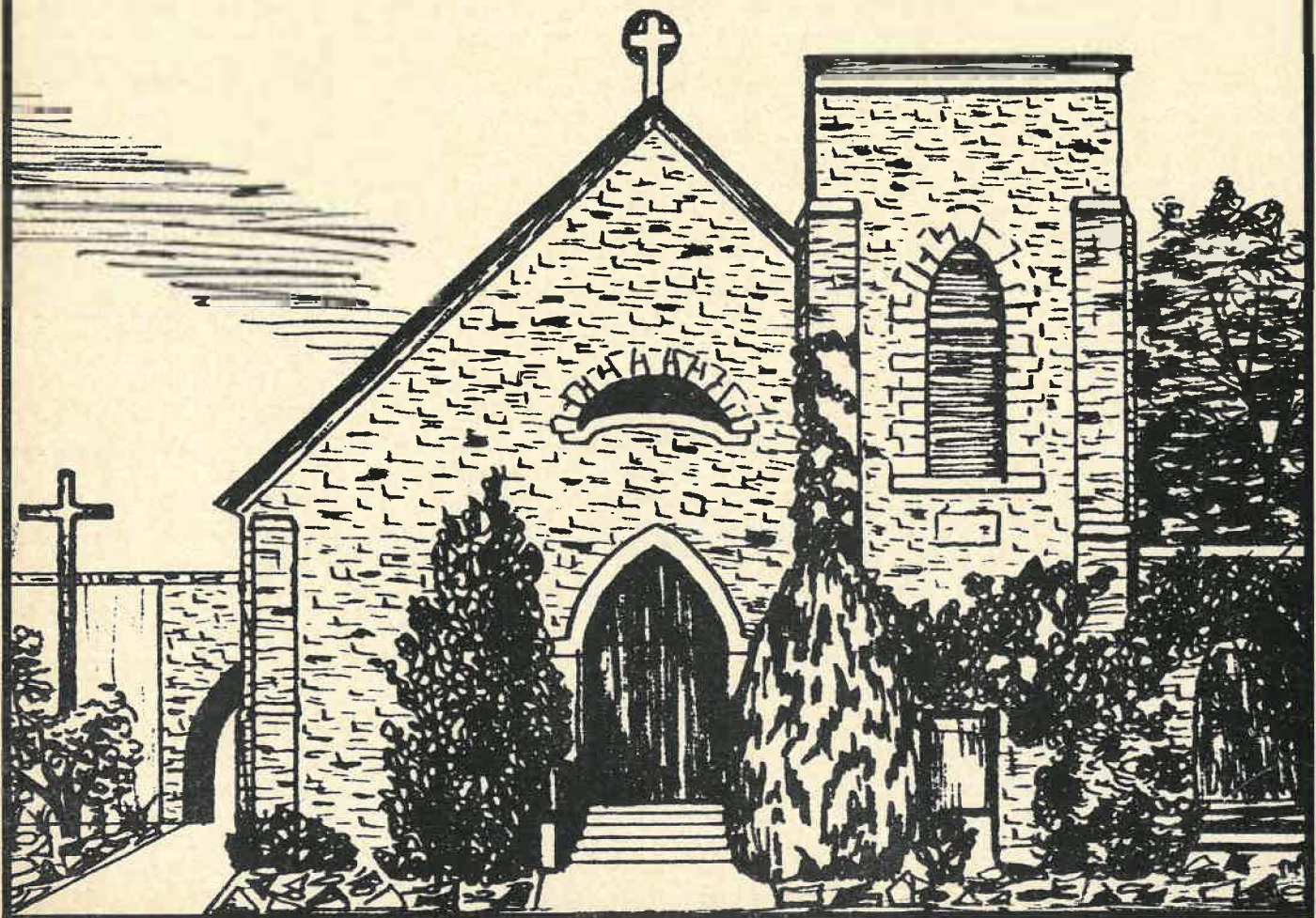


# The Living Church



# Around



# & About

— With the Editor —

**I**N a thoughtful letter about *Godspell* and *Jesus Christ Superstar* the Rev. W.A.J. asks me to consider re-doing my column of July 22 in which I pay my disrespects to those two “groovy gospels,” as Lester Kinsolving calls them. “Somewhere,” Fr. J. says, “you have missed the great joy of the tradition of the fool and the clown in our English literature and in the Catholic tradition.” He asks me to “acknowledge the place of being fools for Christ’s sake and the foolishness of Christ in becoming involved in such love for mankind.”

I am happy to re-consider. Let’s begin with a distinction between fools and clowns. A classic fool is the one in *King Lear*. He’s dramatically effective because he sometimes says things that are wiser than the wise. But he isn’t funny; he is pathetic, touching. A classic clown is Sir John Falstaff in *King Henry IV*. He’s a great funny man and he makes us laugh as do W.C. Fields, Laurel & Hardy, Groucho Marx. Clowns who can make it come off are indeed ministers of grace sent to us from God. But it is not by any such funning that Christ saves us, and there is nothing in the record and tradition of his incarnate life to warrant classifying him as either a fool or a clown.

The contemporary sentimental mystique about Christ and clowning stems, I believe, from a misunderstanding of some of St. Paul’s language in his letters to the Corinthians. When he speaks of becoming a fool for Christ’s sake he doesn’t mean a lunatic or a clown; he means a person whom the world regards as a fool because *it* — not *he* — doesn’t know any better. When he speaks of the wisdom of God which is foolishness with men he means that what is *really* wise—such as Christ’s dying for us—*seems* foolish to men because men are fools. Paul is not glorifying foolishness, still less apotheosizing it.

*Christian Century* Editor James Wall had praised *Jesus Christ Superstar* for its “stimulating theology,” saying that “it portrays Jesus in a first-century setting with a 20th-century sensitivity.” I criticized this on two counts. First, it is very questionable that a “20th-century sensitivity”—if there be such a thing—is better than a first-century sensitivity. To assume that is to believe in Progress, which, being a Christian, I don’t. Secondly, a first-century Jesus with a 20th-century sensitivity could not be an au-

thentic human being, and to create such a Jesus theatrically is to create a gnostic figment rather than to re-create the Son of Mary.

Fr. J. rejects my rejection saying: “Each generation rediscovers the reality and wonder of that first-century man, but that man is the Second Adam and so he lives in every century and we know him as the living Lord; he is not incarcerated in century one. You seem to be neglecting this facet which I think is the thrust of *Jesus Christ Superstar* and *Godspell*.”

Here I think Fr. J. just barely misses hitting a very important truth. The truth is that the “God incarnate, Man divine” who lived, died, and rose again in the first century is our Eternal Contemporary. But *he* doesn’t become contemporary with *us*—he doesn’t become a 20th-century man; he calls *us* to become eternally contemporary with *him*, beginning here and now. Today, in 1973, he is no more a 20th-century man than he is a first-century man. If we don’t keep this distinction clear and straight and to the fore in our minds we will surely do what, alas, erring Christians of every century have done—making Jesus one of their own time and tribe rather than letting him make them one with him.

As I examine my very deep and intense anger about things like *Superstar* and

*Godspell* I see what the cause is: It’s the taking liberties with the truth. We should either play the Gospel straight—on the stage no less than in the pulpit—or not play it at all. One highly respected friend takes me to task for “going off half-cocked” about something I haven’t seen—to wit, *Godspell*. This objection assumes that one must have seen something with his own eyes to know what’s in it, which isn’t true at all. I’m sure my friend would not urge anybody to try heroin before forming a value judgment as to its use. He acknowledges: “There is much lacking in *Godspell* for the churchman (who will certainly feel the work incomplete without the Resurrection!). . . .” “Incomplete” indeed; it has to be a damned lie. It troubles me that earnestly believing Christians like my friend can praise *Godspell* as “a deeply moving work” while at the same time suggesting that it might have been nice to have a resurrection in it. That’s rather like saying that if you’re going to produce *Hamlet* it might not be a bad idea to have the Prince of Denmark somewhere in the show.

I do not go to the theater to be edified but to be entertained. I do not go to church to be entertained but to be edified. I like things in their right places; one of my favorite scriptures is Ecclesiastes 3: 1-8. That’s why I can’t abide things like *Godspell*.

There is indeed a connection between Christ and the right of Christians to laugh in this cruel and heartbreaking world. That connection is not to be found in some clown factor in the Gospel which isn’t really there. Chesterton expressed the view, which I share, that nobody of pre-Christian antiquity ever was happy quite in the way that St. Francis was happy, and he noted—his fancy perhaps exuberating a bit—that in the ornamentation of the great Christian cathedrals even the gargoyles grin! There is a theological reason for the happiness of true believers, once stated by the great Methodist scholar-preacher Dr. Lynn Harold Hough in a sermon on laughter which ended with this peroration:

“The man who takes the risk of believing in a universe ruled over by a Christ-like God finds all the fountains of faith and joy playing in his spirit. Laughter is his heritage while he can see the face of God in the face of Jesus. And the deepest and most beautiful mystery of the Christian faith is found at Calvary. For if you can be sure that there is a cross in the heart of God you can be sure of laughter in the heart of man.”

That I believe.



This week’s guest editorialist (“Thirty & Out—A Proposal”), the Rev. Kenneth E. Clarke, is executive vice-president of the Memorial Homes Foundation, Cincinnati, Ohio.

COMING

NEXT WEEK:

**PARISH  
ADMINISTRATION  
NUMBER**

News

Letters

Reviews

Articles

For all Churchmen

# Letters to the Editor

## Women Priests Needed

I picked up TLC for June 10 hoping I might find the name of a group of Episcopal women who are backing the ordination of women to the priesthood and episcopate. I guess I'm looking in the wrong place, but if you know of such a group I'd appreciate hearing about them. I would like to join them.

I saw Burton Brown's article on the exchange of roles of men and women in the passion play. What is he trying to say? I think he is saying "Woman, here is Mary, and that is your role, and you can not go beyond it." In Luke 11:27, when a woman says to Jesus "Blessed is the womb that bore thee, and the paps which thou hast sucked," he answers: "Yea rather, blessed are they that hear the word of God and keep it." The article tells me that only a man can give the bread and wine of life, and only a man can have the spirit of God in him. That is penis ego—the old original sin, over and over again. A woman of God represents Christ as well as any man, and for the moment women have a bigger need for him.

One thing I never hear mentioned, and I wonder why, is the need of women in the church for women priests. I know the need is there, for I have seen it. If a man can imagine having always to explain all his problems to a woman, he might know what I am talking about. A woman in need of a priest is stuck with a male. Women priests will have tough, hard times because it will be years before many women will be able to trust and believe them; but there is a constituency waiting for women priests, right now. Does no one care?

The church is badly botching such questions as abortion, marriage roles, the relationship of women to their children, etc. Women of real insight need the experience of the priesthood, and the power of the episcopate, and then they should be able to help the church to a more whole view on these matters that effect us all.

Male and female created he them and what God created is good.

SALLY ELLIOTT

Sedona, Ariz.

Will somebody from the Episcopal Women's Caucus please get in touch with Ms. Elliott? (P.O. Box 718, Sedona, Az. 86336.) Ed.

## Women Priests Not Needed

In the past few months my wife and I have followed with interest the various articles and letters concerning the ordination

### The Cover

Featured on this week's cover is a drawing of the Church of the Holy Faith, Santa Fe, N.M., where the Rev. Donald L. Campbell is rector and the Rev. W. J. Marner is the curate. The schedule of services for this parish may be found on page 16 of the magazine.

of priestesses. Since we are not yet confirmed members of the church I thought you might like to have our view. Neither of us feels that it is scripturally indicated, nor is it necessary to ordain women to the priesthood. Both of us come from a church which has women preachers and in those congregations that do have these ministers, the members of the congregation find it most difficult to relate to them spiritually or otherwise. Naturally this difficulty to relate lends itself to empty pews, empty coffers, and the work of the Lord suffers.

We feel that the Episcopal Church is rich in heritage and tradition and has one of the most beautiful and moving worship services of any church we have attended, and one which draws its worshippers to God through direct participation. Women do not have to be priestesses to serve the Lord, they have a wonderful opportunity to do so at home, by teaching their children and being wives to their husbands. The America of today has become so liberal that conservatism is an oasis in the desert. It is the destruction of old values and mores that has led to much of the trouble visible in many churches today.

We believe, to borrow Paul Tillich's phrase, that there is an "ultimate concern," one that is above all others, and to us that is the concern for the growth and spread of the Gospel and the church.

RANDALL G. HICKMAN

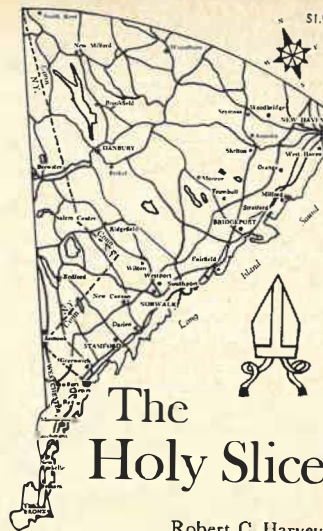
Tuscaloosa, Ala.

## Priestesses

The Rev. William Alfred Wilkins [TLC, July 1] varies from the typical behavior of those who want Episcopal Church priestesses, by taking historical events out of context into distorted meaning.

The "first English ordinal" was authorized, not initiated, by an Act of Parliament. This was a compilation of various uses, not an original composition of ritual, approved because the Book of Common Prayer conformed to scripture, and "the usages in the primitive church." The Parliament which restored the Book of Common Prayer when Queen Elizabeth became sovereign, also passed an act which determined orthodoxy by "canonical scriptures" and "the first four general councils . . . or any other general council." The requirement of two consecutive General Conventions to revise the Book of Common Prayer, and its commitment in the preface to BCP that "this church is far from intending to depart from the Church of England . . ." are ignored.

Fr. Wilkins distorts the meaning of the "ordination" of "priestesses" by the Bishop of Hong Kong. The 1944 "ordination" of a "priestess" by a predecessor, was declared *ultra vires* by Abp. Temple. Lambeth Conferences 1920, 1958, doubted the validity of Reformed Episcopal and *Episcopi Vagantes* ordinations because no bishop is a law unto himself; he acts for the church. The Hong Kong "ordination" of "priestesses" was non-conformist, without authority from the One, Holy, Catholic, and Apostolic Church, and two women were misled into an office which



Robert C. Harvey

### A BRIEF AND HOPEFUL YARN ABOUT A DIOCESE IN THE AGONY OF RENEWAL

"interests me very much"

ARTHUR MICHAEL RAMSEY  
The Archbishop of Canterbury

"has some fine things to say about priorities in the Church's mission"

JAMES W. MONTGOMERY  
The Bishop of Chicago

"a penetrating comment on what is going on in the Church in our day"

ALBERT J. DuBOIS  
Editor, *The American Church News*

"not only an exciting story, (but) a testimony of hope"

CARROLL E. SIMCOX  
Editor, *The Living Church*

\$1.95 at your bookseller or

### THE CANTERBURY GUILD

P.O. Box 85  
Northfield, Mass. 01360

## TRAVELING?

Week after week *The Living Church* carries the listing of services of Episcopal churches—all of whom are concerned enough for your spiritual welfare to pay to have you informed as to their location and schedule of services.

When on vacation check the listings on pages 15 and 16 and attend Church wherever you are to be. Every Churchman profits by sharing the act of worship outside his home parish.

If the service hours at your church are not included in the Directory, write to the advertising manager for the nominal rates.

## THE LIVING CHURCH

407 E. Michigan Street  
Milwaukee, Wis. 53202

**Inspirational Beauty  
CUSTOM-DESIGNED  
VESTMENTS**

for ALTAR and CLERGY

Featuring our traditional non-tarnishable gold thread embroidery. Finest imported, domestic brocades for Superfrontals, Bible Markers, Stoles, Antependia, Dossals. Over 350 designs.



CATALOG MAILED UPON REQUEST



J. Theodore Guthbertson, Inc.  
2013 Sansom St. • Phila., Pa. 19103



**MARY MOORE**

Box 3394-L

Davenport, Iowa 52808

**FINEST OLD WORLD CRAFTSMANSHIP**

Fair Linens • Chasubles • Communion Linens  
Chalice Palls • Funeral Palls •  
Needlepoint Pieces

HERE THINGS ARE STILL CREATED  
OUT OF A LOVE OF EXCELLENCE

Write for our Catalogue

**GIFTS • PARISH SUPPLIES • BOOKS  
CURRICULUM • CHURCH APPOINTMENTS**

**MOREHOUSE-BARLOW CO.**

14 E. 41st Street, New York, N.Y. 10017  
Telephone: 212 532-4350

**ORDER  
BUNDLE COPIES  
NOW!**

This is the ideal time to introduce THE LIVING CHURCH to your parishioners.

The Bundle Plan provides an effective and inexpensive way of bringing the magazine to your people. A bundle of five copies costs only \$5.20 a month for a four-week month and \$6.50 a month for a five-week month (26 cents a copy), but the purchaser pays 30 cents a copy. Additional copies cost only 26 cents each.

Send us your order for a bundle of five or more copies to be sent each week until further notice and your order will be entered immediately.

**THE LIVING CHURCH**  
407 E. Michigan St.  
Milwaukee, Wis. 53202

cannot be exercised in the Anglican Communion outside that isolationist diocese.

Fr. Wilkins' "modernity" is out of the context of reality. Bp. Lawrence called attention to a surplus of priests in the Episcopal Church [TLC, Apr. 23]. No need is so demanding today for "modernity" as the work of deacons and deaconesses "to instruct the youth in the Catechism . . . to search for the sick, poor, and impotent people . . ." lost and lonely, in the complex, gigantic maze of megalopolis. Since the call of Christ is to service, not status (Lk. 14:7-14; Mt. 25:34-46), the direction of the Holy Spirit to any other ministry in a "question of modernity" can be a schizophrenic mirage.

ELIZABETH W. JONES

Los Angeles

**Watergate and We**

In the July 19 *New York Review of Books*, Mary McCarthy, in her article, "Watergate Notes," makes the following comment: "One can say that Watergate is a good test to determine who is really a conservative and who just pretends to be: Goldwater passes the test; Senator Ervin passes with honors; Agnew fails; William Buckley gets a D."

As a political (though not religious) liberal, I should like to say that the Rev. Carroll E. Simcox passes Miss McCarthy's test with an A plus; his intellectual honesty in this matter is admirable.

MICHAEL HEFNER

Detroit

{ Thank you. We try. Ed.

**Marriage Canons**

First, may I congratulate TLC for presenting the three articles concerning the Episcopal Church's marriage canons [TLC, July 15]? You are usually very fair in presenting all points of view and these articles certainly represent a wide spectrum of opinion.

One aspect of the problem not mentioned in any of the articles is the wide variance of practice throughout the whole of the Christian church regarding divorce and remarriage. If all the churches had the same laws—and stuck to them—there would be less problem. But the Methodists have one set of laws, and the Lutherans another, and the Roman Catholics still another. Consequently, Episcopalians who find themselves in an untenable position with their own church, in regard to marriage or the admittance to communion, simply turn to an ecclesiastical body which gives them the help they need at the time and when they need it. I am sure there isn't a clergyman in our church who has not experienced this at one time or another.

There is also the problem within our own church in regard to the difference of interpretation of the marriage canons. It is a well-known fact that some bishops are considerably more lenient in their interpretation than others. I would venture to say that there is nary a priest in the Episcopal Church who has not "bent" the canons a bit at one time or another in regard to the admitting of divorced or remarried persons to Holy Communion. I certainly have done so and will continue to do so when, in my judgment, it is right. After all, the saving grace of the sacrament is meant for those who need it, not just for those who qualify under a set of outdated rules and legalistic restrictions.

I would heartily concur with the reasoning found in Dean Coomb's article. The question of remarriage within the church or the reception of the sacrament of Holy Communion is a pastoral question, and decisions regarding this situation should be left in the hands of the priest and the people to whom he is ministering. Decisions then can be made more readily because of personal knowledge and consideration, rather than being given to a committee whose considerations and decisions stem only from established and sometimes uncompromising laws. Our Lord always dealt with pastoral problems on an intensely personal and individual basis, using love and acceptance as his criteria of judgment, not rejection and ultimate dismissal. It's time for the Episcopal Church to look realistically at our marriage canons and allow them to be therapeutic rather than legalistic.

(The Rev.) CHESTER D. F. BOYNTON  
Rector of St. James Church

Dundee, Ill.

**"Godspell"**

I was disappointed in TLC's editorial comments about "Godspell" [TLC, July 22].

You need not see it because it is cute, charming, or the "in" thing, but your steadfast refusal to follow the crowd is depriving you of the chance to experience in a unique, powerful, and affirmative way the following hymns: 138, 229, 293, 429, 496, 536.

I have never heard anyone object to these hymns because they are "cute." I have heard lots of people object to them because the church sings them in such a dreary, monotonous, and insipid way. If that is the price we must pay to avoid being "cute," it is no wonder the Hollywood crowd can turn a good profit with our Lord's people.

(The Rev.) JOHN C. MORRIS  
Vicar of St. Mary's Church

Wilmington, Vt.

**Change for Change's Sake?**

C. S. Lewis wrote, in *Mere Christianity*, that he thought men could easily ask questions which God couldn't answer. Is yellow square or round; how many hours are there in a mile? He also said that many of our theological problems are probably of the same type.

I think the argument concerning the modern English used in the Green Book is of this variety. (I said the modern English, not the theology.) How could one way of saying something be more evil than another? One could be "worse" in the sense of less adequate, but not in that of more evil.

However, the new language is quite unnecessary; everyone I know understands the old quite well, and nearly everyone likes it better. Who wants change for change's sake? Can you believe that God approves of it?

MARGARET FORCHHEIMER

York, Pa.

{ Miss Forchheimer is 13 years of age. Ed.

**Religious Freedom**

Today, as suggested by the editorial [TLC, July 8], I forwarded a statement to NASA in support of the action of our astronauts in reading the Bible from their space craft in 1968.

The Living Church

# The Living Church

Volume 167

Established 1878

Number 9

*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.

The Rt. Rev. Donald H. V. Hallock,\*† Bishop of Milwaukee, president; The Rev. Dudley J. Stroup,\*† vice president; The Rev. Carroll E. Simcox,\*† secretary; Robert Hall,\*† treasurer; Warren J. Debus,\*† assistant treasurer. The Rt. Rev. William H. Brady,† Bishop of Fond du Lac; the Rt. Rev. John P. Craine,† Bishop of Indianapolis; The Rt. Rev. Richard B. Martin,† Suffragan of Long Island; The Rt. Rev. Stanley Atkins,† Bishop of Eau Claire; the Rt. Rev. G. Paul Reeves,† Bishop of Georgia; The Rev. William E. Craig,† The Rev. Curtis W. V. Junker,† The Rev. Darwin Kirby, Jr.,† The Rev. Christopher F. Allison,† The Rev. George C. L. Ross,\*† The Rev. John W. Ellison,† The Rev. Enrico S. Molnar,† The Rev. Kenneth Trueman,† The Rev. George B. Wood,† The Rev. Sheldon M. Smith,† The Rev. H. Boone Porter, Jr.,† The Rev. Robert E. Gard; Miss Augusta Roddiss; Messrs. Jackson Bruce, Jr.,\*† John Reinhardt,† Prezell R. Robinson,† John C. Pierson,† Robert Shoemaker,† Walter L. (Red) Barber,†

\*Director

†Member

## EDITORIAL AND BUSINESS OFFICES

407 E. Michigan St., Milwaukee, Wis 53202  
TELEPHONE 414-276-5420

The Rev. Carroll E. Simcox, editor. The Rev. Karl G. Lauer, 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            | 11 |
| Book Reviews     | 14 | Letters to the Editor | 3  |
| Church Directory | 15 | News of the Church    | 6  |
| The Cover        |    |                       | 3  |

## FEATURES

|                              |    |
|------------------------------|----|
| Eve: Should She Be Ordained? | 8  |
| Triennial Paranoia           | 10 |

## THE KALENDAR

### August

26. Pentecost XI

28. Augustine of Hippo, B.

31. Aidan, B.

### September

2. Pentecost XII

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.

Even if the seed which the clergyman might have sown did not sprout at once, young couples frequently come back to church after the birth of children and other experiences of family life. They are not likely to come back to a church that once turned them away.

Finally, I am shocked at the suggestion that a clergyman should advise a young couple who want a church wedding to be married in a purely secular ceremony, for example, before a justice of the peace. If such a secular, non-sacramental character is good enough for the very foundation of their life together, why, they may well ask, is it not adequate for all the rest of their lives.

STUART MCCARTHY

Bronxville, N.Y.

## Prayer Book Boredom

I would like to add my voice to the statement made by Chaplain Allen [TLC, July 29] concerning Prayer Book boredom. Personally, I prefer the trial use Eucharist II with its stress on our essential worthiness, in God's sight, to break bread with our Lord—the objective result of the Incarnation and the Atonement. I also find the congregational participation exhilarating. It has many faults, true. God forbid that it be approved as a replacement for the Prayer Book by General Convention.

I like the Book of Common Prayer, too. It is poetic, and it is a great statement of the Reformation faith. It, too, has its faults, boredom being only one. God forbid that it remain the only source of liturgical expression for the Episcopal Church.

Few will agree with me, I'm sure, but I offer this compromise solution. Retain the BCP as the fundamental instrument of liturgical and devotional expression. Perhaps a few rubrics could be changed to allow the Peace, the sermon after the Gospel and the *Gloria in excelsis* at the beginning of the communion service—all options, of course. Then continue to provide alternative and supplementary expressions that are flexible and subject to revision and study, preferably expanding the range of choice.

In this way we accomplish two things. We are true to our tradition, preserving its ancient worth. We are true to the ideals of the Reformation, especially the ideal that our great faith be made understandable to the people within their respective cultural milieu so that the word of redemption and God's love is communicated.

(The Rev.) MICHAEL C. MOHN  
Vicar of St. Martin's Church

Williamsburg, Va.

## Watergate

I have been away most of the time since early June, and so I have not followed in detail the course of editorial and reply concerning the Watergate mess. The recent response to the responses seems to me to indicate that TLC's position has been severely criticized. I think you are quite right. There are many of us, of all parties, who will never again be able to believe the present administration on any subject. But we shall pray for the president by name every service here as we have done in the past, whether he be Kennedy, Johnson, Nixon, or Agnew.

(The Rev.) THOMAS DAVIS  
Rector of Holy Trinity Parish

Clemson, S.C.

I wish I could do more, and that I were a more effective voice, for I have a growing fear that Mrs. O'Hair and persons of her ilk may cause religious observances to be declared illegal in all state-operated institutions, to the great deprivation of the religious in state hospitals, homes for the aged, prisons, etc.

It is not impossible. I am acquainted with a nursing home sponsored by a religious order (male). I happened to mention in conversation that this home provides a weekly Episcopal Mass for those patients who wished to attend, and that a chaplain brings daily communion and/or a blessing to all patients and staff members who desire it. Great indignation was expressed by a man who said he was a protestant clergyman. Since many of the patients receive welfare assistance as well as social security or old-age pensions, this man averred that tax money is being used to support one variety of religious faith to the exclusion of others. The monks should be stopped!

Personally, I find a prayerful atmosphere reassuring, no matter what the creed. I was once blessed by a rabbi, and I was happy to receive his blessing. When I underwent an operation in a Seventh-Day Adventist hospital I was comforted by the audible prayers of the anesthetist as he put me to sleep. (He didn't pray aloud if the patient objected.)

I am poor, elderly, and probably will end my life in a nursing home. And I do not wish to die in place where prayer is banned.

YULA FISHER

Mendham, N.J.

## Marrying the Unchurched

Although I usually agree with the views expressed in the Around and About column, my dissent from the thesis in that of July 29 is strong enough to evoke a letter to the editor.

You describe as "accommodating" the attitude of a clergyman who would marry the pregnant high-school girl and her boy friend who wanted a church wedding although neither of them belonged to a church. Of course, I agree that the church should not be accommodating and if the subject can be disposed of merely by applying that adjective the issue is closed.

But I am thinking of some other things that the church should not be. To my mind, one thing that the church should certainly not be is exclusive or elitist. To say that the church is only for the baptized, the instructed, the active, the financial supporters is, it seems to me, to deny some fundamental teachings of Christianity. Our Lord said: "I am not come to call the righteous, but sinners to repentance." St. Paul wrote: "I am made all things to all men, that I might by all means save some."

The young couple in the column, in desiring a church marriage, showed that they had some religious inclination, that they felt the need of a divine blessing on their union. Their coming to the clergyman gave him an opportunity. Had he taken advantage of it, he might have effected a significant missionary achievement. Even if he had failed, it would have been worth taking the chance. Certainly, by sending them away he deprived himself of the opportunity. Our Lord said that his disciples should be fishers of men. A fisherman knows that most of his casts do not produce a fish, but he keeps on casting.

# The Living Church

August 26, 1973  
Pentecost XI / Trinity X

For 94 Years,  
Its Worship, Witness, and Welfare

## ANGLICAN COMMUNION

### Consultative Council Ends Meeting

The Irish hospitality was unsurpassed. A long time Aer Lingus official, himself a Roman Catholic, summed it all up by saying: "We all are so pleased that an important Anglican group should come to the Republic of Ireland for their meeting."

And so the second Anglican Consultative Council did. It discussed and worried about a mass of material. Ultimately, ACC II came out with a series of resolutions and recommendations which are to be carried back to member churches.

Of the four sections delineated for study and action, "Church and Society" and "Order and Organization in the Anglican Communion" were the most controversial.

"Church and Society" was directed "to produce a program for education for social justice," and to deal with a memorandum from the bishops of the Province of South Africa who asked that the approval ACC I had given (at Limuru, Kenya, in 1971) to the World Council of Churches' Program to Combat Racism, be withdrawn. After several hours of tense debate, the council voted to uphold the Limuru decision. There were only two "No" votes, one being from the Rt. Rev. Bill Burnett of Grahamstown,

South Africa, and the other from the Rt. Rev. John Burrough of Mashonaland, Rhodesia, who had walked out at Limuru when ACC I supported the WCC program.

An amendment offered by the Archbishop of Canterbury was adopted. It calls on the WCC to consult with national churches prior to adoption of any program. The WCC may not like that suggestion.

Council also adopted a resolution that asks member churches "to give highest priority to the development of educational programs for liberation and social justice."

The debates again reflected the polarization between the "go" people and the "let's think about it" people; between the "practical" and the "theological" which crossed racial lines, party lines, and geographical lines.

#### Ordination of Women

There was plenty of debate for all. The study section on "Order and Organization" brought in several topics for consideration. Discussion on the ordination of women went on for hours. At Limuru, ACC I, by a vote of 24-22, had said it would use its good offices to encourage all provinces on the Anglican Communion to continue in communion with any that ordained women. So far, only Hong Kong has so acted.

ACC II finally reaffirmed this action,

stating that ordination of women "should not cause any break in the Anglican family."

One group wanted the council to say: "It is the mind of this council that women should be ordained." Another said that the action of ACC I should be repudiated.

Many delegates felt the ordination of women could affect Anglican-Roman Catholic relations—and council did recognize that "any firm decision to ordain women will have important ecumenical repercussions." Most stressed that the Anglican provinces and the national churches must make their own decisions without reference to other bodies. One Englishman added the aside that "the Roman Catholic Church takes little notice of our sensibilities with regard to papal infallibility."

Those representing the Episcopal Church had this to say:

The Rev. W. G. Henson Jacobs: "I refuse to be held back any further by the emotional appeals of men who seem to want to weaken the church by denying priesthood to all persons."

Mrs. Harold Kellerman expressed sorrow that delegates did not go further and recommend ordination of women in all churches as soon as possible.

The Presiding Bishop said the church all too often makes no decision or the wrong decision in its "incessant quest" for moderation.

The "Order and organization" section also presented the problem of polygamy for study. Council responded by more or less standing on the traditional Christian standard of monogamous marriage, telling those provinces and national churches facing polygamy to study the matter in context of their society and then suggest answers.

#### Union and Ecumenism

Those delegates assigned to study union and ecumenical affairs strongly urged the tone and temper of the 1920 Lambeth Conference "Call to all Christian people" both as a guideline and as an indication of Anglican desires for reunion.

But it was noted that many reunion schemes of recent years have become static while dialogues such as the Anglican-Roman Catholic, Anglican-Lutheran, and Anglican-Orthodox are bearing fruit.

The Rt. Rev. John Howe, secretary general of ACC, was pessimistic. "Of the 20 or so conversations at various stages of development," he said, "none is con-



AT THE CONSULTATIVE COUNCIL MEETING

The Rt. Rev. John Howe, Secretary General of the ACC, and Mrs. Marion Kellerman, new Chairman

sidered by the parties involved likely to bring reunion."

### Mission and Evangelism

Perhaps the most placid of all reports made to the council was that from the mission and evangelism section. It said in part: "The missionary task of the church continues to be that of reconciling man to God, man to man, and man to his environment."

Mutual Responsibility and Interdependence was reaffirmed with a call for "new styles of partnership." Better coordination of programs and relationships are expected to occur under the direction of Bp. Howe.

### ACC Powers

The council has no legislative powers as such, but it does act as a major channel of inter-Anglican cooperation and communication.

During the recent sessions, Mrs. Kelleran was elected chairman of the ACC, and the Rt. Rev. George Woodrooffe of the Windward Islands, vice chairman. Mrs. Kelleran had been serving as vice chairman for the past two years.

The 1975 ACC will be convened in Perth, Australia.

*This is the last special report, exclusive to THE LIVING CHURCH, on the Anglican Consultative Council meeting in Dublin, by the Rev. Donald E. Becker, priest of the Diocese of West Missouri, who attended the meeting.*

### LUTHERANS

## Missouri Synod Acts in Areas of Social Ministry

At its politically and doctrinally stormy session in New Orleans, the biennial convention of the Lutheran Church-Missouri Synod took several significant actions of matters of social ministry.

One important item merged the synod's Commission on Social Concerns with the Commission on Theology and Church Relations (CTCR). This was done, according to the resolution, so that "the resources of the CTCR will serve to enlarge the capacity of the church to study and speak on contemporary world problems."

Several items related to the role of women in the church. One urged synod congregations "to make no pay differentiation on the basis of sex for equal work and equal responsibilities"; another called on all members of the church "to inform themselves concerning the Equal Rights Amendment" and to "work toward the goal of giving women equal rights before the law"; and a third called for the inclusion of female teachers with male teachers on the official roster of the synod.

Programs directed at racial and ethnic minorities were also endorsed by the convention. A resolution establishing an Indian Concerns Sunday in 1973 and 1974 "for the purpose of highlighting the

unique needs of Indian people in our society" and to take a special offering for Indian projects was amended to include Eskimos and Metis, a concern of Canadian Lutherans.

In a resolution calling on the Board of Social Ministry to continue its effort to combat racism, the convention also resolved "that the synod promote an equal-opportunity policy which would be implemented by an affirmative action effort in its employment and business practices in all its departments, its districts, and in all synodically controlled agencies and institutions."

Another resolution that was adopted declared that "blacks, Spanish-Americans, and other minority groups can usually be served best by pastors and teachers from their own social and ethnic background," and directed the Board for Higher Education to implement necessary changes in this regard.

### MASSACHUSETTS

## Church Leaders Support United Farm Workers

The Rt. Rev. John M. Burgess, Bishop of Massachusetts, was one of the leaders of a delegation of nine Massachusetts churchmen who visited California to get a "firsthand view" of the United Farm Workers strike action against the grape harvest. The church leaders brought with them a petition signed by 900 ministers, priests, rabbis, and nuns in New England, expressing support of lettuce and grape boycotts of products from Southern California unless picked by members of the UFW union.

Delegation members walked the picket lines with striking farm workers, talked with growers, with Teamster Union members, and with the local clergy.

In their statement, issued after leaving the San Joaquin Valley, the delegation admitted that they had not "mastered the intricacies and ambiguities of the farm labor problem in . . . California" but that their "experiences have confirmed that the balance of justice leans in favor of Cesar Chávez and his dispossessed United Farm Workers."

"Therefore," the statement continued, "we join the 25 Roman Catholic bishops of New England in advocating a boycott of all table grapes and iceberg lettuce which do not bear the symbol of the United Farm Workers, AFL-CIO, the Aztec Black Eagle."

### JUDAISM

## Rabbi Rejects Idea of Homosexual Synagogues

Homosexuals cannot be authorized to establish their own synagogues because Judaism forbids the exclusion of homosexuals by assigning them to a separate congregation, Rabbi Marc H. Tanen-

baum, national interreligious director of the American Jewish Committee, said in New York. In California recently, a small group of Jewish homosexuals asked permission of Reform authorities to establish its own synagogue.

Questions concerning homosexuality and Judaism "are now surfacing in the Jewish community, perhaps for the first time in Jewish history as the 'gay liberation' movement has begun to penetrate the Jewish community," Rabbi Tanenbaum said in a radio address.

In his talk he discussed a rabbinic opinion on homosexuals and Judaism made by Dr. Solomon B. Freehof of Pittsburgh, a foremost authority of Reform Judaism on *halachah*, the Jewish legal tradition.

"Rabbi Freehof took forthright positions on two basic issues," Dr. Tanenbaum said. "First, Judaism forbids excluding homosexuals into a separate congregation; second, to officiate at a so-called marriage of two homosexuals would contradict all that is sacred in Jewish life."

He said that Rabbi Freehof's views were based on biblical judgments that homosexuality is "an abomination" from both legal and ethical positions of Judaism, "and therefore men and women who practice homosexuality or lesbianism are to be deemed sinners."

Dr. Tanenbaum continued: "Even though homosexuals are deemed to be sinners, not only do we not exclude them from established synagogues and temples, we are actually forbidden by Jewish tradition to do so."

He held that "since it is universal Jewish custom dating at least from the 14th century to pray side by side with sinners in the synagogue, homosexuals like other sinners are a necessary part of the ordinary congregation of Israel and are forbidden to separate themselves from the mainstream community."

Concerning marriage of homosexuals, Dr. Tanenbaum quoted approvingly Rabbi Freehof's assertion "that marriage in Judaism is . . . an act of sanctification — and a homosexual marriage would be a contradiction of all that is sacred and respected in Jewish life."

### SEMINARIES

## Nashotah Will Continue

In response to the projected plan of four theological centers or seminaries for the Episcopal Church as proposed by the church's Board of Theological Education, members attending the annual meeting of Nashotah House Alumni Association adopted the following resolution:

"Be it resolved that the Alumni Association of Nashotah House deeply regrets the assumed inclusion of Nashotah House in the regional theological centers thereby terminating its historic existence of

*Continued on page 12*



**EVE: SHOULD SHE BE ORDAINED?**  
The Rev. Jane Yuen (l) and the Rev. Joyce Bennett are Anglicanism's only female priests

## EVE:

By JULIA ANDERSON

**W**HENEVER I react violently to a proposed change instead of treating it with inertia or indifference, I know a nerve-end has been touched. A nerve-end whose roots cling firmly to a belief I haven't examined yet. I may not even know it is there. If I am to make any sense at all, I must dig down to that belief and look at it; maybe its assumptions are valid, maybe not. If they are valid, I can act from conviction and not prejudice; if they are not, it is time to root out that particular belief and throw it out. Only then can I look at the proposed change with any clarity.

So to understand my reaction to the proposal that women be ordained priests I must get down to what I believe about men and women. Who are they? Are there real differences between them or are the obvious differences only superficial? What about their relationship? What about their functions?

Well, let's see: obviously all of us are human beings, made from the same material and pattern, from aborigine to archbishop. Just as obviously no two persons are precisely alike. The most basic differentiation between us is that of sex: we are male and female. Why?

How I attempt to answer this question depends on my point of view. If I attempt to evaluate these basic differences in terms of the creation of a just society, I will very likely conclude that they are of no importance whatsoever: as human beings we should all be able to develop our full potential without regard to mere physical attributes.

If, however, I see all created things as an expression of the nature of God, then I must approach the question by looking closely at what those things are and how they function, in order to discover their meaning. Very well, let's look at Man and Woman.

My first discovery is that both are needed to create a new human being. Unlike an amoeba, no person can simply divide himself at will into two new persons, so the differences between Man and Woman are not superficial but real and necessary. Furthermore, relationship between them of some sort is essential, how-

*Julia (Mrs. Crawford C.) Anderson is a professional musician and churchwoman who makes her home in Sausalito, Calif.*



# Should She Be Ordained?

ever remote or uninvolved it may be. (It is true that some scientists are looking seriously into the possibilities of cloning, *i.e.*, the exact reproduction of an individual from a single cell. At the same time, a whole generation is trying desperately to affirm relationship as a primary need—greater than wealth, intellect, responsibility, or any value system. Our fascination with science and the uses to which it can be put have led us astray before!)

But relationship, like everything else under the sun, is susceptible to misuse. The differences between men and women which underlie their relationship have been sold as fantasy by *Playboy* and used by Hitler to put women in their place. They have been used as limits to activity and as measures of worth: women have received unequal pay for equal work here in America for many years. The differences have been interpreted as dominance (male) and subservience (female). In fact, they have been so mishandled and misinterpreted that the same generation which stakes everything on relationship simply denies that any differences, except physical ones, exist at all.

The church, bumbling along over the centuries, is no exception to the universal condition. She is meant to be (note the accepted pronoun!) an epiphany of relationship: that of person to person in loving community, and the relationship of that community, both collectively and as individuals, to God. Over the years, however, her exclusively male priesthood has seemed to deny the holiness of the female except on a pedestal, embodied and adored in the Virgin Mary, and in public sacramental worship women simply have not figured at all. (Except as filler of the pews!)

**W**HAT are the differences which I feel have been so misunderstood? Here I find myself on dangerous ground. If I accept the idea that each person is a blend of "male" and "female" attributes in varying proportions, any attempt to see those attributes in a pure state is bound to be only approximate. But to go to the other extreme and deny that they exist would be to assume a race of psychic hermaphrodites, and if Soul expresses itself incarnationally in Body, hermaphrodites we are not! So dangerous ground or no, I must plunge ahead.

What I find, as I search my deep-felt consciousness of the nature of things, are differences between men and women not of ability or potential, but of permeating attitudes toward life. (Again I remind myself that these never exist in a pure state.) To me the essence of the male is initiative, action, concentrated strength. Wind of Spirit blowing over Chaos. The Yang. Ripple of shoulder-muscles behind the blows of a carpenter's hammer. Concentration of life and person in the thrust of sexual climax. He who dreams of bridges and buildings and speed, such speed as brings the very stars within his reach. And, alas! he who sometimes uses strength to shed blood, to kill a brother, to make wars.

The female? Ah! All that flows and bends, opens its arms, gives, assents, endures. The tranquil secret egg that receives the sperm, the ground of creation, the virgin mother. She who gives flesh that the spirit may take form. She who also sheds blood, but it is blood willingly given, for it is her own. The dark side of the linked fish, the Yin.

Neither can exist for long alone. Neither is more beautiful or desirable than the other. Neither is superior. If you turn the circle of the Yin and Yang slowly in your hands you find now one, now the other at the top, each assisting the other in a faultless and graceful exchange. Ascending or descending, each fulfills the other, and together they form the circle of perfection.

But back to the now and the everyday, and a world that is far from perfect. Why are men and women in conflict? Because, it seems to me, neither men nor women value those attributes which are essentially female. As an idea we sometimes honor them, but where they are a part of daily life we have tended to channel them into the role of "handmaiden" with all its odious connotations. Women's Lib may be insisting on male prerogatives precisely because they are the only desirable ones: in order to command respect a woman must be able to do what ever a man does. ("As well as a man does," men would add.)

Small wonder, then, that women want to become priests: this is one highly visible field from which women are openly barred. If women have proved themselves in other vocations, and for years have been known as "the backbone of the church," why should they be denied that

vocation so central to the church itself? Must they always be shunted to a secondary role? (Or even farther down the line—how about serving dinners, running the vacuum, and doing the dishes? Our Lord himself had something to say in that regard, but that's another kettle of fish!)

**I**F the church in convention attempts to deal with this thorny question on any sort of superficial basis, it is bound to result in wrangling and bitterness and division. With some justification the eyes of the world will look at the church and see only a tired old institution suicidally intent on clinging to old ways. Or foolishly attempting to dress up the old bones with the latest fashion in social values.

But if the church will consider the question in terms of who she really is, the Body of Christ, she can show the world what male and female really mean: two separate but undivided parts of a whole, equally valuable, equally beautiful, equally essential each to the other and both to the whole.

How can this be done? Already many women are degree candidates in our seminaries, and the order of deaconess has been revived. Given what I believe about men and women, the answer would be to assign to each a role expressive of his own nature. Many pastoral duties and privileges will be shared in common: preaching, counseling, administering, prophesying, teaching. Where the duties are separate, as in sacramental worship, they will be different only in function, but equal in honor. Ordain men as priests to the ancient role of leader, offerer of bloodshed forever made holy, the sacrifice of Calvary. Ordain women not as priests but as deacons through whom that offering flows, to nourish all the children of a man as Woman's own blood is given to nourish the children of her body. Ordain both; together they will be a sacrament, a visible and present sign of the whole presence of Christ.

The church must consider on the deepest level the question of the ordination of women. If she can do this, if she can take the issues of the time and baptize them as St. Thomas did in his time and St. Augustine in his, she will once again show her true nature to the world. What is more, like a mirror, she will once more show that world the image of its own true reality.

# TRIENNIAL PARANOIA

By ROBERT A. MacGILL

GENERATIONS of papists, puritans, and assorted roundheads have tried and failed. But we can do it to ourselves in a matter of months. I mean the state of triennial paranoia induced among American Anglicans by a forthcoming General Convention. And it seems to me the glut of fright mail now bombarding bishops and deputies harbors more unkempt suspicion and projects more rootless fear than I can previously recall.

Perhaps you've received some of the same alarms and excursions I have. To wit, those revolting but textually unrelated photos of defunct fetuses (abortion: yes? no?). Or the hysterical hyperbole shoveled at us anent GCSP, COCU, Executive Council, or the ordination of female priests. Are we really so deficient of Spirit that our fearfulness can only erupt in diatribes of mock theology, predictions of ruin, or piles of purple polemic? Do the unhappy authors of such tracts really think all deputies are imbeciles?

APPARENTLY one ax-grinder does. He is a college professor and he writes on a sensitive subject—Prayer Book reform. Of all topics on the Louisville agenda, this is probably closest to the church's spiritual jugular. Our worship, one would think, deserves the wisest theological deliberation and argument. But what does this polemicalist introduce for openers?

He avers that there are only two groups for whom the "Green Book" has any appeal — (a) "semi-educated, insensitive people who come to church only occasionally" and (b) "lazy clergymen who like the new form of worship because 'it's easier'." I deeply resent being categorized in either group! Disregarding my incomplete education and insensitivity, *Services for Trial Use* appeal to me (and many sincere Episcopalians) precisely because they are not "easy." Not only do they require far more careful preparation by the clergy, they also elicit much more active participation by the laity. The pattern which governed Thomas Cranmer (and the Prayer Book of 1528)

was essentially medieval: the priest liturgized, the people observed. This is not a matter of linguistics, which seems to be where so many people (including the man I quote) are hung up. It is a matter of liturgy—of structuring worship so that it truly becomes common prayer by the entire mystical Body. That is, I believe, what Prayer Book revision is primarily about, and that accords fully with the *Oxford Dictionary of the Christian Church's* definition of the Liturgical Movement: "restoration of the active participation by the people in the official worship of the church." If we don't like the wording of the trial services, let's change them. Opportunity is still open. But let's not lightly confuse inadvertent wording with liturgical reform—or accuse those who favor the new forms of being semi-educated, insensitive, or lazy.

There's another paranoid jibe in this same mailing. To be blunt, it's nothing more than an *ad hominem* blackjack and it's the sort of argument cropping up with fair frequency in a variety of pre-convention letters and articles. The writer says, "If the Book of Common Prayer is abandoned, many intellectual leaders will also leave the church." A few sentences later: "I am unable to pray those days (when the trial rites are used). I therefore no longer go to church on Green Book Sundays. . . . I may cease to go altogether." What sort of Christian is this? What sort of theology brings him to church at all? Why would a reputable, national, voluntary organization publish such facile, *ad hominem* threats? The man admits he "chose the Episcopal Church because of the Book of Common Prayer." But now he finds it difficult to be devout "if he must sit and listen to a text that is intellectually so offensive as to throw (him) into a steaming fury." So he, like others inveighing on other controversial topics, hangs the sword of schism over the head of convention.

Even yielding a few points for anguished hyperbole, I can only give the professor a failing mark in rhetoric or liturgics. To my knowledge, there is no proposal to abandon the Prayer Book, but only to revise it as was most recently done in 1928. And such birth is never without travail. Three hundred years ago, a veteran of Anglican liturgical wars wrote:

"In this our time, the minds of men

are so diverse that some think it a great matter of conscience to depart from a piece of the least of their ceremonies, they be so addicted to their old customs; and again, on the other side, some be so new-fangled that they would innovate all things, and so despise the old that nothing can like them but what is new. *It was thought expedient not so much to have respect how to please and satisfy either of these parties, as how to please God, and profit them both.*" So saith the Prayer Book of 1662, regarding ceremonies (italics mine).

HOW TO PLEASE GOD! Isn't that what we're supposed to be about—whether the issue be worship, ordination, abortion, canons, empowerment, or the presiding bishop? Isn't "this our time" as capable as 1662 of shedding charitable light rather than *ad hominem* heat? Isn't the church today the rightful ground for solid arguments *ad gloriam Dei* rather than gut polemic and knee-jerk blackjacking? Dear God, let's hope so. I submit this passage from *Worship* by Evelyn Underhill as a thoughtful model:

"My object (is) to explore those primary realities of man's relationship to God which our devotional action is intended to express. Worship here is considered in its deepest sense, as the response of man to the Eternal. And when we look at the many degrees and forms of this response . . . we need not be surprised that even within the Christian family there is much diversity within the expressive worship which is yet directed toward a single revelation of the Divine."

On that note, let's subside. We Episcopalians seldom, if ever, agree to disagree quietly. The noises of Louisville will undoubtedly make good copy! There is within our Christian family much diversity—just as there is in society as a whole. But for all that, we are the church—"directed toward a single revelation of the Divine." We owe this naughty world some better witness than the appeals to prejudice and emotion which so often pass for argument these days. We owe our God a better service than the implications and innuendos employed by fearful souls to grind their favorite axes. (Example from the tract already quoted: "Why are parish priests so reluctant to let their congregations have open votes on the issue?" Answer: Because the "worship and spiritual direction of the parish are vested in the rector, subject to the rubrics of the BCP, the canons of the church, and the godly counsel of the bishop"—Title 3, Canon 20:1a.)

There may indeed be plots and ploys within the hierarchy, the parties, and the parishes. But if there are, rootless innuendos won't smoke them out. Witness Watergate. Maybe we need a Sam Ervin to sort us out. Maybe we need a Mosaic dosage of ground-up bulk mailings even more!

*The Very Robert A. MacGill is dean of the Cathedral of St. James, South Bend, Ind.*

# EDITORIALS

## Whither the ACC?

NOW that the second session of the Anglican Consultative Council has ended (story on page 5), it seems in order to ask what this well-intended pan-Anglican body is accomplishing. The Archbishop of Canterbury calls it a forum, which it obviously is. The executive secretary of the ACC, the Rt. Rev. John Howe, says that its main function is "to promote cooperation among all the churches of the Anglican Communion." That is equally obvious.

But how effective has it been thus far, or can it be? Our special correspondent for the Dublin meeting of the ACC, the Rev. Donald E. Becker, comments: "The council is overwhelmed by all of the problems faced by Christians over the centuries. Council members are given a weight of materials and they debate the issues for ten days. The assignment is massive. The binding power of their recommendations is almost nil. And communication to their constituency is most difficult. Fifty people have an enormous task if they are to represent some 50 million members of the worldwide Anglican Communion."

Fr. Becker notes also the lack of consultants in many areas. Because there are no specialists and experts at hand to give sound counsel, there is much "vacuous debate and a lack of understanding between the 'Let's go' and the 'Wait and see' people."

We have to say that for our own part we are not at all surprised that the ACC to date has made little substantial impact—or visible, at least—upon the thought, life, ministry, and mission of the Anglican Communion. Yet its members are able and devoted churchmen trying to carry out their assignment. All that they can do—which is to study and tell the rest of us what they think—they do, as best they can. It is a very Anglican institution. Maybe over the course of the years ahead it will help the Anglican Communion to muddle through in the good old Anglican way.

The men and women of ACC II did their best with an agenda consisting of overwhelming subjects. They did not wax pontifical or even magisterial in their report. If their mind on some subjects was by no means univocally clear it was because they faithfully represented the rest of us on these subjects. So let's give them a hand for trying, and for doing at least as well as any of the rest of us could have done.

## Thirty & Out — A Proposal

IT is often said that the Episcopal Church has one of the finest, if not the finest, clergy pension programs in the country. I have no reason to doubt this. Nevertheless, I can't help wondering if it could be improved.

To be specific, our program is apparently based on the premise that our clergy are all going to be octogenarians or septuagenarians, to say the least, and spend 35 to 40 years in harness. The benefits for anything less than 35 to 40 years of service drop drastically, and early retirement, except for disability, is an issue which to my knowledge hasn't been raised.

Achieving such a goal would, of course, necessitate a tremendous increase in the amount of money going into the fund, and this would mean even higher assessments or capital funds designated for this purpose. The mere mention of more funds at a time when the whole church is suffering from financial doldrums does appear somewhat ridiculous. Yet I venture to say failure to give this matter consideration, could in the long run prove to be the greater folly.

As we well know, the church is often behind the times, and in this regard there are already signs of traditional ecclesiastical lag. Big business has begun to retire some top executives in their mid-fifties. Sixty is almost normal retirement age for the "brass," and if not retirement, at least a shift in responsibilities is effected in order to ease the phasing-out process. From the point of view of one who earns his living in the field of gerontology, I have mixed feelings about this. Certainly many people in their fifties are at their prime. Their accumulation of knowledge and experience should make them invaluable. But from the companies' side, it is even more important to give the young guys a slice of the action early than to get every ounce of blood out of old Joe before presenting him with his gold watch.

Put in this fashion, it sounds like a pretty hard-nosed proposition and often it is. There is, however, a marked shift in attitude toward retirement in recent years. People are much less inclined to fill their whole lives with work today than they used to be. The recreation industry is booming, and even the most work-ethically oriented are planning for the day when they will have time to ply their hobby for a profit. Indeed, not a few business executives have retired and gone into holy orders.

Coming back to the church, one of the most pressing problems we face today is an over-abundance of clergy. With the possible ordination of women, the problem will be further complicated. In the light of this situation, it would certainly appear advantageous to "bump" the older guys earlier and make more room for the young turks to take over.

There is just one thing standing in the way—*money*. No man, clergyman or not, is going to give up the best-paying job of his career unless there is some financial enticement. And after a clergyman has given 30 years of service, it seems to me that the church has received all it should reasonably expect from him.

There is, however, always the possibility that the old guy will want to put in more than 30 years. By all means let him do so, but not in the same position. Give him his pension and then let him take one of those problem parishes or missions which are still generally the lot of the new ordinand. With his pension as a back-up, he could serve without starving or feeling downgraded. And if my guess is correct, a lot of struggling situations would be transformed by virtue of having a pro instead of a novice at the helm.

Thirty & Out, as I have said, presents some tough financial problems but the potential benefits to the church would be well worth the investment.

KENNETH E. CLARKE

# SCHOOLS

FOR BOYS

## THE CHURCH FARM SCHOOL

A college preparatory, boarding school for boys with one parent. Sons of active military personnel and clergy excepted from this requirement.

**Grades 7 through 12**

Tuition, room and board \$600.00 per year. Learn to study, work and play on a 1700 acre campus. 25 miles west of Philadelphia.

Write:

**Headmaster, Box S,  
Paoli, Pennsylvania 19301**

FOR GIRLS



**ON TOP OF A HILL IN CLEAN AIR**

An hour from New York  
**ST. JOHN BAPTIST  
SCHOOL FOR GIRLS**  
Mendham, N.J. 07945

Where girls are first  
**Grades 7-12, Boarding & Day.**  
Accredited. Small Classes.  
Tel. 201-543-4161

## Margaret Hall

A small college preparatory school for girls in Kentucky's Bluegrass region

Mexican program, emphasis on developing essential academic skills, fine arts, riding, indoor pool. Episcopal, but all faiths welcome. Founded 1898. For catalog write:

The Rev. Colley W. Bell, Jr., Headmaster  
Box B, Versailles, Ky. 40383



# LEARN

*What the Church is  
doing,*

*thinking,  
saying*

*Subscribe to*

## THE LIVING CHURCH

*Now!*

**One Year — \$12.95**

## THE LIVING CHURCH

Dept. A, 407 E. Michigan St.  
Milwaukee, Wis. 53202

## News of the Church

*Continued from page 7*

130 years, and declares its intention that the seminary's life shall be perpetuated, and

"Be it further resolved that in order to improve theological education within the Episcopal Church, we urge further study, opportunity for open discussion, and an expression of the consensus of the faithful of the whole Episcopal Church before proceeding with any plan that fundamentally affects all the existing seminaries of the church. . . ."

Copies of the resolution were sent to the chairman of the Board for Theological Education, and to the secretaries of the church's executive council and the two Houses of General Convention.

In other action, the membership of the alumni association concurred with the eastern convocation of the association in its earlier agreement with the Committee for the Apostolic Ministry, to wit:

"We, members of the clergy and laity of the Episcopal Church, urge General Convention 1973 not to reinterpret nor proceed to alter the Constitution and Canons of the church so as to permit the ordination of women to the priesthood. . . ."

Copies of this resolution were sent to the secretaries of the two houses of General Convention.

### NEW YORK

## Dr. Kissinger Wins "Family of Man" Award

Dr. Henry A. Kissinger has been selected as recipient of the 1973 Gold Medallion of the Society for the Family of Man. The award is sponsored by the Council of Churches of the City of New York. Dr. Kissinger, a top presidential adviser, was awarded the honor for his contributions to world peace.

Controversy often accompanies the naming of the winner of this award. In 1971 a grassroots movement forced the council to withdraw an offer to comedian Bob Hope. The Gold Medallion that year was given posthumously to Whitney Young, Jr.

The award is presented annually in November at a dinner that serves as a fund-raising event. Bronze awards for excellence will also be presented to winners in the fields of music, art, and human relations.

### SOUTH AFRICA

## Study Shows Decline in Christian Marriages

Christian church marriages may be on the way out in South Africa according to a report made by the Rev. Adrian

Hastings and published by the Anglican Consultative Council.

From the statistics available Fr. Hastings concluded that in Central, Eastern, and Southern Africa less than half of all Anglican and Roman Catholic members marry in a church.

There are a number of factors which account for the situation. Modern education, population increase, the political climate, the emancipation of women, and the cultural revolution and re-Africanization of society all play a part in the decline in church marriages. Traditional patterns in Africa, as in Europe, are being broken down. Simple ceremonies or temporary relationships are more popular.

The 180 page report—commissioned by the Anglican Archbishops of Capetown, Central Africa, Kenya, Tanzania, and Uganda—is one of the most thorough works of its kind. It is filled with facts, statistics, ideas, and advice that is likely to have repercussions both within and without the Christian churches.

### GENERAL CONVENTION

## Recommendations on Future Sites

The agenda committee of General Convention is prepared to recommend sites for the next three General Conventions. The choices, to be presented to deputies meeting at Louisville, this fall are not binding on the church.

It will be recommended that the 65th General Convention be held in Minneapolis; the 66th in Anaheim (Diocese of Los Angeles); and the 67th in Milwaukee. The schedule would not be affected by a possible change from the three-year interval to a two-year interval between conventions.

Chairman of the agenda committee is Dr. Bruce Merrifield, Hooker Research Center, Niagara Falls, N.Y.

### WASHINGTON

## Churches and Navy Cooperate in Youth Work

The U.S. Navy, the Roman Catholic Archdiocese of Washington, and the Episcopal Diocese of Washington are cooperating in an eight-week educational and recreational program for more than 300 youngsters this summer.

The Navy has offered the use of its facilities at the Cheltenham Naval Base at Clinton, Md., and the two religious jurisdictions are furnishing the operating funds for "Camp Care," a program of four two-week sessions. The Navy has also volunteered medical and dental services, providing each child with a free check-up.

Vista Volunteers, Lorton Reformatory "trustees" from the prison's work program, Navy coaches, and teachers from Assumption School in suburban Congress

Heights and District of Columbia public schools are working together in the Camp Care pilot project.

Sports, arts and crafts, academic enrichments, and field trips are included in the program. Andrews Air Force Base invites the children, who range in age from 8 to 14, to tour their facilities and to have lunch there once a week.

## **NCC**

### **Cary Charges "Secret Loans" to South Africa**

The president of the National Council of Churches has asked Prime Minister Lynden O. Pindling of the Bahamas to stop U.S. banks from using branches on the island of Nassau as channels for "secret loans" to South Africa.

The Rev. W. Sterling Cary said "it is the height of irony that (certain) banks on the soil of an independent black country help to oppress black brothers and sisters in South Africa."

Dr. Cary acted on the basis of documents which, the NCC's corporate information center claims, give evidence that "secret" loans to the South African government and government-controlled industries were handled by Nassau branches of four U.S. banks. The four institutions, according to the information center, were among 10 U.S. lending agencies cooperating with the European-American Banking Corporation of New York in extending \$210 million in loans to South Africa since 1970. Information on the transactions came to the NCC unit in the so-called Frankfurt Documents, a collection of European-American papers obtained in Germany several weeks ago.

Loans to South Africa are of interest to various churches and some ecumenical groups who are opposed to U.S. and European investments in the country that officially practices *apartheid*.

Anti-*apartheid* churches were pleased in 1969 when 10 U.S. banks phased out a \$40 million revolving credit arrangement with South Africa. The regime said then that it no longer needed the arrangement.

U.S. banks said to have handled their participation through Nassau were the Merchants National Bank & Trust Co. of Indianapolis, First Israel Bank & Trust of New York, Maryland National Bank, and United Virginia Bank. They were among nine U.S. banks taking part in a 1976 loan of \$50 million to the South African ministry of finance, according to the Frankfurt Documents.

In addition to the four said to use Nassau branches, the others were the Wells Fargo Bank (said to use its Luxembourg branch), Central National in Chicago, City National of Detroit (said to use its London branch), First National of Louisville, and Republic National of Dallas (said to use its London branch).

Each is said to have put up from \$500,000 to \$3 million. A total of \$15.5 million is attributed to the nine U.S. banks.

In addition, the Frankfurt Documents say that the Wachovia Bank & Trust Co. of North Carolina provided \$2 million in a \$20 million loan to the South African Iron and Steel Industrial Corporation.

Other loans out of the reported \$210 million arranged by European-American were said to have gone to a subsidiary of the iron and steel company and to the Electricity Supply Commission of the South African government. No U.S. banks were listed as participants in the two latter loans.

According to the NCC's Corporation Information Center, the "veracity" of the documents obtained in Germany was confirmed by European-American at a meeting with Judge William Booth, president of the American Committee on Africa, and the Rev. Donald Morton, South Africa consultant for the Council for Christian Social Action of the United Church of Christ.

## **ORGANIZATIONS**

### **Mothers' Union Lifts Restrictions**

After years of arguments and discussions, the Mothers' Union — reportedly the largest women's organization in the Anglican Communion — has voted to admit divorced women into membership. A test vote taken at the organization's central council, meeting in Egham, England, indicated that the door may soon be open to admit men as members.

By a vote of 254-7, members approved the admission of divorced women. There will be one class of membership under which all women who have been baptized and declare their support for the objects of the society may become members.

Last year, a ten-member commission composed of five women and five men, headed by the Suffragan Bishop of Willesdon, had recommended that divorced women who have not remarried should be eligible for membership. (During the late 1960s, the Canadian Union changed its membership qualifications to permit the admission of divorced women.)

The Mothers' Union was formed in 1876 and was incorporated by royal charter in 1926. Today, it has a world membership of 429,000, with over 300,000 of them living in Britain.

Coming — September 23

**PRE-CONVENTION NUMBER**

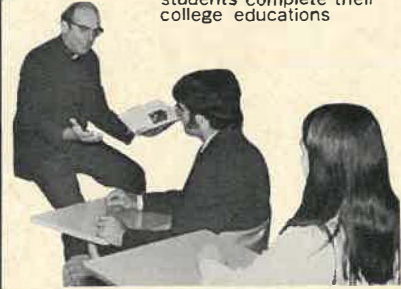
Complete GC Details

# SCHOOLS

## COEDUCATIONAL

### SAINT ANDREW'S

More than 90% of our students complete their college educations



- **BOYS and GIRLS — BOARDING and DAY**
- **ACADEMICS and RELIGION**
- **CHARACTER and LEADERSHIP**

Est. 1905. Episcopal. Fully accredited. Non denominational admissions policy. Excellent facilities and faculties in English, history, languages, sciences, mathematics, art, drama, music, religion, and physical education. Inter-scholastic sports in football, basketball, tennis, baseball, wrestling, golf, and track. Located on 1,000 acre campus on top of the Cumberland plateau midway between Chattanooga and Nashville. Tuition \$2500 (adjustable) per year. For more information call or write Father Franklin Martin, Headmaster. Dept. L.

**St. Andrew's School**  
St. Andrews, Tennessee 37372  
615-598-5110

**Remember**

## **THE LIVING CHURCH FOUNDATION**

**in your will.**

Gifts (deductible as charitable contributions for income tax purposes) and bequests are urgently sought to help build a larger, more effective **LIVING CHURCH**.

A suitable form of bequest is: "I give, devise, and bequeath to **THE LIVING CHURCH FOUNDATION**, a non-profit religious corporation organized under the laws of the State of Wisconsin."

# CLASSIFIED

advertising in *The Living Church* gets results.

## FOR SALE

"THE HOLY SLICE" by Robert C. Harvey, a brief and hopeful yarn about a diocese in the agony of renewal. At your bookseller or The Canterbury Guild, P. O. Box 85, Northfield, Mass. 01360. \$1.95 postpaid.

IDEAL 5-ACRE RANCH. Lake Conchas, New Mexico. \$3,975. No down. Only \$29 for 137 months plus final payment of \$2.00. Vacation paradise. Camp-fish-boating. Ranchos, Box 2006EA, Alameda, Calif. 94501.

JOY IN THE LORD by Granville Williams, SSJE. Christian living for committed Christians. \$2.00 at bookstores or Parameter Press, 705 Main, Wakefield, Mass. 01880.

HOW TO DESIGN AND MAKE BEAUTIFUL NEEDLEWORK CUSHIONS, RUGS, AND KNEELERS FOR YOUR CHURCH. "Needlepoint for Churches," by Patience Agnew covers every aspect: how to choose appropriate designs and colors, the right canvas and woods, and how to block and make up finished pieces. Helpful hints are given on selecting and supervising volunteers for your project and on saving money if your budget is small. Diagrams, photographs and a list of churches where examples may be seen and studied. Send \$8.95 plus sales tax and 50¢ handling charges to: Charles Scribner's Sons, Dept. MS, 597 Fifth Avenue, New York, N.Y. 10017.

## INSTRUCTION

LEARN SPANISH IN MEXICO. If you really want to learn Spanish intensively and economically, start any Monday at CIDOC. For catalog on language school and de-schooled academy, write: CIDOC. APDO 479, Cuernavaca, Mexico.

## POSITIONS OFFERED

PRIEST needed for small mission in the West. Good health essential, age is no factor. Housing, travel, and insurance provided. No stipend. Write Box S-981.\*

## POSITIONS WANTED

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

PRIEST, single, presently Eastern seaboard, seeks smaller parish; excellent references; 15 years' experience; good record parish calling, stewardship, Christian education; will pay expenses meet vestry—genuine interest indicated. Reply Box J-980.\*

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

## CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 20 Cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 insertions; 17 cts. a word an insertion for 13 to 25 insertions; and 16 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number), plus \$1.00 service charge for first insertion and 50 cts. service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 15 cts. a word.
- (D) Copy for advertisements must be received at least 20 days before publication date.

THE LIVING CHURCH  
407 E. Michigan Street Milwaukee, Wis. 53202

Use the classified columns of  
*The Living Church*  
to BUY or SELL

## NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

# Book Reviews

**THE PRAYER BOOK LITURGY AND THE PROPOSED REVISION.** By James Waring McCrady. Available from Saint Luke's Bookstore, The School of Theology, The University of the South, Sewanee, Tenn. 37375. Pp. 102 paperback. \$1 (plus 40¢ per book for postage and handling if ordered by mail).

*The Prayer Book Liturgy and the Proposed Revision* is an unusual contribution to the current discussion of BCP revision, and a most welcome one for two reasons: From start to finish it focuses on the real issues involved in BCP revision, and it does so informatively and objectively—although the author does not try to conceal his own views and preferences (and there's no reason why he should).

Dr. James McCrady is a scholarly layman who teaches at the University of the South. His knowledge of Christian liturgy is that of the non-specialist who loves his subject and knows how to find his way around in it. He takes the text of the First Service of the Holy Eucharist in *Services for Trial Use* and goes through it, examining every single change from the 1928 BCP and commenting on the reasons for the change—whether he thinks those reasons are sound or not.

The result, for any reader who will go through this book with an open yet critical mind, will be a better understanding of the issues which need to be faced by the Episcopal Church, and every faithful member thereof, as the revision of the Book of Common Prayer proceeds.

Prospective readers should be reminded that the Second Service in the Green Book is not the *pièce de résistance* here, but the First Service.

◆  
**HEIRS APPARENT: What Happens When Mao Dies?** By Ching Ping and Dennis Bloodworth. Farrar Straus Giroux. Pp. 236. \$7.95.

The incredibly complex political, social, and military structures of China do not lend themselves to easy answers and Ching Ping and Dennis Bloodworth attempt none. But they offer some well-analyzed clues as to the possible successor of Mao Tse-tung. It could be Chou En-lai, but there are serious roadblocks to his taking or maintaining power. But there are other "options" for China-watchers who want to enter the guessing.

Bloodworth is a respected Far East correspondent for *The London Observer* and he credits his wife, Ching Ping, a Shanghai native, for much of the information obtained from behind-the-scenes sources.

For China students who came in, say, about the time of the Manchu dynasty's end and the rising star of Dr. Sun Yat-sen,

this book provides a tightly-packed catch-up summary of what has gone on in the past 50 years. There are illuminating biographical notes about scores of characters who have played parts in the making of a nation, once a collection of fiefdoms controlled by war lords and still not a cohesive whole despite Mao's hold on the populace.

It also makes clear that the infighting between factions is never-ending, which doubly complicates the question of Mao's possible successor. And it also clarifies the somewhat tenuous power wielded by Mao. The armed forces still are, and will continue to be, a powerful influence in the country's future, despite Mao's insistence that civilians control the military, probably more fiction than fact.

*Heirs Apparent* is not an easy volume to read. The multiplicity of unfamiliar names force many a turn back despite the authors' helpful device of using more readily remembered nicknames. A careful study of personalities and political intrigues will be enlightening to anyone seriously interested in the present and future of the world's most populous country.

FRANK STARZEL  
*St John's Cathedral, Denver*

◆  
**MEET ME IN THE MIDDLE.** By Charlotte Holt Clinebell. Harper & Row. Pp. 130. \$5.95.

Charlotte Holt Clinebell joins a growing number of women sharing insights in book form from her personal consciousness-raising. In the language of the movement, reaction to her book definitely depends on where you're at. I find the title unappealing; she would have done better with her sub-title, "On Becoming Human Together." Ms. Clinebell's ideas on individuality coexisting with marriage are also found in the O'Neills's *Open Marriage*. Frankly, I prefer the latter, but *Meet Me in the Middle* will not antagonize readers seeking to recognize sexism in their own lives and relationships. She also shares a few negative thoughts on the institutional church and Sunday school, which sounded all too familiar to me. She deserves credit for her fine chapter dealing with liberated childhood.

ANNE S. HEADLEY  
*St. Matthew's, Hyattsville, Md.*

## The Living Church Development Program

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

Previously acknowledged .....\$24,346.19  
Receipts Nos. 13,980-14,035, Aug. 1-8 ..... 644.50

\$24,990.69

The Living Church



## GO TO CHURCH THIS SUMMER!

### LITTLE ROCK, ARK.

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

### DOWNEY, CALIF.

**ST. MARK'S** 10354 Downey Ave.  
The Rev. E. D. Sillers, r; the Rev. D. A. Seeks, c  
Sun HC & Ser 8:30 & 10; Wed HC 12 (ex July)

### LA JOLLA, CALIF.

**ST. JAMES-BY-THE-SEA** 743 Prospect St.  
The Rev. Robert M. Wolterstorff, D.D., r; the Rev. Thomas M. W. Yerxa, the Rev. Frederick R. Bartlett  
Sun 7:30, 9, 11; Daily HC Wed thru Fri & HD

### LOS ANGELES, CALIF. (Hollywood)

**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
The Rev. John D. Barker, r  
Sun Masses 8, 9 & 11 (ex summer, 8 & 10); Tues 6:30; Wed thru Fri 9; Sat 10; C Sat 11

### SAN FRANCISCO, CALIF.

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

### WHITTIER, CALIF.

**ST. MATTHIAS'** 7056 S. Washington Ave.  
Clergy: C. Howe, r; M. Griffith, c; A. Jenkins, r-em  
Sun 8, 9, 11; Wed 8:30; Thurs 10

### COLORADO SPRINGS, COLO.

**ST. MICHAEL THE ARCHANGEL** 7400 Tudor Rd.  
Near Air Force Academy—  
Woodmen Valley Exit off I-25  
Sun Eu 8 & 10

### DENVER, COLO.

**ST. BARNABAS** 2120 E. 13th Ave. (Cor. Vine)  
Gilbert E. Dahlberg, r  
Sun HC 7:30, 10 (MP, 1S, 3S), 6 (EP 2S, 4S)

### ST. MARY'S

2290 S. Clayton  
Sun Masses 7:30, 9, 11:30, 6; Daily 7; also 9:30  
Mon, Wed, Fri & Sat

### ST. RICHARD'S

Evans Chapel S. Gaylord & Iliff  
Sun 9:30 MP; 9:45 Sung Eu; daily as anno

### DANBURY, CONN.

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

### WASHINGTON, D.C.

**ALL SAINTS'** Chevy Chase Circle  
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r  
Sun HC 7 & 8, Service & Ser 10:30; Daily 10; HC  
Wed, HD, 1S & 3S 10:30; "Weekenders Service"  
HC & Ser Thurs 7

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

### ST. PAUL'S

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

### COCONUT GROVE, MIAMI, FLA.

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

### DUNEDIN, FLA.

**GOOD SHEPHERD** 639 Edgewater Dr. (U.S. 19-A)  
The Very Rev. Terrell T. Kirk, r  
Sun 7:30, 9, 11; Wed 10

### FORT MYERS, FLA.

**ST. LUKE'S** 2635 Cleveland Ave.—U.S. 41  
The Rev. E. Paul Haynes, r  
Sun 8, 9, 11, Daily 7, ex Wed 10; Fri 5:30; HD as anno; C Sat 4:30

### WEST PALM BEACH, FLA.

**HOLY SPIRIT** 1003 Allendale Road  
The Rev. Peter F. Watterson, S.T.M., r  
Sun Masses 8, 9 (Sung) & 11. EP & B 6 daily. C Sat 4. Healing Wed. 9. An Anglo-Catholic Parish Serving the Palm Beaches.

### ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily Mass 7:30; Fri 7:30 & 10:30; C Sat 5

### CHICAGO, ILL.

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

**CHURCH OF THE MEDIATOR** 10961 S. Hoyne Ave.  
The Rev. Wm. D. McLean III, r 445-1710  
Sun HC 7:30 & 10; Daily 6:30; 9:30 Wed & Sat

### FLOSSMOOR, ILL.

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

### SPRINGFIELD, ILL.

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

### HARRODSBURG, KY.

**ST. PHILIP'S** Chiles & Poplar  
The Rev. W. Robert Insko, Ed.D., D.D., v  
Sun 10 Bible Study & Breakfast; 11 HC & Ser

### 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

### FITCHBURG, MASS.

**CHRIST CHURCH** Main St. at Monument Park  
Sun 7:45, 10; Daily MP 8:45, Wed HC 10:30  
Camp Monomac (Rindge, N.H.) Sun 12 noon

### DIocese OF WESTERN MICHIGAN

The Traverse Deanery  
Beaver Island, St. James, 8 & 10  
Benzie County, St. Philip's, 8 & 10  
Cadillac, St. Mary's, 8 & 10  
Charlevoix, Christ Church, 7:30 & 11  
Elk Rapids, St. Paul's, 9  
Harbor Springs, St. John's, 8 & 10  
Leelanau County, St. Christopher's  
Leland, St. Peter's, 9  
Northport, St. Christopher's, 11  
Manistee, Holy Trinity, 8 & 10  
Onkama, St. John's, 8 & 10  
Potoskey, Emmanuel, 8 & 10:30  
Traverse City, Grace, 8 & 10

### DETROIT, MICH.

**EMMANUEL** John R. between 6 & 7 Mi. Rds.  
The Rev. H. T. Cook, r (1 blk. W. of I-75)  
Sun Mass 8 (Said), 10 (Sung); Wed & HD 6:45 & 10

### GRAND RAPIDS, MICH.

**ST. MARK'S** 134 N. Division (Downtown)  
The Rev. Joseph A. Howell, r  
Sun 8, 10; Tues 12 noon; Fri 7:30

### BRANSON, MO. (Lakes Table Rock, Taneycomo

**SHEPHERD OF THE HILLS** & Bull Shoals)  
Walnut & Highland (1 blk. N. of Hwy. 76)  
Sun Services 8 & 10; Daily MP 7:30, EP 5

### KANSAS CITY, MO.

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

### SPRINGFIELD, MO.

**ST. JOHN'S** N. Benton & E. Division  
The Rev. George G. Greenway, r; the Rev. Neal J. Harris, the Rev. Ralph C. Young, the Rev. H. Ben McCoy  
Sun 8 HC, 9:15 Ch S, 10 Cho Eu; Tues, Wed, Fri 7; Thurs 10 & 7

### MILES CITY, MONT.

**EMMANUEL** 11th & Palmer  
The Rev. Delbert L. Achuff, r  
Sun HC 8:30; Wed HC & Healing 9

### OMAHA, NEB.

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

### BOULDER CITY, NEV.

**ST. CHRISTOPHER'S**  
The Rev. Clark A. Tea, p-in-c  
Mass Sun 9; Wed & HD 6 & as announced

**ST. JUDE'S RANCH FOR CHILDREN** Boulder Hwy.  
Rev. H. A. Ward, Dir.; Srs. of Charity, Staff  
Mass: Sun 9; Weekdays 8

### 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

### RENO, NEV.

**TRINITY (Downtown)** Rainbow & Island  
The Rev. V. James Jeffery, r  
Sun HC 7:45 & 10; Wed 5:30; Thurs HC & LOH 10

### BEACH HAVEN, N.J.

**HOLY INNOCENTS'** Engleside & Beach  
The Rev. Canon G. D. Martin, r  
Sun 7, 8, 9:15 & 11; Ch S 9:15; Wed & Fri 8; other as anno

### NEWARK, N.J.

**GRACE CHURCH** 950 Broad at Walnut  
The Rev. G. Butler-Nixon, r  
The Rev. Robert C. Francks, c  
Sun Masses 7:30, 10; Mon thru Fri 12:10; Sat 9

### SEA GIRT, N.J.

**ST. URIEL THE ARCHANGEL** 3rd & Phila. Blvd.  
The Rev. Canon J. E. Hulbert, r; the Rev. P. S. Cooke  
Sun HC 8, 10; Daily HC 7:30 ex Tues, & Fri 9:30

### VENTNOR CITY, N.J.

**EPIPHANY** Atlantic & Avolyn Aves.  
The Rev. Ronald L. Conklin, r  
Sun H Eu 8 & 10; HD 10:30 & 8

### ALBUQUERQUE, N.M.

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

(Continued on next page)

# GO TO CHURCH THIS SUMMER!

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

## SANTA FE, N.M.

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

## BROOKLYN, N.Y.

**ST. 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 & 10; Thurs 10

## GENEVA, N.Y.

**ST. PETER'S** Genesee at Lewis  
The Rev. Smith L. Lain, r  
Sun HC 8, 9:30, 11:15

## LONG BEACH, L.I., N.Y.

**ST. JAMES OF JERUSALEM** W. Penn & Magnolia  
Clergy: Marlin Bowman, v; Dan Riley, ass't  
Sun Eu 10:30; Mon Prayer 7:30; Wed Eu 9:30; Sat Eu 5

## LYNBROOK, N.Y.

**CHRIST CHURCH** Peninsula Blvd. & Hempstead Av.  
The Rev. Gilbert S. Larsen, M.Div., r  
Sun HC 8 & 10; Thurs HC 10; HD as anno. Penance by appt

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

**CHURCH OF THE ASCENSION** 5th Ave. at 10th St.  
The Rev. D. R. Goodness, r; Rev. J. P. Nicholls, c  
Sun 8, 9, 6; HC Tues, Wed, Fri, Sat 8; Wed 6; Thurs 12 noon

**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.

**EPIPHANY** 1393 York Ave. at E. 74th St.  
Clergy: Ernest Hunt, r; Hugh McCandless, r-em; Lee Belford, assoc; William Tully, asst  
Sun 8 H Eu, 10 Morning Service, Sunday School & Choir, 12:15 H Eu

**CHAPEL OF THE INTERCESSION (Trinity Parish)**  
Broadway at 155th St.  
The Rev. Frederick B. Williams, v  
Sun Masses: 8, 9, 10 (Spanish) & 11 (Sung), Daily Masses: Mon & Sat 6; Tues & Thurs 8:30; Wed & Fri 12 noon; P by appt. Tel: 283-6200

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

**ST. MARY THE VIRGIN**  
46th St. between 6th and 7th Avenues  
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer; the Rev. S. J. Atkinson, O.H.C.  
Sun Masses 7:30, 9, 10, 11 (High), 5; EP & B 6. Doily 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, Sung Eu 10; H Eu 7:30 Daily ex Sat; Wed & Sat 10; C Sat 10:30-11 & by appt

**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; Mon thru Fri HC 8:15; Wed HC 5:30; Tues HC & HS 12:10. Church open daily to 11:30

The Living Church

## QUEENS, N.Y.

**RESURRECTION** Kew Gardens  
Lefferts Blvd. & 85th Ave.  
The Rev. George Raymond Kemp, r  
Sun HC 7:30 and 10

## UTICA, N.Y.

**GRACE CHURCH** Genesee & Elizabeth St.  
The Rev. Stanley P. Gasek, S.T.D., r; the Rev. Frank H. Moss III, c; the Rev. Lawrence C. Butler, ass't m  
Sun HC 8; MP, HC & Ser 10; Int daily 12:10

## WARRENSBURG, N.Y.

**HOLY CROSS** 57 Main St.  
The Rev. R. D. Creech, r (Lake George area)  
Sun Masses 8 & 10

## HARRISBURG, PA.

**CATHEDRAL CHURCH OF ST. STEPHEN**  
The Very Rev. Arnold E. Mintz, dean  
Sun 8 & 10; Thurs 10

## 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

## VALLEY FORGE, PA.

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

## MYRTLE BEACH, S.C.

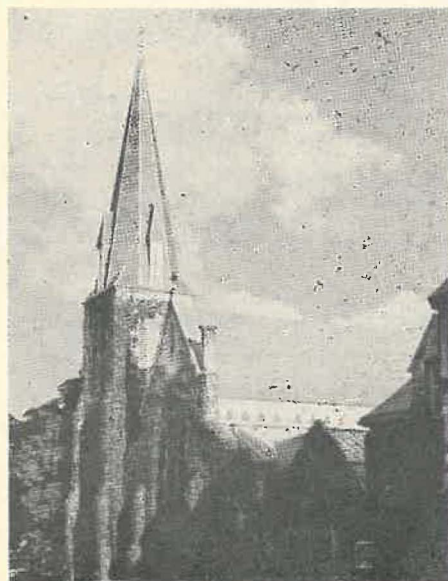
**TRINITY** Kings Hwy. & 30th Ave., N.  
The Rev. H. G. Cook, r; the Rev. H. N. Parsley, d  
Sun HC 8, HC & Ch S 10 (1S & 3S), MP & Ch S 10 (2S & 4S); EP 6. Thurs HC 1; HD as anno

## ALICE, TEX.

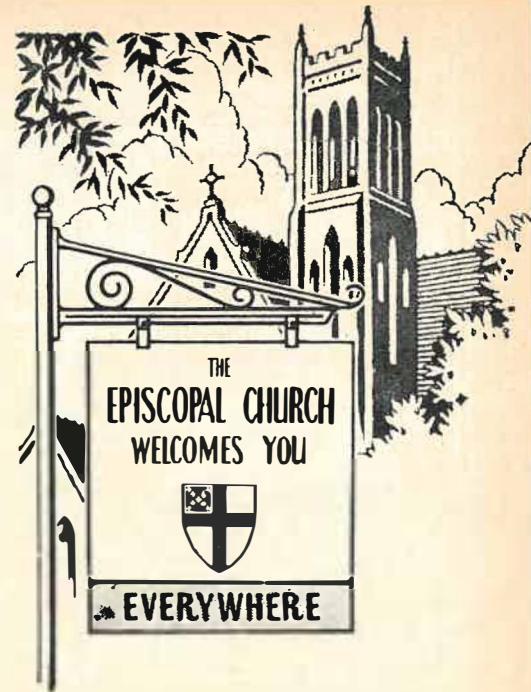
**ADVENT** 2nd and Wright  
The Rev. Walter A. Gerth, r  
Sun 7:30 HC, 10:30 HC (1S & 3S); Wed 7:30 HC; HD 10

## DALLAS, TEX.

**CATHEDRAL OF ST. MATTHEW** 5100 Ross Ave.  
The Very Rev. C. P. Wiles, Dean  
Sun 7:30 H Eu, 9 Family Eu, 11 Sung Eu; Daily HC Mon 7, Tues 8, Wed 10; Thurs 6:30, Fri 12 noon, Sat 8:30



CHRIST CHURCH  
FITCHBURG, MASS.



## FORT WORTH, TEX.

**ALL SAINTS'** 5001 Crestline Rd.  
The Rev. James P. DeWolfe, Jr., r  
Sun Eu 7:45, 9:15, 11 & 5; Daily Eu (preceded by Matins) 6:45 ex Thurs 6:15; Also Tues, Wed & HD 10; EP daily 6; C Sat 1-2, 4:30-5:30

## ODESSA, TEX.

**ST. JOHN'S** 401 W. County Road  
Summer Sun 11 & 7

**ST. BARNABAS' CHAPEL** 4141 Tanglewood  
Sun 9

## HOT SPRINGS, VA.

**ST. LUKE'S**  
The Rev. George W. Wickersham II, D.D.  
Sun HC 8, 11 MP (1S HC)

## LORTON, VA. (Near Alexandria, Va.)

**POHICK CHURCH** U.S. Rt. 1 & Telegraph Rd.  
The Rev. Albert N. Jones, r  
Sun 8 HC, 10 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  
The Rev. David W. Pittman, ass't  
Sun 8 HC, 10 MP (ex 1st HC); Wkdays HC anno

## ASHLAND, WIS.

**ST. ANDREW'S** 3rd St. & 7th Ave., W.  
The Very Rev. Douglas E. Culver, r  
Sun H Eu 7, 9 (Sung), Wed 7; HD as anno

## BAYFIELD, WIS.

**CHRIST CHURCH** 115 N. 3rd St.  
The Very Rev. Douglas E. Culver, v  
Sun H Eu 11 June thru August

## SOUTH MILWAUKEE, WIS.

**ST. MARK'S** 1314 Rawson Ave.  
Fr. R. P. Kirchen, r; Fr. K. G. Layer, assoc.  
Sun Masses 8 & 10; Weekdays as anno

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.