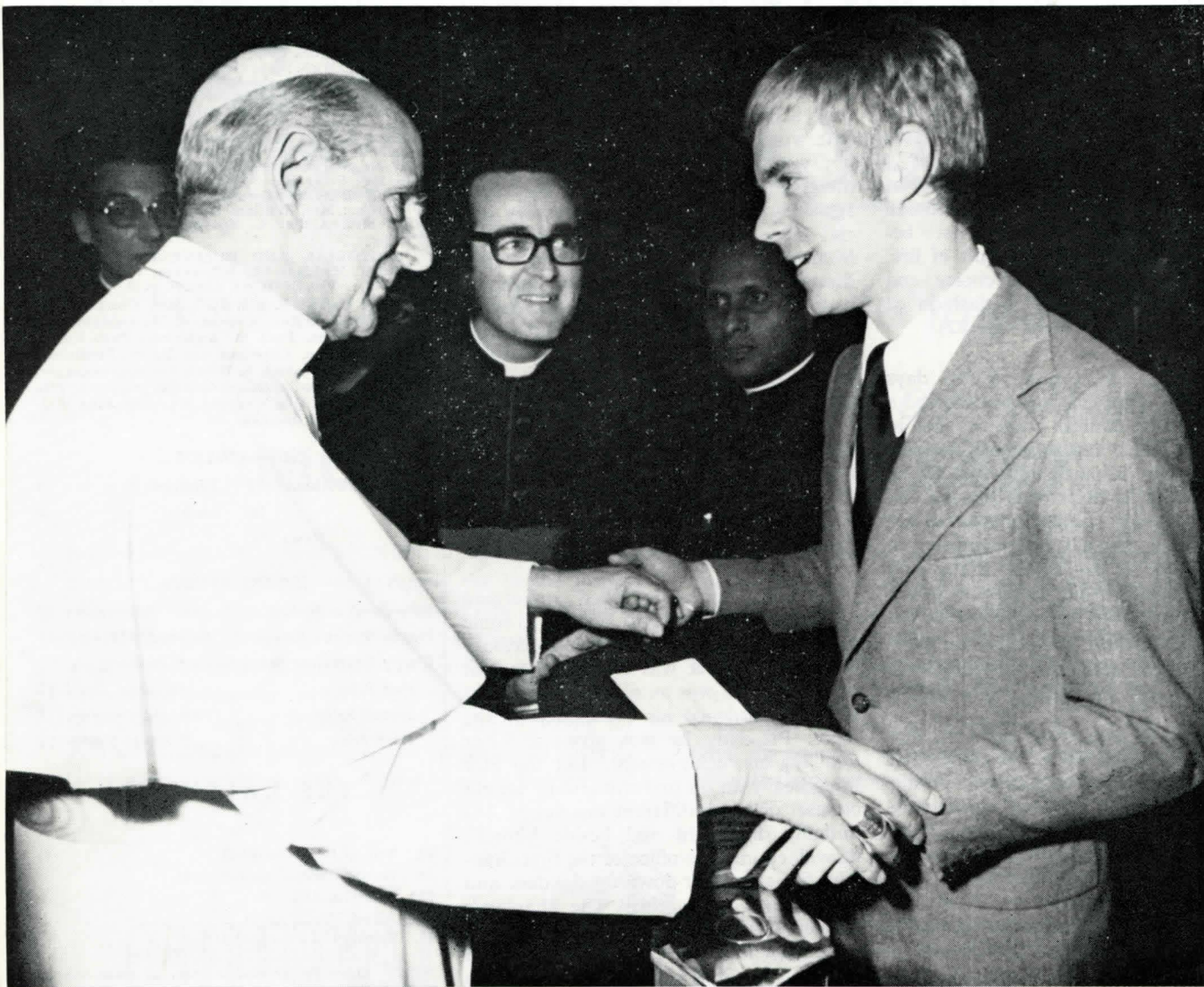


# The Living CHURCH



Mr. Campbell and Pope Paul VI: A chasuble for the pope [p. 9].

**Parish Administration Number**

# AROUND & ABOUT

— With the Editor —

The following are excerpts from a book of sermons, called *Locked in a Room with Open Doors*, by Ernest T. Campbell, preaching minister of Riverside Church, New York City. The book is published by Word Books and costs \$5.95. Unlike most good sermons, these make good reading, and good quoting, and so . . .

"Back in the summer of 1962, the Police Athletic League sought to raise money in New York City by circulating a poster depicting a destitute youngster who was obviously in for a long hot summer. The tag line underneath said: 'If You Don't Care, Why Should He?' I suggest that this is a dangerous kind of appeal. There are reasons why the lad should care whether I care or not: because he has the irreplaceable gift of life, because he has the power of choice, and because he has the will to fashion at least part of what he feels" (p. 22).

"It's safe to tell it now. A few days after John F. Kennedy was assassinated a member of the church I was serving in Ann Arbor called and suggested that one thing we might do partially to redeem the tragedy would be to provide Marina Oswald with an opportunity to improve her English. Mrs. Oswald had expressed a desire to stay in the United States and learn its language better. Because it would have been unwise to bring this before the entire congregation, a few of us who represented the executive committee of that church got in touch with Marina Oswald.

"To make a long story short, in due time and in cooperation with the FBI and others, Marina Oswald came to Ann Arbor. She slipped into our community at night by train while a battery of reporters were waiting hawkishly at the airport. She lived with a modest family that takes seriously its devotion to God and its love for people. When we were finally pressed to do so, we joined the University of Michigan in issuing a modest press release. The mail began to come in. There were some who were quick and hot to say that what we did was unpatriotic. Others told us that our action was unwise, still others that it was unfair. (One woman said she had belonged to a church for forty years and what it had done for her in all that time she could write on the back of a postage stamp.) Others were prompted to say that what we did was

grossly un-American. I answered every letter, rightly or wrongly feeling it the obligation of my ministry to do so. I said in effect to each person who criticized 'The one thing you haven't shown us is that what we have done is unlike Christ' " (p. 33).

"A while ago the pages of *Saturday Review* carried a question from a disturbed mother who wanted to know what she should say to her preschool daughter who had asked, 'Where was I when you were a little girl?' Two answers came in. One woman said, 'I had a four-year-old boy who asked me that and I told him the truth. Half of you was a tiny little egg without a shell waiting in a very special place inside my body all the time Mommy was a little girl. Then, when Mommy became a lady, God helped my body to make a soft, warm place for you to grow, and your father planted a little seed that made your egg whole, and you grew.' The other answer was sent by a teaching nun in Missouri. 'Where was I when you were a girl?' The answer is simple: 'In the mind of God.' Both answers have their place. But I suspect that the second is truer to life because it guards the mystery. The first is so factual that it obscures a deeper truth" (p. 51).

"A friend of mine killed a German soldier head-on in World War II. In some ways as he tells it, it was an unnecessary killing; at least it was to him. The fact that the victim was an exceedingly youthful man burdened his conscience all the more. Presently he was given a Silver Star for his 'achievement.' But the Star hung heavy on his uniform and he sought counsel of three different chaplains. Admittedly distraught and beside himself, he walked into the office of the first chaplain, flung the Star down on the desk and said, 'Here, justify this!' The chaplain's answer was simply, 'Render unto Caesar the things that are Caesar's.' My friend grabbed the Star and said 'To hell with Caesar.' He went to the quarters of the second chaplain and the answer there was 'Onward Christian Soldiers.' He took the Star and went off to the third who happened to be a Southern Baptist preacher. 'Justify this.' The chaplain broke down and cried. Then they wept together. Finally they prayed. The soldier's question called not for clarity but for empathy" (p. 53).

# The Living Church

Volume 168      Established 1878      Number 24

*An independent weekly record of the news of the Church and the views of Episcopalians.*

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

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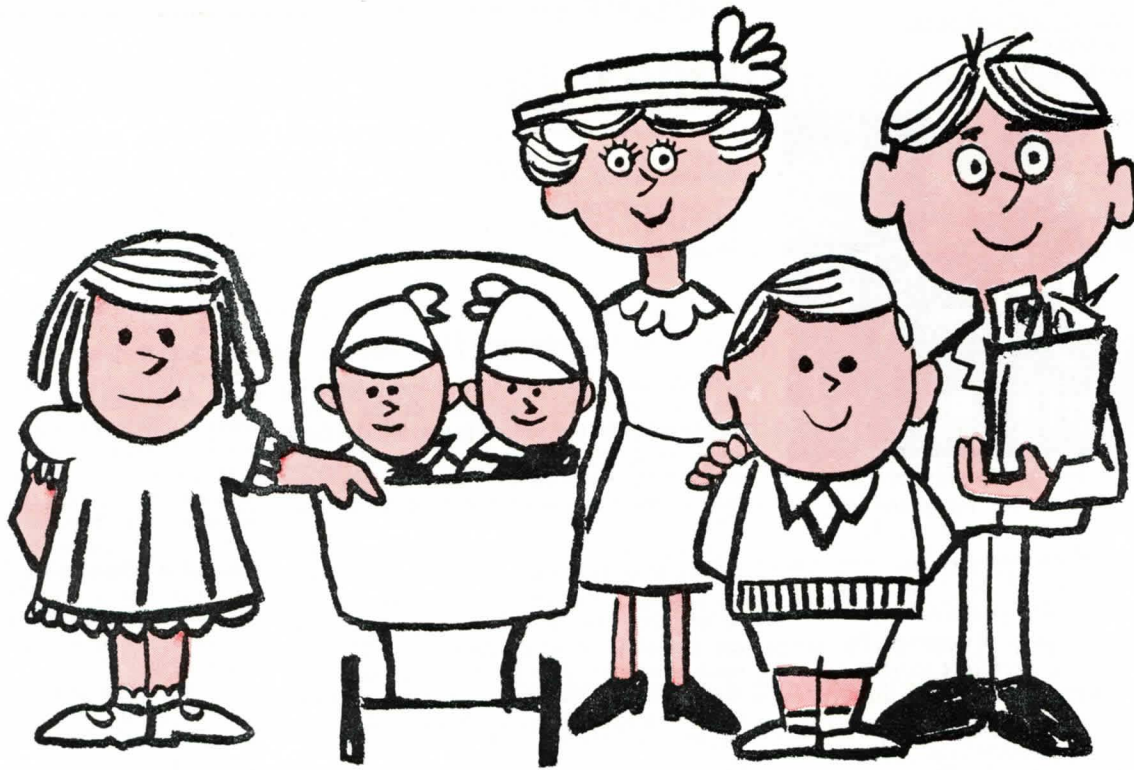
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21. Columba, Abt.
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23. Trinity II / Pentecost III

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.

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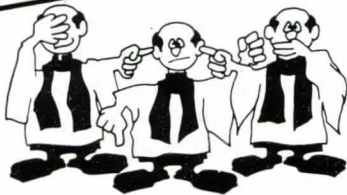
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## Letters

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 Cranmerian Heritage

With regard to your editorial and the letter concerning the observance of the 425th anniversary of the promulgation of the first Book of Common Prayer [TLC, May 5], please note that such a commemoration was held in the Cathedral Church of St. James, Chicago, on this date.

A Solemn Pontifical Mass, celebrated by the Rt. Rev. James W. Montgomery, Bishop of Chicago, marked the occasion. Bishop Montgomery also preached the sermon during the Mass at which more than 275 lay readers of the diocese were honored for their service to the church. Two lay readers, Col. John E. Stenger, St. Martin's Church, DesPlaines, and Kenneth G. Baggesen, St. Paul's Church, Riverside, received recognition for more than 25 years of uninterrupted duty as lay readers.

The bishop and the Diocese of Chicago have been in the vanguard of the church by fully cooperating with the process of Prayer Book revision. But neither the Bishop of Chicago nor the diocese have forgotten the rich and significant heritage the church enjoys in the Book of Common Prayer.

(The Rev. Canon) ERWIN M. SOUKUP  
Communications Officer  
Diocese of Chicago

Chicago, Ill.

### Two Kinds of Counseling

Referring to "Around & About" of May 26, K. R. T.'s correction of your description of the non-directive counselor's technique and your further remarks: Maybe a confusion had better be cleared up. Pastoral counseling and psychological counseling are two different things. I'm not quite sure what non-directive counselor you had in mind, but you said "if a Christian" so he wasn't a pastor.

When a psychotherapist asks, "What do you feel?" he is on a very different tack from the spiritual counselor, and comparing the two is like comparing fish and figs. Apparently there are a good many clergymen who set themselves up as psychological counselors, but competent therapists don't set themselves up as spiritual counselors. They are out of line if they do. We have a very real fact in the presence of widespread and serious emotional illness—note: *emotional*. Advice is not the chief thing needed to treat it. An important aspect of a lot of it is that people don't really know how they feel about some things. They kid themselves that they feel one way when in truth they feel quite differently and they aren't admitting, aren't facing, aren't dealing with their real feelings—but since those feelings are real, they affect emotional equilibrium. The psychotherapist's job is to help the patient find

out what he is really like inside. He is not involved in giving the patient moral or spiritual advice, although he may help the patient to find out how he really feels about the spiritual precepts he has accepted, or thinks he has. Unfortunately, some spiritual counselors try to do the psychologist's job without his training.

Each man's spiritual goals are his own to choose; the psychologist may help him find out what they really are but he will not dictate them. Let's quit confusing the two therapeutic attempts. They are aimed at entirely different ends, and to compare them is silly. Certainly emotional illness has spiritual connotations, sources, and results, but the same can be said for physical illness, or economic problems, or any other area of man's life. He cannot be compartmentalized. Emotional illness is really illness, however, it is not just a manifestation of lack of spiritual guidance. Spiritual illness is real, too, and there is plenty of that to keep the clergy busy.

People go to Ann Landers for advice, and they get it. They go to the psychological counselor for the treatment of particular needs, and they should get that—not advice. The psychotherapist uses his own technique to do his job, not that of Ann Landers or the pastor. That is not irresponsible.

CHRISTINE FLEMING HEFFNER  
Milwaukee, Wis.

### Shakespeare's "Anti-Semitism"

Let me add a few words to Fr. Ralston's defense of *The Merchant of Venice* [TLC, Apr. 21] against your charge that the play is anti-Semitic. Recall, for instance, that Shylock is not the only racial Jew in the play; there is also Jessica, a Jewess whose conduct is admirable, and whose escape from her father's house is like the exodus of the Israelites from Egypt's house of bondage. And if we assess Shylock on the score of religion, it is obvious to all readers of the play that he is distorting traditional Judaism, with a motive the reverse of that of "holy Abram" whose name he invokes. The dramatizing of this fact no more makes this play anti-semitic than the hypocritical Christian piety of *Richard III* makes that play anti-English or anti-Christian, or the exhibit of a ruthless guile by Cardinal Pandulf in *King John* makes that play anti-Catholic. True, Shylock pretends that he is treated harshly because he is a Jew. But the evidence of the play is that he is being upbraided not on grounds of race or of his association with synagogue, but for his exacting of ruinous usury. His defense of himself in the "Hath not a Jew eyes" speech, if we pause to penetrate its rhetoric, is a maneuver for shifting guilt and an elaborate piece of self-justification for villainy intended. "The villainy that you teach me, I will execute," he declares; but have we in fact seen villainy being taught him by Antonio?

Also very questionable is your impulsive judgment [TLC, Feb. 24] that Portia is a "damned hypocrite." She and her friends, you assert, "didn't even wave in the general direction of mercy toward Shylock." Is this really so? Portia graciously tries in various

# COMMITTEE FOR THE APOSTOLIC MINISTRY

CAM STILL HAS A JOB. CAM's impact was evident at Louisville, where General Convention 1973 did not vote to admit women to the priesthood. Whatever the eventual outcome, the Church gained time to think about its Apostolic Ministry.

THE QUESTION IS NOT SETTLED. All observers, whichever side of the issue they take, would agree that General Convention's vote in 1973 did not finally decide women's rightful role in the life of the Church or their ordination to its sacramental ministry. Before we vote again in 1976 we want good discussion, without haste and with all charity. It is to ensure and encourage this that we have CAM. Under the chairmanship of the Reverend R. DeWitt Mallary, we continue our work.

THE PRESIDING BISHOP AGREES. Bishop Allin, after his election, called for a Church-wide commission to study the twin questions of priesthood and human sexuality on a broader basis and in greater depth than before. This study was endorsed by the House of Bishops. CAM welcomes this and pledges its fullest cooperation, official or unofficial. Already, as contributions towards it, we have offered three publications: *Women as Priests: Reading the Signs of Our Time* by William P. Zion; *The Apostolic Ministry* by Robert E. Terwilliger; and *An Icon of Christ* by John Paul Boyer. These may be ordered from us at cost: 10¢ apiece; 100 for \$8.00. Check below if you wish them sent.

WE WELCOME YOUR HELP. Pleas for study before action, sounded by us in Church-wide publications, were heard at Louisville. There, at our booth, we had books and people to discuss and answer questions about theological implications and ecumenical relations. These questions have not gone away. Episcopalians must face them in this triennium and at Minneapolis in 1976, and answers to them must not be one-sided and cannot be easy.

THANK YOU. If you helped before by your signature and contribution—if you share our concern and will help now, we appreciate it. To do our job well, we need support, financial and spiritual. We ask for your prayers and for your contributions of money, time, and talent.

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ways to help Shylock prefer mercy over whim; and when he is legally caught by his own refusal, her friend the Duke immediately speaks up to "pardon thee thy life before thou ask it." Shylock's bitter reply is to equate his life with his "means." Portia then asks, "What mercy can you render him, Antonio?" Antonio's responding offer is both generous and with an eye to Shylock's welfare. Let it please the court, he says, to remit the fine of half Shylock's goods, and let the other half (Antonio's legal reward) be used by Antonio, not as any property of his own, but as its trustee on behalf of Shylock's daughter; and for this favor, let Shylock deed also to her his own half at death, and meanwhile become a Christian. What proposal could improve on this total package or means? Shylock is being offered, besides life, a means for thriving in business and, more importantly, in family ties—means for ending his alienation from his daughter and from the community as well. Can you, as a Christian theologian, suggest a more merciful proposal? If so, what? Spell out, if you think you can, a superior alternative! But note that Portia gives Shylock opportunity to object and he does not; he says "I am content."

If it be argued that Shylock is now under pressure from a new threat by the Duke to withdraw the pardon, it can be said in reply that this threat provides Shylock a face-saving excuse for accepting the offer. Moreover, at the least, his yielding can do him no harm but rather an economic and social benefit, regardless of whether he agrees to become Christian in good faith or merely as an act of outward compliance. Surely he must know (as we do) that faith as an inward commitment can not be compelled, merely made available by baptism. Free will remains his. So who dare say that there is anything either inhumane or unchristian in this solution Shakespeare has dramatized? It is always dangerous to suppose Shakespeare an inferior moralist as compared to the "enlightened" reader. Let modern clergymen beware.

(The Rev.) ROY W. BATTENHOUSE  
Dept. of English, Indiana University  
Bloomington, Ind.

### Bureaucracy in Church

Your editorial "Who Speaks for All Anglicans?" [TLC, May 12] shows the inappropriateness of Bishop Howe's actions in New Zealand when he authoritatively commented on the issues of ordaining women and church union schemes.

Your contention that an administrative officer, such as Bishop Howe, ought to abstain from partisanship is correct. Something quite similar occurred at the recent General Convention in Louisville when the Presiding Bishop interjected himself into the same issues by taking a partisan stand.

These are examples of a phenomenon endemic to the bureaucratic process. It is the nature of bureaucracy to treat ideological controversy administratively. In the political sphere there are many examples in history when bureaucracies failed to properly read the ideological foundations of political movements and have ended up with revolutions on their hands.

Two observations come to mind. First, the questions of the ordination of women and various church unity schemes, have deep

ideological meanings for many Anglicans. They are not simply matters to be dealt with on an administrative basis by bureaucratic elites. Secondly, we need to be constantly reminded about the autonomy of our national churches and dioceses in the Anglican Communion.

We are seeing in our own government what happens when elite groups believe that they hold all of the answers and hence the right to deal with controversy and dissent in any way they deem fit. Bureaucracy with its dynamic of authoritarian power is not the monopoly of political institutions. Increasing centralized authority will obtain the same result in any institution, even our religious institutions.

(The Rev.) RICHARD H. MOSES  
St. Michael's Church

Hays, Kans.

### What Is Israel?

Mr. David Nord is misinformed. Israel is no democracy "similar to England without royalty." The syllogism is: Israel is admittedly "the Zionist state." Zionism holds "the Jewish people" is an internationally recognized nationality possessing rights in and responsibilities to the State of Israel, "the Jewish homeland." The criterion for membership in "the Jewish people" is a *religious* test. Ergo: Only Jews by birth or conversion admissible under Israeli law qualify as full citizens of the State of Israel. Many Jews are anti-Zionists, rejecting the automatic identification of a nationality with their religious commitment.

Mr. Nord needs to read "The Law of the Return" and Israel's "Nationality Law" (1952) instead of Zionist propaganda or listening to Senators Jackson or Javitz.

(Rabbi) ELMER BERGER  
President, American Jewish  
Alternatives to Zionism, Inc.  
New York City

### Churchianity

Dr. Frederick M. Morris's letter [TLC, May 19] exalts the rector, and reduces the bishop to "only moral" authority. He, and others of this mind, should realize that Anglicans are "churchian," not "Episcopalian." Two consecutive triennial General Conventions are required to revise the USA's *Book of Common Prayer*. Lambeth Conferences doubt the validity for Anglicans of ordination by Reformed Episcopal, or "Episcopi vagantes" bishops. The church determines relationship among Anglicans as "low," "high," "broad-." Credibility in common prayer continued "from the Apostles' time," demands *togetherness in Jesus Christ* (Matt. 18:20), *conformity* to what makes this possible, from bishops, priests, deacons and laity, in response to the Second Commandment in the Law's Summary. Therefore *collegiality* conditions a bishop's right to obedience when he offers "godly admonitions . . . and judgments." The answer to the actions of New Zealand's Synod, Bishop Howe, the Anglican Consultative Council, and Hong Kong's bishop is *churchianity*, "which is his body" (Eph. 1:23). They belong to nonconformity's sectarianism, aliens to the Anglican Communion.

ELIZABETH W. JONES  
Los Angeles, Calif.

# The Living Church

June 16, 1974  
Trinity I / Pentecost II

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## CHURCH STATISTICS

### Conservatives/Evangelicals Increase

Continuing declines in membership of mainline Protestant religious bodies along with a gain in numbers of theologically conservative or strongly evangelistic groups seem to be the most significant trend reported by the National Council of Churches in its publication, *The 1974 Yearbook of American and Canadian Churches*.

According to its annual tabulation, the council recorded that 62.4% of Americans have some religious affiliation. It listed both Christian and non-Christian groups, with data compiled from 1972 figures supplied by 223 religious groups.

Protestants (including Jehovah's Witnesses and Mormons, who are not, strictly speaking, Protestants) numbered 71,648,521; Roman Catholics (a 1972 figure), 48,640,427; Jews, 6,115,000; and Eastern Churches, 3,739,620.

The yearbook also reported 100,000 Buddhists; and 448,445 persons in groups such as the Spiritualists, Unitarian Universalist Association, and Ethical Culture Movement.

Mormons registered the largest membership gain, 2.5%, while American Baptist Churches showed a 5% decrease.

Sunday school figures, based on less comprehensive data than membership totals, showed a continued downward drift from 38,487,453 enrolled in 1971 to 36,697,785 a year later.

In an extensive study of Christian church membership compiled by officials in research at the NCC office in New York, the Lutheran Church-Missouri Synod, St. Louis, and the Glenmary Research Center, a Roman Catholic agency in Washington, D.C., the fact that about half the U.S. population is "unchurched" was documented.

This ecumenical study has been described as the "most comprehensive" look at U.S. church membership in years.

Comparing the data, which were based on the 1971 figures gleaned from 53 Christian communions with a combined membership of 100,812,489 or 49.6% of the 1970 U.S. population, with a 1956 NCC study based on 1952 figures, it was learned that the percentage of church membership has grown from 45.8% of the population in 1952 to 49.6% in 1971.

It also noted that theologically liberal and moderate churches failed to keep

pace with the 34.5% over-all national population growth and conservative and evangelical churches outstripped the population gain.

Omitted from both the National Council's study and Glenmary Research Center's report were membership figures from six major black Christian bodies which "don't have national systems for reporting statistics."

Roman Catholic statistics, published in the *Official Catholic Directory of 1974*, show a small increase (5,011) in numbers to a total population of 48,465,438.

Archdioceses, which are usually urban-centered, lost population while dioceses gained.

There is a continuing decrease in educational institutions even though the decline is slowing somewhat, the directory reported.

It also recorded that there are fewer priests and sisters as well as students at all parochial school levels but that the number of religious brothers had increased.

## SOUTH AFRICA

### Anglican Defends WCC Membership

The Archbishop-elect of Cape Town has issued a statement defending participation of South African churches in the World Council of Churches.

The Rt. Rev. Bill Bendyshe Burnett of Grahamstown, declared in his first public statement since his election as archbishop, "There are many benefits we can gain from being a member. If we are not there our point of view cannot be put."

Though he has been critical of WCC grants to "liberation movements" in South Africa, he said, "The World Council stands for so many things . . . I would be better pleased if those who vehemently oppose WCC policy showed the same determination to redress wrongs in our own society."

Bishop Burnett's comments were endorsed editorially by *The Argus*, Cape Town's leading English language newspaper:

"His comment is to maintain contacts with the world community of churches and his outspokenness may well assist others who are presently hesitant and uncertain to opt also for continuing association.

"The alternative is isolation and if the Dutch Reformed Churches in South Af-

rica break with the World Synod of Reformed Churches and member churches of the South African Council of Churches break with the WCC, the isolation will be complete. It will help no one. No one from South Africa will be represented at international assemblies; no one will be putting a South African point of view. Nor is there any reason to suppose that the departure of South African Church spokesmen would greatly concern the vast body of world members. South African churches would lose most and suffer most."

## CHURCH OF ENGLAND

### Dr. Coggan Welcomes Title "Caretaker"

The Archbishop of York, designated to succeed the Most Rev. Michael Ramsey as the next Archbishop of Canterbury and Primate of All England, will be enthroned, in all probability, about Christmastime.

Sometime after Dr. Ramsey's retirement on Nov. 15, the Most Rev. Donald Coggan will be elected to his new post by the dean and chapter of Canterbury. This is a formality but a necessary one.

Under Establishment procedure, Dr. Coggan's new appointment was announced from the Prime Minister's residence. The announcement said Queen Elizabeth had "nominated" Dr. Coggan for election by the dean and chapter of Canterbury.

The Queen's nomination is tantamount to appointment and if it was not followed by formal election, something approaching a constitutional crisis would ensue. So, as in the case of all diocesan appointments, the dean and chapter will meet and go through the formality of election.

By the time of his enthronement, Dr. Coggan will be 65 and many are saying that, since retirement at 70 is now the norm for prelates, he will serve about five years and will therefore be a "caretaker primate." The story is going the rounds that a new prelate will be groomed to succeed Dr. Coggan at the end of his tenure.

Dr. Coggan appreciates this speculation. At a press conference he turned aside a question as to whether he would be regarded as a "caretaker" with a quick quotation.

"I welcome such a title," he said. "There is a passage in the New Testament which says, 'Take care of the Church of

God' and I can think of no greater or better job than this."

He also quoted the 98th Archbishop of Canterbury, the late Dr. William Temple: "Temple used to say that the church exists for those who do not belong to it. And, if I am to be regarded as a caretaker, then I can think of nothing better. It is a splendid job to have."

The caretaker question led the list in another interview. In reply, Dr. Coggan likened himself to Pope John XXIII, who also reigned five years.

"I would like to be like Pope John in many ways. I am not ashamed of the word, 'caretaker,'" Dr. Coggan told reporters.

## **PECUSANS**

### **To the P.B.: Don't Drip Wax**

Inquiring reporter Isabel Baumgartner, editor of *The Tennessee Churchman*, gathered together many responses to the uncompleted statement, "I hope our new Presiding Bishop (the Rt. Rev. John M. Allin) will. . . ."

Respondents were laity, bishops and priests, deacons and deaconesses, leaders, preachers, activists, scientists, scholars, journalists, financiers, Executive Council members, all of them dues paying Episcopalians.

It was interesting to note that one bishop, not yet retired or resigned, hopes Bishop Allin will get involved in something controversial during his first month in office to show the church at large that he's going to do more than just hold the line.

A retired bishop asks that the P.B. take a courageous position in reshaping theological education, in pressing the evolution of the clergy placement process, and in ending life tenure for priests and bishops—making them, in this at least, all equivalent to the Presiding Bishop.

Another bishop, yet to observe his 10th year in the episcopate, asked that the P.B. insist that the church examine carefully both the procedures by which a Presiding Bishop is selected and the nature of the tasks assigned to him.

Other responses from clergy, laity, and more bishops, chosen at random, follow.

- ✓ become an international leader.
- ✓ be quickly accepted by the whole church as our chief pastor and spiritual leader.

- ✓ bring to bear on the whole church the reconciling influence which has so characterized his ministry wherever he has served.

- ✓ be permitted to get his feet on the ground; listen to the whole church; lead the church but not as a champion of any one group . . . give some attention to advice like this but more to what God the Holy Spirit tells him to do.

- ✓ invigorate the provinces by using them as intermediate stages of communication.

- ✓ just be himself. He has the ability to bring us closer to each other and to God.

- ✓ move quickly to bind the Executive Council into a cohesive and mutually supportive unit as the previous council was.

- ✓ fulfill what appears to be his clear mandate to clean house at 815 of all those who in the good name of civil rights have financed and participated in the civil wrongs of reverse racism . . . with leadership as courageous as his in helping rebuild burned churches in Mississippi, seek to recover the nearly one-quarter million Episcopalians who have left the church in the past decade.

- ✓ remember always that he was ordained a priest before he was consecrated a bishop and that he remains a priest and pastor in speaking God's Word.

- ✓ burn the candle at one end only, or at least one end at a time. Otherwise, he will burn himself out prematurely, cast more light than we can stand, and drip wax all over the place.

- ✓ retain those qualities that led us to elect him: integrity, compassion, humility, humor, and deep spirituality.

- ✓ give the highest priority to the imperative of evangelism. The church's long dereliction in this area is shameful, and the gifted leadership of Bishop Allin could well set us on a new course.

- ✓ take positive action to insure the ordination of women to the priesthood with all possible speed . . . recognize and accept the fact that there is only one way to resolve the matter . . . ordain them.

- ✓ be content with an ambiguous role in the years ahead. Since Pope John XXIII, no religious leader in Christendom has enjoyed the opportunity of a clear and great mission. The whole world enters a time of judgment from which no leader, however gifted, can rescue it. May John Allin be given the gift of a steady hand and a staunch heart through a stormy time.

- ✓ attempt to bring the church back to a measure of reality and realize that no sacramental action in Holy Orders can transform any female into a man, that is, a priest.

- ✓ be the kind of leader who listens to feelings more than words, who can incarnate the anguish and hope of those struggling for liberation and development—a man of compassion—a man of decision—a man who can share thorns as well as wine.

- ✓ by the grace of God, be able to serve this church with the vision of an apostle, the faith of a saint, and the humility of a pastor.

- ✓ free the creative powers within our church to speak boldly to the concerns of the last third of the 20th century . . . call the church to a radical restatement of our Christian faith, our liturgical practice, and our social action so that we may be prepared to win the 21st century to the Lordship of Jesus Christ.

- ✓ say his prayers and read his Bible every day.

- ✓ have sufficient grace to withstand the pressures of the assignment, both physical and spiritual, and thereby be able to remain the faithful steward of God's Holy Mysteries.

- ✓ keep before the church the needs of the poor and oppressed in this land and throughout the world.

- ✓ enjoy good health. He is a strong, courageous, and talented man and will endeavor to lead us where the Holy Spirit guides.

- ✓ both speak and listen to all of us PECUSAN sorts and conditions; be the friend and leader of us all without feeling especially bound or beholden to any.

- ✓ continue to be his lovable self, radiating religion, responsibility, and reconciliation to a sorely troubled church and nation.

## **EPISCOPATE**

### **Bishops Return "Home"**

Three former rectors who are now bishops participated in the Solemn Eucharist service commemorating the 50th anniversary of All Saints Church, Winter Park, Fla.

The Rt. Rev. James L. Duncan, Bishop of Southeast Florida, celebrated the eucharist, the Rt. Rev. G. Paul Reeves, Bishop of Georgia, read the epistle, and the Rt. Rev. William H. Folwell, Bishop of Central Florida, read the gospel.

The last Bishop of South Florida and first Bishop of Central Florida, the Rt. Rev. Henry I. Louttit, whose family were members of the parish, preached the sermon.

Former Suffragan Bishop of South Florida, the Rt. Rev. William L. Hargrave, now Bishop of Southwest Florida, read the Old Testament lesson.

## **CHURCH AND TAXATION**

### **Early IRS Audits of Churches Seen**

A Jesuit law professor believes the Internal Revenue Service will begin auditing churches for unrelated business income in 1975 rather than wait until 1976 or 1977.

The Rev. Charles M. Whelan, S.J., noting that a new federal tax law on unrelated business incomes goes into effect Jan. 1, 1976, made the observation at the 10th annual national meeting of the Roman Catholic Diocesan Attorneys Association held in Washington, D.C.

Fr. Whelan told the group that it is "obviously important for the freedom of the church that we involve the safeguards" provided by Congress against "unreasonable" audits of churches based on "their real or supposed unrelated business activities."



"At the same time," he continued, "we must be sensitive to the public relations problem involved in throwing a cloak of secrecy over church financial operations. . . ."

Fr. Whelan, who teaches at Fordham University Law School, urged his fellow attorneys not to contend that "government has no right to determine by competent evidence whether (a) a given organization is a church, or (b) whether the organization is engaged in unrelated business activities."

Turning to some examples of unrelated business income, the priest mentioned one traditional source of income in his own church, namely, bingo, bazaars, and raffles.

"Such fund raising activities go beyond the mere solicitation of contributions and clearly involve some element of *quid pro quo*," he said. "Are such activities unrelated trades or businesses? It can be argued that they are not because they are not in competition with any existing commercial counterparts."

"On the other hand," he continued, "there is an (IRS) ruling that a labor organization's income from public bingo games is unrelated business income. Obviously, there will have to be further rulings in this area before any certainty can be attained."

In the multi-faceted problems of the new federal tax law regarding unrelated business income, Fr. Whelan said there are two "basic values" to be preserved:

"First and foremost, we must defend the freedom of the church in the selection of her ministries. . . . The church must not be confined to the church. The spiritual and corporal works of mercy are an integral part of her mission."

"Secondly, in dealing with the IRS and the courts, we should never challenge the authority of Congress to tax commercial activities, whether these activities are religiously motivated or not."

"The temptation to take extreme positions on the constitutional immunity of the church from taxation should be resisted in the same spirit in which Christ said: 'Render unto Caesar what is Caesar's, and unto God what is God's.' In this way we will both perform our duties as citizens and provide the best guarantee we can for the continuing constitutionality of the traditional religious tax exemption."

## **BAPTISM**

### **Rector Refuses to Baptize Non-Attendees' Baby**

A woman charged in an interview with a newsman that her rector, the Rev. William Hewton of St. Ninian's Parish, Scarborough, Ontario, was trying to "black-mail our family into attending church" by refusing to baptize her infant son.

Mrs. Marjorie Reynolds said Darryl,

almost four months old, was refused baptism because his parents do not attend Sunday services.

Fr. Hewton said he will not baptize the child unless Mr. and Mrs. Reynolds attend a service at least once.

"I want some kind of a show of faith from them," he said.

The priest also said he feels baptism should be administered only to children whose parents are "practicing members of the church."

Asked to comment, the Rt. Rev. Lewis Garnsworthy, Bishop of Toronto, said the priest "would certainly have my support. . . . A parish priest has the right to do that. He has the right to baptize and question how the parents and godparents will conduct themselves. There is discipline in the church."

Mrs. Reynolds said she considers herself a Christian although she stopped attending church services ten years ago.

"If Darryl were to die, I believe he would not be allowed into heaven because he has not been baptized," she said.

Her other children were baptized in the parish by one of Fr. Hewton's predecessors.

The rector said he believes in a God of such goodness "that he would not damn a child just because that child has not gone through the ritual of baptism."

## **COVER STORY**

### **The Layman and the Pope**

Thomas Campbell, layman and vestment maker, sometimes is not sure who next will wear one of the chasubles he has designed and made.

After being graduated from the University of the South and using a Fulbright Scholarship at the University of Tübingen, he returned to New York to take up the craft of vestment design.

His chief mentor has been the Rev. Robert Terwilliger, Ph.D., director of Trinity Institute.

It was for the annual Institute Conference that Mr. Campbell made three red chasubles basing the design on an 11th century form of vestment. The chasubles were worn at three eucharists, the first being celebrated by the Archbishop of Canterbury, the Most Rev. Michael Ramsey.

Later Mr. Campbell presented one of these chasubles to Pope Paul VI in Rome, where he was a guest of Dr. Ramsey's personal representative to the Vatican.

The chasuble's being red, the traditional color of the Holy Spirit, its form known to both east and west, and its use by Anglican bishops, seemed to please the pope, the designer recalled.

Mr. Campbell was told that it is the pope's practice to wear such gift chasubles, with his personal arms added, when he visits poor parishes of Rome, leaving the vestment as a gift to the parish. The

pope receives many such items each year, but not too many from Anglicans.

Pope Paul said he would wear the vestment "with pleasure" and blessed the visitor and his work.

Mr. Campbell said he felt the whole encounter was indicative of the mood in Rome toward the Anglican Communion, "something which I fear many American churchmen, being immersed in our 'provincial' problems are not aware of, or if they are, discount it."

## **EUTHANASIA**

### **Mercy Killing Lashed by Professionals**

Minnesota opponents of mercy killing—an issue regarded by many as potentially more explosive than abortion—conducted a seminar at the University of Minnesota for people who work with the sick, the aged, and the dying.

Among the speakers were:

Dr. John Hendrickson, a St. Paul radiologist who warned that advocates of euthanasia or mercy killing are gathering support for efforts to legalize the practice;

John Markert, lawyer and counsel for the Minnesota Catholic Conference, who said he knows of no instance in the United States in which a doctor has been charged with a crime for allowing a patient to die a natural death;

Dr. Richard Berquist, associate professor of philosophy at St. Thomas College, St. Paul, who said it would be wrong to let someone give consent to have his own life taken, or to help him take his own life.

The three men made it clear that they weren't talking about "passive or negative euthanasia"—failing to use respirators, blood pumps, and heart pacemakers on patients who have no reasonable hope of recovery.

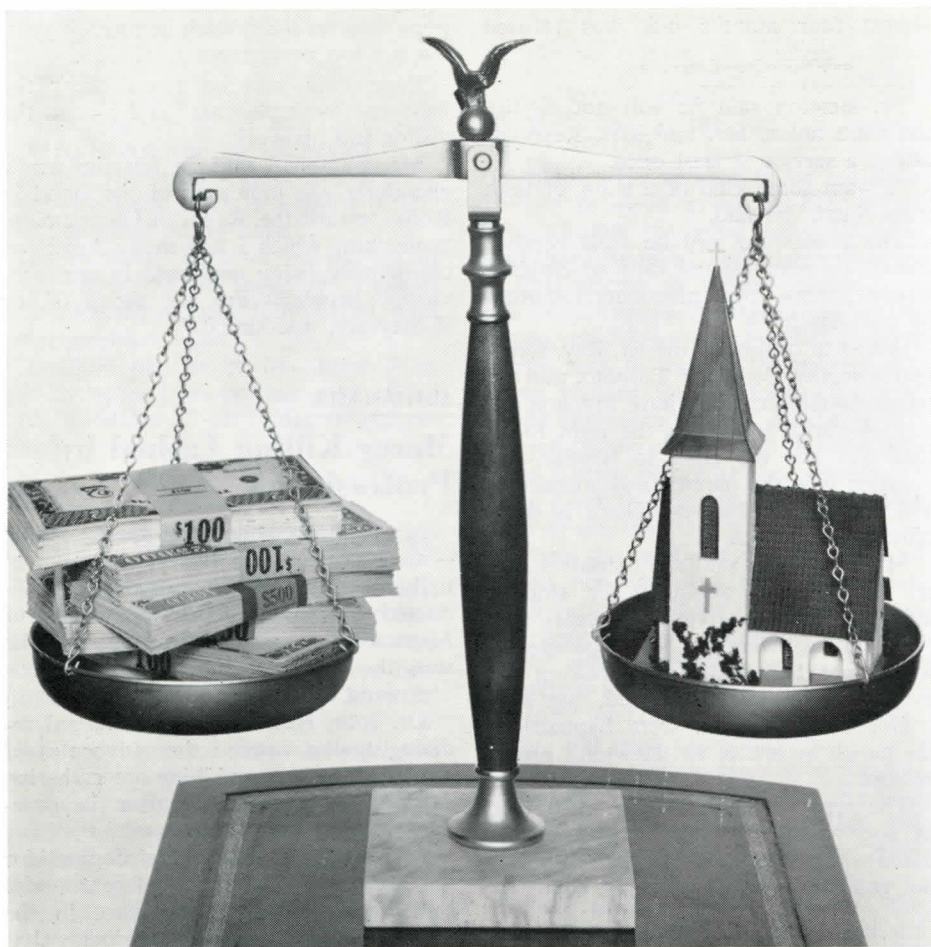
In hospitals that is sometimes called "pulling the plug," and Dr. Hendrickson said the specter of being kept alive in agony by hospital machinery is what frightens many people into favoring euthanasia.

In reality, he said, there is no controversy over denying "extraordinary measures" to patients with no chance of recovery and it is accepted, sound medical practice to give such patients drugs to ease their pain.

Mr. Markert argued that the purpose of the drive for "passive euthanasia" laws is to set the stage for letting doctors take positive action—such as with lethal injections—or to deny ordinary care to patients who may be defective or a burden to society.

Dr. Berquist said he sees a similarity between the euthanasia movement in the United States today and in the Germany

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Harold Lambert Photo

"Trust in the Lord . . . and all will be well."

# PARABLE OF A DIOCESE

(A True Story)

By AN ANONYMOUS BISHOP

Once there was a diocese that was always in trouble, financial trouble, that is. There just was never enough to meet the local needs and thus the diocese could never meet its quota for the general church program, either.

Every spring the elders met in committee, put together a budget to meet the needs of the diocese, at least so much as might reasonably be expected to be funded, then allocated for the general church whatever was left, always less than the asking, and presented the package to the annual convention when it met.

There was always opposition to the budget proposed. There would be those who wanted for their own particular area of concern, maybe local missions, or college work, or perhaps clergy salaries. (The diocese was notorious for the minimum of its maximums in this area, from the bishop on down.) And a voice or two would always be raised on behalf of the worldwide mission of the church. But nothing ever happened. The treasurer presented the budget, patiently listened while the clergy, mostly, had their say, then moved its adoption without change and so it was.

Parishes took their cue from the diocese. They built their budgets the same way, making provision for the new roof or furnace, maybe an organ or even pew cushions! Whatever was left was available for the needs of diocese and world, though even then there would surely be a voice raised in protest of all that money (like \$250) going out of town. After all, what did those people down in ----- do with all that? And what do we ever get for it?

And thus it was that each January, after the parishes and missions had reported their acceptances, or more likely the lack thereof, of the apportionments assigned, the board of the diocese assembled to take a look at how things were. Year after year they found support lacking and hence a painful new look at the budget was necessary. Some diocesan projects might suffer a bit, a proposed mission post not be filled, a college chaplaincy left vacant.

But it was the general church asking, on the bottom, that always took most of the brunt.

And so it went, for years and years. Minimal programs. Minimal growth. And gnawing frustration the lot of those involved who really cared.

Then there came a day when the elders were again met in the spring rite of budget setting, with the same old problems and patterns before them. Suddenly one of them, a brash newcomer to the august finance body, perhaps set on fire by the Holy Spirit or just feeling a touch of dyspepsia, revolted against the age-old system. "Why don't we turn it around?" he asked. "Let's put the general church and outside the diocese responsibilities *first*, instead of always *last*, and see what happens!" It was a revolutionary idea and most disturbing. The bishop grumped he might not be able to pay the mission clergy their salaries. Somebody else grumped about sending all that money to New York!

But the idea caught on. Most of the elders, and many other people across the diocese, even the bishop, had long suffered qualms of conscience about the chronic failure to meet the national commitment. After all, the depression had long been over and other dioceses didn't seem to have such problems. And so the experiment was tried, the budget presented with the general church quota right on the top and in full! Even the treasurer, at last a convert, assured the annual convention that not only was it proposed but that it would be paid in full, no matter what.

Came the following January. The board of the diocese met as was its wont, fearing greatly the same old unpleasant task and with axes sharpened for the whittling. But lo and behold, the parishes and missions had gotten the message. Somehow the roofs and furnaces had been taken care of. The acceptances, almost without exception, at least matched the askings. And thus it has been ever after, even unto this day.

It wasn't long before the bishop's salary was far more than he needed, or even wanted, but then he gave a good part of it away. And the clergy could at last achieve a decent standard for themselves and their families. Sabbaticals began to happen.

And all this was just good Bible theology. "The last shall be first," said the Lord. Thus it must be. The diocese put the last first, parishes "got religion" and did likewise. Since they had only their own members to turn to, wonder of wonders, the message filtered all the way down to them, too. Tithing was talked about openly, no "modern" tithe but Biblical 10% tithing. More than a few made the commitment and others began.

The message? Just trust in the Lord rather than the counsels of fearful and timid men. And all will be well.

# The Ex-Rector's

## Return—

a chaotic situation

or a rich

relationship?



By ALEXANDER D. STEWART

*Inviting the former rector or vicar of a congregation to return for weddings, funerals, or other ministrations can create a delicate and serious problem.*

*The Bishop of Western Massachusetts, the Rt. Rev. Alexander D. Stewart, recently published the following pastoral guidelines on the subject in his diocesan paper The Pastoral Staff. We reprint it with his kind permission, and with our own comment that we have never seen this problem dealt with more sanely, graciously, and helpfully. The Editors.*

Is it all right to ask the previous rector to officiate at the marriage of my daughter?" "Can I have the retired vicar take my husband's funeral?" In response to innumerable questions from clergy and laity alike in the past three years, the following guidelines are suggested in this delicate matter of pastoral relationships.

To the congregation I would say: You

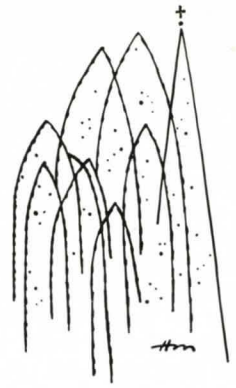
have a new rector. Over the years, he is to be your pastor. Do not deprive him of this privilege of sharing your tears or your joy. You may discover him to be a tower of spiritual strength. If your previous rector is now serving elsewhere, it is not fair to his new parish if he is constantly flying or driving back. He is called (and being paid) to give them his best energies. You put him in a terrible bind if you contact him directly. He is fond of you, and it is painful to say "no" without rejecting you personally. Let any request come directly through the new rector. As you know from experience, a dedicated parish priest calls a month after the wedding on the newly married couple. A week or two after the funeral he visits the bereaved wife or husband, and he visits the home and parents of the newly baptized child. Your previous priest obviously cannot do these follow up pastoral calls as your new rector or vicar can,

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# The Challenge

## Of "Retirement"

### To The Clergy



Last December 23rd, THE LIVING CHURCH announced an essay contest on the subject of the challenge of "retirement" to the clergy. It was suggested—and the prize money provided—by a retired priest of the Episcopal Church who felt that such a contest would be helpful to many, and we agreed. So here are the winners—a lay woman, a bishop, and a priest. We received some superb essays and others will appear from time to time in later issues. We present these with editorial pride and with the conviction that they will help others to meet the challenge of retirement. **The Editors.**

#### First Prize Essay

By VIRGINIA LLOYD

Once there were three sons. Two were leaders in the established religion and the third was a teacher. Their father was the King of Kings. So two of them were princes of the church. The two elder sons were forty-odd, the youngest in his early thirties.

The father set tasks for his sons, as so many kings did in the stories. They were to teach the people to love the king. They were to teach them to love each other. They were to teach them that things almost certainly would not go right for them on earth, but to be of good cheer, because they would leave the earth at three score and ten, give or take a few years, and spend eternity in heaven, never again to be parted from their loved ones.

Analyzing these tasks, the two elder sons selected the one they considered the most feasible: teaching the people to love each other. They set about it in new ways, not tried before. They used a rou-

tine called transactional analysis, or TA, and helped the people to discover in themselves the child, the parent and the adult. Some learned and some didn't. However, all went on loving themselves best, and none was convinced for long that he was okay, or that anybody else was, either. So much for TA.

Another thing they tried was breaking the laws of the land—not all the laws but only those they considered unjust. This made some of the people love the elder sons but not each other. It also gave outsiders the idea of breaking laws *they* considered unjust, or simply inconvenient, and caused contretemps in several places.

Then they set to against rich groups who owned properties in other countries, where many people had black skins and only a few had white skins. Here the whiteskinned had dug in and were giving the blackskinned a bad time. However, it was hard to see how this kind of going-on was helping people to love each other.

Meanwhile, the two elder brothers had the idea of getting together with leaders of other established religions, to talk things over. Many meetings were called, much travel took place, expense accounts built up. Some kind things were said but also many heated remarks passed. Things stayed pretty much the same overall.

And this project and their others did not seem to have much to do with the further tasks their father had set them, of teach-

ing the people to love him, or of teaching them how to make their earthly pilgrimage so they could count on reaching Heaven. Actually, the two elder sons had been so busy they had more or less lost touch with their father.

The younger son, the other brother, led a pretty quiet life by comparison. He had many friends who loved him and hundreds of acquaintances who followed him around to listen to his teaching. He had a gift for words, and told marvelous little stories that made the goals his father had set seem simple and important—and *possible*.

He also did lots of kind things for strangers, and most interesting of all, he was able to turn water into wine. This came in very handy at the wedding of friends when the drink ran low.

At the time, this seemed like magic. Later on, when he got into more serious things, like making the blind to see and the lame to walk; like feeding a big crowd of fans with fish and bread that started out only enough to serve a dozen or so; finally, like bringing friends who had died back to life again—well, the people began to listen to him. Some even started to promote him for king.

All this time, he was in very close touch with his father, the King of Kings, who had expressed great pleasure at the way the youngest son was carrying out the assignments he had given.

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*Virginia Lloyd is a churchwoman who makes her home in Dallas, Texas. A graduate of Southern Methodist University she has had a varied career in reporting, public relations, and office work. She has a cat and a beagle and the things she likes best are words, music and gardening.*

## Second Prize Essay

The time came when the father decided the youngest son had won the prize.

Oddly enough, this was to die on the cross for the salvation of all the people he had been teaching to love the king and each other. The wonderful part was that on the third day he rose from the dead and spent several weeks walking around among his old friends and followers, giving them proof that the third lesson he had been teaching—about everlasting life—was true. Then he ascended into heaven, leaving an invisible part of himself to comfort all those who had loved him or would come to love him later on.

The two elder sons kept plugging away, helped by their father when they remembered to ask him and not doing much good when they forgot. They used many different ploys trying to stay "with it," as change was all-important; and there were times when some of the people they were working with pulled away, calling them trendy.

Finally they reached retirement age. Although they were princes of the church, they couldn't look for a princely pension. Just enough to get by on, if they were lucky. They had some time on their hands, too, because the young folks tended to shove them aside.

What was it our father wanted us to do, way back there, they asked each other? Maybe now in our leisure we can give some thought to those things. We don't have the money any more to be trendy, and, as I recall, said one, what he suggested to us wasn't expensive—not in a monetary sense, anyway.

So they spent a lot of time with older folks like themselves, who were thirsting to know about the King of Kings and about his youngest son. As they talked about their brother and the strange and lovely events of his life—and death—they began to see how wonderful he was and to love him, and the other old folks, too.

Looking back, they got a picture of their long lives as a journey and realized now that the milestones had been, not TA; not the struggle by the whiteskinned to overcome the trials of the blackskinned, redskinned, etc.; not their own efforts to get together with the leaders of the other established religions; not, in a word, the newsworthy events. No, the milestones were the tasks their father had set them so long ago: to love him, to love each other. The youngest son had showed them the way. They were glad they had had time to learn these things in their declining years.

Being older now and no longer concerned to be "with it," they found that what money they had went farther. When you're old, there's nothing much you want, they discovered.

They remembered, too, some sayings of the youngest brother, the bits about letting the morrow take thought for itself, and laying up treasures in heaven, and so on.

BY FREDERICK J. WARNECKE

**R**etirement to many is the sound of the clock chiming midnight in the story of Cinderella! The lavish coach becomes a pumpkin; the fine clothing rags; the palace a hovel; and riches poverty. Many fear that midnight hour and ask desperately, "What will I do?"

The emphasis of that question is consistent with a technological age that is greatly concerned with "doing." Ever noticed how soon after an introduction one is asked, "What do you do?" In retirement one becomes accustomed to a similar query, "Are you keeping busy? What are you doing now?" Life is defined as "doing."

The conclusion is that if you no longer do what you have been doing you are changed. You are lessened. Like Cinderella, at the moment of midnight on the day of retirement you have become a different person!

But we are human "beings," not human "doers!" I am more than what I do. Who I am is not identified by my employment, be it painter or policeman or priest.

If a priest understands himself solely in terms of what he does, he is battered by life today. The grim reality is that there is little market for much that a priest has been doing traditionally. But what if priesthood is being, not doing? A priest then is one who was called of God to "be." He responded to that call with a commitment of his whole "being."

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*The Rt. Rev. Frederick J. Warnecke is the retired Bishop of Bethlehem.*

The church verified that call and God graced it by the Spirit.

A priest who is secure in the role of being a priest can function in many different ways with serenity. He can retire from one kind of doing his priesthood with an untroubled spirit. He can go on in the wisdom of experience to the adventure of new ways of doing the priesthood with excitement and celebration.

This perspective does not ignore the financial and material problems which a priest may face in retirement. The chief of these often relates to housing. There is no easy generalized answer. Part of the solution would be more adequate salaries, housing allowances rather than rectories, and low interest loans for housing to retiring priests. Vestries and bishops should be understanding and generous.

Yet it is not callous to recall that the problem of the Younger Son in the parable of our Lord was more than his empty belly. He did not know who he was! When he 'came to himself' and knew his identity, the loving affirmation of his father was, "This my son was dead and is alive again."

Priests—and lay persons—in retirement need sufficient income and decent housing and opportunities for "doing" their vocation. But when all of these are provided by church, state or private sources, they still do not insure happiness.

If a priest—or, again, a Christian lay person—understands his "being" as a child of God, he is released from slowly dying day by day in retirement. He is God's child. Underneath are the everlasting arms. God has freed him to live in strength and peace—forever!

## Third Prize Essay

By CLARENCE W. SICKLES

**T**he words of Psalm 110, "Thou art a priest forever . . ." and the words from the ordination service, ". . . and see that ye never cease your labour, your care and your diligence . . ." relate to the priestly life without time limitation. These words actually indicate the life long commitment so aptly expressed in the marriage vows: ". . . until

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*The Rev. Clarence W. Sickles is executive director of the Heath Village Retirement Community in Hackettstown, N.J., and president of the Episcopal Society for Ministry to the Aging.*

death do us part." This means that a priest should be able to function within the framework of his interests and abilities in the state of retirement. Because a priest has labored diligently in the vineyard, he should have time in retirement for meaningful pursuits and interests. Whether or not a priest can continue his ministry and have time for enjoyable activities and, therefore, have a pleasant retirement depends considerably on his successful experience pertaining to housing, activity, interests, health, and opportunities for service. The attainment of this objective is the challenge of retirement to the clergy.

Like most workers, a priest reaches retirement time. Clergy are now

tending to retire at the social security retirement age of 65. An immediate problem facing most priests is the basic question of where he will live. The prevailing plan of providing a priest with a house as part of his remuneration leaves the retired priest without a place to live. He must obtain housing elsewhere. What can he do? He can rent an apartment or a house, but rental costs are high. Can his pension (the lower paid clergy are twice cursed: low salary means low pension benefits) and social security meet the rental cost? Perhaps he can buy a house. But has he saved enough for the down payment and can his income amortize the mortgage? Will a mortgage be given to a 65 year old couple?

There is widespread concern in the church about the housing problem of retired clergy. It can be met in several ways. One is to give clergy in the active ministry a housing allowance to purchase a home. For those already retired, a loan fund at low interest rate could help a priest purchase his home with the diocese co-signing the mortgage. The diocese might purchase the house when it is no longer needed as some companies purchase houses for resale from employees who are relocated. Clergy housing in a retirement community setting built by a diocese could be made available at a sliding scale rate. Some parishes might provide housing for a retired priest in return for parish services rendered. Perhaps a small group of clergy could live in a large house in a communal relationship and share the responsibilities and costs. Some of these plans are already in operation, and it would be worthwhile to try experimentation to determine how effectively a plan meets the housing need of a retired priest.

What will a retired priest do with his time now that he is free from parochial responsibilities? An advantage of the priesthood is that much of the basic work can be continued in retirement on a personal basis.

A recent article in *THE LIVING CHURCH* told about a priest who remained active in retirement. His day was structured around morning, noon-day, evening prayer and compline. "I look forward to the hours when I say these services," he said. Obviously these offices were meaningful during his active priesthood and remained meaningful in retirement. Each priest in active work should consider this point! This priest also had a prayer list of 145 names. It was exciting to read that a woman of 80 who was losing her vision became able to read without glasses. Yes, one can be a priest forever, even in retirement.

Another retired priest made his life stimulating in a different way. In addition to his parish supply work, he spends much of his free time as a weaver at his loom making cloth for frontals, chasubles and place mats. He said that during his

active ministry church work was his vocation and weaving his hobby. Now weaving is his vocation and church work is his hobby. This priest is well prepared for retirement. He is not only a priest but an identity. He is not only a priest but a weaver. Retirement merely means the reversal of role emphasis. This experience indicates how retired clergy can conquer the lonely hours of inactivity which retirement often brings.

It appears that having a retired husband at home most of the day will be easier for the clergy couple than for other retired persons. A factory worker leaves the house in the morning and returns in the evening. Retirement changes this pattern drastically. This is why the wife of a retired businessman defines retirement as "twice the husband on half the income." She also complains that she married her husband "for better or worse but not for lunch." Clergy are often home for lunch even when active in church work so retirement will be less a new experience to the retired priest's wife. But retired clergy couples will also have to rethink the new relationship of having husbands home for most of the day. Pre-retirement counseling should be available to clergy couples so that they can be prepared for the increased time together that retirement will bring.



### Divine Economy

How many words of thanks,  
 How many words of praise,  
 How much longing,  
   trust and  
   love  
 Pour from us all our days?  
 His ways beyond our ken,  
 His ways so strange, so odd  
 How could one WORD,  
   express it  
   ALL?  
 And yet that WORD is GOD.

B. J. Bramhall

Life is enjoyable when one has good health, and even ill health is bearable when one has loving hands to care for him. But what happens to the priest who is left alone, and in the words of Psalm 71, his strength has failed him? Will there be community services and parish support to help him remain in his home? Will there be a retirement community or nursing home in the area where he can go and still have family and friends nearby? Will he be able to afford the cost of such care? How much attention is the church at large giving to this challenge which is a frightening one and one which a retired priest needs help in meeting?

Finally, a retired priest can have a meaningful life if he wishes to be of service and if opportunities for service are available. We have seen how a priest can continue his work in retirement. Because a priest has comprehensive training in running a parish and working with people, he is capable of helping in many community activities. He can work with the youth, the divorced, the widowed, the bereaved and the shut-ins. We are told how lonely it is during the night for those who are dying. What a wonderful ministry it could be to sit with a dying person during the night! The retired priest could do hospital calling and visit in nursing homes to bring joy and happiness to those who otherwise might have no visitors. The retired priest could serve on the town council, the board of education or the planning board. The list of service is endless for the one who wants to turn retirement from a problem time to a serving time.

The word "retire" has been used in the sense of withdrawing from the place where one has earned his livelihood. A definition that might be more helpful in aiding clergy to meet the challenge of retirement is one used in reference to a battle. It is: "to fall back or retreat in an orderly fashion and according to plan." Gerontologists call the process "disengagement," and it means that one is able to limit his activities and not be subject to the heavy demands made upon him in his former years of service.

To retreat in an orderly fashion and according to plan requires, first of all, the need for clergy to start early to prepare both financially and emotionally for retirement. It requires help and guidance for clergy already retired so that they can see retirement not as a problem but as an opportunity. It requires a genuine concern on the part of the church at large for her aging people and especially retired clergy. The accomplishment of these objectives will be the means whereby one can be a priest forever and never cease his labor, care and diligence for those for whom he was ordained and for whom he committed his life, the people of the Lord. This is the way the challenge of retirement can be faced with success and *with meaning for the retired priest.*

# EDITORIALS

## Today's Apocalyptic Obsession

A letter from a lady in Pennsylvania prompts some reflections, but first, the pertinent portion of her letter:

"I am seventy-two. I have been an Episcopalian all my life and I have yet to hear one of our ministers say a word about 'the Rapture,' 'Retribution,' 'Dispensation' and 'Armageddon.' I was introduced to this section of the Bible in 1967 at a Bible conference in Holland. . . . Now this teaching of Revelation seems to be the 'in' thing. I hear it on radio and the young people don't seem to be interested in any other part of the Bible. I recently saw a frightening movie, *A Thief in the Night*, of which I didn't approve. I am sure Jesus would never want us to come to him because we were scared into it. But at the same time—why are our ministers so silent?"

This letter is moving in its sincerity, its concern for God's truth and for the health and salvation of human souls. It raises, explicitly or implicitly, several quite distinct points.

Our friend has been an Episcopalian for 72 years and has not heard a memorable word from the pulpit about "the Rapture," etc. Is this good or bad? We may be wrong, but somehow we're rather relieved that she hasn't. We've blasted and booted our preaching brethren often enough for the things they have preached, now we feel moved to thank them for what they haven't preached.

For whatever one may have in mind when he thinks of the Rapture, or Retribution, or Dispensation, or Armageddon, it is not Gospel. These are words which have become "blessed words" to some Christians who are preoccupied with the more apocalyptic elements of the New Testament—especially those found outside the Gospel itself and concentrated in the Revelation of St. John the Divine.

It may be only too true that the Episcopal clergy have been remiss in their preaching and teaching of the Bible as a whole, and especially of those elements, such as the one we are now thinking about, which are either difficult or uncongenial to the Anglican mind and temper. We all have a tendency, and temptation, to leave undealt with the things we ought to have dealt with, especially if we fear that they will get people all upset or confused or overexcited about the wrong (*i.e.* inconvenient for us) things. This writer knows well of one Episcopal cleric who is not without fault in this matter (*Miserere mei, Deus*); and there just could be some others.

But if, as our correspondent thinks, this obsession with apocalyptic hopes, fears, and fantasies is so much the "in" thing with young people today that they have no interest in any other part of the Bible we all have something to be concerned about along with her. There are two clear facts about the present situation: first, the apocalyptic obsession is a very prominent if not dominant note in the current religious youth movement, and

secondly, that movement is largely outside the church.

What can be done? We don't know of any sure-fire formula which, if vigorously applied, will solve the whole problem, but some specifics that are within the realm of the possible come to mind.

First: It is both a fact, and a wonderfully positive and encouraging one, that so many young people today, whether inside or outside the church, have an extraordinary interest in the Bible. Much of this is zeal without knowledge, and such zeal when wedded to ignorance can beget fanaticism and obscurantism. But the fact of the zealous interest in itself is a big plus, and the church's clergy should make the most of it by providing Bible study on a mature level that is made inviting to all comers.

If, as seems to be the case, young people today with any religious bent would rather study the Bible than anything else, this has to be one of the most promising opportunities the church has faced in many a year. Perhaps one big reason why so many young people are outside the church is precisely this—that they have had to find their Bible study outside the church rather than inside, where of course it belongs. How much organized youth activity in our parishes consists of Bible study?

Secondly, young people, and older folk and children no less, need to be told one plain truth about the Christian way in this world—and that is that it is for the most part a way of *walking*, not of *running*. It isn't one kick, one thrill, after another. The popular prophecy-mongering, about "Armageddon" and "the Rapture" and all that, is exciting to many who like to be excited about the imminent future in which all of these wonderful and terrible acts of God are supposedly to take place. But Christ tells his faithful people of every age that they are to keep his commandments, if they love him, and patiently and faithfully to serve him in the tasks he gives them to do from day to day, until his coming again. Army trainees in WW II used to sing: "What do we do in the infantry? We march, we march, we march!" It's mostly like that in the army of the Lord.

But the Lord has his own wonderful way of providing for his faithful pluggers and plodders and sloggers all sorts of delightful surprises which are more gratifying than any "raptures." Neophyte Christians of whatever age need to be not only told this but somehow sufficiently led into it as their way of walking, so that they can discover the truth of it for themselves.

And finally, although that obsessive apocalyptic is not the Gospel itself, it is a part of the Gospel; and, since there is so much popular preoccupation with it today, now is the Lord's own time for a renewal of teaching and preaching concerning the End of all things which, now as always, is indeed at hand.

As we see the situation it is a time of promise and opportunity; but the church's pastors must move both wisely and boldly if they are to redeem the time.



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**Books**

**DEATH BY CHOICE.** By Daniel C. Maguire. Doubleday. Pp. 224. \$6.95.

Once again we are confronted with the sometimes uneasy and disquieting but far-reaching ethical questions related to the termination of life by passive or active means. Is there, at least in some circumstances, a "right to die" as well as a right to live? If so, what are those circumstances—how can they be identified and defined, and how can the principle of a "right to die" be applied?

Daniel Maguire is professor of theology at Marquette University. His candid approach to these questions is provocative, and sometimes even alarming. While this book is basically an honest attempt to justify death by choice on an ethical level, Maguire carefully points out all the facets that enter into this complex issue in various kinds of situations. He makes it very clear that there are no straightforward answers, and an ethical absolutism toward termination of life is open to serious question. We must in candor examine the issues involved and be ready to provide for the possibility that death imposed by passive or active means may be the moral and ethical option of choice in some circumstances.

Maguire points out how the law really is of no help in trying to seek answers to this question, primarily because the law does not in fact morally apply to "mercy killing" in general, since "mercy killing" is based on the position that there may be a just cause for ending life. Furthermore, Maguire maintains, the law may lag far behind the development of ethical principles that become applicable in a changing moral atmosphere.

The author contends that while Christian theology cannot be interpreted as being committed to death by choice, there are no substantive theological grounds in Christianity to reject it. In a very real sense, Maguire states, we do have moral authority over our dying. Also, if it is presumed to be morally wrong to accelerate death, is it not wrong to put off the moment of death by aggressive medical intervention, and so frustrate God in his effort to reclaim his property? This question reveals some of the complexity in wrestling with these problems.

Deciding for yourself on the issue of terminating life is discussed at considerable length. The various objections (the domino theory, playing God, the sense of profanation in tampering with life, and others) are dealt with in detail.

Abortion, war, suicide and capital punishment are some of the other related matters discussed in the final chapter. Maguire's discussion of the morality issues involved in abortion I found most articulate and penetrating.

This book may not persuade you one way or another in your perspective on death by choice, whether by passive or active means, but I assure you it will add much to your understanding of all the decisions and considerations that enter into this complex issue. Maguire's thoughtful analysis is worthwhile reading for those who wish to add depth to their perception of passive and active euthanasia.

ROGER DEAN WHITE, M.D.  
Rochester, Minn.

**THE MEANING OF TEILHARD DE CHARDIN: A PRIMER.** By Alice Vallé Knight. Devin-Adair. Pp. 162 plus a Basic Teilhard Bibliography by Romano Stephen Almagno, OFM. \$7.50.

Mrs. Knight gives a short biography of Teilhard, then considers creation, cosmology, the structure of matter, the paleontological, geological, and biological sciences, giving stress to evolution and the idea of progress. There is also an undesirably simplistic survey of the O.T. and N.T. We are given a view of Teilhard's concepts such as the Law of Complexity-Consciousness, the noosphere, and the Christ-Omega.

"In these tumultuous times when only 'no news is good news,'" says Mrs. Knight, "I have written deliberately from a positive point of view. Teilhard's thoughts on evil, on war, on suffering, pain and death are an integral part of the whole picture and are important to investigate and assimilate"—though she does not include them. This is unfortunate since Christianity is not a matter of positive thinking. Christianity is compelling essentially because it grapples successfully with the problems of evil.

Although we are here getting Teilhard filtered through Knight, it seems fairly certain that Teilhard must have erected a rationalistic system in order to include the "Christ-Omega" in his world view; that is, a system built on armchair reasoning (—rational in this sense), rather than based only on observable facts, as demanded by the scientific method and by Christian theology (1 Cor. 1:22-24). When people find that the big-bang theory of cosmology, though helpful, will not hold water in the way that Mrs. Knight thinks it will and that evolution and the idea of progress, though valuable, won't hold water in the way that Teilhard seems to have thought they do, and that the noosphere is as big an impediment to scientific and theological learning as "the aether" was, then people will throw out either science or Christianity, or both.

Assuming that Mrs. Knight interprets Teilhard correctly, and I think she probably does, then the mystery is cleared as to why the Jesuits muzzled him. (He was a Jesuit.) His rationalistic system won't



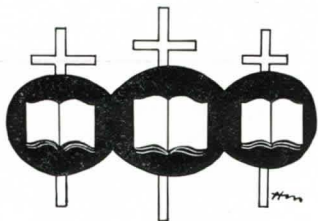
hold water, either scientifically or theologically, and we Christians have, of all people, the responsibility to interpret Christ (through theology) and creation (through science) in a responsible, humble manner.

Fortunately for the person who wishes to pursue the relation between science and religion, there is *Religion and the Rise of Modern Science* (Eerdmans, 1972) by Hooykaas, who is a world-renowned chemist and historian of science and mathematics and also a totally responsible theologian.

JANE KEDDY  
Emmanuel Parish  
Wakefield, Mass.

**THE CONSPIRACY OF GOD: The Holy Spirit in Men.** By John C. Haughey, S.J. Doubleday. Pp. 154. \$5.95.

Those who believe in the classical Christology of two natures in one person and pray to the "Father, for Jesus Christ's sake, our only mediator and advocate" are here provided with a new approach to the doctrine of the incarnation as well as a strengthened doctrine of the Holy Spirit. Doctrinally we see Jesus as "having made it" without the help of the Spirit, and so the Spirit has become largely superfluous as a person of means in the life of our Lord and in the lives of ordinary church-related Christians. Fr. Haughey sees the pedestalization (he likes to manufacture words!) of Jesus as the main reason for the anemic condition of



Christianity, because the more we make him unlike us, the more do we separate him from the human condition. So the author's purpose is to point up and develop the Spirit's operation in Christ and a similar role of the Spirit in us.

He considers the nature of the Spirit in the terms used to describe it—wind and breath (Hebrew *ruah*), love and truth. The Paraclete is the advocate, a term with legal connotations, being someone who will argue man's case on his behalf with God. This gift ensures a divine element dwelling in men, bridging the distance between God and man. Thus the author dislikes the phrase "the inspiration of the Holy Spirit" and prefers "conspirations," using it as a Latin derivative to mean "to breathe together" and so you have the title of the book.

We must take note that in using Peter as illustrative of the difference the Spirit makes in lives the author neatly side-steps the Petrine doctrine of the church by declaring that "insofar as they are be-

lievers they are built on and are in continuity with the faith that Peter had."

This book is a good primer in the study of the theology of the Holy Spirit. The disappointment is in the last 20 pages when the Jesuit author in loyalty to Ignatius Loyola turns to him for criteria in judgment on the Spirit-led, and the language becomes pedantic and the prose uninspired.

(The Rev.) GEORGE B. WOOD (ret.)  
Fairhope, Ala.

**THE GOSPEL ACCORDING TO JOE.** By A. R. Gurney, Jr. Harper & Row. Pp. 100. \$5.95.

A. R. Gurney's short novel steps in where angels fear to tread. The book is an imaginative account of the Gospel story by the forgotten man of the holy family, St. Joseph. That alone is difficult enough to reconstruct. Mr. Gurney complicates the job immensely by translating the time setting to contemporary, politically polarized America. Unfortunately, it just doesn't come off. For one thing, the political-revolutionary parallels are not accurate. Portraying St. John as a wild-eyed, smelly member of a hippie commune hardly gives an accurate picture of the influence and intellectual standing of the Essenes in their own setting.

For another thing, the portrayal of Jesus is one of all shadow and no substance. The author appears not to feel at all easy with the disquieting figure of Jesus, and therefore, never comes to terms with the real message. The overwhelming love of humanity is nowhere present—only some rather silly scenes of Jesus's childhood wailings about the "unfairness" of things. This is not consonant with the hardheaded realism in Jesus's warning to his disciples that they would be reviled for his sake.

Another astonishing injustice is the picture drawn of Mary as a radical swinger, violently anti-establishment, who has raised Jesus on a diet of political revolution and hatred of authority. The portrayal shows Mary as a doting mother who sees her own image reflected in her son; she is just as deaf to Jesus's message as are those she condemns. This Mary is incapable of pondering things in her heart.

When the final crisis arrives, the characters are not only inconsistent with Biblical documentation, but are, from a purely literary point of view, inconsistent with their own development. Joseph is perhaps the most human; the rest of the characters are political caricatures. The author is everywhere too evident, and because of this, the characters never come alive.

The writing is entertaining, fast-paced, and readable, however much it borders on flippancy and tastelessness, but the Good News is just not there.

MARJORY GRIESER  
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## THE EX-RECTOR

Continued from page 11

hence he is left frustrated in his unfinished  
pastoral task.

"What about inviting an uncle or a  
friend who is a clergyman to conduct the  
service in my parish?" To have a clergy-  
man who is a stranger in the building  
conducting a funeral or wedding is to  
invite a chaotic service which embarrasses  
the family and the parish. Always work  
through the rector; invariably he will be  
glad to have this person assist.

To the new rector or vicar I would say:  
It is unnatural to expect that there will  
never be any contact between the previous  
rector and the members of the com-  
munity and the congregation, especially  
if he has served them faithfully for many  
years. Bound together in Christ, they  
cannot be exiled or divorced by a mere  
resignation or retirement. Structure "the  
visiting rights" of the priest who has for  
years been the father of this parish family.  
Invite him to significant occasions, parish  
anniversaries or to preach once each year.  
One rector who had served a parish for  
well over two decades was not invited  
back, even once, in his first thirteen years  
of retirement.

If you react negatively at the mention  
of your predecessor's name, if you resent  
his occasional presence and as a result  
talk down his ministry, you lower yourself  
in the eyes of the very people who cherish  
him. You build a wall between yourself  
and that family which drives them to him

more often. When a family asks on occa-  
sion—as they will in the first few months  
—for his presence, write and invite him  
to assist. If you are a Christian gentleman,  
he will respond likewise. Do not permit  
his popularity to make you petty, as one  
new rector in another diocese who hastily  
removed from the bulletin board a news  
clipping about his predecessor.

To the former rector or vicar I would  
say: Grant your successor the same free  
hand in his new work which you coveted.  
Do not unduly solicit or encourage con-  
tacts with former parishioners, yet you  
cannot ignore a request from them, in  
which instance direct it to the new priest.  
Accept his decision, whatever it may be.  
If you are invited, either be content with  
taking second place or don't go. If invited  
to a wedding or funeral, feel free to sit  
in the congregation as you would for any  
dear friend. If your former parishioners  
complain about your successor, do not,  
by being indirectly flattered, concur with  
them unwittingly. Either support your  
fellow priest, pass off the comment, or  
change the subject.

I have observed several rich relation-  
ships of retired rectors-vicars and their  
successors where the retired man always  
feels welcome to drop by the parish and  
say hello. The rector is not threatened by  
his presence but rejoices and brings him  
up to date on the latest happenings. I  
know of many clergy who, having left a  
parish to serve elsewhere, have a happy  
friendship with their successor and visit  
from time to time though not excessively.  
Such is the ideal!

### Miracle

Some words which, long ago, you'd said  
I never really understood:  
". . . believes in me, though he were dead,  
yet shall he live"—they sounded good  
but foreign to the daily strife  
I had to grapple with in life.

But since my soul has felt your hand  
my life, in steady, upward climb  
knows power I do not understand  
and triumphs painfully sublime  
and joys that, aching to be told,  
in just the telling make me bold.

Then all at once the other day  
your words came back with sudden sense!  
I saw your mirror of my way  
and knew, then, why I'm so intense  
with longing for your name to spread:  
I'm one of these—your risen dead!

Caroline Roberts

of the 1930s where some doctors killed the chronically ill, then 6 million Jews.

The three speakers tried to anticipate arguments being advanced by the American Euthanasia Society, which Dr. Hendrickson said, has seen its membership grow from 600 in 1969 to 50,000 by 1973.

Mr. Markert stated that doctors can be charged with murder in mercy killing situations.

Dr. Hendrickson said he doesn't think an ailing patient is qualified to consent to his own death. He said many serious illnesses cause mental depression and the powerful drugs given to some patients can interfere with their ability to reason clearly.

The doctor said that neither the patient's family nor his physician ought to be considered qualified to grant permission for mercy killing.

He said relatives may be worrying that the cost of intensive care is depleting their inheritances, so their motives "may not always be pure."

As for the doctor's decision that a patient is terminally ill and thus ought to be given a lethal drug, Dr. Hendrickson said, "A medical opinion is an educated guess."

Carole Gaines, of a local nursing home which often receives elderly patients transferred from state institutions, asked about using antibiotics to keep alive an 80 year old woman whose I.Q. is listed as "zero, zero," who is deaf and mute, shows no evidence that she senses anything, never leaves her bed, and has been institutionalized since shortly after birth.

"What are the doctors saving by doing this?" she asked.

"Life," said Mr. Markert.

Another said she wondered why someone else should have the right to stop her from taking her own life.

To this, Dr. Berquist said that someone who desires to take her own life is without value and someone whose life is without value automatically sacrifices her right to say to him that he shouldn't make her stay alive.

Dr. Berquist argued that killing a person doesn't improve the life of that person any more than smashing an ugly but valuable vase makes the vase less ugly or that taking a failing child out of school will improve the child's standing in school.

## OLYMPIA

### Women Honored in Parish

Three clergy wives are commemorated in Trinity Church, Seattle, clerestory windows, which will number 16 when all have been installed.

The St. Elizabeth of Hungary window is a memorial to Anne Elizabeth Turrill.

Her husband, William, was associate rector of the parish from 1925-31. Mrs. Turrill died in 1971.

The St. Alban window is a memorial to Esther Judson Strong Craine, wife of the Rt. Rev. John Craine of Indianapolis, rector of Trinity Parish from 1944-50. Mrs. Craine died last year.

The St. Agnes window is a memorial to Nell Mae Tomkins Wyatt, wife of the Rt. Rev. John Wyatt of Spokane, rector of Trinity Parish from 1950-57. Mrs. Wyatt died last year while vacationing with her husband.

The windows are to be installed during the latter part of May.

Other windows also to be installed are St. Mary of Bethany; St. Elizabeth, mother of St. John Baptist; St. Peter, Apostle; St. Paul; St. Matthew; St. Stephen; St. Augustine of Canterbury; St. Luke; St. Gregory the Great; St. Francis of Assisi; St. Clare of Assisi; St. Mark; and St. Timothy.

## MORALITY

### Sen. Humphrey Talks on Power, Finances, Poverty

Speaking to 300 clergymen attending a meeting of the Minneapolis Ministerial Association, Sen. Hubert Humphrey said he would not "burden" them with his views on "the stench and unbelievable corruption that surrounds what we call Watergate."

He said "the tragedy of Watergate is not just the presidency but the whole system."

"Not even removing a president is the full answer," he claimed.

The senator called for "recapturing accountability" in government, and noted that "some people who have committed horrendous crimes were not accountable and most of them were not elected."

At the same time, the senator admitted that "every man who has run for political office is guilty of some indiscretion."

"I know how little control you have over those things," he said. "It costs millions to reach the American public."

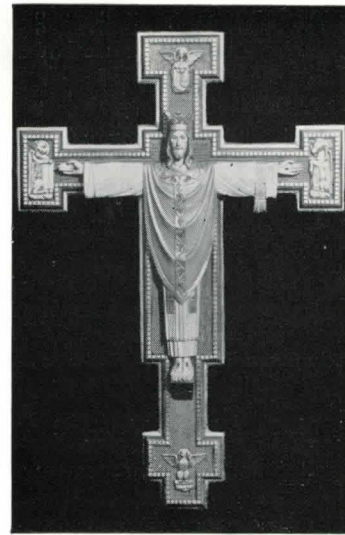
"What is necessary is reform—strict limitations on financing political campaigns. There is no substitute for removing private financing from campaigning."

He said he believes campaigns should be financed through income tax deductions, but he said he doubted the House would approve a Senate-approved measure providing for this.

The speaker also criticized the selection of political candidates on the basis of whether they have charisma or good press relations.

"This country doesn't need charisma. It needs character. It doesn't need press relations; it needs performance and action," he declared.

Sen. Humphrey told the clergymen that a "great moral decision" will face the



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United States this year. It's "whether we are going to share some of our food so other people won't starve," he explained.

He suggested that if every American would eat one less hamburger a week, "we would save 10 million tons of grain that could be used by the hungry abroad."

Sen. Humphrey also urged that fertilizer not be used on golf courses in this country—in order to meet the fertilizer needs in Asia and Africa.

He said the world's poor had suffered "grievously" during the past 24 months. "All the U.S. foreign aid of the last five years to the less developed nations has been liquidated and destroyed by rising prices of food, energy, and fertilizer," he claimed.

The senator said he had spoken on world needs at a recent meeting at the United Nations. Criticizing the absence of media coverage of that speech, he observed: "You've got to find a burglar before a message gets through."

## HOLY ORDERS

### Fewer Priests for C of E Predicted

Further decline in the number of new clergymen for the Church of England has been forecast in *Ministry*, the official journal of the Advisory Council for the Church's Ministry.

There were 373 ordinations in 1973, a rise of 12 over the previous year. But the Rev. Geoffrey Walton, recruitment officer for the council, said the slight upturn is unlikely to be repeated.

While ordinations have fallen sharply over the past decade, Fr. Walton said the number of men who volunteer for the ministry has remained between 600 and 650 for the past five years.

Last year was the first in which less than two-thirds of the volunteers were recommended for training by bishops' selectors. In 1973, only 58% of the men were chosen for full time ministry.

Fr. Walton said he felt that the publicity given to the decline in ordinations has "encouraged an increasing number of unsuitable men to offer themselves."

Many of those who do volunteer, he said, have "trouble holding down their present jobs, sometimes have little or no spirituality."

Of the 373 ordinands last year, 65 were men over 40 years of age.

## EXORCISM

### Billy Graham Claims Direct Experience

The Apostle Paul is described in the Book of Acts as having commanded a "spirit of divination" to come out of a woman in Philippi, evangelist Billy Graham told a crusade audience in Phoenix.

"I personally have had that experience a few times, but very few," he said, relating that it happened once in the U.S., twice in India, twice in the Far East, and once in Africa.

"And on each occasion," he added, "it's very interesting that the person involved used the same three words, 'I am free.'"

He gave no further details on the experiences.

Mr. Graham said the Bible teaches that exorcism is done "in the name of Jesus Christ." But he warned: "Don't go around using some sort of hocus-pocus and say, 'Be gone in the name of Jesus.' It won't work."

He said that a right standing with God and God's power are prerequisites to a successful exorcism. "Jesus was the greatest of all exorcists," Mr. Graham commented.

Because of the success of the film, *The Exorcist*, Mr. Graham said, many new films are being made on the devil and evil.

He drew applause when he said, "I myself have not seen any of these films. I do not intend to expose myself to this type of thing."

The evangelist cautioned that "a good many things we call demon possession are not demon possession."

Dr. Graham declared that he did not believe a true believer in Jesus could be possessed by a demon. "You can be vexed by a demon. You can be harassed by a demon. But I do not believe the Scripture teaches you can be possessed by a demon," he said.

## CHARISMATIC MOVEMENT

### One-in-Nine Clergy Claimed

About 1,000 of the 9,000 clergy of the Episcopal Church are now in, or interested in, the charismatic or neo-Pentecostal movement, according to the Rev. Dennis Bennett, rector of St. Luke's Church, Seattle.

In a recent interview, Fr. Bennett said that several bishops in the church were also directly associated in the movement or have expressed "deep interest" in it. He was in St. Paul to address a conference on Episcopal Charismatic Renewal.

The priest claimed that it is not true that the movement is "divisive" or "sectarian" as some charge. He related that in his own parish, where the charismatic renewal was introduced 14 years ago, "we have never had a problem with divisiveness."

He credited the charismatic renewal with "bringing our parish from being the most hopeless, failing little mission to the strongest church in the area."

"One of the most interesting points about charismatic renewal," he said, "is that it is moving most strongly in the historic, liturgical churches such as the Roman Catholic, Lutheran, and Episcopal."

# CONVENTIONS

## Vermont

A resolution, adopted without dissent at the 184th convention of the Diocese of Vermont, urged immediate steps "to rectify the situation" at the State Prison in Windsor "by the construction of facilities suitable to modern principles of correction."

Built in 1808, it is the oldest prison in the U.S. still in use. Though the state department of corrections long ago recommended its retirement, the Vermont State Legislature has been unable to agree on the new prison.

After an informal written poll of delegates, a resolution was adopted "supportive of the granting by proper authority of at least conditional and possibly general amnesty to all persons accused of crimes for resisting involvement in the South East Asian War."

The poll showed 24% of the 165 delegates polled opposing both general and conditional amnesty. Conditional amnesty was supported by 49% of the polled delegates, while 27% favored general amnesty.

The Rt. Rev. Harvey Butterfield, Bishop of Vermont since 1961, was especially

honored at the convention, his last as head of the diocese. An evening was devoted to a dinner and a program of music in his honor, ending with Compline by the Brothers of Weston Priory.

Convention included a Rite III Eucharist with music led by the monks of the priory.

Meetings were held in the new St. Paul's Cathedral, Burlington.

## Iowa

Guest preacher at the opening service of the 122d annual convention of the Diocese of Iowa held in St. Paul's Church, Des Moines, was the Rev. Robert Terwilliger, Ph.D., director of Trinity Institute, New York City.

At the service four priests were made honorary canons of Trinity Cathedral, Davenport. They are the Rev. Frs. Joseph Gregori, Robert W. Kem, E. William Strauser, and John N. Taylor.

The Rt. Rev. Walter C. Righter, in his address, spoke of the numerous signs of "amazing grace" at work in the diocese such as contributions of Faith Alive week-ends and the steadily growing Curtillo Movement.

In convention action, the diocese passed, on second reading, several constitutional changes, that include giving the bishop the right to appoint the president of the diocesan standing committee as temporary presiding officer of convention; and reducing by formula, the lay membership of convention.

Delegates agreed the extension of amnesty to people imprisoned, in exile, or in hiding, under indictment, or dishonorably discharged from the Armed Forces because they refused to take part, as a matter of their moral conscience, in recent U.S. war efforts.

Delegates agreed that an ad hoc committee be established in order to study the present diocesan bishop-cabinet system, evaluate its progress after five years, and make any necessary recommendations for change.

## Massachusetts

A special one day convocation on "Our Mission as the Church," was held by the Diocese of Massachusetts on the campus of Boston College.

The meeting had been approved by the annual diocesan convention last fall as

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### THE LIVING CHURCH

an extension of the convention but involving more people and concentrating on mission rather than on church house-keeping.

Most of the day was given to small study and discussion groups so that each of the nearly 1,000 people attending could have a chance to take part.

Everyone met for lunch to hear Dr. Neal Fisher, director of planning for the national division of global ministries of the United Methodist Church.

The morning hours of the convocation were devoted to study of the question, "Who are we as the church?"

The afternoon discussion groups worked on the question, "What is our mission here and how?"

The closing Eucharist, Rite III, was handled expeditiously as the large college gymnasium was set for concelebration around some 20 tables. The Rt. Rev. John Burgess, Bishop of Massachusetts, celebrated from a table at the podium.

## Connecticut

At the annual convention of the Diocese of Connecticut meeting in Trinity Church, New Haven, a resolution supporting President Nixon was tabled.

The measure urged the convention to "pledge its loyalty, faith and confidence and its resources of time and talent in support of the presidency." It asked God to "give his blessings to Richard Milhous Nixon."

A committee on resolutions tried to prevent the resolution presented by the Rev. Wendell B. Tamburro, from reaching the floor. However, the Rt. Rev. Warren J. Hutchens, Bishop of Connecticut, insisted that Fr. Tamburro be heard. "Everybody's going to be heard at this

convention," the bishop said. The controversial resolution was tabled by an overwhelming vote.

Lay and clerical delegates also killed one other controversial measure before it was placed on the agenda and tabled another when it came up for a vote.

A proposal that the convention recognize abortion as a moral issue was kept off the agenda on a vote of 218-172.

A motion to support a California table grape and lettuce boycott in support of the United Farm Workers Union was defeated on a voice vote.

In a vote by orders, the diocese reaffirmed its support for the ordination of women.

Delegates voted to raise Bishop Hutchens' salary by \$4,400, to \$29,400.

The minimum salary for priests of the diocese was raised from \$6,700 to \$7,500.

The bishop announced to delegates that a chair for Anglican Studies is being established at Berkeley Divinity School at Yale. The chair, calling for an endowment of a half million dollars will honor the late Rt. Rev. Walter H. Gray, Suffragan Bishop of Connecticut from 1940-45, coadjutor from 1945-51, diocesan from 1951 until his retirement in 1969, when he was named Bishop Emeritus. Bishop Gray died in 1973.

Convention voted to support the project.

## Long Island

Some 500 delegates met at Cathedral House, Garden City, for the 107th annual convention of the Diocese of Long Island.

The Rt. Rev. Jonathan G. Sherman called for the election of a coadjutor bishop for the diocese. A special convention will be held Nov. 16, for this purpose.

According to Bishop Sherman, the coadjutor would have jurisdiction over the archdeanery of Suffolk and all matters pertaining to planning. He noted that the senior Suffragan Bishop, the Rt. Rev. Charles W. MacLean, will retire in 1975 at the mandatory retirement age for bishops.

Bishop Sherman urged continued use of trial services in the parishes and missions of the diocese.

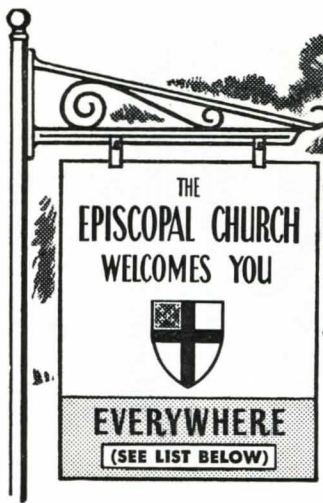
A 1974 budget of \$840,868, which was approved unanimously, had been presented with the explanation that it was "more than a bare bones budget. We have cut further into the marrow."

Sixty-four young people represented their congregations at convention.

The new parish of St. Francis of Assisi, Levittown, was welcomed into union with convention.

Church of the Transfiguration, Brooklyn, was declared an extinct parish having failed for two convention years to hold services.





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HC Wed, HD, 1S & 3S 10:30; "Weekenders Service"  
HS & Ser Thurs 7

### ST. PAUL'S

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Sun Masses 7:45, 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

**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.

### 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

### 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

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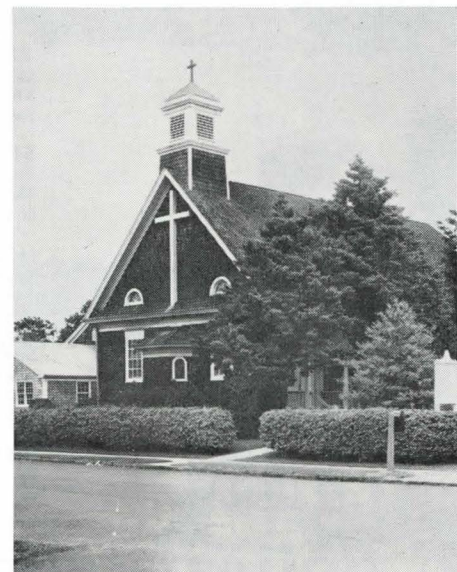
**GRACE** 33 W. Jackson Blvd.—5th Floor  
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Sun 8, 10; Tues 12 noon; Fri 7:30

### KANSAS CITY, MO.

**ST. AUGUSTINE'S**  
"The round Church at 28th & Benton"  
Sun 7:30, 10 HC; Wed 6:30; Fri 10 HC

### NOEL, MO.

**ST. NICHOLAS'** Sulphur & Main  
The Rev. Warren G. Hansen, v  
Sun 8:45 H Eu; Thurs 9 H Eu & HS

### FALLS CITY, NEB.

**ST. THOMAS** 16th at Harlan  
The Rev. Carl E. Gockley, r  
Sun Low Mass 7:30, Parish Mass 10:30

### OMAHA, NEB.

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

### BOULDER CITY, NEV.

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Rev. H. A. Ward, Dir.; Srs. of Charity, Staff  
Mass: Sun 10; 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

### DOVER, N.H.

**ST. THOMAS'** Locust & Hale Sts.  
The Rev. Perry F. Blankenship, r  
Sun 8 & 10 Eu; MP 2S & 4S at 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. Franks, c  
Sun Masses 8 & 10; Mon thru Fri 12:10; Sat 9:15

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.

# GO TO CHURCH THIS SUMMER!

(Continued from preceding page)

## SEA GIRT, N.J.

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

## ALBUQUERQUE, N.M.

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

## 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, 9, 11; Thurs HC 10

## GENEVA, N.Y.

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

## 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 HC 8, 9, 11, 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 6

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

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

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

**ST. MARY THE VIRGIN**  
46th St. between 5th and 7th Avenues  
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer  
Sun Masses 7:30, 9, 10, 11 (High), 5; EP & B 6.  
Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C  
daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

## NEW YORK, N.Y. (Cont'd)

**RESURRECTION** 115 East 74th St.  
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord  
Hitchcock, Jr.  
Sun 8 H Eu, 9:45 Ch S, 10:30 Sol Eu & Ser; H Eu  
7:30 Daily ex Sat; Wed & Sat H Eu 10; Thurs H Eu  
6; C Sat 10:30-11 and by appt

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

## QUEENS, N.Y.

**RESURRECTION** "Our Centennial Year"  
Lefferts Blvd. & 85th Ave. Kew Gardens  
The Rev. George Raymond Kemp, r  
Sun HC 8 & 10

## UTICA, N.Y.

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

## CHILLICOTHE, OHIO

**ST. PAUL'S** 33 East Main St.  
Sun 8 HC, 10 (1S & 3S), MP 2S & 4S, Wed & Holy  
Days, HC 12:05

## PHILADELPHIA, PA.

**CHRIST CHURCH** 2nd St. above Market  
The Rev. Ernest A. Harding, D.D., r  
Sun 9 HC, 11 MP & S, 1S & 3S HC

**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; Tues HS  
12 noon; Wed HC 12 noon; Dial-A-Healing-Thought  
215-PE 5-2533 day or night

## VALLEY FORGE, PA.

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

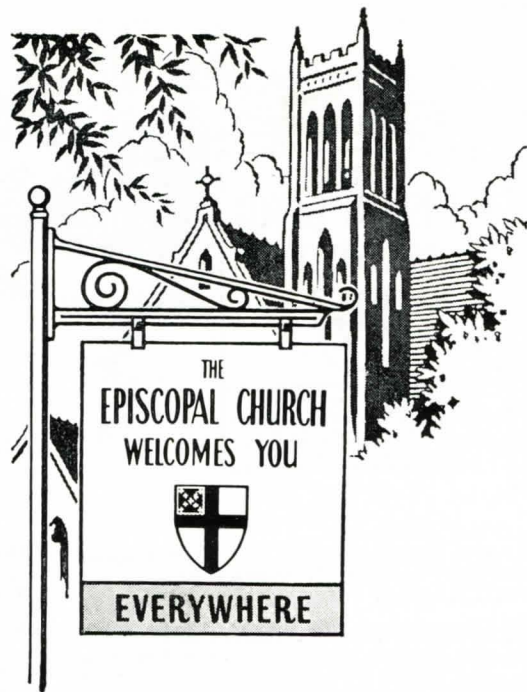
## CHARLESTON, S.C.

**CATHEDRAL OF ST. LUKE & ST. PAUL**  
126 Coming St.  
Sun 8 HC, 10 HC or MP; Thurs 10:30 HC

**ST. ANDREW'S** 2604 Ashely River Rd.  
The Rev. John E. Gilchrist, r  
Sun 8 & 10 H Eu; Wed 10 H Eu

## MYRTLE BEACH, S.C.

**TRINITY** Kings Hwy. & 30th Ave., N.  
The Rev. H. G. Cook, r; the Rev. H. N. Parsley, Ass't  
Sun HC 8, HC & Ch S 10 (1S & 3S). MP & Ch S 10  
(2S & 4S); Thurs HC 1; HD as anno



## ALICE, TEXAS

**CHURCH OF THE ADVENT** 200 Second St.  
The Rev. W. A. Gerth, r  
Sun 7:30 & 10:30 H Eu, (MP 4S)

## DALLAS, TEXAS

**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

## FORT WORTH, TEXAS

**ALL SAINTS'** 5001 Crestline Road  
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 4:30-5:30.

## ODESSA, TEXAS

**ST. JOHN'S** 401 W. County Road  
Sun HC 9:15, 11, 7; Tues 9:30

## SAN ANTONIO, TEXAS

**ST. PAUL'S** Grayson at Willow  
The Rev. J. F. Daniels, r; the Rev. K. D. Miller  
Sun Masses 7:45, 9, 11, Wed 7, 10; Sat C 11-12:30

## HOT SPRINGS, VA.

**ST. LUKE'S**  
The Rev. George W. Wickersham II, D.D.  
Sun 8 HC, 11MP (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. David W. Pittman, ass't  
Sun 8 HC, 11 MP (ex 1st HC); Wkdays HC anno

## HOQUIAM, WASH.

**HOLY TRINITY** 4th & Emerson  
The Rev. Robert Burton, r  
Sun HC 10

## SPOKANE, WASH.

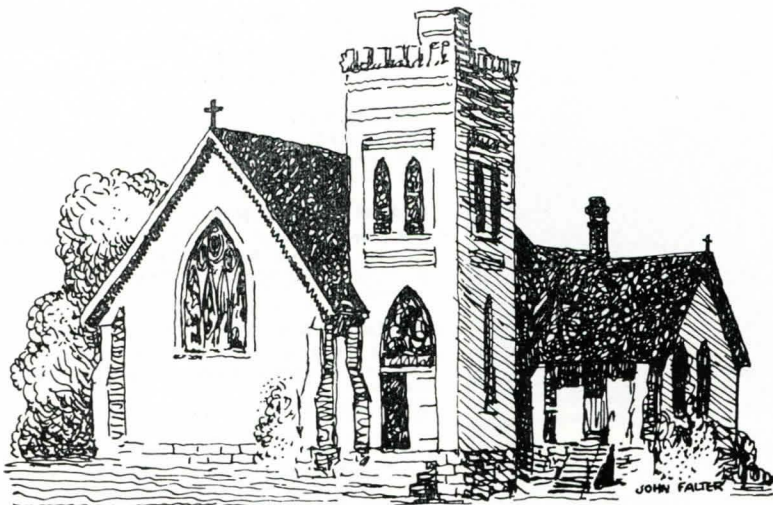
**HOLY TRINITY** West Dean Ave. at Elm  
Just Outside Expo 74 Grounds  
Sun Low Mass 8; Sung Mass 10:30

## WESTPORT, WASH.

**ST. CHRISTOPHER'S** Spokane St.  
The Rev. Robert Burton, v  
Sun HC 12:30 noon

## ACAPULCO, GRO., MEXICO

**HOLY CROSS** (1 blk. east from the Marriott)  
Tels. 2-26-39 and 4-14-94  
Sun Lit & Ser 11; EP 6



ST. THOMAS CHURCH  
FALLS CITY, NEB.