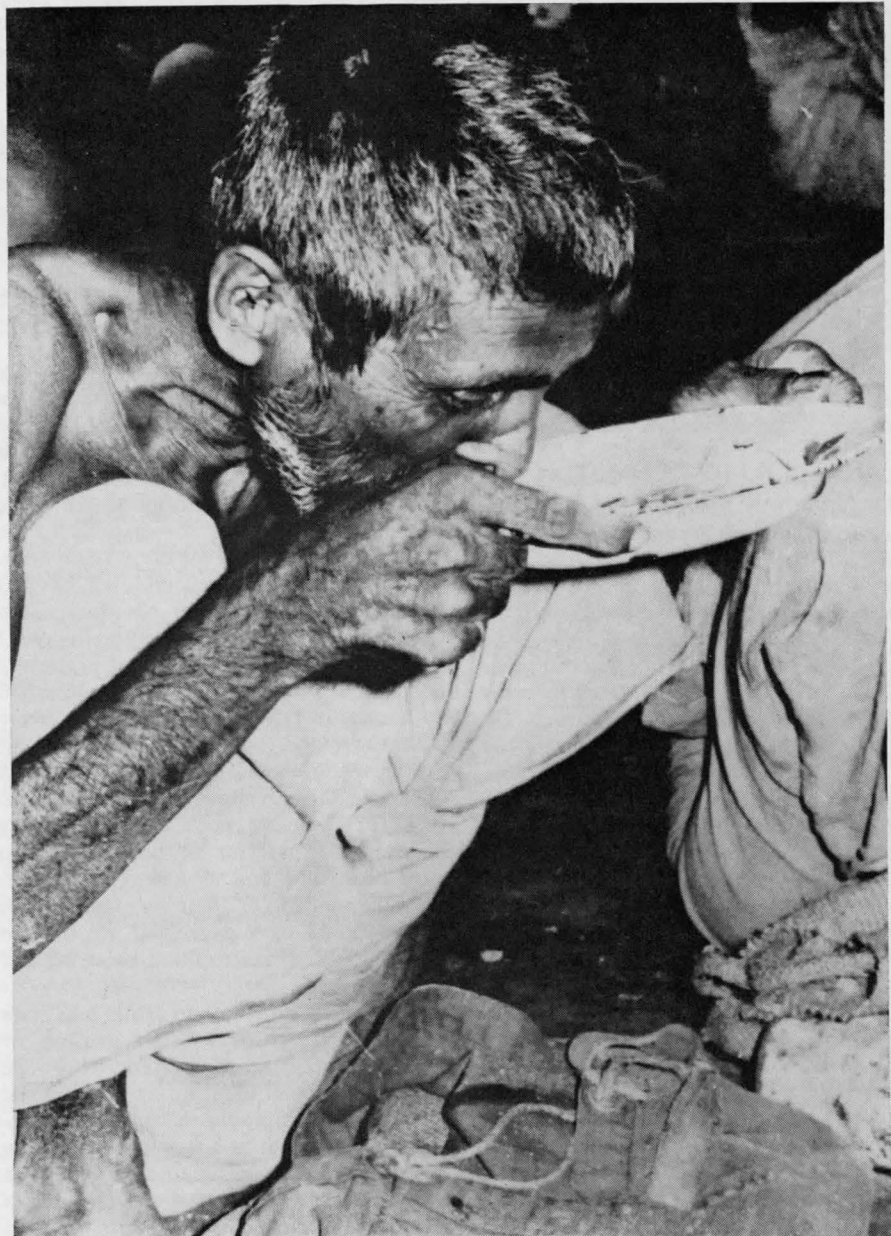


November 24, 1974

30 cents

The Living CHURCH

Millions of people
Are "Fasting" Even
Unto Death [p. 13].



RNS

Thanksgiving Day '74, Bangladesh

AROUND & ABOUT

— With the Editor —

Our fast friend Margaret Bates Suggs has recently moved up here to Krautland from Truth or Consequences, New Mexico. She is troubled by the obviously sexist composition of the word "hymnal" and wonders if there might be some acceptable non-sexist substitute. "That 'y' in the first syllable fools no woman in her right mind," she advises. "It sounds like 'i' and it's sounds that convey meanings in this man's world." We are stumped. "Hernal" is sexism in reverse. "Mizmal" maybe? Sounds dizmal, and, as Margaret says, it's sounds that matter. Help, somebody.

Recently a lady whom I met in Birmingham, Ala., gave me a paperback written by a Christian psychiatrist and entitled *The Kink and I* (published by Zondervan). That she may have thought it could help me to cope with some of my kinks is a possibility not to be lightly dismissed, and if that was her thought it was a good one for I have found the little book very helpful. That some of my kinks remain is not the fault of the book. (It's The System.)

The author is James D. Mallory, Jr., M.D. He directs the Atlanta Counseling Center, offering professional therapy within a Christian frame of reference. This statement of his I find illuminating: "I like the way the Apostle (*sic*) John describes Jesus Christ as 'full of grace and truth' (St. John 1:14). Truth without grace can be harsh and cutting, and learning will not take place in that setting. On the other hand, grace without truth can come through as wishy-washy, namby-pamby, 99 shades of gray and compromise. We must both speak the truth and speak it with grace."

St. John's great phrase about Jesus has always appealed to me deeply, but it was not until I read Dr. Mallory's comment that it has come home to me how truth without grace can be cruel and grace without truth can be mushy, and that only in Jesus Christ do we find full-

ness of truth and fullness of grace, both in perfect harmony—so much so that the truth of Christ is grace and the grace of Christ is truth.

Dr. Mallory recognizes that we are not Jesuses, and we had better recognize it too. But we can draw from Jesus both truth and grace, and that's what being a living member of him consists of: receiving from him grace after grace (St. John 1:16). This we can do through deliberate and prayerful practice. The healthy member of Christ never speaks or applies any truth that God gives him to know without asking for the grace to speak or apply it in love.

When anybody's, or any church's, Christianity goes wrong or falls short it is always a failure to draw *both truth and grace together* from Christ and to hold them in that equipoise which characterizes the new life in Christ.

Truth without grace can be nasty and brutal. Grace without truth is insipid—and downright false.

After reading *The Kink and I* I went on to Mexico to attend the meeting of the House of Bishops. There I heard much earnest talk about what should be done with the 11 women of the Philadelphia Scandal. Some bishops spoke grace without truth. I could live happily to the end of time without ever once again hearing the phrase "pastoral concern." It has become a code word for not doing anything about it when somebody sins. As I hear the phrase from the lips of pastorally concerned prelates, to deal "pastorally" with an offender is to accept the sin along with the sinner, and that is a form of grace without truth. Some bishops at Oaxtepec fairly wallowed in pastoral concern for those 11 poor dears, but they had none to spare for all the faithful who have been hurt and shaken by the malicious contempt for their beloved church which the 11 have expressed not only at Philadelphia but since then, by word and deed.

He who was grace and truth incarnate always spoke truth without evasion or equivocation. To the penitent whore he spoke the grace of forgiveness, but he said "Go and sin no more!" thus recognizing the truth that she was a sinner. The most we can do is to try to combine grace with truth as he did, and the best of us must fall far short. But the effort we must make; and in an episcopally governed church it would be helpful if all our fathers-in-God would set the example and the pace for the rest of us in that effort which leads toward life.

Duty and Desire

Duty and desire
Coincided; the result
Was absolute joy.

Henry Hubert Hutto

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THE KALENDAR

November

24. Sunday next before Advent / Last Sunday
After Pentecost, or The Sunday
Before Advent [Christ the Lord]
28. Thanksgiving Day
30. St. Andrew the Apostle

December

1. Advent I
4. John of Damascus, P.

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

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Letters

No anonymous letters can be published, though names may be withheld at the writer's request; however, THE LIVING CHURCH must have the name and address of any contributor. You are asked to limit your letter to 300 words. The editors reserve the right to abridge.

The Bishops at Chicago

Responding to the Rev. Edward O. Waldron's letter [TLC, Oct. 27], I find his remarks concerning the aftermath of the Philadelphia affair astonishing in light of the facts as reported to date in TLC and elsewhere. Here is an outstanding example of "the pot calling the kettle black," it seems to me, because he uses ugly, uncharitable language to damn our "catholic-minded" bishops (whatever he means by that and whichever bishops his scatter-gun is firing at). And is this good man the victim of a ludicrous typo or is he really making an ass of himself when he refers to "anal questions of conformity"? Surely, he must have meant to say "banal"?

Nevertheless, anyone who refers to the agony brought upon our bishops (and to a great number of Episcopalians both clergy and lay) by the happening in Philadelphia, as a "flap," can't have thought the whole thing through. I, for one, am enormously proud of our fathers in God because they did, in fact, in Chicago promptly, decisively, and forcefully repudiate the Philadelphia action; although many are on record as favoring the ultimate priesting of women. By its action, the House of Bishops demonstrated to my satisfaction that it isn't overly concerned, as the Rev. Mr. Waldron seems to be, with how it looks to the world. For that matter, I don't think Mr. Waldron's world ("Liberation, empowerment and genuine engagement with social/political problems") much gives a damn for what our House of Bishops looks like, anyway.

Finally, it seems he lets his passions get all out of hand, as he accuses the bishops of "sexism" (whatever that may mean—like maybe they're *oversexed*?) as the "root cause" of their "reactionism." Consulting my Webster, I chose to assume that here Mr. Waldron means to say "opposition to progress."

In truth, there was no progress in Philadelphia at all for any of the participants nor for their cause. There has been progress in cleaning up the dirty business since, Thanks be.

RICHARD S. HART, JR.

Riverside, CT

{ He said "anal." Ed.

Marijuana

No person in his right mind would actively encourage another person to use marijuana. I happen to be one person who believes that marijuana is harmless, but I don't encourage its use. Nor do I try to get people to drink alcohol, use nicotine, gobble aspirin, tranquilizers or any of the other fashionable drugs so prevalent in the USA and the Episcopal Church.

Fr. Usher-Wilson ["The Case Against Marijuana," TLC, Oct. 20] overlooks one horror that has come out of the marijuana

issue. That is the harm done to individuals and to society in our blind attempt to stop the use of a drug which may be harmful, although we have no proof that it is.

I live in Texas. Here are a few examples of what those who wish to outlaw marijuana have done in this state:

- Fact: Average sentence for simple possession is 9.6 years.
- Fact: Of those sentences, 56% are first offenders.
- Fact: Thirty people in Texas are doing 30 years or more for pot.
- Fact: Of those, 13 are doing life.
- Fact: Lee Otis Johnson, a black community organizer in Houston drew a 30 year sentence for handing two marijuana cigarettes to two undercover agents. This occurred at a concert and the agents freely admitted that they talked Johnson into giving them the grass.

The list goes on and on. Teenagers who wish to experiment and are caught become felons which bars them from military service, civil service, voting, etc.

Fr. Usher-Wilson speaks of the burden of proof. I think that if any state wants to lock up 600 of its youth for 10 years, then the burden of proof is on the anti-marijuana people to prove that the "offender" has really done anything that is wrong.

(The Rev.) JAMES LEE WALKER
St. Christopher's Church

Fort Worth, Texas

Catholic-Fundamentalist Coalition?

I would like to respond to Fr. Matthews' letter [TLC, Oct. 20]. In referring to the ordination of women, he writes: "If you leave the matter to canons and conventions, a militant fundamentalist minority may delay progress indefinitely." It all depends on how you define "progress." As I recall, militant fundamentalist minorities, led by the prophets of the Old Testament, succeeded at times in delaying Israel's "progress" into idolatry. Majority vote doesn't determine what is right or wrong. A catholic-fundamentalist coalition might just be able to delay or prevent the church from "progressing" to the nightmare of embracing the idolatry of secular feminism.

(The Rev.) C. OSBORNE MOYER
St. Columb's Church

Jackson, Miss.

New Order in Oberlin

Your nostalgia for the old days at Christ Church, Oberlin, is touching, but you need not worry about the departure from it of "the glory of faithful and loving obedience and grace of the Lord" [TLC, Nov. 3]. This parish is becoming a live, Spirit-filled community of committed Christian faithful who may indeed be going to experience the anguish of those who take up the cross, but who also feel a joy and, yes, grace, they have not known before.

The one Sunday on which our rector, Peter Beebe, did not celebrate communion because of the presence of his "sister priests" who were denied the privilege of celebrating with him did, to be sure, deny food to some of the hungry, but we respected his reasons.

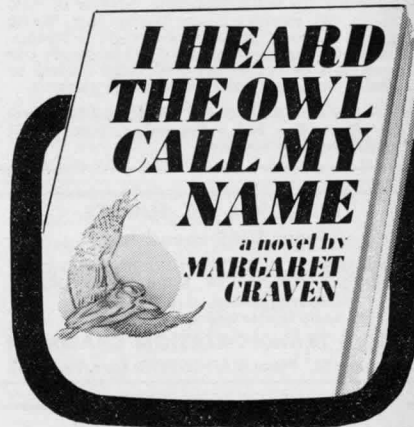
On December 8 three of the 11 women

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will celebrate the eucharist in Christ Church, Oberlin. We look forward to this event with high hearts.

And is calling the Holy Spirit "she" any more illogical than calling the Lord God Almighty "he"? I have never attributed sexual characteristics to any of the Trinity.

MRS. LEWIS L. GILBERT
Christ Church

Oberlin, Ohio

Who's to Blame?

This is a protest against an accusation made against educators [TLC, Oct. 20] in an editorial on the Galilean accent and referring to a speech by Edwin Newman. In two places the editor plainly blames the schools for the poor English now spoken generally.

Did it ever occur to the writer of this editorial that the average school year is 180 days? That leaves 185 days, or slightly more than half the year that the child isn't even in school. Of the 180 days of the school year, only six of the hours a child is awake are spent on the school grounds.

And don't forget that a child comes to school at age five chattering like a little magpie. All of this chatter is learned. Where? And, the unhappy truth is that if our little hero comes to school saying "ain't got no" he will probably leave saying it. This is a fact that bothers teachers more than anybody else. By now I won't need to tell you that I am an elementary teacher. Thus, most of my observation is on that level. However, I have known a great many other elementary teachers in my time and I don't recall a one that spoke outstandingly bad English.

Why any man or woman will teach English in the general run of high schools is more than I will know. The subject is required in at least the first three years of high school. That tends to make it unpopular and the classes are always overcrowded. Three fourths of the students couldn't care less about speaking good English and discipline is pure hell. This I have heard from several high school teachers.

Some college and university professors I will not defend. They are not only a part of the counter culture, but are even leaders in it. I still maintain that the old guard college professors speak good English, however. But good English is associated with the Establishment. Thus it is one of the things the counter culture will try to overturn. With this and the black language, some college and university students have a language all their own.

But college campuses are not the only culprits. In third grade we try to teach children that proper names should start with capital letters. Ever notice the signs down town? *susy beauty shop, butterfly cafe, bent elbow bar*. It is the "in" thing to leave out capitals in titles of books and magazines also. Is it any wonder that teachers feel like tearing their hair and shrieking, "What's the use?" If anyone outside the field of education knows how to entice (make, persuade, compel, or whatever) children to use better English, the teaching profession will be practically all ears.

There now, I have that off my chest. Now, aren't you really sorry?

MADGE BASTIAN

Tomah, Wis.

{ Thanks . . . I needed that. Ed.

Liturgical Music

As a parish priest and as a person who has long been concerned with music in the local church, I was delighted to read the Rev. J. Greenlee Haynes' article "Music and the New Services" [TLC, Oct. 27]. What Fr. Haynes says about a prevalent complaint about the revised services (the lack of music to go with the new texts) is certainly true here in the Diocese of Virginia. When I was in seminary two years ago, I had opportunity to assimilate the responses of our parishes to preliminary trial use, and nearly all churches came down hard on the problem of music.

But in his last paragraph, Fr. Haynes offers up a tempting tidbit without following through. He says that in his parish they are using a booklet containing all the new texts, pointed for Anglican chanting. The interested parish priest and worship committee may well perk up at this word, but what is this booklet? I suspect that it is *Common Song for Common Prayer* by the Rev. Dr. Lowell P. Beveridge, available through the Seminary Book Service, Alexandria, Va. Published at the Seminary in 1973, and very inexpensive, the booklet is the result of more than a year's use in worship in the chapel there. It is based primarily on Anglican Chant, prepared by one who has devoted his entire ministry to promoting congregational singing, and is entirely sound and usable by any parish anywhere. Incidentally, it has been advertised in your magazine too. All this adds up to a good thing. Now you know!

(The Rev.) E. ALLEN COFFEY
St. Peter's Church

New Kent, Va.

Bishop Sheridan's Editorial

Bishop Sheridan's editorial [TLC, Sept. 29] was, in my opinion, an excellent presentation of *facts* related to the Philadelphia ordinations. Anyone personally acquainted with Bishop Sheridan knows that "pompous, self-righteous, and cold" are inappropriate adjectives by which to describe him, and completely opposite from the truth. He is an extremely compassionate man, dearly beloved as a priest, and elected bishop within his own diocese by those who greatly respected and admired his pastoral concern for "all sorts and conditions of men."

This world would be positively chaotic if everyone acted according to his conscience of the moment for what he "felt" was right. There should never be a "right" without a corresponding "responsibility." As Bishop Sheridan stated: "Canon law exists that there may be discipline and responsibility for all." We promised in baptism to obey the laws of God and we are expected to obey the laws of man also. Obedience is itself an expression of love and concern for others, as well as mature acceptance of responsibility. Discipline can also be an expression of love, as it is in parental discipline in molding young lives.

Charity does not require automatic forgiveness or ignoring of disobedience. Charity does require our prayers that God's will be done in this question of discipline. Lord have mercy on us all.

WILMA PRATT

St. Philip & St. James Church of
Trinity Parish

Fort Wayne, Ind.

THE BLACK EXPERIENCE IN RELIGION. Ed. by C. Eric Lincoln. Doubleday/Anchor. Pp. 369. \$3.95.

This collection is not without merit, but it is not, as it pretends, a scholarly assessment of the black experience in religion. Instead, Prof. Lincoln has surveyed the current apologetics of militant black churchmen. Few of the articles are more than ten years old. Careful research and systematic reflection surface in less than half. The majority are tracts which use history rather than discover it.

For the most part the contributors to *The Black Experience in Religion* have laid aside social science methodology and are prone to excessive generalizing from little or no evidence. Leon Watts, for example, writes that the black church in America is "different in all aspects from the tenets of the American Religious Establishment," and calls the black tradition a fourth heritage along side Protestantism, Catholicism, and Judaism (p. 25). Watts, like many of the authors in this book, finds support for his conclusions in the nature of black religion. Black preaching, music, and cultism are seen as unique because they have been forged by African archetypes in the face of a struggle for liberation. However, the debt to white Christianity, particularly in its evangelical mode, remains unexplored. Several authors note the contributions to preaching style of the British divine Whitefield and to worship of the Methodist camp meeting, but these roots are neglected in the conclusions. Only traditions traceable to black culture are de-

scribed as significant for black Americans.

In fact, Prof. Lincoln seems to conclude that the contribution of the black church is best measured by its rejection of traditional Christian doctrines. For example, he praises black clergy for placing the people at the center of their theology and worship: "Perhaps the peculiar genius of the black preacher derives from the fact that he has never been far from the people." "There is no single doctrine, no official dogma [in black religion] except the presupposition that a relevant religion begins with the people who espouse it." Such bald statements risk substituting the finite "people" for the infinite. Lincoln can be read to be saying that the black church is most creative when it is most secular. Clearly involvement with community is part of Christian commitment, but it is apostasy to place the will of any people above the judgment of God.

The total effect of this book is to raise questions about the future of American Christianity and the black church. If these readings are representative, and they seem to be, then a black theology based on a careful study of black history is still in its infancy. These formulations do not yet affirm the hybrid heritage of the black church nor understand its creativity in terms of a revitalization of Christianity rather than as a rejection of it. On the other hand, it is equally clear that these authors are committed to a defense of the black church and rightly so. Possibly it is not their scholarship but the nature of the society in which they presently live which explains the limitations of their work. A more integrated view of the black experience may await its acceptance as part of the heritage of Christianity. Only when this debt is fully recognized can the polemics represented here give way to sounder reflection. Until then, politics will not allow history to speak for itself.

ROBERT BENEDETTI
New College
Sarasota, Fla.

Books Received

NO LITTLE PEOPLE, Francis A. Schaeffer. Inter-Varsity Press. Pp. 271. \$3.50 paper.

PRAYER-BASED GROWTH GROUPS, Charles F. Kemp. Abingdon. Pp. 128. \$2.95 paper.

MOURNING SONG, Joyce Landorf. Fleming H. Revell. Pp. 184. \$5.95.

THE CHRISTIAN USE OF EMOTIONAL POWER, H. Norman Wright. Fleming H. Revell. Pp. 156. \$4.95.

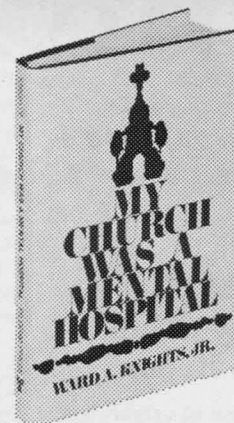
ZEN AND THE COMIC SPIRIT, Conrad Hyers. Westminster. Pp. 183. \$6.95 cloth, \$3.95 paper.

THE PARTAKERS, Robert G. Tuttle, Jr. "Holy Spirit Power for Persevering Christians." Abingdon. Pp. 142. \$4.95.

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ripens, slowly
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then, heavy yielding to its
burning graceful rays, falls
softly into dark to
wait new life,
Spring days.

J. Barrie Shepherd



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HOUSE OF BISHOPS

Theology Committee Clarifies Report

In response to criticism, the Committee on Theology of the House of Bishops has clarified its report on the ordination of women that was read to the bishops at their meeting last August.

The new document, which was presented at the October meeting of the bishops in Oaxtepec, Mexico, declared that the concern of the theology committee "was not with mere canons printed in books nor with the subjective conditions of individual Christians," but rather was a concern "with communal process, with the structure of community, with the means by which communal differences are resolved."

The committee's report at the August meeting argued that the ordinations of the 11 women to the priesthood in the Philadelphia service were invalid. The bishops accepted the report and declared the ordinations invalid at that time. At the Oaxtepec meeting, the bishops reaffirmed a 1972 statement approving the principle of ordaining women to the priesthood, without endorsing the Philadelphia service.

"We see the Philadelphia service of ordination as a schismatic act in relation to the Episcopal Church," the theology committee reported, adding, "if, however, the community which claims to have ordained would also claim to be a separate church, nothing we have said would deny the validity of the ordination for them."

Denying the contention that its position "comes dangerously close to making the bishop a mere delegate of the community," the committee said, "We do claim that a bishop can legitimately function and be himself only within community for community, although his ministry derives from Christ in ordination, not from the community."

"The difficulty we confront here concerns our understanding of the nature of the church. Many different models are needed if the church is to be understood as adequately as possible; but in debate the tendency is frequently to absolutize one model, accept it as sufficient for all time, and criticize other views in its light."

The committee affirmed that "the church at one time is herald, servant, community, sacrament, and institution. Different features of the church are em-

phasized by each model, but all are necessary. The difficulty is to hold the models in proper balance."

On the issue of "validity," the report said, "When a sacrament is said to be valid we understand 'validity' to mean that the sacramental action is 'assured,' that its efficacy is 'certain.' Such assurance and certainty are not found in the Philadelphia service according to this House (of Bishops), and we agree."

For that reason, it continued, "because essential elements for ordination in this church were lacking, we do not believe that the purported ordinations in Philadelphia are recognizable—although now not recognized. No merely minor irregularity was involved in them."

The committee acknowledged that "a rite of ordination by our church was employed in Philadelphia. A visible incorporation into the prayer of the church thus appears to have taken place. Such incorporation did not take place, we believe, because the act was done in defiance of the church whose rite was used rather than by the authorized commission of that church."

In discussing the over-all issue of ordination of women, the committee suggested that "such risk as is involved in such ordination should be incurred only as we are an ecclesial community first in sufficient (i.e., constitutionally authorized) agreement among ourselves."

It cautioned that "such action should not be taken as a means of one group of people telling another group of people within our church that the latter have no argument and that they count for nothing in the community consensus necessary for sacramental action in the community's name."

In conclusion, the report declared that "in sacramental action for the church we must act as a church, for the sacraments belong to the church as a whole, not to individuals, or to individual dioceses. As Anglicans, besides acting consistently with our own constitutional structure as an autonomous church, we must also act consistently with our membership in the Anglican Communion."

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Previously acknowledged	\$25,649.70
Receipts Nos. 15,341-15,348, Oct. 29-Nov. 4	147.20
	\$25,796.90

AMNESTY

Few Evaders, Deserters Respond to Program

Only 8% of eligible deserters and 1% of draft evaders signed up for the amnesty program during the first month of President Ford's earned re-entry offer.

According to the Justice Department 6,600 draft evaders and 10,000 deserters are eligible for the program. However, only 66 draft evaders and 783 deserters had shown up as of mid-October. The Pentagon said it had received inquiries about the offer from 3,673 men.

"There is a lot of skepticism," a Justice Department official said, adding that he felt more men would participate when they saw the offer had no "traps."

The amnesty program includes a Clemency Board empowered to wipe clean the slates of the 8,700 civilians convicted of draft evasion and an estimated 40,000 veterans given less than honorable discharges during the war. The board reported only 350 applications so far to date.

WORLD HUNGER

Algae Rings "On the Side" in 2076?

A North Dakota scientist and educator says the menu for the U.S. Tricentennial banquet in 2076 may be "a steaming plate of chlorella smothered in algae."

Because booming population may need land now used for food production, the world may have to turn to single-cell plants like chlorella which require little land and which can reproduce themselves quickly as main sources of protein and carbohydrates, explained Dr. L. D. Loftsgard, president of North Dakota State University, Fargo.

In an address before the biennial convention of the American Lutheran Church in Detroit, Dr. Loftsgard suggested that the nation may have to rely on the ocean to a greater degree in the future.

Col. Sanders of fried chicken fame may be replaced by the year 2000 by Capt. Bligh or something similar, the speaker said, predicting that "we may be stopping off at our local fast-food emporium for a bucket of Massachusetts fried meal with a sack of algae rings on the side."

Dr. Loftsgard spoke on "Ministering to a Hungry World," theme of the ALC convention.

He warned that if the world keeps re-

producing at its present rate—about 200,000 new persons daily—the present population of 3.86 billion will double by 2006 and space for people will compete with use of land for food production.

The key to feeding the world for the present, he said, is for all of the world's major governments, including the U.S., to work out a system of reserve grain stocks that would help cushion the shock of major variations in supply. And a system of grain reserves will have to be accompanied by an intensely stepped up program of modernization in the underdeveloped countries both through technology and increased research, he explained.

Dr. Loftsgard said the problem of world hunger may determine "whether man is the perfectible creature our Christian religions teach him to be, or whether he is at heart a savage, with a thin veneer of civilization which drops away when the going gets tough."

WOMEN

One of the Philadelphia 11 Resigns Curacy

The Rev. Nancy C. H. Wittig, one of the women who took part in the illegal service of ordination at Philadelphia, has resigned as curate at St. Peter's Church, Morristown, N.J.

She cited "a significant lack of confidence in me as a person worthy of the Christian ministry."

Mrs. Wittig, whose husband is a United Methodist minister, took the action after the vestry refused to affirm her priesthood.

She said she could "no longer submit myself to the gross confusion . . . because of its toll on my health."

Mrs. Wittig is pregnant.

The vestry had asked her to sign a statement disavowing any future legal action against the church which has refused to ratify her priesthood, Mrs. Wittig reported.

Hal R. Terwilliger, senior warden, acknowledged that the vestry asked Mrs. Wittig for a written statement that she would never sue the Episcopal Church in a sex discrimination complaint. He said the request followed a published report which speculated such a suit might one day be filed by the 11 women who took part in the service of ordination held in Philadelphia last summer.

"We didn't show a lack of confidence in her," Mr. Terwilliger said. "We just asked her for a vote of confidence in us, but she got mad because we didn't jump on her band wagon."

In a letter to parishioners, the Rev. S. Hughes Garvin, rector of St. Peter's, said, "I do not feel there was a lack of confidence in her in the parish as she said in her resignation letter, but that she believed such to be was the significant factor leading to her departure from the staff."

"Through no particular merit of our

own, St. Peter's played a small part of a truly great moment in Christian history, thanks to Nancy Wittig," Fr. Garvin wrote.

But Mr. Terwilliger said, "She has been hurt by the church and she wants to get her pound of flesh. They (the 11 women) lost all their humility and are working for themselves, but Mrs. Wittig was hired by us simply to be a shepherd."

OHIO

Woman Certified for Priesthood

The standing committee of the Diocese of Ohio has certified the Rev. Joan P. Grimm for ordination to the priesthood. Miss Grimm, 27, is a chaplain at Kenyon College.

Her situation is different from the Philadelphia 11 who took part in the illegal ordination service last summer.

One of the reasons cited by the House of Bishops in invalidating those ordinations was that none of the women had been approved by her diocesan standing committee. Miss Grimm has achieved that and feels that her ordination is now up to her bishop, the Rt. Rev. John Burt.

Bishop Burt does not plan to ordain Miss Grimm—"at least not in the immediate future" because he feels such an action would be illegal at this time.

He reported that the standing committee found Miss Grimm "qualified on all counts for priesthood, including loyalty to the doctrines of the Episcopal Church."

Although the bishop had asked the House of Bishops to call a special General Convention for next year to discuss the ordination of women, his proposal was voted down. As a result, he said, "I won't disobey the national canons because a woman priest would not be accepted in the church."

"I am under the authority of the constitution and canons of the church," he said, "and I am not about to fly in the face of that authority."

Bishop Burt speculated that if and when women are officially permitted to become priests, the Philadelphia ordinations might be "completeable," or declared valid.

THEOLOGICAL EDUCATION

BTE Reaffirms Ordination Stand

The Board for Theological Education at its October meeting unanimously approved a resolution reaffirming its stand in favor of the ordination of women to the priesthood and the episcopate. All but one of the 15-member board were present and voting.

The board also approved a resolution urging "diocesan authorities concerned to move with all deliberate speed to fulfill the requirements" of the canons dealing

with ordination to the priesthood "in the care of the 11 women and also in the care of other women deacons who wish to be ordained priests." The resolution was adopted with 10 affirmative votes and four abstentions.

A third resolution which stated that because the "issues surrounding women's ordination to the priesthood are still unresolved, it is inappropriate to proceed with trials of those involved" in the service in Philadelphia, July 29. That resolution received a 12 to 2 vote.

ORGANIZATIONS

President Urged: Stop Advocating Parochial School Aid

"Your advocacy of tax aid for parochial and private schools is wrong," the executive director of Americans United for Separation of Church and State, said in a letter to President Ford.

Glenn Archer was responding to comments made by the President at a press conference, where he said he hoped "some constitutional way" can be found to aid non-public schools. Mr. Ford singled out tax credits as a "good" proposal and expressed his regret that the U.S. Supreme Court had ruled against it.

Aid to church-related schools, Mr. Archer claimed, would "violate every citizen's right not to be taxed for the support of religious institutions. It would jeopardize the independence of religious institutions and would stimulate interfaith animosities."

"Such aid would splinter or balkanize our society into sectarian, ideological, ethnic, class, and racial enclaves, thus weakening national unity at a time when we can ill afford divisiveness."

Mr. Archer also said that the public aid to private education is "unthinkable" in the inflationary period.

CANADA

Priest Urges Church to Get Out of Marriage Business

An Anglican priest believes the church should get out of the marrying business. In an interview in Toronto, the Rev. H. S. D. Robinson of Little Trinity Church, argues that there should be one civil marriage ceremony for everybody.

"At present, clergy are made agents of the provincial government and people are being forced to take religious vows when they have no real beliefs at all," he declared.

A former University of Toronto heavyweight wrestler who works with students, Fr. Robinson said that in an increasingly secular society clergy are dealing with "the vestigial remains of cultural Christianity."

For many, he continued, there is the

form of religion without the content. "Basically," he said, "what kids want to do now is to have a wedding where they say, 'We're completely sincere, completely in love, and want the world to know.' The church introduces the very solemn note—until death do us part. Most of them might have to say: 'Whoa. What we mean is, until something neither of us can handle comes along.'"

The priest said he also resents being "used" for funerals by people who otherwise see no need for the church or its beliefs.

One reason the church is saddled with funerals, he said, is that "only the church has something to say," when death occurs.

He asked: "What could a government say except 'goodbye,' or 'We hereby take the name of Joe Smith off the unemployment insurance rolls, the Ontario Health Insurance Plan list,' and so forth."

SCOTLAND

Clergy Numbers May Be Reduced

A radical re-organization of the Episcopal Church in Scotland, including a one-third reduction in the number of full-time priests, was outlined at the recent Provincial Synod held in Perth.

The plan, produced by a policy committee, highlights the threat of inflation to the life of the small church. It recommends referral to each of the church's seven dioceses those administrative decisions which are now taken centrally through the committees of the Representative Church Council.

The plan also places particular emphasis on the development of the non-stipendiary ministry. The policy committee recommends that the total number of full-time clergy—about 250—should be "pruned" by one-third. Each man, it argues, needs a task which will use his talents to the full and provide a context of active support for his ministry.

The desire to have priests gainfully employed is illustrated by the fact that, whereas in England, one priest ministers to 550 communicants and in Wales to 391, in Scotland the ratio is 1 to 167.

IRELAND

Bishop Warns IRA

The Bishop of Clogher, the Rt. Rev. Robert Heavener, spoke of Ireland as "a land civilized nations shun because of her present campaign of brutal murder and hate" as he called on extremist groups to end their campaign of violence in Northern Ireland.

Dr. Heavener, whose diocese straddles the border between the two parts of Ireland, said the Irish Republican Army was never further from its goal.

The people of Northern Ireland, he

said, have shown clearly that they can never be coerced, bombed, or intimidated into submission. The IRA must realize, he said, that even if it persists in the campaign for the next ten years they will still be no nearer to their objectives.

Bishop Heavener added that there was only one battle to be fought in Ireland and that was the battle against the men of violence and lawlessness.

AFRICA

Bishop Charges Church Persecution

Government authorities are "persecuting" the church in Namibia (South-West Africa), according to the Rt. Rev. Richard Wood, Suffragan Bishop of Damaraland.

In a radio message to Anglicans in Ovamboland, which is a part of his diocese, the bishop said that government authorities could no longer claim that they were only acting against individuals who were thought to be undesirable.

"Action is now taken against the Anglican Church as a whole," he asserted.

Namibia is governed by South Africa in violation of a ruling by the United Nations and the International Court of Justice.

Bishop Wood said that broadcasts on government radio have made derogatory statements about the Anglican Church and that black leaders were persecuted by Ovamboland authorities.

"Our people have been shot, imprisoned, flogged, shamefully treated," he declared.

"Innumerable permit applications for clergy, nurses, teachers, and workers have been refused. Therefore it can be truly said that action is being taken against the whole Anglican Church. The living proof of this is the 2,400 church members who await the presence of a bishop to confirm them to holy communion."

Bishop Wood said he wanted every church member to realize "that people are banned from Ovamboland not because they are bad people, or have committed serious crimes, but because the government authorities have decided to persecute the Anglican Church. If this is not so, why have we not been brought before the courts and charged with a crime?"

He contended that any bishop the people wanted would be banned from northern Namibia within six months of his appointment. He warned that "any bishop allowed by the present government to come and go freely would not be a man you would want as your bishop because he would not be your true friend."

No bishop has received a permanent appointment to Damaraland since the Rt. Rev. Colin Winter was expelled some 30 months ago.

Bp. Wood is not allowed to enter Ovamboland where the majority of Anglicans in Namibia live.

Diocesan Conventions

Western New York

Delegates of the 137th annual convention of the Diocese of Western New York tabled a resolution calling for the convention to go on record in favor of allowing women to become priests and bishops of the Episcopal Church. The resolution asked that a memorial be sent to the 1976 General Convention communicating the diocesan position on the ordination question.

Convention adopted a resolution asking that a year's study be undertaken on "the nature of priesthood with consideration of the issues of human dignity, freedom, and personhood implicit in this subject." The resolution also asked for a report of the study to be presented to the 138th convention "in anticipation of a memorial to General Convention on this subject."

In convention action, delegates approved:

- ✓ abolition of capital punishment.
- ✓ restoration of the diocese to full membership in Province II.
- ✓ minimum clergy stipends of \$8,000 plus benefits.
- ✓ minimum car allowance of 15¢ per mile, or its equivalent.
- ✓ a study of the feasibility of establishing a diocesan credit union and insurance company.

James Cosby III, chairman of the Episcopal Charities Board, reported that \$162,000 has been contributed so far to the 1974 appeal, 14% more than last year's goal.

Elections to various diocesan committees and boards completed convention business.

Milwaukee

Despite inflation, the Diocese of Milwaukee was able at its annual convention to adopt a budget for 1975 calling for only a 5% increase in spending over 1974.

The minimum stipend for a missionary priest was raised from \$7800 to \$8700, with a \$200 annual increment for the first four years of service in the diocese.

Two new parishes were admitted to union with the diocese: St. Boniface's Church in Mequon, and St. James Church, West Bend, which was established as a mission in 1870.

The convention voted to establish a companion relationship with another diocese, not yet chosen, with the understanding that it need not be an overseas jurisdiction.

Committee Establishes Regional Board

The Rt. Rev. James L. Duncan of Southeast Florida visited recently with Mr. Buffalo Tiger, chairman of the Miccosukee Tribe in South Dade, regarding the latter's election to the Southeast Regional Board of the National Committee on Indian Work (NCIW).

The purpose of the conference, Bishop Duncan said, was to ascertain ways in which the diocese can assist Mr. Tiger in carrying out his responsibilities with the NCIW.

In speaking to a meeting of the newly-created Southeast Regional Board, Mr. Tiger said, "We accept some of the white man's ways, but we want to continue to live as Indians. We know it is hard, but we must try to accept both ways.

"Most people in Florida are sympathetic toward Indians. They want to help.

"Many Indians do not know how to go about getting help which is available, but if we go about it in the right way, we can usually find it."

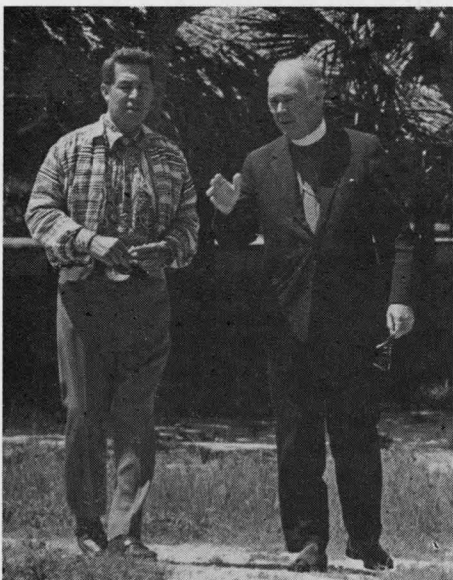
EPISCOPATE

Overseas Bishops Meet

Under the chairmanship of the Rt. Rev. Melchor Saucedo of Western Mexico, overseas bishops in the Episcopal Church met for two days prior to the recent meeting of the House of Bishops in Oaxtepec, Mexico.

Two years ago, the 20 overseas bishops began to use a new approach in dealing with budget dollars from the national church.

The bishops started to share financial facts with one another and to decide jointly how to divide the total support funds



Mr. Buffalo Tiger (1) and Bishop Duncan:
"We must try to accept both ways."

budgeted annually by the Episcopal Church for mission overseas.

A separate development fund for overseas, authorized last year by the House of Bishops, began with \$100,000 from the United Thank Offering. St. James' Church, New York City, and the Dioceses of Bethlehem, Central Gulf Coast, Michigan, and Tennessee added \$32,700. In September of this year, the UTO granted an additional \$50,000.

Because of inflation, the overseas dioceses have not been able to hold to their 1973 agreement not to increase 1975 budget askings over 1974. The decision was made at the Mexico meeting to have an equitable distribution among themselves of the \$2,878,168 expected to be available next year, with only two dioceses receiving an increase in excess of 10%. The two—Southern Philippines and Honduras—were made exceptions because of the natural disasters that have hit those areas.

Before adjourning, the 20 bishops agreed to meet again in February, giving themselves five days, rather than just two, for their agenda.

EVANGELISM

National Conference on Renewal First for Episcopal Church

More than 1,200 Episcopalians from 41 states and four countries met in St. Philip's Cathedral, Atlanta, for the first National Episcopal Conference on Renewal.

The Rev. Robert Hall of Miami, conference coordinator, pointed out that the meeting had brought together leaders from all renewal movements in the church—charismatics, evangelists, and theologians.

Keith Miller, author of *Taste of New Wine* and other books on renewal, opened the conference by urging participants to step out from behind the "masks" humans wear. In so doing, he said, we may become real in our relationships with others as Christ was real.

Another speaker, the Rev. Canon Bryan Green, cautioned against emphasizing such terms as "commitment" and "decisions," which, he said, put too much emphasis on the human side of renewal. The British evangelist declared: "Ours is a Gospel of Grace. God loves me as I am to use me as I am."

Dr. Robert Terwilliger of Trinity Institute, New York City, discussed the need for Bible study and "more profound preaching" within the church, and the Rev. Dennis Bennett of Seattle distinguished between revival (centering around a great figure) and renewal (when the church comes alive through the laity).

PEWS-Action, a "fellowship of fellowships," whose name stands for Prayer,

Continued on page 14

BRIEFLY...

■ Five men have been nominated for Bishop of Missouri: The Rt. Rev. Scott Field Bailey of Texas, and the Rev. Frs. William A. Jones of Johnson City, Tenn., Joseph A. Pelham of Bexley Hall, Gordon S. Price of Dayton, Ohio, and G. Richard Wheatcroft of Houston. The election for the successor to Bishop George L. Cadigan is scheduled for Dec. 7.

■ Every night Roman Catholic nuns and patients at the Holy Ghost Hospital in Waterford, Eire, remember King Henry VIII in their prayers. The custom goes back to 1545 when the king made a gift of the hospital to the people of Waterford on condition that a rosary be said for him each night. The hospital will soon be replaced by a modern home for the aged, but King Henry will still be prayed for each night.

■ The third meeting of the Anglican Consultative Council (ACC), whose 55 members represent 65 million Anglicans throughout the world, has been postponed. It had been scheduled to be held in Perth, Australia, next August. The ACC will now meet in March, 1976, with the site yet to be named. The postponement followed the cancellation of the World Council of Churches' Assembly in Jakarta in July. A number of ACC members are also representatives of the WCC.

■ Dr. David W. Preus, 52, who has served as president of the American Lutheran Church since the death of Dr. Kent Knutson last year, was elected to his first full term in that position at ALC's 7th general convention which was held in Detroit. He defeated four other contenders on the second ballot, polling 680 of the 959 votes cast. He is a cousin of the Lutheran Church-Missouri Synod's President Jacob A. O. Preus.

■ Civil servants were honored at the first of what is to become an annual service at St. Philip's, Buffalo, N.Y. The Rev. E. Don Taylor, rector, based the ceremony on similar annual observances in his native Jamaica. The civil delegation attending the rite was headed by Mayor Stanley Makowski accompanied by representatives of the Civil Service Commission, the City Council, and the State Assembly. The service was instituted as a part of the church's outreach to the city.

■ Nashdom Abbey, Buckinghamshire, England, elected Dom Wilfrid Weston as abbot, to succeed Dom Augustine Morris who retired last summer. Dom Wilfrid, 36, made his solemn profession ten years ago. He is a nephew of Bishop Frank Weston of Zanzibar and a brother of the Rev. Frank Weston, principal of Ascension College, Selly Oak, Birmingham.

WHATEVER HAPPENED TO THE GOOD NEWS

By TAYLOR DAVIDSON

There is a great gulf fixed between the advocates of the Green Book and those who still prefer the Book of Common Prayer. A good many things seem to have fallen into that gulf. Some of us in the pews (and some who are no longer there) feel as if we were among them. Sometimes I think that even the Gospel may have fallen into that gulf.

Whatever his own preference, the ecclesiastical citizen-taxpayer has gotten pressure from both sides of the quarrel. (Let's be honest: a quarrel is the least that it is.) Trial Service advocates have exerted steady pressure ever since the first version was made legal for use, which amounts to a lot of pressure over a long time. Short periods of pressure can be stimulating but long-continued pressure tends to erode or fracture things—and people. Unfortunately, a lot of the erosion has been read as mere knee-jerk resistance, apathy, or (as I heard yesterday) “lack of commitment.”

Clerical opponents of the trial uses have been under that pressure, but more of it, and they have done their own reacting. Sometimes the result is all too much like Papa putting up with what he has to take at the office, and then coming home and taking it out on Mama and the kids, Mama and the kids being the people in the parish, who may be unaware of the extent of politics and policy involved but who know how it feels when it hits them. And they know that the good things about being a family are vanishing, even if they don't understand why.

Taylor Davidson is a churchman.

Let me back off and tell about four experiences I had in a couple of weeks' time:

(1) I heard a priest, a scholar who is enthusiastically pro-Green Book, say that a woman who disliked it “only wanted a comfortable religion.”

(2) I read in the parish bulletin of an anti-Green Book rector: “We are accustomed to look for the ‘comfortable’ in our religion—it is time to face some of the ‘uncomfortable’ aspects.”

(3) During the gasoline drought I had been so impressed by unflinching courtesy and concern at my favorite filling station, by genuine cheerfulness and service, that I expressed my appreciation to one of the young men who run the station. He asked me to read a magazine, and I did. I read it with a more open mind than I might have, since it is published by people who are trying to convert the rest of us to the belief that the Second Coming is due any day now. They talk as if that is something to feel good about. The young men I saw behaved that way, too.

Something to feel good about! In the last few years about the only place I had found *that* was in a synagogue. I had come away convinced that God requires a great deal of his people but that he loves them and is with them right through whatever raw deals the world can hand them. That was something to feel good about, too. Good news. Good news about God, ringing from synagogue and filling station if not from church. It may have been told in some churches, but I haven't heard it for a long time.

Now, the Green Book people may be

saying that that is just what they are driving at when they remove penitence and emphasize “celebration,” but I am talking about something very different, about something profound, solemn, and sturdy enough to remain applicable in the company of tragedy and pain and real guilt, something big enough to make a difference in the way you see life. I've seen the felt banners, heard the guitars and home brewed music, and for my own spiritual aches and diseases these were as helpful as band-aids on a broken leg. The joy of the man in the filling station was spontaneous and infectious because it was based on urgent and magnificent good news. Without his utter conviction of the goodness of the news, and its terrible importance, his smile would have been just another salesman's grin. The stamina of the joy of my Jewish friends has been proved through incredible hardship and cruelty. They, too, are really sold on the goodness of the news they know. They are rooted in it.

My point is that Mama and the kids don't need celebration so much as they need something to celebrate *about*, whether they use revised language or Cranmerian. What they get is so often either trivial news or blanket indictment. Considering the age we live in, it is surprising how often we churchmen have suffered the wounds of a subtler but no less effective version of Puritan hell-fire and brimstone. Shotgun prophets describe our sins without even bothering to find out who we are and what we are really like. We may sin “new” sins like wanting a comfortable faith and disobeying the instructions of



our betters, or old ones like living in a godless society and wanting a comfortable faith. But whether we get blasted for being racist (because we are white, presumably) or callous (if we live in a suburb), for being dishonest (because of Watergate), or for being immoral (because there is pornography and divorce), we catch it. We get damned for the world we live in.

I know that preachers have always tended to preach to those who are not in church, but this is getting to be ridiculous. Has anybody noticed that right at a time when society shows signs of spiritual yearning (if often misdirected) the church is getting smaller? Has anybody noticed that there are a lot of uncomfortable people around who are looking hard for help and not finding it here? I've heard some snide remarks made in pulpits about psychiatrists, but who in the church is offering what good psychiatrists do: plain old fashioned help for human beings who hurt? People don't go to psychiatrists because they are too comfortable. To be sure, sin is as real as Dr. Menninger says it is, but for every man or woman who has shucked his responsibility onto his parents there is another who is carrying a load of guilt for non-sins, and another who is tormented by his failure to reach an impossible and inhuman perfection, which modern Christianity has given him as a goal, and thereby doomed him to failure.

(4) The last experience concerned young people very unlike the ones at the filling station. It took place in the apartment of a brilliant young woman, a student, who was sharing the apartment with a young man just out of jail. One guest was drinking wine and congratulating himself that he hardly had the shakes at all that day. Another said he was stoned, but it was not on alcohol. They were all as constrained in their language (four-letter words and all) and as bound by convention (those of their peers) as any Victorians I ever knew. They were self-consciously "free" but they were terrified

of saying or doing the "wrong" thing, and they were clearly not enjoying their freedom, or anything else. They seemed to me to be looking desperately for something. I think that what they were looking for is a thing that only God can give them, but I don't see anybody letting it show at church. I found it there for myself long ago (and formal language was no impediment) but now I have to keep reminding myself it is there, distracted as I am by superficial change, and by accepting—or deciding I don't have to accept—unknowing castigation. Preachers have been throwing a lot of shoes at me that really don't fit, and I have been wasting energy—life—trying them on. Worse, I am still barefooted, for no one has come close enough to me to know what my particular clay feet look like.

Is anyone explaining the difference between sinful pride and grateful self respect and acceptance of one's own humanity? Is anyone pointing to differences between lust and God-created sex and love and romance and the God-implanted human need for other human beings? A lot of people need to hear those things, and more.

I am not talking about insincere priests. I am talking about dedicated, hard-working, convinced men — some who are indulging in an orgy of hard-sell for a particular liturgical enthusiasm, and others who once knew the joy and glory of the love of God, and may still know it, but if so it doesn't shine far in the prevailing gloom.

The Green Book is only a part of the problem, but it is a part. For a lot of us, it offers no food for our spiritual growth, and we don't get a fair hearing when we try to say how we feel. We don't need the added problem of clergy reactions to it. The trial use may indeed take the emphasis off of sin, which would be nice if it also disposed of sin, but it doesn't. Sin is real, and it deserves realistic treatment. But it is never enough just to be "agin it." Confession and absolution are inherent in worship, but they are not ends in them-

selves, surely not the Gospel in themselves. They are important because they are assurance that God not only can cure sin, but that he has done so. I haven't heard much about that. I may hear about celebration but not why. Or I hear about penitence but not about absolution, about sin but not about forgiveness. In any case, I hear what is wrong with me and the world but not much good news about God. What I am missing is not celebration but balance. If I heard good news I could furnish my own celebration.

Father, I really don't need to be told that the world is a mess. I live in that mess; people I care about are victims of it. If you really think I'm sitting in this pew, fat, dumb, and complacent, maybe you need to get to know me a little better. Some of us in these pews hurt—bad. Some of us are terrified. Some of us are weighted with grief, but we don't carry signs that say so. And we are, after all, human and therefore all under sentence of death. We all live in bodies that medicine hasn't yet learned how to make perfect. We live in families beset by the pressures of that world you are talking about and endangered by the rotten things you outline. If you really think I'm comfortable, perhaps you don't know your sheep—or even your goats—as well as you should.

Sure, I know you have office hours, and I can bring my troubles there. But my world has told me (and so have you) that I have it made and have no right to complain. I'm too comfortable. How can I gather courage to try to tell you my fears and pains and needs when I hear all the time how complacent I am, how busy you are; and when I get no inkling that you might understand what I am talking about?

Maybe when you are being officially pastoral you sound different, but are you unaware that your sermon is a pastoral office, too? You are not John the Baptist on a riverbank. You are a shepherd when you stand in that pulpit, talking not to the unchurched but to those who have come, for some reason. (It might even be a good one.) If the people in the pews find what they seek in their church, then it may show when they go outside. Then their searching, troubled neighbors might come to find what it is they have, as I am tempted to do with the Jesus group at the filling station, or as I occasionally have done at a synagogue, because my observant Jewish friends obviously know some good news, and it shows. It shows in the way they treat me, too, in the way they see and listen to me.

I get news every day, public and private. I am besieged by news, and little of it is good. They used to call the Christian message the Gospel, the good news. Isn't it?

Do I want comfort in church? Yes. I do. I want good news. Just as I want healing in a hospital.

What About Human Dignity?

By FRANCIS P. FOOTE

One of today's "in" words is "dignity." From many directions we are urged to work for the dignity of all people. We in the United States are to strive especially for the dignity of blacks, of chicanos, of the young, and of course of women. This is all good, all important, and fully in keeping with the aims of those who profess the name of Christian. At the same time, and in quite an opposite direction, there is a strong pull by those who seem to have no respect for human dignity or personality. There are people in the entertainment and business fields who are demeaning and defiling human life with what some are now calling "victimless" crimes. Such offenses are pornography and prostitution. It is a fact that some police authorities and courts, here and in Europe, have given up the battle in these areas. No one, from the Supreme Court on down, can even define "obscenity."

But one definition that is quite explicit is that of dignity. According to Webster's it is "the state, character, or quality of being worthy or honorable." Dignity is not, in its root meaning, something conferred upon persons, a right graciously bestowed by society or an institution. Rather it is an innate quality, a human manifestation, certainly part of the image of God in man. But this can be damaged, cheapened and defiled by acts which must qualify as the ultimate of crimes. These include war and destruction, violence and repression, and the so-called victimless crimes to which I referred. The well known words of John Donne need only a slight emendation to apply here. We can

The Rev. Francis P. Foote is a retired priest of the Diocese of California.

read: "No man is an island, entire of itself. Every man is a piece of the continent. Any person's indignity degrades me, because I am involved in mankind."

There is a degradation of those actively involved in X rated movies. This includes actors, producers, exhibitors and audiences. And in a hundred ways many lives are touched, far and near. The atmosphere becomes poisoned, life more tawdry, children and youth infected with the attitude that "anything goes."

Here is an ironic parallel. Liberals used to scoff at pious conservatives who wept over the plight of the poor heathen overseas while completely ignoring the suffering of their own servants and the working classes at home. Now it is the liberals who weep, or march, or wave banners, over Vietnam, amnesty, or apartheid, while living next door to sordidness at home. Are the big social causes the only issues that count? May personal morality be written off as petty and unimportant? We are concerned, and hotly, about racism in our states, about the equal rights amendment, about truth in government. But must we ignore the personal evil and the low ways of life that fester all around us?

At present we are hearing startling medical reports of venereal disease among school children, often very young. Who says "victimless"? What a weak word to spell out our lies, our lack of concern for the many real victims of our poor sense of personal private morality!

Some of the offenses we are considering may well be beyond the reach of the law. Law cannot be concerned with the vivid imagery of John Donne. It is not within the province of law to write statutes affecting such intangibles as our proposition that every man's evil, or good, has a bearing on all the rest of us. So we hear the familiar cliché that "law cannot make people moral." Granted, personal morality is in the realm of the church and the family. But the law does many things,

everywhere and constantly, to stop one man from harming another. We, liberals and all, believe in and insist upon the law's ability to control atmospheric pollution, reduce political corruption, stabilize prices and even reduce the danger of war. But in such an issue as obscenity our liberals are now the advocates of "laissez faire." For example, *The Christian Century* editorialized, "Our society is better off to leave pornography at the mercy of the adult market place." In a later issue of the same publication a reader challenged this opinion by writing, "Simplistic solutions such as 'let the individual decide' fly in the face of human aggrandizement, folly and weakness. There is much evidence that we can raise the standards of art, literature, the cinema without jeopardizing civil liberties, if we work at it. The surrendering cry of 'leave it up to the individual' ignores the history of dignified man and his collective efforts to build a good society within legal bounds."

You say you are tired of the subject? So am I; but we know that there are those who are not at all tired of it. They are the ones who make profits out of portraying in print, on the screen, or in live shows, sheer human degradation, sadism, perversion, and bestiality. Personally, I am also tired of the dawdling actions of our lawyers and courts. We go on, hearing defenses of the whole miserable business, with finespun theories of freedom of speech and press. Chief Justice Burger did say that the use of the First Amendment in such defenses was a "demeaning" of constitutional rights. He was far too polite. Such use of the great mantle of freedom is nothing less than a prostitution of these freedoms. The merchants of filth are literally engaged in making money out of illicit sexual activity.

I believe that we need strong voices that will say, "A democracy does not like censorship, but there are some excesses which a civilized people should not have to tolerate."

EDITORIALS

Salvation By Sharing

It must be very difficult for the Holy Spirit to tell us anything we haven't already heard — or so we think — about how to keep our national Thanksgiving. We already know that in its origin and its abiding purpose it has a religious character; and if our Christian thinking is more on the sacramental side we recall that in much if not all truly sacrificial ritual the worshipers partake of a sacred meal even as they offer their sacrifice of praise and thanksgiving. The Thanksgiving dinner in a present-day home can be such an *agape* in the context of sacrificial thanksgiving.

But, surely, there's something more that God asks of us today, this year, now, as we come to another Thanksgiving Day. We keep this especially American feast at a time when millions upon millions of people sharing our small planet with us are "fasting" even unto death — but involuntarily, because they are starving for lack of food.

To think that we can sit down to our bountiful dinner, and thank God for his love and care for us, and then to say *Amen*, as though that were the end of the matter, is a sinful failure to think as disciples of him who teaches us that if people around us are starving he is starving in them.

There are two words of the Lord that cry for our special hearing today. One is to be found in St. Luke 16:19-31. The other is in St. Matthew 25:31-46. Hear those words and you will get the message from God.

At the meeting of the House of Bishops in Mexico last month the Episcopal Church's fathers-in-God clearly felt a sense of divine calling to put this church on a path that leads toward full Christian sacrifice, which includes sharing all of God's bounty with those in need. In the discussion Bishop Thomas A. Fraser of North Carolina reminded us that this problem of world hunger we shall have with us for the rest of our days. Nobody who has looked at the frightening facts will question this. What is called for is a change in our way of living, our life-style, which will mean a reduction of careless and waste-

I have remembered all my life a word spoken to me by a retired minister at the time of my ordination as elder in the Methodist Church. The Conference was held at Middletown, Connecticut, and the presiding bishop, David H. Moore, made an address to the incoming class; it was wonderfully eloquent and wonderfully long. The candidates stood there trembling for a long time. He finally reached an eloquent climax. He shouted, "Now go out and work your head off!" As I went falteringly down the aisle, a retired minister—we called them "superannuates" in those dark days—called me over to him and whispered something in my ear that I have never forgotten. He said, "The bishop told you to work your head off. Don't you do it. You may need it sometime!" I have needed it a good many times. We all need it all the time. To all young ministers we can say heartily, "Don't work your head off. Save it for the high task of preaching the Word, as part of a whole varied program of church life and work."

Halford E. Luccock

ful self-indulgence and a new habit of the kind of caring that does something. Bishop Fraser spoke of "salvation by sharing." If there is any salvation from impending global disaster it will have to come by sharing; and it will be materially comfortable Christians, who largely make up the membership of American churches, who must take the lead by bearing the brunt — gladly, eagerly, for the dear Lord's sake.

Somebody has said that there is no taste so delicious as the taste of bread that is shared. May not that be the taste of the Lord himself, of which the Psalmist spoke when he said "O taste and see that the Lord is good"?

When you go to church on Thanksgiving Day, make a special offering and mark it "for the hungry." Your parish treasurer should know what to do with it, but if he doesn't tell him that it can be sent to The Presiding Bishop's Fund for World Relief, 815 Second Ave., NYC 10017, and through that channel it will reach those who need it — perhaps in time to keep some child from starving to death.

And thank God that you *can* do it.

Gov. Reagan Calls It "Lynching"

When Richard M. Nixon was near death, Governor Ronald Reagan said: "Maybe that will satisfy the lynch mob." If the governor seriously believes that anybody except Mr. Nixon lynched Mr. Nixon the state of California has a problem with its governor's state of mind. If he doesn't seriously believe what he said, he has spoken with vicious disregard for truth.

In its issue of Nov. 11 the conservative newsmagazine *U.S. News & World Report* carries comments on Nixon's illness by some eminent medical authorities. Said Dr. George L. Engel, professor of medicine and psychiatry at the University of Rochester: "Mr. Nixon was apparently unable to take recourse to what many others do in such a situation . . . acknowledge that they did something wrong."

And Dr. Lawrence E. Hinkle of Cornell Medical Center: "As I read the life of Richard Nixon, it was focused on being President at all costs, and, once he became President, wishing to go down as an outstanding President. No doubt the crumbling of this dream is very meaningful to him."

Nothing in the area of psychosomatic theory can be absolutely proved; but Christians who understand their faith and have experienced the consequences of their own sin know that the whole of life is poisoned by unrepented sin or by the humiliating frustration of some arrogant dream. When a person is sick in soul he's sick all over. Of that there need be no doubt; all that is uncertain about it are the clinical details.

Richard M. Nixon has been brought very low, not by his enemies but by himself. He is now a pitiable figure and he has our pity and our prayers. But we will not stand by in silence when anybody with the eminence of Governor Reagan talks such blather about a "lynch mob." There is never any place for mercy at the expense of truth—or for mercy for one person that is mercilessly slanderous of others.

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Evangelism, Witness, and Service, coordinated the conference.

Special guests included the Rt. Rev. Shannon Mallory of Botswana (Central Africa), and the Rt. Rev. Richard B. Martin, executive for ministry of the Episcopal Church, who represented the Presiding Bishop.

One of the aims of the conference, according to Fr. Hall, was to "make it plain to those who think their brand of renewal is the answer, that God is not limited to one channel."

SOUTH AMERICA

Bishop Hopes for End of Military Rule in Chile

Hope that the present period of controversial military rule in Chile will be a short one was expressed in a message relayed to London from the Bishop in Chile, Bolivia, and Peru, the Rt. Rev. David Pytches.

The bishop, commenting on the political situation in Chile, said, "We are grateful for the peace and order that obtains, but that doesn't mean that we favor an indefinite prolongation of the status quo. We could be thankful if this interim phase of military rule with its martial law and curfews were to be a short one, provided that law and order can be guaranteed."

Bishop Pytches called for a relaxation of restrictions placed on the media and for radical social reforms. "In the economic field," he said, "we would want to see a far more equitable distribution of wealth and the elimination of poverty, but these have always been pressing problems and are not new under the junta."

He condemned torture, detention without trial, and the possibility of detention as a result of false accusations by people paying off old scores or trying to secure advantages for themselves.

The bishop said that the Anglican Church had worked with the Red Cross to bring immediate relief to the families of detainees; appealed to the military authorities to speed legal processes and free those without charges against them; and sought to help with documentation those having to leave the country.

MINNESOTA

State Leads in Religious Curricula for Public Schools

Minnesota is leading the nation in developing and starting courses for teaching about religion in public schools, according to reports given at the fall Assembly of the Greater Minneapolis Council of Churches.

A survey taken last February revealed that some 50 Minnesota high schools

were offering courses about religion. There are more schools now offering similar courses.

Roland R. DeLapp, principal of Washburn High School, Minneapolis, and chairman of the Minnesota Council of Churches' committee on religion and public education, said his committee had been responsible for speeding up the process of introducing courses about religion in state high school curricula "by 15-20 years.

"If it had been left to school administrations, it would never have been done," he observed.

He said that one of the "most exciting and innovative models in the nation" for teaching about religion in public schools is being developed in the St. Louis Park schools.

That course, "Religion in Human Culture," was described to the assembly by Lee Smith, project director, and Wesley Bodin, program director, of the World Religions Curriculum Development Center, which they founded at the St. Louis Park schools.

The center has received federal funds under Title III and a grant from the Hill Family Foundation to help finance preparation of the course.

One area in which many students expressed interest was death and how the different religious traditions handle it.

Mr. Smith was asked what effect the course would have on a student's faith. He said he thought it would help increase respect for the student's own faith as well as for the faith of others.

PEOPLE and places

Ordinations

Priests

Colorado—The Rev. Lloyd D. Seatvet, Church of the Ascension, Denver, address, 630 Gilpin St., (80218).

Kansas—The Rev. John Bernard Pahls, Jr., assistant to the rector of St. John's, Wichita.

Rio Grande—The Rev. William D. Howden, St. Stephen's, Espanola, N.M.

Virgin Islands—The Rev. Messrs. Adrian Ivan Heyliger and Anath E. Jackson; and the Rev. Dr. C. Warren Smith. All are serving in the diocese.

Deacons and Deaconesses

California—Royston Toto's Stene Auelua, Apostleship of the Sea, Oakland; Dwite Espee Brown, Commission on Peace and War, Berkeley; Philip Melbrooke Compton, curate, St. Mark's, Palo Alto; Lloyd Eugene Prator, curate, Church of the Transfiguration, San Mateo; William Thomas Rontani; James Steven Ward, curate, St. Andrew's, Saratoga; Theresa Altmix Ward; Raymond Hess for the Bishop of Pittsburgh; and Josephine Borgeson by the Bishop of Nevada for California.

Louisiana—Dr. Charles Burney Moore, cardiologist at Ochsner Foundation and non-stipendiary assistant, St. Augustine's, Metairie.

Northern Indiana—Maj. Richard Kennison.

Rio Grande—Virginia Dabney Brown, mission work, Northeast Heights of Albuquerque, N.M.; David A. Cameron, St. Luke's, Billings, Mont.; A. Maurice Chamberlin, Holy Faith, Santa Fe, N.M.; Philip West, working in the Navajo mission area; Frank E. Wilson, Jr., Lincoln County Parish, address, c/o the diocese.

Renunciations

On August 23, the Bishop of Chicago, acting in accordance with Title IV, Canon 8, Section 1, and with the advice and consent of the clerical members of the standing committee, accepted the renunciation and resignation of the ministry made in writing May 19, by Christian Nokkented, presbyter. The action is for reasons which do not affect his moral character.

On August 23, the Bishop of Chicago, acting in accordance with Title IV, Canon 8, Section 1, and with the advice and consent of the clerical members of the standing committee, accepted the renunciation and resignation of the ministry made in writing August 4, by Edward Joseph Orsula, deacon. This action is for reasons which do not affect his moral character.

On September 3, the Bishop of Western Kansas, acting in accordance with Title IV, Canon 8, Section 1, and with the advice and consent of the clerical members of the standing committee, accepted the renunciation and resignation of the ministry made in writing March 6, by Richard A. Feallock, presbyter. This action is for reasons which do not affect his moral character.

Deaths

The Rev. Canon Elmer B. Christie, 73, retired priest and part-time assistant at St. John's Parish, Olympia, Wash., died Nov. 14, 1973, while visiting in the Denver area.

The Rev. Irwin L. Foster, 52, priest in charge of St. Andrew's, Waverly, and Grace Church, Charles City, Iowa, died Sept. 13, of cancer. Memorials may be made to St. Andrew's for an educational fund for the Foster children.

The Rev. Dom Anselm Hughes, OSB, 85, died Oct. 8, at Nashdom Abbey, Burnham, Buckinghamshire, England. He was one of the four editors of the 11-volume edition of the *New Oxford History of Church Music*.

The Rev. Edmund Myers Ringland, 60, former rector of St. John's Church, Belle Glade, Fla., died Oct. 15.

The Rev. Peter Eldon Spehr, 70, retired priest of the Diocese of Ohio, died Sept. 15, in Columbia, Md.

The Rev. Victor Bland Stanley, Jr., 53, vicar of St. George's Chapel, Venice, Italy, since 1969, has died.

The Rev. George Leverett Stowell III, 65, vicar emeritus of St. Mark's Church, North Bellmore, N.Y., died Sept. 14.

The Rev. M. Denny Vinson, 66, associate priest, St. David's Church, Denton, Texas, died Aug. 26. A pharmacist, he had been vestryman, treasurer, and senior warden of the parish.

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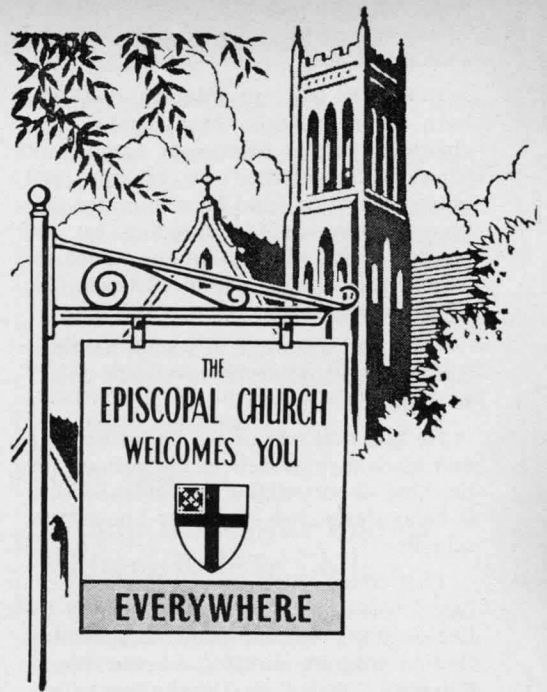
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The Rev. David W. Pittman, ass't
Sun 8 HC, 11 MP (ex 1st HC); Wkdays HC anno

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

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.