spirit. Although the exact method of sermon preparation will vary with the preacher, it seems clear that a sermon should never be merely a demonstration of the verbal abilities of the preacher. A few in our church suffer from our protestant heritage which has sometimes overemphasized the primacy of the preacher. A sermon should promote one person only—the living Christ.

Because of my understanding of what the sermon should be, I must disagree that hearing the sermon should be voluntary. Any human being who is to any degree confronted by Jesus Christ is bound to be uncomfortable. Preaching which people "like" in the sense that they are made "comfortable" e.g., self-satisfied, is probably false. The magnificent thing is that the Lord leads us through our sin and discomfort and gives us hope by sharing himself with us.

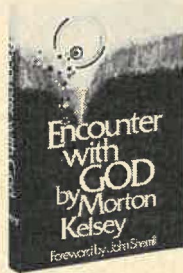
A sermon which is for the purpose of realizing the presence of Jesus in his gospel proclaimed to his community will have authority—the authority of the Lord—provided that the preacher in his life reveals that he is the least bit acquainted with the Lord. This is the only authority that counts and it is good that Episcopal clergy can less and less rely on their "standing in society" for their authority. It was Jesus, with little standing in society, who spoke with authority, not the Scribes.

Mr. Kelley's proposal for variety is a good point. The church year in the Green Book, with the three-year cycle of lessons, makes it possible for preachers to avoid preaching the same sermon year after year and perhaps relying on gimmicks to make the annually repeated lessons of the Prayer Book more interesting. Dialogues or discussions of the lessons by clergy or lay persons, drama, slide shows, and pulpit exchanges are all possible depending on the situation. Many variations which confront the community with the Christ present in his gospel are possible.

In the Holy Eucharist our past, present, and future are integrated in Jesus the Christ, and the sermon following the gospel has the important function of assisting in the transition from our ancestors' past experience to our present situation to our future with Christ in the Kingdom of God.

(The Rev.) HUBERT M. DYE
Rector of St. Aidan's Church
Olathe, Kan.

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March 4, 1973
Last Sunday after Epiphany / Quinquagesima

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VIRGINIA

Churchmen Oppose Trial Services

Only four of 168 congregations of the Diocese of Virginia reported in a survey that they want to continue using the present trial services (Green Book). Only 61 groups responded to the diocesan poll, and officials interpreted this as reflecting a general apathy toward the liturgies.

Nearly all those congregations responding want to quit experimenting with the new services and return to the Book of Common Prayer, the poll showed.

One spokesman said it was not unusual for only one-third of the congregations to respond to a questionnaire. Of greater significance, he said, is the almost virtual repudiation of the new liturgies.

The Bishop of Virginia, the Rt. Rev. Robert F. Gibson, Jr., has encouraged the use of the Green Book, but has never made its use mandatory as some bishops elsewhere in the Episcopal Church have done. However, about 75% of the 61 churches responding said they made regular use of the trial services for at least two months.

The new version of the Lord's Prayer (ICET) has met with "all but complete disfavor" by churchmen in the diocese.

(Resistance to the ICE text of the Lord's Prayer led the Presiding Bishop and the President of the House of Deputies to authorize use of the traditional form of the Lord's Prayer in the trial liturgies.)

NCC

Appeal Considered Against Ruling in Hargis Case

An appeal to the U.S. Supreme Court regarding the tax exemption of Dr. Billy James Hargis' publishing and broadcasting operation is being considered by the National Council of Churches.

In December, the 10th U.S. Circuit Court of Appeals in Denver ruled that Christian Echoes National Ministry, Inc., is ineligible for federal tax exemption because, it claimed, the agency attempts to exert a "political" influence.

Lawyers for the Hargis organization are preparing an appeal in the case. They would be joined by the NCC in a friend-of-the-court brief. Also planning to join in the NCC brief is the Christian Church.

In October 1966 the Internal Revenue Service revoked Christian Echoes's tax exemption. But a ruling by Judge Allen E. Barrow in federal court in Tulsa in June 1971 held that Christian Echoes is a church and, therefore, entitled to the tax-exempt status of churches.

The IRS appealed that ruling and in December the 10th Circuit Court in Denver declared that Christian Echoes has both attempted to influence federal legislation and has attacked political candidates running for office, thus violating the conditions of its tax exemption.

The brief being prepared for the Christian Church will challenge the IRS contention that tax exemption is a privilege rather than a right.

Publicity on Member Dissent a Need

A better "dissent mechanism" is needed by the National Council of Churches, the head of the committee that planned a 1972 restructure on the organization said in an interview for *The Cincinnati Enquirer*.

Dr. T. J. Liggett of Indianapolis said the NCC must give new credence to member churches that disagree with public positions taken by policy-making units.

As an example showing the need for "more responsible handling" of dissent, he cited a late 1972 situation in which Orthodox participants objected to the report of an NCC task force on abortion. While the report, which called for removal of abortion from the criminal code, was not acted on, Dr. Liggett felt that the strength of the Orthodoxy dissent was not adequately communicated to the outside world.

"We need more of a genuine respect for the democratic process," he said, so NCC member churches can learn to "win some and lose some" without trying to project an image of consensus on all issues.

Dr. Liggett, a veteran missionary to Latin America and now an executive with the Christian Church, was called on to head the NCC restructure committee after an earlier attempt to decentralize the organization failed to win substantial support.

A plan with a broadly representative

347-member governing board was worked out and was accepted at the NCC's General Assembly meeting last December in Dallas.

VIETNAM

An American Sought to Rebuild a Church

One of the last Americans to die in the Vietnam war had hoped to rebuild a damaged Roman Catholic church in An Loc after the conflict ended.

Lt. Col. William B. Nolde, 43, died in An Loc from wounds inflicted by an artillery shell just 11 hours before the cease-fire went into effect. As senior American advisor in Binh Long Province, he was concerned in planning post-war reconstruction projects.

Rebuilding the Roman Catholic church in An Loc was an important work to him. Weekly he visited the refugee camp at Phu Van to check on those who had been driven from their homes. He drove all over the Binh Long Province, encouraging the people to go back, to put their city together again.

A Roman Catholic, Col. Nolde and his wife, Joyce, a Protestant, had five children.

"He believed in what he was doing," Mrs. Nolde said of her husband. "We believe in God, country, family. I feel sorry for people who don't know where they're going."

In a telephone interview with *The New York Times*, Mrs. Nolde described a premonition she had had of her husband's death. She said that in a dream, Col. Nolde had told her, "Don't worry, honey, I'm all right." Then, she said, he turned "and there was an explosion."

After that, she said she had told the children to be prepared because she had a feeling "Dad's gone." The family, she said, had been together only 30 days in the last four years.

ORTHODOX

Primate: Thanks Due President Nixon

President Nixon should "be thanked by all sincere peace-loving citizens," Archbishop Iakovos said in welcoming the Vietnam cease-fire.

The Primate of the Greek Orthodox Archdiocese of North and South America, said Mr. Nixon had a "most thankless

THINGS TO COME

March

2-4: 10th annual conference on Christian vocations, Seabury-Western Seminary.

task to seek peace with justice along a most difficult path, while he was under continuous attack by those of us who were impatient or excessively sensitive over an involvement which he inherited."

Archbishop Iakovos, who gave a prayer at President Nixon's second inaugural, added that the Chief Executive had at high cost "disengaged himself (from Vietnam) without slandering preceding administrations that committed our country to what was considered in 'keeping with the tradition' and honorable policy of supporting democracy against totalitarianism."

The prelate had directed his parishes to observe the first Sunday in February as the beginning of a "new period in the history of our country."

In announcing that observance, he said, "Firing lines should be formed along the long frontier where present and past meet, and where shooting for justice and truth and dignity and democracy should be the primary target of all, especially by those movements and groups that have committed themselves to the advancement of the cause of justice and peace."

"Conflicts here and abroad in the name of justice, liberation fronts at home and throughout the world in the name of freedom, should be encouraged only when they are conscience or soul motivated, and not by indoctrination or inspired by those whose motives and policies are far from being honorable, selfless, and truly humane."

GENERAL CONVENTION

Reading the Wind IX: To Learn

It seems there is an "un-Episcopal preoccupation with evangelism" . . . *The Episcopalian* is "neither fish nor fowl" . . . the Seabury Press is seen as "a luxury we cannot afford" . . . there is a "clear demand for major revision in the empowerment grant programs" . . . a "vastly expanded lay ministry" . . . "extensive continuing education for the clergy" . . . "several suggestions were made to transform social welfare into a new umbrella department for all social concerns." These are but a few of the comments from the 70-page summary of the data collected from all but one of the 92 dioceses during the last quarter of 1972.

This summary report, distributed to all Executive Council members prior to their meeting on Feb. 20, was prepared by five council members who spent a week analyzing the statements and statistics from the dioceses as well as from more than 1,900 individual requests for program changes. Serving on this committee were Bps. McNairy (Minnesota) chairman, and Temple (South Carolina); Mrs. Martha Wilson (Georgia); and the Rev. Messrs. Robert Parks (New York) and Gerald

Continued on page 8

NEWS in BRIEF

■ All price-support programs for tobacco beginning with the 1974 crop would be ended under a bill introduced in the U.S. Senate by Sen. Frank E. Moss of Utah. After submitting the measure, he said that our government cannot long continue "in the indefensible position of aiding and abetting production and export of this product. On the one hand, month by month, we become increasingly aware of its dangers to health. . . . Yet, officially, we continue with price support and other assistance programs for tobacco here and we continue our attempts to build overseas markets."

■ The Ohio Clergy Association asked the Bishop of Ohio, the Rt. Rev. John Burt, to list parish vacancies in the monthly diocesan publication. This practice would alert priests in the diocese who would like to consider changes to possible job opportunities. Accordingly, Bp. Burt listed in the January issue of *The Commentator* 10 vacancies in 9 communities.

■ An apparent compromise has been reached by the California State Board of Education in a dispute over the treatment of creation and evolution in public school textbooks. The nine-member board unanimously adopted a motion by its vice-president, a Seventh-Day Adventist, stating that the subject of how life began "should be dealt with in social science textbooks." The board's action apparently means that the subject will be taken out of biology texts and placed in social science texts for study. It was not immediately clear, however, whether the presentation of creation and evolution would be agreeable to all sides of the dispute. One clear action of the board came in a 6-3 vote that defeated a proposal to insert the creation account of life into science texts.

■ Every congregation in the Diocese of West Virginia—83 parishes, organized missions, and unorganized missions—paid or overpaid its full diocesan apportionment for 1972. The diocesan budget was in excess of \$353,600 which included the national church quota of \$80,000 and an additional \$10,000 to the faith budget.

■ The Rt. Rev. Colin Winter, Bishop-in-exile of Damaraland, has been named priest in charge of St. Margaret's Church, Oxford, England, for one year. He was expelled in early 1972 from Southwest Africa (Namibia) by the government of South Africa which rules Namibia. While no reason was given for the ouster, the cause is believed to be Bp. Winter's fight against racial oppression. The bishop, who hopes to return to Namibia "when it gets its freedom," said he is pleased to have a ministry again.

■ Extensive damage was done to Episcopal Church property, including St. Francis' Church, when an earthquake destroyed most of Managua, the capital city of Nicaragua. Sunday services have been resumed at St. Francis and All Saints' Chapel in the city even though extensive repairs still have to be made.

■ The World Council of Churches has divested itself of \$1.5 million worth of stock in 650 U.S., Dutch, British, and Swiss corporations which it described as "directly involved in investments or trade" in those southern African lands with discriminatory policies. The WCC's policy-making Central Committee approved the divestment as a protest against *apartheid* in South Africa and other discriminatory policies of white regimes in Angola, Mozambique, Rhodesia, and Guinea-Bissau.

■ Ground has been broken for the new apartment building for the elderly in Winter Haven, Fla. Sponsored by St. Paul's Church and St. Joseph's Roman Catholic Church, and built with HUD finances, Episcopal-Catholic Apartments will contain 199 units in its 16-story building. According to available figures, one in seven citizens in Florida is 65 or older and the state ranks fourth in the U.S. in providing such facilities for the elderly.

■ The Bishop of California has suspended indefinitely the Rev. Richard York of the Berkeley Free Church, an avant-garde congregation, from administration of sacraments. Mr. York officiated at the recent marriage of activist Tom Hayden and actress Jane Fonda, who was, reportedly, divorced five days before the marriage and had received no clearance from a bishop for her remarriage. The Rt. Rev. C. Kilmer Myers said he had met with Mr. York and was convinced the "violation was not intentional."

■ Mrs. Charles Moorman of Louisville left \$220,000 to the University of the South in memory of twin sons who intended to enter but never matriculated. Morris and Charles Moorman went directly from prep school into the army during WW II and were placed in different infantry units to avoid the common disaster suffered by brothers on ships destroyed by the enemy. The units were sent out on D-Day at almost the same time and place and the twins died in the fighting along the French coast. Mrs. Moorman began building a scholarship fund shortly after WW II which was enlarged through her will to approximately \$300,000. All of her other children and her husband predeceased the twins.

McAllister (Texas) who also drafted the final copy.

The Executive Council will accept and reject what it chooses of this report and will use it as background for its own intensive studies preceding its recommendations for program and budget to the General Convention. This extensive preparation is new. "In previous years," the report reads, "the formation of the program and budget have been largely a staff operation with the results being rubber-stamped by Executive Council. The responsibility for this state of affairs rests with the council and not the staff. The council is making an earnest effort to change this past practice."

What did the summary committee learn from all the data? What follows is a sampling.

Mission

Regarding the question of mission, the report states, "There is almost total agreement that a major change in emphasis is desired in church programs . . . a consciousness of a spiritual awakening, both in and out of the church, which has evoked a strong individual and corporate desire for growth in the life of faith, education in Christian thought and viewpoint, and guides to involvement with the world."

The report goes on to state that "the need expressed is for personal and corporate spiritual renewal, for knowledge and growth in the faith, for help in learning how to reach out to others . . . thus education, spiritual renewal, evangelism, and social action are all seen to be inter-related, each dependent upon and growing out of the other."

"In essence," the report concludes, "the diocesan statements suggest that, just as the church has placed emphasis on the enablement and empowerment of various segments of our society, so now the General Church Program is being called upon to place major emphasis upon the enablement and empowerment of the individual to be a Christian and the enablement and empowerment of the congregation, and the diocese to be the church, through learning, commitment, witness, and service."

Five areas of concern stood out from all the diocesan reports. Dramatic increases of emphasis are urgently called for in (1) education, (2) evangelism, (3) renewal, (4) meeting the needs of others, and (5) communications. The summary committee will suggest that the council develop "new and innovative approaches or programs."

Priorities

Which present programs should be continued? Should they be increased, decreased, or dropped? In what way should they be changed in emphasis or direction? Should it be a radical revision or a gradual one? What new programs

should be initiated to respond to the present situation in the world and in the church? These questions must be answered ultimately by General Convention, but, before that, by the Executive Council.

In the summary report, referred to earlier, the following observations were made, based upon the reading of the wind:

It seems that most of the dioceses (67 out of 91) asked for a comprehensive program in *education*: having its strongest expression at the adult level; teaching the teachers of children; using the tools of mixed media instead of the traditional methods only.

Evangelism was urged in 57% of the mission statements and it was given second place among new work in the priorities section. It received the greatest number (251) of individual responses at the diocesan meetings. The summary committee referred to this as "an almost un-Episcopal preoccupation with evangelism."

"The revised *communication* is seen as one that brings together a number of seemingly separated efforts under a single umbrella. There is strong dissatisfaction with the two enterprises that involve us most deeply in communication by words, *The Episcopalian* and Seabury Press. The press is seen as a luxury we cannot afford. *The Episcopalian* is seen as being neither fish nor fowl. It is neither a house organ nor an effective church-wide channel. The desire to see the church expand into other media currently but slightly used was repeated many times."

"There is a clear demand for major revision in the *empowerment programs*. The greatest dissatisfaction is with GCSP as it is presently administered. The three changes sought by most of the respondents are consolidation, changes in the funding procedures, and a reduction in the overall level of funding."

"Thirty-five dioceses want a sharply revised *youth* program in the church. They seek a youth program that relates to the youth for whom we bear the primary responsibility, the church's own, rather than the alienated sector alone. There is a high priority expressed for an expanded effort toward high-school and college students in a structure that would be separate from a basically grant-oriented GCYP."

Concerning *lay ministries*, "There is a need for a lay apostolate to motivate, enlist, and train laity. The great bulk of the work of evangelism and renewal should be in the hands and under the leadership of the laity. This should be accompanied by a vast expansion of creative lay ministries in styles and places which are not valid options for clergy. Despite the fact that the revised point figures for lay ministry was relatively small, the percentage increase (900%) suggested was the greatest of any program new or old."

Concerning *specialized ministry*, "The

rapid growth in the number of senior citizens made ministry to the aged the highest concern. The need is for patterns of ministry, programs, assistance in housing projects, etc. Prison ministries received considerable attention. Veterans, drug addicts, the blind, the mentally ill are other highlighted special ministries."

Concerning *clergy training-continuing education*, "Twenty-six dioceses had 32 suggestions in the area of clergy training. Seventy-seven individuals reinforced the diocesan voice. The main thrust is for extensive continuing education and the beginnings of career and professional development by some orderly means other than our present hit or miss non-system."

"Twenty-three dioceses supported by 56 individual cards want to see *seminary support* made a part of the national budget. Several others suggested support for seminarians from the level of the national church which would have much the same financial effect as subsidizing the seminaries directly."

"A need exists for full-time *development* or stewardship staff who would address themselves to year-round stewardship education and be available for consultation and training of clergy and laity. The financial commitment would border on the small to moderate range. It should be enough to provide a significant follow-up to the visitations to enable the program and budget that is formed to be underwritten."

In subsequent reports, I will deal with the analysis of present programs, and the results from the questions on funding. The postscript of this summary report for the council is very revealing and it is quoted in full:

"This report is a means to an end. The end is to provide a process by means of which the "grassroots" may have a significant and determinative role in defining Christ's mission for his church and forming the program and budget through which that mission is done. We have made mistakes in design, execution, and, why should it be an exception, in interpretation! These can be refined, corrected, and brought to a greater perfection now as well as in the future. What is most important is that the desire for the church to speak to her leadership about her life has been heard and a response made.

CHARLES R. SUPIN

Fr. Supin, a parish priest from Long Island, is serving as Coordinator for Development for the Executive Council.

BIBLE

New "Ecumenical Edition" Soon to Appear

A common Bible with unprecedented endorsement by world Protestant, Roman Catholic, and Eastern Orthodox leaders will be published in the U.S. on Apr. 2, the National Council of Churches (NCC) has announced.

CONVENTIONS

Western North Carolina

The 51st annual convention of the Diocese of Western North Carolina was held at the Kanuga Conference Center in Hendersonville. Delegates were asked by the Rt. Rev. M. George Henry to elect a coadjutor bishop. His request was based on the extent of diocesan work, his limited physical condition, and his anticipated retirement in 1975. Tentative plans call for the election to be held in May.

The diocese, first constituted as the Diocese of Asheville in 1895, then the Diocese of Western North Carolina in 1922, has had only three bishops — Junius M. Horner, 1898, Robert E. Gribbin, 1934, and M. George Henry who was consecrated in 1948.

It was reported to convention that for the first time in three years, Western North Carolina has accepted the full quota for national church support; mission congregations have shown a marked increase in attendance at services; and overall contributions to the diocese have increased over 5%.

Bp. Henry also reported there were more confirmations for 1972 than in any of the past seven years.

An increase in the minimum salary for mission priests was approved as was a sizable allocation to the diocesan department of personal religion.

Central Gulf Coast

The Rt. Rev. George M. Murray asked delegates to the second annual convention of the Diocese of the Central Gulf Coast to "commit to our serious thought and prayers the confused values and priorities of our lives and of the society in which we live.

"Shopping centers, amusement parks, luxury hotels and motels, lavish homes and boats and cars, the machinery of war—we seem to afford ourselves all of these things in abundance.

"But poverty and slums, filthy prisons and mental hospitals, decaying cities, inferior education, pollution, and destruc-

tions of our surroundings—we seem not to be able to afford to do anything about these."

For the second year, the diocesan treasurer, Ralph Compagno, reported that pledges paid from parishes and missions exceeded the dollar estimate. He told delegates that the full commitment to the national church had been paid as well as the faith pledge. The latter figure was \$14,060.21, \$1,804.95 more than actually pledged.

Convention adopted a 1973 budget of \$400,278.13, up from the 1972 budget of \$354,895.30. The new budget contains the full commitment pledged for the national church along with the faith budget item of \$18,019.

Guest speaker at the convention dinner was the Rt. Rev. Furman C. Stough, Bishop of Alabama.

Host parish was the Church of the Nativity in Dothan, Ala. The 1974 convention is to be convened at St. Simon's on-the-Sound, Fort Walton Beach, Fla.

Los Angeles

At the 78th annual convention of the Diocese of Los Angeles held in the Anaheim Convention Center, delegates voted without a dissenting voice to create a new Diocese of San Diego. Approval for this division, which will consist of 39 parishes and missions and a communicant strength of 15,000, will be sought at General Convention this fall.

The Rt. Rev. Francis Eric Bloy, diocesan for the past 25 years, presided over the convention for the last time before his retirement.

The Rt. Rev. Robert C. Rusack, Bishop Coadjutor of Los Angeles, gave the convention address. Praising Bp. Bloy for his "disciplined and dedicated intelligence," he also expressed great admiration for the diocesan's "scientific pursuits and impressive theological learnings."

In convention action, delegates:

(✓) Adopted a resolution memorializing General Convention that the diocese supports "the ancient and traditional practice . . . of ordaining to the priesthood and episcopacy only male candidates . . .";

(✓) Adopted unanimously a 1973 operating budget of \$1,186,005;

(✓) Observed a period of silence commemorating the hour of the signing of the peace agreement in Paris.

Four missions of the diocese received approval to organize as parishes—St. Andrew's, Ojai; St. David's, San Diego; St. Bartholomew's, Pico Rivera; and St. Mark's in-the-Valley, Solvang.

It was announced that the 1974 diocesan convention will again meet at the Anaheim Convention Center.



The translation is the Revised Standard Version (RSV), copyrighted by the NCC. The U.S. edition will bear the words "An Ecumenical Edition" on the title page, and "Common Bible" on the cover of the book.

With the exception of one psalm and two other short sections from the Greek Bible, the new edition brings together all the literature considered scripture by Protestants, Anglicans, Roman Catholics, and Orthodox.

Old Testament material not considered canonical by Jews and Protestants but found in Latin and/or Greek canons are collected in two categories between the Testaments.

A second edition of the RSV New Testament, initially published in 1946, is included. Revisions which are not considered dramatic reflect ecumenical scholarship and knowledge gleaned from recently discovered biblical manuscripts from the ancient world.

The Common Bible was published in England last month.

A continuing RSV Committee, functioning under the NCC's Division of Education and Ministry, is now ecumenical and international. Current chairman is Dr. Herbert G. May of Oberlin College.

The committee planning the Common Bible took considerable care to respect differences among the Protestant, Roman Catholic, and Orthodox canons of the Old Testament.

The rabbis shaping the Hebrew canon early in the Christian era considered some books, now commonly called the Apocrypha, "uninspired" or of doubtful authorship and omitted them, a practice followed by the 16th-Century protestant reformers.

Of this literature, some books are dispersed through modern Roman Catholic Old Testaments and are considered at least "deuterocanonical" (second canon). There has been considerable debate and sometimes controversy on the apocryphal material, much of which was judged canonical at the Council of Trent in the year 1548.

The RSV Common Bible places seven deuterocanonical books and two parts of books—all of which appear at points in the widely read Jerusalem Bible, a Roman Catholic translation — immediately following the Hebrew canon of the Old Testament. These books are Tobit, Judith, Additions to Esther, Wisdom, Ecclesiasticus (or the Wisdom of Jesus the Son of Sirach), Baruch, Additions to Daniel, and First and Second Maccabees.

Under "Other Apocrypha" additional material found in either or both the Greek or Latin Bibles, or their appendices, follow the deuterocanonical section.

Portions of the Greek Bible not included but being translated by the RSV Committee are Psalm 151 and Third and Fourth Maccabees.

NON-STIPENDIARY PRIESTHOOD

By GERALD L. CLAUDIUS

THROUGH unwritten social agreement certain subjects come to be considered sacrosanct and it takes a pretty spirited personality to throw stones at any category so elevated. In present-day Americana, motherhood, our country's flag, and apple pie (even though the crust be like cardboard) are so regarded and not considered proper objects for castigation. Certain subjects are similarly regarded in the life of the church, and so it is with a measure of trepidation that I write this critique on the non-stipendiary priesthood. In some circles this area of the ministry is sacrosanct and not a proper subject for denigration. But, because there is so much specious propaganda currently being circulated about this important area of our church's life, I feel compelled to write some personal views about it.

FIRST, I believe it would be helpful to say something about what a vocation to the sacred priesthood involves. Many devout priests have set forth what this vocation means but for my approach I would like to quote Lacordaire's beautiful and moving analysis in his, *Thou Art a Priest Forever*: "To live in the midst of the world without wishing its pleasures; to be a member of each family, yet belonging to none, to share all sufferings; to penetrate all secrets; to heal all wounds; to go from men to God and to offer him their prayers; to return from God to men to bring pardon and hope; to have a heart of fire for charity and a heart of bronze for chastity; to teach and pardon, console and bless always, My God, what a life! And it is yours, O Priest of Jesus Christ!"

Now some of these categories could be filled by a devout Christian layman; but most of them relate explicitly to the office of priesthood: "To penetrate all secrets, . . . to pardon (the sacrament of penance); and to go from men to God . . . (the offering of the holy sacrifice of the altar). To our shame we have not developed in the lives of our laity the desire to fulfill the other aspects of this marvellous ode.

To me the priestly vocation means the basic and fundamental desire to serve

God, not fellow man! The priest's service to his fellow man is subsumed in his calling to serve God; probably I should say, "must be subsumed," for no other order of priority is valid in my mind. I feel that this is why we have a goodly number of men leaving the full-time parish priesthood today; their original calling was deficient in that they felt called to serve their fellow man in the church's ministry whereas this is only subsidiarily involved. And we may be sure that some have even felt called to serve their own ambitions through the church's priesthood. But let us hope that they fall by the wayside and are quickly consumed. Such "vocations" we shall no doubt always have with us but they fall into an area other than to which this essay is addressed.

The sooner we have parish priests and examining chaplains, not to exclude standing committees and bishops, who can, to the best of their ability, strenuously discourage applicants or postulants who should be Christian social workers instead of priests, we will have a stronger and larger percentage of those who remain in the active full-time parish priesthood. The young man, or older man, who feels called to fulfill the description of Lacordaire's priest will be the lasting, stable priest that our church so sorely needs today—and indeed, has needed, as well as will need, in every age! To my mind this involves a complete commitment of life and time on the part of the seeker of the sacred priesthood. Not that it can not be done by a man who divides his time; but it is, I believe, most supremely fulfilled in the total giving of a man: time, talent, and treasure, the triumvirate of which we are taught is the essence of Christian stewardship!

Today in the life of the church the term non-stipendiary is used in reference to what I feel are two basically different groups. First, those who have served in the active ministry for some years; they may or may not be seminary-trained men but for economic or other reasons they are now without full-time parish or diocesan employment. The second group are those who in the main have been tutored privately under area priests; they continue their secular employment and function part-time as priests (which in writing seems to me to be almost a self-contradictory description) under a rector or bishop.

And now we have some in our church who are pushing for the lowering of educational requirements so that an indigenous non-stipendiary ministry might be provided. I am concerned because there are some enthusiasts in this group who, from their approach, seem to want to see everyone ordained priest (at least all available males, and in some cases females as well). This is possibly an exaggeration but not so when you hear them talk or read their publicity. A flyer went out from one such group about two years ago and it included the following rendition of our Lord's words (Lk. 10:2): "There are so many people but so few who are trying to reach them for me. So ask God to send more priests among the people." I would contend that to so change the words of our Saviour is the height of dishonesty! Our Lord did not say "priests"; he said "laborers" which can only mean every baptized person! I would also contend that so to manipulate and change our Saviour's words is a disparaging of, and an insult to, our laity!

ANOTHER questionable end sought by some of the groups pushing for the widespread ordination of large numbers of part-time priests is that they are being solicited for "specific ministries." Some parish priests will so solicit and seek the ordination of a man for a particular ministry in a certain parish; but after this is achieved and the man moves away from that parish, what is to become of his priesthood? A man is not ordained priest for, or to, a specific ministry limited to one parish or area; he is ordained a priest in the church of God and this means the whole world! It is true that any bishop could put personal pressures on such a part-time non-stipendiary priest coming into the diocese he serves. But except for moral reasons, or financial obligations unmet, he has no canonical grounds for inhibiting a priest from officiating—granted that the newcomer obtains permission of the parish priest where he is located. Problems have arisen in this area where dioceses have local programs for training men for the priesthood and their men subsequently move into other jurisdictions. To approach the ordination of men to the indelible mark of the priesthood on such a provincial basis, whether it be for a specific parish or diocese, is to invite innumerable problems for

Some Reflections on a Growing Type of Ministry

the future and to open a Pandora's Box which we may not get closed before disaster sets in!

It is amazing indeed that at this present time in the life of our church that we find two antithetical policies being set forth regarding the preparation of men for the priesthood. The Pusey Report of a few years back, with all of its serious shortcomings, strongly pleads for a more thorough and intensive training of all postulants for holy orders. Now we have other groups in the church who say that such training isn't really necessary at all, but that we should ordain every chantry priest that we can in as short a time as possible! I use the word "chantry" with intention, for in my analysis of their efforts this is what such groups are attempting to do: to return to the medieval practice of ordaining Mass priests whose almost sole task was to be able to say valid masses. And most other aspects of their priestly training and life were given short shrift. I do not wish to return to the medieval days and such a veneer concept of the priesthood; it would be dangerous for the church so to enter the future and it would be a condition difficult to rectify once begun!

One of the most disturbing elements of those who are so strenuously pushing this concept of the non-stipendiary priesthood is their evident lack of faith in the continuing life of the church. Their frequent cry is that soon in the life of the church we shall not be able to afford full-time priests in only a few locations. They point to the reduction of income in the church in the past years and claim that this is proof for the necessity of a non-stipendiary ministry. To this I can only reply, "O ye of little faith." I have no doubt at all that when the church of God, and specifically the priests and bishops of God, are doing the job that God desires and asks of them, the church will never fail adequately to support them in that work. To blackmail, or to attempt to frighten the church into adopting a non-stipendiary ministry ("you really won't have to pay much to obtain this priest's services because he is self-supporting through another job") is in essence a lack of faith in the power of the Holy Spirit as well as casting a sop before the people of God!

It also seems strange that just when the teaching of Christian stewardship

seems to be breaking through in the overall life of the church, we have those who are advocating the elimination of a real challenge to our people to give fairly and honestly for the support of God's work. As all priests know quite well, that despite the fact that our salary scale is on the low side, the greatest share of any parish/mission budget is the clerical stipend. This will always be the case but it is not a valid argument for the widespread introduction of the non-stipendiary ministry. I can only repeat my statement above that when we do the job that God has called us to do that God will provide the necessary financial support.

I AM sure that there is a place in the life of the Episcopal Church for both those who have left the full-time priesthood, as well as for those who have more recently come into the church's ministry and yet retain their secular employment. But I am firmly convinced that there is no need for the present push that some of our clergy are advocating for the wholesale recruiting, training, and ordain-

ing of practically every physically and mentally sound male they can find. The present need in the life of our church is not for additional priests but for a much larger number of converted, convinced, and dedicated laymen who will bring their friends and acquaintances into a fuller knowledge and life in God through his holy catholic church. In the past decade the availability of positions has brought about a "buyer's" market, and many ordained priests are having a difficult time finding any position in the full-time ministry.

What we need to do is to bring our people to the realization—to the conscious and consuming realization—that our Lord is speaking to them when he says: "Pray ye the Lord of the harvest that he send more laborers into his harvest." When we do this, then we will witness the evangelism to which God has called us. And automatically the needful financial support of a full-time priesthood will be forthcoming. Based on the teachings of our Lord in the Good News of his Gospel could it ever be otherwise?



Thanksgiving for Peace

ALMIGHTY GOD, we give you fervent thanks that you have put it into the hearts of men to make peace from the conflict recently ended. We are deeply grateful for this answer to our prayers. Continue now, O Lord, this your mercy towards us by turning the hearts of all to a knowledge of you and your son, Jesus, so that all men everywhere will know once and for all that there is lasting peace only when all honor you, the one, the true, the only God and Father of us all. We pray this in your Son, Jesus' name as he told us to do. *Amen.*

Daniel Goodrich

A TIE THAT BINDS

By JAMES TRIPPENSEE

IT is a time-honored principle in the functioning of Episcopal Church affairs, that the people a parish priest serves should pay his salary. It is believed that a congregation will give monetarily to the support of their pastor, because they value the ministrations of a priest and wish to keep him from having to support himself in some other way. This permits him to devote his full time to his priestly duties. The priesthood is conceived as a "vocation" as opposed to an "occupation." Prayer and study are important ingredients in the priestly life, and the priest needs time to do them. The Ordinal states that a priest is to give himself "wholly to this one thing."

In the Diocese of Michigan a laudable "Clergy Salary and Benefit Policy" was devised to insure that all of its clergymen received a minimum livable wage. If a parish failed to live up to the standards, it was to be forbidden to call a new rector until it complied. It was also proposed that if a parish did not meet the standards, the diocese would pay the priest and charge the amount as a debt against the parish. The diocesan chancellor, however, upheld the "parish-people-pay-priest" principle by a ruling which meant that the diocese could not *force* vestries to comply with its suggested guidelines and that the diocese could not become the clergy-payer. The old principle was again maintained, and the teeth taken out of the "Clergy Salary and Benefit Policy."

Perhaps this principle has become outdated and needs rethinking. What was good is not necessarily so today.

Perhaps now more than ever the clergy of the church need to fulfill their roles as prophets. The issues confronting men today need to be addressed openly and candidly. The church needs to be in the forefront of the battle for equality, social justice, and freedom. The prophets of the Lord, however, are frequently silent when they ought to speak. It is not easy for a priest to say what he knows will surely upset the largest giver of his parish. When the priest steps into the pulpit and sees him (or her) glaring at him—just waiting to hear some displeasing word so he (or she) can begin the old financial squeeze—it is not easy to speak the truth very forcibly. A priest often becomes hail-fellow-well-met. He says only what his parishioners want

The Rev. James Trippensee is rector of St. Andrew's Church, Detroit, Mich.

to hear, or at least he refrains from enunciating what he knows is distasteful to them.

The "parish-people-pay-priest" principle also has undesirable effects in the operation of the churches in the inner-cities of our nation. There is an increasing number of such parishes that cannot afford to pay a priest. The affluent have fled the central cities for the suburbs, leaving behind the poor, the powerless, and the young "freaky" types who do not have the financial wherewithal to keep parishes operating in the traditional manner. Consequently, many inner-city parishes have either no priest or only one part time who may be non-stipendiary and hold a secular job. Poor parishes close or come very close to extinction, while the well-endowed continue (some as exclusive clubs) with more than one priest and ample, well-kept facilities. Perhaps this sort of thing works fine in the business world. After all, if a business is not bringing in enough money, it is only logical to close it. When practiced by the church, however, such thinking becomes a scandal. In the church, as in American society as a whole, the rich get richer and the poor poorer.

The time will soon come when there will be no Episcopal parishes in our inner-cities except the moneyed—which have a tendency to be selective in their ministry. Overtaxed diocesan coffers cannot make available the kind of money that needs to be spent on urban work, so the presence of the church where it is sorely needed is lacking. Again, the still-adhered-to principle of "parish-people-pay-the-priest" becomes a "tie that binds." Parishes close because we continue to follow an outdated principle, and the church's credibility is in question when her priests cannot speak with the prophetic voice which they share with her Head.

I SEE, among others, two possible solutions to our inner-city church problem relative to the issue at hand. I believe some sort of central funding for the payment of all clergy salaries needs to be considered. Such a system should be based on assessment according to ability to pay, and a distribution of funds according to need, so that parishes that could not otherwise afford a priest might then be able.

This is a radical proposal because it

calls on the affluent to pay for the poor, not just as a charitable handout, but as a due, motivated, let us hope, by a sense of Christian responsibility. The funds would have to be administered by a completely representative body to assure that the present inequities were not perpetuated.

The affluent are not likely to be willing to give, however, to help support people and causes they consider inimical to themselves. Furthermore, this levelling of clergy stipends would probably frighten many due to its socialistic overtones.

If the rich will not pay for the poor, then perhaps the churches in the inner-cities can only stay open as their priests take secular jobs and serve their parishes part-time—out of necessity rather than out of real commitment to the worker-priest concept. In that case, neither the parishes nor the dioceses would have to pay their wages. This too would free the priests to speak and act in accordance with their consciences rather than to the tune of those who pay the money. The "tie that binds" would no longer do so.

A non-stipendiary plan on a large scale, also has many drawbacks among which are: 1) A priest would have less time and energy to devote to frustrating parish work after working 40 hours in secular employment. 2) Priests who are already non-stipendiary and hold lucrative jobs (and perhaps older men) would likely be assigned to inner-city parishes to which they might retire when they become pensionable. Such men: a) may not have the energy to cope with inner-city problems; b) would likely be unwilling to live in the ghetto; and c) might be unsympathetic with the very people to whom they attempt to minister. In addition, it is not likely that great numbers of urban priests will altruistically take secular jobs to save the inner-city parishes when they can seek parish jobs in the suburbs and live quite comfortably.

The problems I have mentioned are complex; so, of necessity, must the answers be. The above suggestions may be worth considering. Both hinge about the changing of the "parish-people-pay-priest" principle, which I believe in many ways has become a "tie that binds." Perhaps, the development of some form of either or both suggestions can bring about some new life in the church, especially in our inner-cities.

EDITORIALS

Is GCYP True Mission?

THE desuetude into which the mission of the Episcopal Church has fallen in the last decade has never been more graphically symbolized than in a brochure I just received from the Executive Council. It is a report to the clergy of the Episcopal Church from the General Convention Youth Program (GCYP). The 24 pages of the report outline in detail the various projects that have been funded through GCYP. In the introduction to this report God is mentioned twice, and the "Incarnate Lord" once. They are not mentioned again. Other realities central to Christianity—repentance, belief, conversion, faith, the Bible, the sacraments—are not mentioned at all. No surprise then that the name of Jesus Christ does not appear even once in pages of information the report considers vitally important to communicate to us.

Am I simply counting words and ignoring substance? I think not, for nowhere in the multiplicity of projects enumerated by the report is there any indication that the slightest concern has been directed to bringing the persons ministered to by the GCYP funding into obedience to the first, and great commandment. The accomplishments of which this report seeks to boast do not so much as include even a mention of any effort whatsoever to bring the children of this world to repentance, to commitment to the person of Jesus Christ, to empowerment by the Holy Spirit, or to growth in the knowledge and love of their creator.

I can almost hear a retort coming at this point. It is not difficult to imagine what it is, as I have heard it in one form or another dozens of times in the last few years: "But these sorts of projects surely do good for people and therefore are Christian in their essence!" The answer to this common assertion requires of us a return to an understanding of what we mean by vocation. Certainly these sorts of projects do good, but it is a good that is ultimately grotesque because it is indifferent to the central issue of the vocation to which it has been called. Imagine, if you will, a physician who comes upon an automobile accident and discovers a badly smashed vehicle and a driver who is suffering severe facial lacerations. The physician takes the wounded man to a hotel and pays for his room and a good meal. Moreover, he sees that the man's car is towed to a shop; and if all that were not enough, he pays from his own pocket for the repair to the vehicle. But he never once attends to the victim's lacerations. The physician's manifest good deeds become utterly hideous because he refused to exercise the essential vocation to which he had been called.

We Christians have been called to bring the children of this world back to a right relationship with the Father. The GCYP report is simply the latest piece of evidence that too many Christians in the Episcopal Church have been content to make the Prodigal happy, comfortable, and secure in his far-off land. It is difficult to conjecture just how the GCYP program can convince itself that it has been doing people "good" when it evidences no concern to bring those people back to the Father . . .

for what does it profit a man if he gain the whole world and lose his soul? And this concern for men's souls is no disembodied gospel. When the Prodigal returns to his Father the necessities of life—food and clothing—are provided, because the boy has real physical needs. But the feast itself is given to celebrate his repentance and his restoration to his rightful place with his Father.

Has not this concern for men's souls—without disregard for their bodily needs—always been the hallmark of Christian outreach to the world? As a boy I had some acquaintance with an elderly sister of the Community of the Transfiguration. Her name was Constance Anna. She had been in China up to and through World War II, over 30 years. She would tell of having to chase wild pigs through muddy fields, and tackle them, in order to get food for the Chinese people in her care. She knew hunger. But what really made her face glow with joy as she told her stories was the recollection of this or that Chinese resident of her hospital who had come to love Jesus.

Of course it seems there is always the attempt in some quarters to make social concern and evangelism appear as polarities. As long as they can be made to seem thus, there is constant material for preachers, authors, and discussion groups to distract themselves with commentary on "new theological movements in the Episcopal Church." As long as Satan can keep us chasing our tails he knows we will never take a step forward. If he is really to cripple us, Satan knows he must keep generating "controversial" material for parish discussion groups. But there *is* no controversy between evangelism and ministry to men's physical need. Christians schooled in the scriptures know this instinctively, and should not allow themselves to be distracted from their vocations by attending to the chatter in the theological market place. How could there be any controversy in this matter when he who met men's bodily needs with five loaves and two fishes also went on to insist that he alone is the genuine Bread of Life?

We may hope that the mentality of the GCYP and its kin is now over, and yet not over, but rather ready to be raised to the fullness of the vocation to which it has been called.

DAVID G. DEVORE

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Book Reviews

THOMAS MERTON ON PRAYER. By John J. Higgins. Doubleday. Pp. 192. \$5.95.

John J. Higgins has his doctorate in sacred theology from Catholic University and is currently chaplain at Fairfield University. *Thomas Merton on Prayer* is a resumé, study, and analysis of Merton's writing on prayer—Merton, of course, an articulate trappist monk who died in 1968. In an age when Christ was being sought in an extraverted manner in the world, Thomas Merton pursued Christ in an inner contemplative way. Man, according to him, had but one objective, namely, to realize his union with God with a love that is pure, disinterested, and free. To find God and Christ one Merton had to go inward first before engaging in the outer arena of social change. This led him to monastic detachment and later into an appreciative dialogue with Zen Buddhism.

While nothing takes the place of reading Merton for oneself, Higgins's book is a helpful introduction.

(The Rev.) ALLEN WHITMAN
St. Andrew's, Kansas City, Mo.

HAUNTED BY GOD: The Cultural and Religious Experience of the South. By James McBride Dabbs. John Knox Press. Pp. 255. \$6.95.

James McBride Dabbs loved his native Southland, as this posthumous work clearly reveals. But his love for the South was not a blind love—he recognized that the South was not all grits and red-eye gravy, served amidst the magnolias and honeysuckle and the waving Spanish moss. But on the other hand, James Dabbs saw it as far more than pellagra and hookworm along Tobacco Road.

Haunted by God is divided into three parts, which tend to overlap—Part One: "The Culture," Part Two: "Spiritual Values," and Part Three: "The Church and the Culture."

It is difficult to classify this book. It is history, but not in the usual sense of sequence of events with appropriate dates. It is a sociological study, but without the statistics and charts and other impedimenta of the professional social scientist. It is a book of religion, but it is neither dogmatic theology nor devotional material.

James Dabbs saw in the South a mosaic of paradox. In his book, he reveled in the paradoxical—the combination of the enforcement of human slavery and the passion for freedom, the juxtaposition of the tame and the wild, the mingling of intense commitment with relaxed humor, the blending of gentleness and cruelty,

the scorn for womankind and the near-worship of womanhood.

The author was a master of aphorism. "The South is evidence of what God can do when given a chance." By itself an outrageous statement. But then: "Men give him a chance either by not being too assuredly busy or by failing so disastrously that they have to pause and ask what went wrong." "The Southerner . . . has desired too much to be agreeable, too little really to agree." And: "Ironically, it was his romantic, individualistic sense which kept the Southerner from finding God but which prevented him from ever forgetting God. He was haunted by God."

In his treatment of the church's role and influence in the South, James Dabbs is both warmly sympathetic and sharply critical, particularly in regard to non-liturgical Protestantism which looms so large in the religious life of the South.

The author's credentials are impeccable. A South Carolina plantation owner with generations of old southern family behind him, he was a leader in the movement for human rights, one-time president of the Southern Regional Council, and an active worker with the Committee of Southern Churchmen.

He died just a few hours after the manuscript for this book was completed, so the revising and editing of the work had to be done by Mrs. Dabbs. Perhaps if the author had lived to do the re-writing himself, he might have discovered and corrected some minor errors (such as referring to the late Rt. Rev. John A. Pinckney as "the Presiding Bishop of the Episcopal Church of the Upper Diocese of South Carolina"), but such flaws are few and forgivable.

(The Rev.) BEN A. MEGINNISS
Trinity Church, Mobile, Ala.

Booknotes

By Karl G. Layer

GLIMPSES OF GLORY. By Wallace Edmonds Conkling. Pp. 15. Available from St. Paul's Press. P.O. Box 1000, Sandy, Ore. 97055. Two brief essays—"Glimpses of Glory" and "Not Afraid to Die"—by the retired seventh Bishop of Chicago. Very useful meditational material from one who is a good writer.

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PEOPLE and places

Non-Parochial Appointments

The Rev. Peter J. Brownlee, retired, is honorary assistant, St. Alban's, El Cajon, Calif.

The Rev. Martin J. Campbell, vicar of St. Francis', Lake Placid, Fla., is also religious coordinator of the rehabilitation center of the Florida Bureau of Alcoholic Rehabilitation, Avon Park, Fla.

The Rev. Robert W. Cromey is in private counseling and with Esalen Institute. Address: 716 Arguello Blvd., San Francisco, Calif. 94118.

The Rev. Milbrey Davis, former priest in charge of St. Martin's, Corpus Christi, Texas, is director of social services, Baptist Memorial Hospital, 111 Dallas St., San Antonio, Texas 78205.

The Rev. Spencer Edwards, headmaster of Flint-ridge School for Boys, Flintridge, Calif., is also a canon of St. Paul's Cathedral, Los Angeles.

The Rev. William Alexander Johnson, professor at Brandeis University, Waltham, Mass., is also canon residentiary, St. John the Divine Cathedral, New York, N.Y.

The Rev. H. Arthur Lane, Jr., former rector of St. Paul's, Darien, Conn., has been chaplain and pastor of the Community of Jesus, Orleans, Mass., for some time.

The Rev. Louis J. Levinson, former chaplain of the Bishop's School, La Jolla, Calif., is headmaster of St. John's Parish Day School, Dallas, Texas.

The Rev. Paul Nessinger, SSJE, formerly of Bede House, Kent, England, has been Father Superior of the Society of St. John the Evangelist, 950 Memorial Drive, Cambridge, Mass. 02138 for some time.

The Rev. Borden W. Painter, member of the faculty of Trinity College, Hartford, Conn., is also part-time assistant, St. James', Farmington, Conn.

The Rev. G. H. Peek, dean-emeritus of St. Mark's Pro-Cathedral, Hastings, Neb., is in charge of the

special ministry to the elderly in affiliation with St. Stephen's, Grand Island, Neb. Address: 1524 Country Lane.

The Rev. Lawrence H. Scott, former assistant, St. Andrew's, Longmeadow, Mass., is chaplain to Episcopal students, the University of Massachusetts. Address: 758 N. Pleasant St., Amherst, Mass. 01002.

The Rev. Canon John H. Stanley, former canon of Trinity Cathedral, Omaha, Neb., is executive assistant to the Bishop of Nebraska. Address: 200 N. 62nd St., Omaha (68132).

The Rev. Samuel S. Thomas, former vicar of Holy Faith, Port St. Lucie, Fla., is a graduate student at the University of Miami, Fla.

The Rev. Charles E. White, retired, is chaplain of Holiday Hospital, Orlando, Fla. Address: 1921 Teakwood Ave. (32808).

Dioceses

Western Kansas—St. John's Mission, Great Bend, is at long last a parish. It was authorized earlier by convention to take this step which was not completed until its recent annual meeting when a vestry was elected. The Rev. H. Paul Osborne, bishop vicar, is now rector of the parish. Episcopalians in Great Bend first met in 1871.

Religious Orders

The Eastern Province of the Community of St. Mary is sponsoring its second annual Christian vocation program July 15-Aug. 15 for young women 17-33. Inquiries may be addressed to Discovery '73, St. Mary's Convent, John St., Peekskill, N.Y. 10566.

New Addresses

The Rev. Richard E. Downing, St. Paul's Rectory, Rt. 3, Box 470, Brandywine, Md. 20613.

Renunciation

On January 18, the present Bishop of Upper South Carolina, acting in accordance with provisions of Title IV, Canon 8, Section 1 and with the advice and consent of the clerical members of the Standing Committee, accepted the renunciation and resignation of the ministry made in writing to the late Bishop of Upper South Carolina, the Rt. Rev. John A. Pinckney, on December 4, by Burr Powell Harrison III. This action is for reasons which do not affect his moral character.

Deaths

Adeline Bassett Cook, 91, widow of the Rt. Rev. Philip Cook, Bishop of Delaware, 1920-38, died Jan. 27, at the Foulk Nursing Home, Wilmington, after a long illness. She is survived by two daughters, three sons, 14 grandchildren, six great-grandchildren, and one sister. Bp. Cook was killed in an automobile accident in 1938.

Mabel Alice Fanny Bentley, 91, widow of the Rev. Walter E. Bentley, rector-emeritus of St. Stephen's Church, Port Washington, L.I., N.Y., and founder of the Actors' Church Alliance (now Episcopal Actors' Guild), died Feb. 1, in Prince Bay, Staten Island, N.Y., after a brief illness. Services were held in the Church of the Transfiguration, New York City, and burial was in St. Andrew's Churchyard, Richmondtown, Staten Island. There are no survivors.

The Rev. Claude Clayton Boydston, Jr., 52, retired priest of the Diocese of Montana, died Jan. 2. His home was in Missoula. He is survived by his widow, Ruth, and other relatives.

Estelle Alice Minkler, 30, granddaughter of the Rt. Rev. Robert B. Gooden, died Jan. 26, in Pasadena, Calif. She is also survived by her parents, Mr. and Mrs. William Minkler, one brother, one uncle, the Rt. Rev. R. Heber Gooden, and other relatives.

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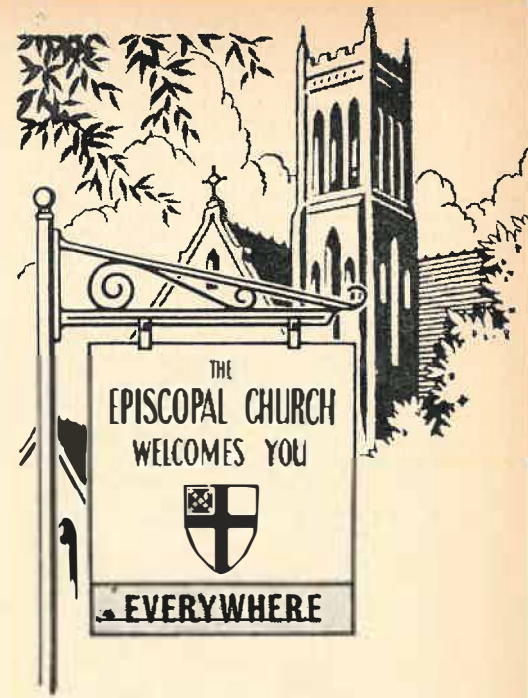
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 The Rev. Karl E. Spatz, r
 Sun 8 & 10 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

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 10

HIGHLAND FALLS, N.Y.
HOLY INNOCENTS 112 Main St., near South Gate
 U.S. Military Academy, West Point
 The Rev. William M. Hunter, r
 Sun HC, Ser 8; Cho HC, Ser 10; Wed 10 HC, Ser, HS, LOH; HD 10, 7 HC, Ser; C by appt

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

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

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; the Rev. S. J. Atkinson, O.H.C.
 Sun Masses 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 H Eu 8, 9:15 Sung Eu & Ch S, 11:15 Sol Eu; 7:30 Daily ex Sat; Wed & Sat 10; C Sat 10:30-11 & 5-5:30

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

PHILADELPHIA, PA.
ST. LUKE AND THE EPIPHANY 330 S. 13th St.
 The Rev. Frederick R. Isacksen, D.D.
 Sun HC 9; 11 (1S & 3S); MP other Sundays

ST. STEPHEN'S 19 S. 10th Street
 Sun HC 9 (1S & 3S), MP other Sun; 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

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 Brown, r
 Sun 8 HC, 11 MP (ex 1st HC); Wkdys HC anno

PARIS, FRANCE
HOLY TRINITY PRO-CATHEDRAL
 23 Ave. George V
 The Very Rev. Sturgis Lee Riddle, D.D. dean
 The Rev. Roger Tilden, canon
 Sun 8:30, 10:45; Thurs 10:30

GENEVA, SWITZERLAND
THE AMERICAN CHURCH (Emmanuel, Episcopal)
 Rue Alfred Vincent
 The Rev. Donald G. Stauffer, r
 Miss Theresa Scherf, Assoc.
 Sun 8 HC; 9:15 Family Worship & Study Classes; 11 MP & Ser (HC 1S)

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