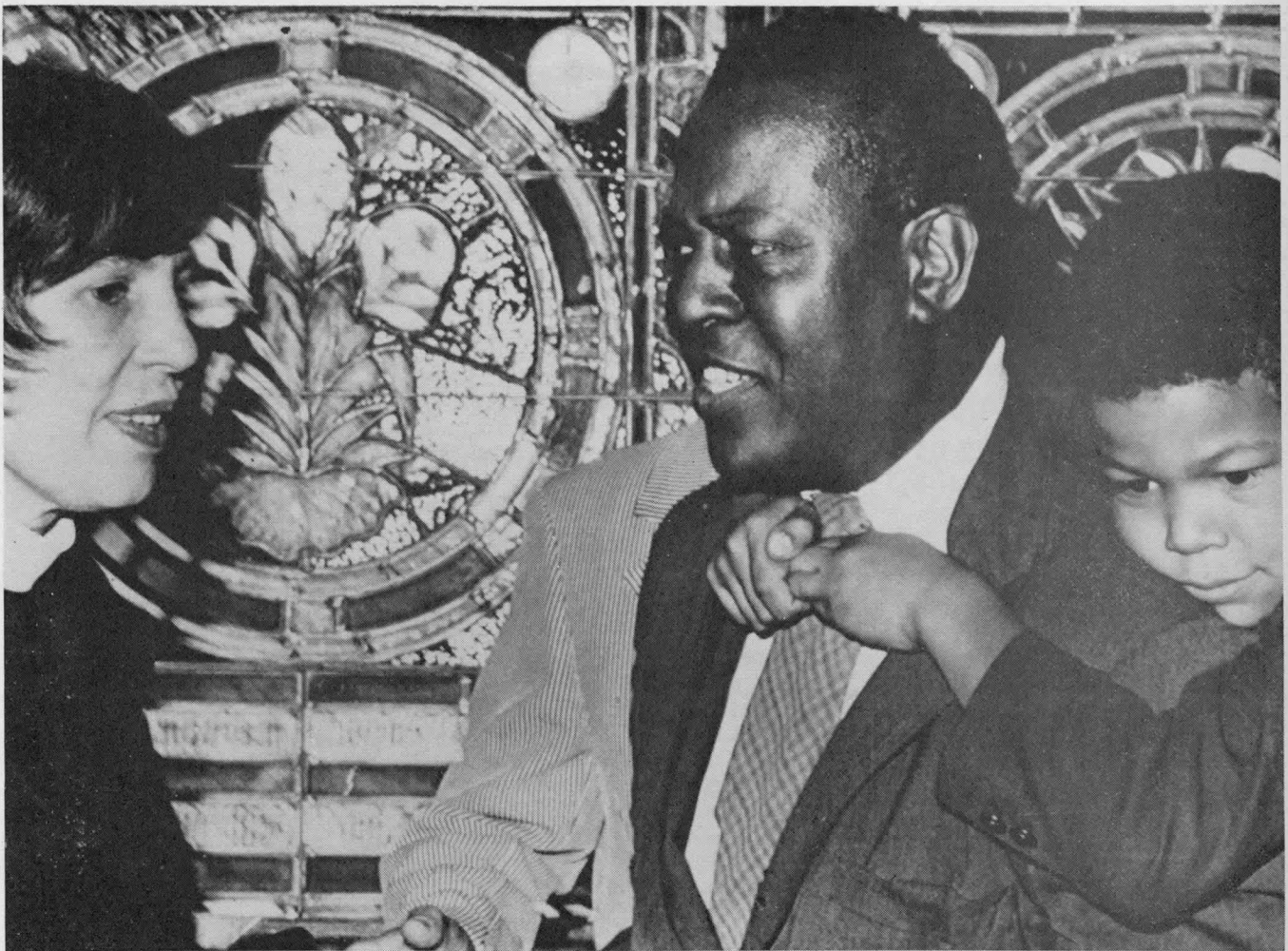


The Living CHURCH



Dr. Charles Willie and his son with the Rev. Betty Bone Schiess after Dr. Willie's announcement of his resignation as vice president of the House of Deputies [p. 11].

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AROUND & ABOUT

— With the Editor —

The following letter was addressed to the Board for Theological Education, an official body of the Episcopal Church. I wish to associate myself with its writer, the Rev. Alan Rosenau, of Arkadelphia, Ark., in the question he raises and the suggestion he makes. I, too, should like to have \$22,540, or something like that (make it an even 22 grand and I'll be satisfied) to enable me to visit the seminaries to educate students in my view of women and priesthood. Fr. Rosenau writes as follows to the BTE:

"Sirs:

"In the July 14 LIVING CHURCH I have read of your grant of \$22,540 to the Episcopal Women's Caucus.

"The easiest way to express my dismay with this grant (and others like it) would be sarcastically, thus: 'I have a friend who will be glad to join me in visiting seminaries, ECW meetings and conferences to share our point of view on women's ordination and other matters. You may send our check for twenty-two-five-forty by check or money order.'

"But straight-from-the-shoulder, I simply complain. If similar grants are not made to other partisan groups in order to finance programs of influence and/or propaganda, on what basis is this group given a (fat) grant? Aside from appearing to be hasty stewardship, this seems to me heavy evidence that the BTE is, and intends to operate as, a partisan political group itself. I understood its purpose as a service to the whole church — not partisan church politics.

"If I am off-base, please set my mind at ease.

"What I have written supposes that the Women's Caucus is a partisan group with axes to grind. Such as I have read and such as I know of them, this is true. Do you disagree? I think it is fine to have a strong point of view, and to express it, and to try to influence others. But if you are indeed a partisan group and not representative of the whole, it seems to me part of the game is raising your own money. Don't you agree? On the other hand, I am ready to get going on those conferences, if you want to write that check."

Says Dom Aelred Graham, in *The End of Religion* (Harcourt Brace Jovanovich): "The correct antithesis is not between the Jesus of history and the Christ of faith but between the observed Jesus and the idealized Christ." Maybe the conventional statement (Jesus of history and

Christ of faith) leaves much to be desired as a formulation of the problem, still more as a pointer toward its solution; but doesn't Dom Aelred's proposed emendation only muddy the waters more? The observed Jesus, like the observed anybody else, cannot be a single figure; there will be as many of them as there are observers. The four canonical Gospels reflect four, and in fact considerably more, observed Jesuses. And in which of its two senses does Dom Aelred use the word "idealized"—the philosophical or the moral? Is the idealized Christ the historical Jesus turned into an idea or concept, or is he "idealized" in the sense that a doting mother "idealizes" her child into somebody better than life? This is a tricky word in our language, and Dom Aelred writes in our language.

Statements like his leave us where Harnack left us long ago—with the vague notion that there was once a real Jesus but he was replaced almost before his death by an unreal ("of faith" or "idealized") Christ.

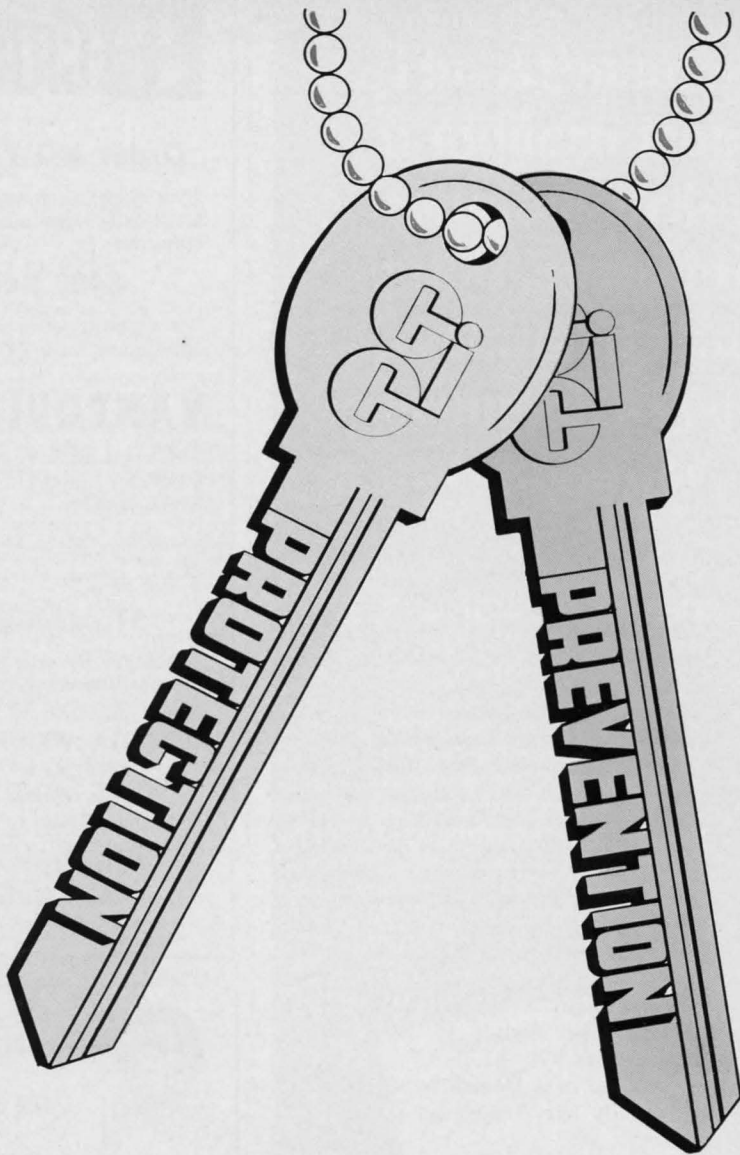
In her dogmatic statements and her tradition, the historic church of Jesus has contended that from the beginning, now, and forevermore, there is one Jesus, one



Christ; our "observations" and apprehensions of him are as infinitely various as our minds and hearts and souls, but the multiplicity is ours, not his.

Perhaps what we need is not a statement of antithesis but a statement of distinction and contrast, something like this: There is Jesus the Christ as each one of us sees him, and there is Jesus the Christ as he sees each one of us; the former is as numerous as we are, the latter is one Lord, one God, world without end. And our observation, apprehension, speculation, theory about him touches the truth of him in no way and in no degree. How I see Jesus, what I think about him, tells you nothing at all about him. It tells you everything that is to be said about me—if you know how to read this evidence, which, if you're anything like me, you don't.

A good many books have been written about our ideas of Jesus. When is somebody going to write one about his idea of us?



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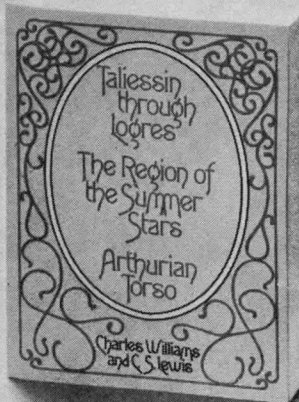
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The Living Church

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16. Ninian, B.
18. Ember Day
19. Theodore of Tarsus, B.
20. Ember Day / John Coleridge Patteson, B. & M.
21. St. Matthew, Apostle and Evangelist
22. Trinity XV / Pentecost XVI
25. Sergius, Abt.

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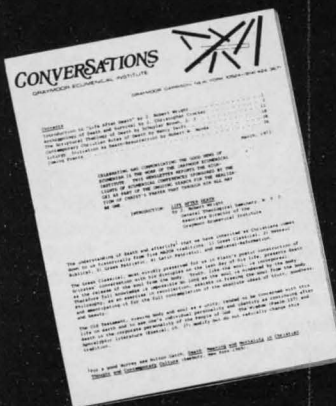
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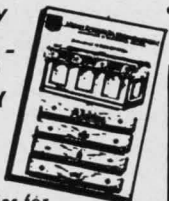
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The Philadelphia Affair

I realize that you are deluged with letters about the priesting of the 11 women. The lead story in the August 18 issue is based on such biased information, however, that I am moved to write to correct some impressions in the story, since one of the true functions that TLC fills in the church is to present controversial subjects, giving both sides—yea even fringe opinions!

Describing the ordination as a "circus atmosphere" was unfortunate. Joyous and friendly it was, which might be a circus reaction. However, there was no element of the faddy in any aspect of the service. I was there.

The description of Professor Willie's sermon is so biased in the news report of TLC as to be amazing. Professor Willie sent me a copy of his sermon a week before the ordination. He did not depart from his written text, which was essentially on the following quote from it:

"May God bless the harvest of this moment, so it will not be a high moment in the history of the Episcopal Church but a holy moment in time."

The news article says: "Their statements of protest were greeted with jeers and boos from the 'worshippers,' the loudest jeers, with much laughter, coming when Fr. Rutler referred to the Council of Nicea." The statements of protest were given in a courteous manner by Fr. Osborn and Fr. Mallary, and were listened to courteously. Fr. Washington introduced them courteously, and he interrupted courteously but firmly when a few hisses came during Fr. Rutler's presentation. I was aghast that anyone at such a time should not listen politely to the opposing views, and I looked about me to assess the number who were thus impolitely acting. I should say that about one out of 200 hissed.

It was not the reference to the Council of Nicea which caused the objections from the few in the congregation who did hiss. There were a few then, and a very small amount of nervous laughter. It was when Fr. Rutler made his unbelievable attack on Mrs. Piccard, one of the ordinands, that the congregation mostly said, "Oh, no!" Even I, who usually wouldn't speak, may have said that. There were a number of hisses then, and we were all stunned.

I think it unfortunate that TLC put "worshippers" in quotes. This was a worshipping, conservative congregation. These were worshippers, and the will of God (sometimes expressed as the will of the Holy Spirit) was at all times openly expressed as being what was uppermost in people's minds.

"Ushers at the service were women dressed in levis and T-shirts." This is simply not true. The women ushers whom I saw (there may also have been men) were

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dressed in very pretty and most appropriate dresses. This was *not* a long-hair, far out production. It was one of the happiest, most reverent services in which I have participated.

I am truly sorry to burden you with yet another letter at this time, but some parts of the news story were based on obviously inaccurate information, and I believe that TLC wishes to be accurate and fair.

You mention that no bishops other than the ordainers were seen to be present as witnesses or participants. I know so few bishops by sight that I wouldn't be reliable here, but I believe that this statement is likely to be correct. I'm sorry about this. The bishops could assess the situation so much better if at least a few had been present.

However, I'm sure that Gamaliel's advice given in Acts 5 is true, and I'm going to relax and follow Gamaliel. After all, what is done in heat and anguish is not necessarily what the church will understand to be God's will when history has shown it better to us.

With the best wishes (and heartfelt sympathy for your work).

JANE L. KEDDY

Wakefield, Mass.

"Overhead" Costs

As a result of your editorial [TLC, Aug. 11], I have just sent a check to the Presiding Bishop's Fund with this note:

"One grows cautious about funds, not because the need isn't there, not because of a lack of desire to help *but* because of the disproportionate amount of the gift that goes to 'overhead.' I hope and trust to God that the church, at least, can do its part to see that contributions are expended to help the needy—the real needy—not a bunch of administrators and spongers."

You may not agree but I think that the Presiding Bishop's Fund would receive greater support—and, God knows, I hope it deserves it—if it would show how much goes to administration and how much to the cause for which money is raised; certainly, the church ought to be able to do the job honestly and at a minimum charge, having a staff on hand.

ERNEST NUTTING

Camden, S.C.

Christianity and Homosexuality

Earlier in the summer you printed an interesting exchange between a "homophile" who had given you a "manifesto" to publish, and a rebuttal to that manifesto by Dr. Don H. Gross, a priest-psychologist.

I have been fascinated to notice that there have been a number of references to this in TLC as of late (mostly in letters, I believe) which state that undoubtedly Dr. Gross' answer is the church's last word on the subject.

I will not deny that I found much to disagree with in the "manifesto," and mayhap Dr. Gross's article does represent the only permissible position of Christianity on the subject. But I wish to point out something which fascinates me that no one else seems to have mentioned yet.

When I was in seminary I did a paper on the RC Church's well-known stand against contraception. This was long before the encyclical *Humanae Vitae*, which restated that stand.

Mutatis mutandis (that's not an encyclical,

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but a Latin phrase meaning "changing what needs to be changed") Dr. Gross's argument against "homophilia" is identical to *Humanae Vitae's* argument against contraception!

Dr. Gross says, "No matter what justification can be concocted, where is the evidence that homosexuals use their bodies in the way their Creator intended them, by their very structure, to be used?" Change "homosexuals" to "contraceptors." Where is the evidence that contraceptors use their bodies in the way their Creator intended them, by their very structure, to be used? Obviously, the reproductive organs were created for reproduction.

Appealing to tradition (though Dr. Gross does not call it that) like unto Pope Paul, he goes on to argue, "He (i.e., the homosexual) knows perfectly well what the church has always stood for. . . ."

My God, we all know perfectly well what the church has always stood for on a multitude of basic issues! It seems odd to have such a hard line apparently quite acceptable to Episcopalians in general when far more important issues are simply up for grabs!

(The Rev.) STERLING RAYBURN
Vicar, Holy Cross Church

Winter Haven, Fla.

Women in Pecusa

In 13 years as an adult in the Episcopal Church, I have never been made to feel that women are inferior to men. I get a very clear message that there are differences (viva!) but they are not of quality or worth but of function.

(Mrs.) CANDACE COLBORN
Denver, Colo.

Feeding the Multitude

Good for you! I agree on a special Episcopal Church program to feed the starving. Suggestions:

- (1) Meatless Fridays, to start with;
- (2) Cut out non-nutritious foods;
- (3) Emphasis: continuing program with no end in sight;
- (4) Every-member annual pledge approach;
- (5) Regular reports on program needs and contributions.

The body of Christ awake and feeding the multitude! What else?

(The Rev.) HOWARD W. LULL
Vicar, Church of the Ascension
Parkesburg, Pa.

Validity

In regard to the editorial entitled "Validity Is an Issue Again" [TLC, Aug. 18], there are some observations I wish to make.

I am not among those who feel that the ordination of women to the priesthood is a policy that can be decided by any one branch of Christ's Holy Catholic Church. Also, I am glad the House of Bishops took rapid action in refusing to recognize the ordination of 11 women by four bishops in Philadelphia.

However, I am disturbed by the aspersions cast on the so-called Augustinian theory of ordination. I am afraid that by denying the Augustinian theory we are weakening the case for the validity of Anglican orders. The Anglican Church has always maintained that

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its orders are valid because after the break with Rome, bishops who had been validly consecrated before the break, transmitted apostolic succession even though they acted without the consent of the Roman pontiff.

It is important for us at this time of great progress in Anglican-Roman Catholic relations that we do not give away the case for the validity of Anglican orders.

(The Rev.) HOWARD C. OLSEN
Rector, St. Barnabas Church

Warwick, R.I.

Addressing the Clergy

You have answered your own question! Regarding forms of address for clergy ("Around and About," Aug. 11), see your final paragraph on the subject.

"Reverend and dear Brothers and Sisters" is one possibility.

Also consider: "Reverend and dear Brothers and Sisters in Christ."

Both are dignified and adequate for Christian usage and would be likely to whet the appetite of many ordained men and women.

CAROLE B. BROWN

Montpelier, Vt.

Concerning a form of address for general letters to the clergy, how about "Dear Servant of God?"

ALICE L. BENNETT

Newtown, Pa.

Women and Power

With a passionate burst of an emotional binge, spurred on by a reaction which made her "blood boil," Mary C. Rountree, [TLC, June 30] blinds herself from fact into a spree of fictional fancy. In attacking the May 19 editorial, and its quote of Fr. Rutler's opposition to priestesses in the Episcopal Church, she sounds strange indeed when she writes of "the limitation on women's role in the church. . . . In every case women's activities are determined by men . . . there is no freedom of religion for women."

How foreign to my experience! Whether in the Indian (Sioux) parishes and missions of South Dakota, the more affluent congregations of California, or elsewhere in the United States, I find that women rule supreme, and are concerned about the lack of churchgoing men. In a large, wealthy, city parish, a young handsome curate in his first church assignment after theological school, was elected rector in preference to many experienced, well-educated, capable priests, "because the women wanted him"! Dr. Rountree's failure to note the scriptural description of the body of Christ, composed of many members, each with its own unique place and activity, where male and female are blended into a harmony of unity, not nullified or melted into a single, boring, monotonous note, is more deserving of her label "spiritually immature."

MYRTLE YELLOW HAWK FLUTE

Los Angeles, Calif.

A Streamlined Lent

Now that it has been suggested the period of Lent be shortened to the two weeks before Easter [TLC, May 5], it is high time to prepare the hearts and minds of the faithful for the changes that may lie ahead.

It is humbly suggested that *The Hymnal*

1940 might be helpful in the process of transition. For example, the first stanza of Hymn 55 could be used with these modest alterations:

"Forty days and forty nights—
Shorter penance would be nice;
Forty days and forty nights—
Soon a fortnight will suffice."

In Hymn 59 a touch of modernity can be attained in the opening stanza with this approach:

"Lord, once throughout these forty days
We all did fast and pray;
Teach us to linger less with sin,
And go our merry way."

Hymn 61 receives a Miltonic touch when begun:

"The glory of these forty days
We celebrate with songs of praise;
Hence, loath'd Melancholy's lays,
And haste thee, Nymph, with wanton
ways."

These little sallies into versification are simply unpretentious examples of ways in which skilled revisionists on properly constituted commissions might proceed. The products of such scholarly effort could then be authorized as alternatives on a trial basis. It would be a charitable gesture to make due allowance for those staunch defenders of a lost cause who might well prefer traditional word patterns, granting them permission to exercise their misguided choices. Perhaps these suggestions, if taken very seriously, may assist in some small way to further the study of innovation in Church Year renewal.

TREVOR M. REA
Bethel Academy

Warrenton, Va.

The House of Bishops

The elephant labored mightily and delivered a mouse!

After two days of deliberations, costing many thousands of dollars, the House of Bishops declared the 11 ordinations to the priesthood invalid; nothing was done to the four real culprits.

Can it be that when a man is consecrated bishop, he can do no wrong? Or that his fellow "club" members would not admit it?

The Pike incident aroused this suspicion, this action confirms it. Many of our clergy and most of the laity have lost their respect for the bishops.

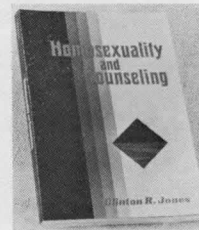
By their statement following the action of the House of Bishops, the 11 deacons clearly demonstrated their lack of qualification for Holy Orders. Mr. Willie's statement showed his belief in "the end justifies the means." All show an utter disregard for the laws of the church, taking refuge in highly demagogic language.

We hear much about the decline in attendance at and financial support for the church. Could much of this be due to the permissive attitude that pervades both church and state? Bishop DeWitt left his diocese almost bankrupt by his disregard for anything contrary to his personal ideas and plans.

STEPHEN G. WILLIAMSON, JR.
Providence, R.I.

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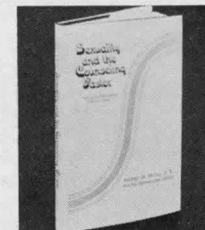
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House of Bishops in relation to the lawless behavior of some of their brothers, I recalled an old, old joke which seems to have been tailored for this specific occasion.

A lad was attending with his father the consecration of a bishop. When all the ordinaries gathered around, the boy whispered to his father, "What are they doing? Removing his backbone!"

One bishop was quoted in a newspaper as having said, "I think there's enough steam still around [to result in a filing of charges]." But, alas, he is only one out of so many.

(The Rev.) FRANCIS WM. TYNDALL
Administrator and Chaplain
The Church Home

Chicago, Ill.

The Seminary's Task

Robert Douglas Mead [TLC, July 21] points up a truth which some clergy and many lay people have known for some time, *i.e.*, that the seminaries are not doing the job that is required for this era in church history.

The fact that so many Episcopal families, clergy as well as lay, are cracking up one way or another is proof, to me at least, that the seminaries are putting the bulk of their emphasis in the wrong places. The fact that seminarians are not given, or won't accept, the way of the cross which enables them to live victoriously and joyously in today's world is most certainly cause for grave concern.

Isn't it time that "theologians" quit writing and lecturing on the intellectual level and learn to present the basic truths of living

the cross so that Episcopalians can learn the kind of victory over personal sin that Jesus gave himself to make possible for us?

Most Episcopalians pooh-pooh the ideas of what they call "fundamentalism," but have they forgotten that there are Christian fundamentals without which one cannot survive today's pressures?

NAME WITHHELD

What Happened at Louisville

I am writing as a deputy to the General Convention of 1973 to call attention to a mis-statement in the advertisement placed in your Aug. 25 issue by the Committee for the Apostolic Ministry. This refers to the recent ordination in Philadelphia as being "in defiance of the specific action of General Convention 1973, which voted *not* (emphasis theirs) to approve in principle the ordination of women to the priesthood."

Convention took no such action. To have done so would have required the adoption by both houses of a concurrent resolution, and in fact no such resolution was adopted by either house. What did happen was that on a vote by orders, with a number of divided votes in effect counting as negative, the House of Deputies failed to adopt a resolution approving in principle the ordination of women.

Under the same procedure, had there been before the House a resolution disapproving such ordination, there is a strong possibility that it would likewise have been defeated.

I am saddened by the Philadelphia ordination, because I believe that any ordination, whether of man or woman, must be the ac-

tion of the whole church, as is implicit in our constitution. But General Convention did *not* take action to forbid the ordination of women, and I shall continue to work and pray to hasten the day when the apostolic ministry of the church may be made whole by the full inclusion of her female members.

(Rev. Canon) LEOPOLD DAMROSCH
The Penobscot Missions

Winn, Maine

The completely unsubstantiated claim that ordination of women was approved by a majority of the deputies at the Louisville convention is being flaunted as justification for the illegal ordination ceremony at Philadelphia on July 29.

One woman, introduced on national television as a seminary professor, said the vote was 400 to 300 in favor. This would mean that about 200 deputies didn't vote.

The claim that a majority favored the proposal was raised on the convention floor immediately after the House of Deputies had rejected the revised canon. The vote, of course, was by dioceses in accordance with the church's organic law. Reporters questioned some individuals advancing the claim and found it was without viable basis or mathematical validity. The Rev. Dr. John Coburn, president of the house, agreed later at a news conference that it was impossible to determine how individual deputies voted.

The argument that a supposed majority should prevail has as much credibility as the contention that bishops and other church leaders were free to disregard the church laws to satisfy their consciences.

FRANK STARZEL

Denver, Colo.

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THE COVER

Dr. Willie Resigns Deputies' Position

In a sermon preached in Grace Church, Syracuse, N.Y., Dr. Charles V. Willie announced that he had resigned as vice president of the House of Deputies and as a member of the Executive Council.

His resignation, he said, was to protest the House of Bishops' declaring invalid the ordination of 11 women to the priesthood. Dr. Willie had preached at that service held in Philadelphia, July 29.

On the more recent occasion, in Syracuse, Dr. Willie said that "in the Christian religion, concern for personhood always takes precedence over concern for procedures. A state of social pathology exists wherever individuals are sacrificed by others for the benefit of the institution."

He charged that the bishops had been "preoccupied with matters of procedure, authority, and discipline," and "forgot about love and justice."

Dr. Willie commented that the bishops would have done well in calling attention to Acts 5:24-38, in which lawyer Gamaliel advised against punishing the Apostles for disobeying a priestly injunction against preaching. He recalled that Gamaliel had said: "Keep away from these men and let them alone. For if this plan or this undertaking is of men, it will fail; but if it is of God, you will not be able to overthrow them. You might even be found opposing God."

One of those greeting Dr. Willie after the service, was Mrs. Betty Bone Schiess, one of the 11 women taking part in the Philadelphia service of ordination.

Dr. Willie has left his teaching position at Syracuse University to join the faculty of Harvard Graduate school of Education.

The Rt. Rev. John M. Allin, Presiding Bishop, said in an interview, he was sorry Dr. Willie had felt moved to resign, but added that he had great respect for his ability and, of course, his right to make that decision.

The Rev. John B. Coburn, president of the House of Deputies, said he had told Dr. Willie he was right to resign because he had preached at the Philadelphia service of ordination.

According to Dr. Coburn, Dr. Willie had thereby acted "contrary to" the House of Deputies which had voted against the ordination of women to the priesthood at the 1973 General Convention.

Dr. Willie said later that he hoped his resignation would indicate to the church at large that matters of interpretation of the faith are not the exclusive prerogative of any order of the church, including bishops, clergy, and laity.

"If my resignation should hasten the day when all of God's children—women as well as men—are treated as fully human with the right to participate in all aspects of the life of the church and other institutions in society, then it will have served some useful purpose."

WCC

Church World Bank Planned

Formation of a kind of "church world bank" to aid the world's poor in self-development is under consideration by the World Council of Churches. Loans through the bank might eventually replace some of the direct grants currently made by the WCC and related church organizations for development. The bank would not take the place of emergency programs. Food production, housing and handcraft industries would probably be given first priorities in judging loan applications, and funds would not be limited to Christians.

D. A. N. de Gaspar, a Brazilian economist, developed the idea for the WCC's development unit. The first draft of a document proposing the Ecumenical Development Cooperative Society (EDCS) is ready for the Council's Central Committee, meeting in West Berlin in August. The aim is tap the investment reserves of churches in the affluent countries of Western Europe and North America, making loans available to poor regions where, according to Mr. de Gaspar, on loans made through secular banks the interest rate may range from 25 to 180 per cent, or where no money is available at any rate. The economist said that loans would be handled through churches in the areas where loans would be made and that recipients would usually not be aware of World Council involvement.

The bank would foster economic growth on the motivations of social justice and human dignity rather than profits, Mr. de Gaspar said, and in that respect would be unique. How much money might be available is difficult to calculate. U.S. denominations have had both good and not-so-good experiences in making low-interest domestic loans. Some estimates place the investment reserves of U.S.

Protestant and Roman Catholic groups at around \$100 billion. Somewhat lesser amounts are invested by churches in Great Britain, Western Europe and Scandinavia. A "church world bank" might be an attractive option for religious agencies that feel uncomfortable in having investments in corporations whose policies are judged unjust.

If approved, the bank will be chartered in Switzerland and initially capitalized at \$5 million, with a goal of \$25 million in capitalization within three years. A copy of the proposal has been sent to Robert McNamara, head of the World Bank, and he reportedly has responded positively to the idea.

METHODISTS

Who Controls SMU?

United Methodist leaders in Dallas and elsewhere are uneasy over future relationships between Southern Methodist University and the church in the wake of the ouster of Dr. Paul Hardin as president. While the likelihood of SMU's becoming an officially secular institution is generally discounted, there is concern that the denomination may have already lost *de facto* control of the university. The question is whether a 21-member Board of Governors, a group comprised largely of wealthy Dallas businessmen, who meet monthly to oversee SMU affairs really control the university or whether the governors act, as the church intends, as a kind of executive committee of the larger Board of Trustees, elected by the South Central Jurisdiction of the United Methodist Church.

The resignation of President Hardin was announced June 19. Contacted by the board of governors, a majority of the trustees ratified acceptance of the resignation by mail. Some trustees said that they were led to believe Dr. Hardin had initiated the resignation in order to return to teaching law at SMU. Dr. Hardin disclosed in July that the governors had asked him to quit.

One source noted that SMU was chartered in 1911 after the church lost Vanderbilt University, Nashville, in a suit initiated by the school's board of trustees. Some believe SMU trustees will prevail over the board of governors, although Dr. Hardin is not expected to be rehired. C. A. Tatum, a Dallas businessman who is a member of both the boards of trustees and governors said that as far as he knew

"there is no element of difference between the university and the church or between governors and trustees." Dr. Albert C. Outler, a United Methodist theologian, believes the only way the church could lose SMU would be through some sort of agreement between the board of trustees, which runs the school, and the board of governors, which has the money. The denomination itself provides little of the university's budget, except for that of the Perkins School of Theology. Individual church members, however, provide a sizeable part of its support.

ROMAN CATHOLICS

Nuns Back Women's Ordination

More than 600 Roman Catholic nuns taking part in the National Assembly of Women Religious (NAWR), which met in St. Louis, overwhelmingly approved the ordination of 11 women to the Episcopal priesthood.

The group sent a telegram to the House of Bishops meeting in Chicago, urging the bishops "to affirm and recognize" the ordinations in Philadelphia. "We view these ordinations as a sign of hope authenticating the ministry of women in the church," the NAWR wire said, "and a valid response to the gospel values of human dignity, service and justice."

Sister Ann Patrick Ware said NAWR endorsed the sentiments of the Episcopal Women's Caucus, "which sees the ordinations as an occasion of joy because the event was 'a clear response in obedience to the Lordship of Christ' and, at the same time, a cause of some dismay because of the 'irregular nature' of the ordinations."

The NAWR statement was sent in recognition that ecumenical considerations—fear of slowing dialogue with the Roman Catholic Church—have delayed the legal reforms that would allow the ordination of Episcopal women to the priesthood and episcopate, Sr. Ware said.

She also indicated that the communication to the Episcopal bishops carried the hope that the time will soon come when all ministerial roles will be open to women so that the needs of the people of God may be better served.

EPISCOPAL CHURCH FOUNDATION

Loans for Eight Dioceses

The Revolving Loan Fund of the Episcopal Church Foundation which was established in 1952 to provide 10-year, interest free loans for the construction and renovation of church buildings has approved projects in eight dioceses this year. The loans were made to: the Diocese of Chicago to help rebuild St. Thomas' Church which was destroyed by fire — \$50,000; the Diocese of Colorado in the

amount of \$25,000 to complete the construction of a new multi-purpose church building for St. Gregory's Mission, Littleton, which has synchronized its planning with a neighboring Roman Catholic parish to provide facilities for the combined programs of both churches; a special loan of \$10,000 from funds set aside for such purposes to the Church Financial Service in the Diocese of Massachusetts to enable the service to expand its program of centralized bookkeeping procedures for parishes and missions so that it may become self-supporting; the Diocese of Oregon, \$20,000, to construct a badly needed church school and parish hall for St. James' in the growing community of Tigard; the Diocese of San Joaquin, \$25,000, to build a new church for St. Dunstan's in Modesto, Calif.; the Diocese of South Carolina, \$25,000, to complete a new sanctuary for St. Peter's, Charleston; the Diocese of Washington in the amount of \$25,000 for the continuing construction of Washington Cathedral, with the recommendation that the foundation consider another loan at a later date; the Diocese of West Virginia, \$20,000, to build a new parish house for the Church of the Transfiguration in Buckhannon.

Grants to Six Projects

The board of directors of the Episcopal Church Foundation, in the first six months of this year, approved grants totalling, \$105,000 to six projects the directors believe will strengthen the work of the church in several important areas. A grant of \$30,000 payable in equal installments over a three-year period will help support a trial program for foreign study by seminarians, which has been organized by two professors at Nashotah House, Nashotah, Wis. The project will enable 20 to 30 second and third-year seminarians from various seminaries to spend the month of January abroad in conversation and study with theologians and liturgists from other traditions. The first such concentrated educational and ecumenical seminar will be conducted in Rome next January and reviewed before others are planned.

An initial grant of \$25,000 for the development program of the Executive Council of the Episcopal Church in which church leaders will set goals and objectives for a process to involve as many people as practicable in the dioceses and to organize a structure to make the best possible use of the church's human and financial resources.

A \$30,000 grant was approved to help establish a new center for parish development to work with religious institutions of all denominations for the betterment of local congregations. The center will be under the leadership of the Rev. Loren B. Mead at the Alban Institute, Washington, D.C.

A grant of \$15,000 was made to *The*

Episcopalian to improve communication within the church by helping to change its format from magazine to tabloid. Another \$10,000 is promised if matching funds are raised from other sources.

A \$3,000 grant from the foundation helped underwrite the costs of a four-day symposium in June on Christian-Jewish relations at the Cathedral Church of St. John the Divine, New York City. The symposium entitled "Auschwitz: Beginning of a New Era" was the first of its kind to be sponsored by a church.

A grant of \$2,000 was made to help launch the Mid-South Career Development Center, Nashville, Tenn. The center will be an ecumenical agency that will provide professional guidance and career consultation for clergymen, professional church workers and their spouses in the mid-south region.

CHURCH AND STATE

Tax Credit Measure a Boon to Church, Charities

A bill which could provide hope for religious and other charitable organizations experiencing a decline in giving due to the rising cost of living has been introduced in the House of Representatives.

Sponsored by Rep. H. John Heinz III, H.R. 15722 would allow taxpayers the option of taking a tax credit for 50% of their charitable contributions in lieu of the deductions currently allowed for such contributions.

While the tax credit limit would be \$500 for the single taxpayer or \$1,000 on a joint return, the net effect of the plan would be to increase a middle income taxpayer's tax deduction from the current 15 or 20% to 50% should the measure become law, an aide to the congressman said.

This means a couple giving \$2,000 a year could actually increase their contributions to \$4,000 but only be out \$2,000 because 50% of the \$4,000 would be credited or returned to them on their income tax under the Heinz plan.

Rep. Heinz, an Episcopalian, has been upset by the misunderstanding and misinterpretation of the Tax Policy Review Act bill he introduced in the House in January, 1973, in which people thought he opposed charitable deductions on income tax.

The congressman has since withdrawn his support of that bill and it is currently languishing in the House Ways and Means Committee with any positive action on it doubtful, the aide said.

As to the chances of the present tax credit measure — H.R. 15722 — being passed into law, the congressman's aide said, "we're hopeful," but he conceded that grassroots expression of opinion on

Continued on page 17

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Epiphany Church, Los Angeles: The optimists were right.

Personal Involvement

With time, talent, and effort,

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By FREDERIC E. DITTMAR

The mission of the church should include the dignity of all people and involvement with the problems of society, according to the Presiding Bishop of the Episcopal Church, the Rt. Rev. John Allin.

"We realize with some shock that many church members have not carried out their mission personally, but respond with money to pay for someone else to do it," Bishop Allin said at a meeting in Louisville. "We should urge lay members to become involved in the church's mission."

Lay members of an 88-year-old church in Los Angeles have done just that, and are deeply involved with the needs and

problems arising from a changing economy and new life style of the community.

Epiphany Episcopal Church first met in 1886 in a building now used as the activity meeting hall. By 1912 the present church plant was completed in what was then a suburb of Los Angeles.

Today 300,000 Chicano (Mexican-American) residents are served by Epiphany whose parish is near the hub of a population area of seven million people.

A few years ago most of the old-time families of Epiphany, who had moved to distant suburbs, considered selling the church to an interested Chicano non-denominational group. However, a substantial number of long-time members could not accept the notion that a changing community was cause to give up their beloved old church.

This optimistic group took a new look at themselves in relation to the needs of

the community and how Epiphany could meet some of these needs.

Although Epiphany's decreasing membership had been able to meet a meager budget until then, any ideas of raising money at that time were futile. Instead a unique plan to enlist manpower was evolved. Publicity about the project to put emphasis on increased personal involvement by members instead of the more commonplace fund-raising campaign attracted attention in the community.

Members were asked to volunteer time, more effort, and talent to the needs of the church itself and, of more importance, to encourage a wider participation of the church in community activities.

A few skeptics called the idea crazy, but the optimists had faith that financial support and increased membership would result from these increased parish and parish-sponsored community activities. They were right. Within three years

Continued on page 19

The Rev. Frederic E. Dittmar, former rector of Epiphany Church, is presently assisting at The Episcopal Home for the Aged in Alhambra, Calif.



A priest views

The Parish Ministry

from a distance.

By JAMES L. LOWERY, JR.

My work is in an agency, not a parish or local congregation. I am a specialist in clergy ministry development. I am therefore an agency priest, not a parish pastor.

There are many lovely and exciting things about my present position, and it is very much a real Christian ministry. In fact, I work with a nationwide, ecumenical network of effective Christians who in their dedication often put to shame the kind of lukewarm approach I find in many parishes. But I still have to say that there is nothing like the local congregation. It is still the normative workhorse for worship, service, community and evangelism. And I expect it to continue so into the foreseeable future.

Now in looking at the parish ministry from a distance, there are four things especially that I miss. I am still linked to a worshiping fellowship and doing priestly work for it, but my agency work does not permit me to pursue parish work any longer in any real depth. Characteristic things about ministry in a local congregation that I miss are: knocking on doors and visiting sickbeds; the availability of time allowing one to investigate thoroughly and work to rectify problems and

wrongs in the community; the rhythm of birth and joy and sickness and death; and finally, the strength of a ready-made extended family in a parish to introduce one around. Perhaps many parish clergy take these things for granted, but they are precious, central things. Let us look at them in turn.

One of the things I especially miss in no longer being a parish pastor is knocking on doors and visiting sickbeds. I know that many pastors (as well as many doctors nowadays) do not emphasize "house calls." But parish visiting constitutes a vital sort of preventative spiritual care. Those who recognize this fact practice it most effectively. And the personal rewards are many. You know people in their home and community settings. You see them in situations where there are less layers of veneer between them and the great joyous and tragic realities. You see them and deal with them and learn from them as *people*, not as clients or as cogs in an organizational machine. Here, again and again, is a chance for the person-to-person I-Thou, direct relationship of Christian dialogue, concern, and love. I think especially of two marriages which did *not* fall apart because pastoral calling saw trouble signs far enough ahead to result in effective family counseling, one by me myself, and the other requiring referral to a community helper more specialized than I.

One of the great privileges of the parish pastorate that I miss is flexible time. "Preacher Watcher" James Glasse says that once the pastor has "paid the rent" by providing meaningful worship on Sunday and special occasions, nurture experiences, pastoral care, and sufficient administrative and organizational coordination to undergird the foregoing, there is a goodly amount of time left during the week. *Ergo*, time for missionary activity, community work, and dealing with troubles which no one else just seems able to get to the bottom of.

The neighborhood I live in presently is being terrorized in the spring and summer of 1974 by a young mixed-up, alienated, drug-abusing Vietnam veteran. He is a multi-problem tragedy, with problems also in the areas of family alienation, and perhaps also low or limited intelligence. He first threatened neighborhood property by theft and vandalism, much of it very amateurish and senseless. Subsequently, he has become a threat to life and limb through threats with dangerous weapons. And nothing seems to be working to help this young man or to deal with his problem.

He still will not turn to the probation department clinic for psychiatric evaluation or to their career development man for help in locating a job. The police and court staff are not pulling together all the threads of the many incidents resulting in 8-10 felony charges, so that he can be dealt with as one single troubled law breaking human being. His case is now in its seventh court continuance and postponement, due to the lack of coordination between the prosecutor and the boy's lawyer.

What is needed, of course, is someone willing and able to search out all the information, draw a unified picture of the troubled youth, see if there is someone around whom he will accept as a positive role model, and communicate all this data to the proper authorities, so that they may deal helpfully, instead of disorganizedly, with the poor wretch. In my days as parish pastor in communities, this is precisely what I was able to do in dozens of situations, because I had the time, inclination, and experience—but particularly the time. However, now I am an agency priest; I have other responsibilities and must be out of town a good deal. What I miss is the time-flexibility I used to have as a parish pastor in a community.

A third thing I miss in no longer being a parish pastor is the constant contact with the most basic realities of birth, sickness, death, and rebirth. Nowadays I deal with the clergy, particularly with their work and institutional lives. It is an interesting endeavor. But in it one is very little directly confronted with the great ultimate realities of birth and death, the great levelers and the great entranceways into life eternal. There is nothing more real

Continued on page 20

The Rev. James Lowery is executive director of Enablement, Inc., (consultancy in clergy ministry development).

EDITORIALS

Happy 100th Birthday, Bp. Gooden

We join a host of friends and admirers of the Rt. Rev. Robert B. Gooden, retired Suffragan Bishop of Los Angeles, in thanking God for his life and in wishing him all joy and blessings as he approaches his 100th birthday on September 18.

On September 15, at his parish church of St. Mark's, Glendale, California, the holy eucharist will be offered in thanksgiving for his life and witness. We cannot be there in the flesh but we shall surely be there in spirit and thought and prayer. Concerning this service the grand old man said, "Keep it simple!" He has kept his whole life simple, and his simplicity is part of his greatness.

We hope to have a special biographical article about him to publish soon, so we shall say nothing here about the details of his impressive career. For the present we speak for the whole church as we raise a toast to our oldest bishop who is also one of the best we have ever known.

Happy birthday, dear friend, brother, and bishop!

Miniature Provinces

One matter which the church must face is the reform of the way we do things. We hear voices asking for a decentralizing of administration, and for a sharing of power with the dioceses and provinces. I think we might give some thought to the idea of a miniature province. A miniature province is a group of dioceses in a natural geographical and economic area who will work together as a unit. The dioceses would not be extinguished. They would simply adopt a common budget, common policies and goals, and employ a common staff. They would need to set up some kind of supervisory body to co-ordinate their conventions, and there would have to be some kind of cabinet, or board of directors, which would direct the day to day affairs of the co-operating dioceses.

I think that the advantages would be many. It would mean a pooling of resources in personnel and money. It would mean working out common objectives and common strategy for a state or a region. It would be a demonstration that the diocese, like the parish, is not the ultimate entity, but that there is a larger church outside the boundaries of our own area.

The miniature province would not destroy the present canonical province. It might bring a transfusion of new life into that often somnolent body. Care would be needed to see that the miniature province did not degenerate into a mere pressure group. (I do not think that pressure groups are always bad; the last thing that our leaders ought to be told is that we shall all be good boys and not rock the boat.)

One disadvantage that everyone sees in this plan is the diminution of local autonomy. This would raise the problem of where to apply funds and manpower, and it might arouse suspicions and distrust. Overcoming distrust and suspicion is the bread and butter work of

the Christian body, and one must not balk at it. Another disadvantage is that people might fear that they would become smaller frogs in a bigger puddle. I think that this might apply especially to the bishops concerned; but perhaps all other bishops are more selfless than I. I think that the change would let lay people move into decision-making for a larger area of the common life, both geographically and psychologically. The differences in policies that different dioceses pursue in matters of training, recruitment, lay leadership, clerical stipends, and so on, are by definition part of the problem that we should be grappling with in a miniature province.

What would be the nature of the episcopate in a miniature province? The Lambeth Conference said in 1968: "The principle underlying collegiality is that the apostolic calling, responsibility, and authority, are an inheritance given to the whole body or college of bishops." By the end of the second century, it was universal that there should be one bishop at the head of each diocese. This system emphasizes that the bishop is the effective sign of Christ's headship and care of his church, and of his nourishing it with the eucharist. But some bishops have not shown great awareness of their obligations to the body of Christ as a whole! It does not seem to me that these functions need to be exercised for all time in just this way. The Spirit's leadership is given to the church to adapt externals to new circumstances. Therefore I think that in a miniature province there ought to be a college of bishops.

A college of bishops—even of only two bishops—is not a committee of bishops. It is a team, able to make decisions and accept corporate responsibility. The college would make its decisions not by vote, but by working consensus.

The diocese today needs a variety of episcopal ministries which no single bishop can provide. A college of bishops would be better able to grasp opportunities for mission, for teaching, and for nurture.

In a miniature province, each bishop in the college would have personal *episcopate* over a territorial area (a "diocese"). In that area he would ordain, confirm, institute, visit, and license. The college would not make the appointments in that area without his advice and consent. He would have to delegate administrative tasks (is that what deacons are for?), but he would have responsibility for implementing the policy of the college and the governing body of the miniature province.

Also, each bishop would have a sphere in which he would bear the general responsibility throughout the miniature province. Each bishop's personal skills and knowledge would be put to work by the college.

I believe that the miniature province idea has many advantages. It would set an example of a coherent kind of collegial episcopate. It would allow for planning for a state or a region as a whole. It would give a larger pool of talent to draw upon. And last, it is a fact that we can get more work out of two or three men working together, than out of the same people working separately.

(The Rt. Rev.) STANLEY ATKINS
Bishop of Eau Claire

it would greatly increase those chances.

The aide said interested people could direct their letters or telegrams to U.S. Rep. Wilbur D. Mills, chairman, House Ways and Means Committee, Longworth Building, Washington, D.C. 20515. The Heinz bill has been referred to that committee.

CONGRESS

Senator Lashes Food Aid Priorities

U.S. Sen. Mark Hatfield, citing a conversation with the famed Mother Teresa of Calcutta during which he was told that surplus food to her order is being decreased, lashed out at U.S. Food for Peace program priorities which he said are actually supporting economies geared to war.

In a Senate speech concerning U.S. overseas food distribution policies, the senator said that during a visit to India earlier this year he was told by Mother Teresa that the limited commodities of surplus food her religious order had been receiving under Public Law 480 (Food for Peace) were being cut down.

On his return to the U.S., he checked with the Agency for International Development (AID) and others and was told that shrinking surplus commodities, as well as inflation, were limiting the amount of food to be distributed under the program.

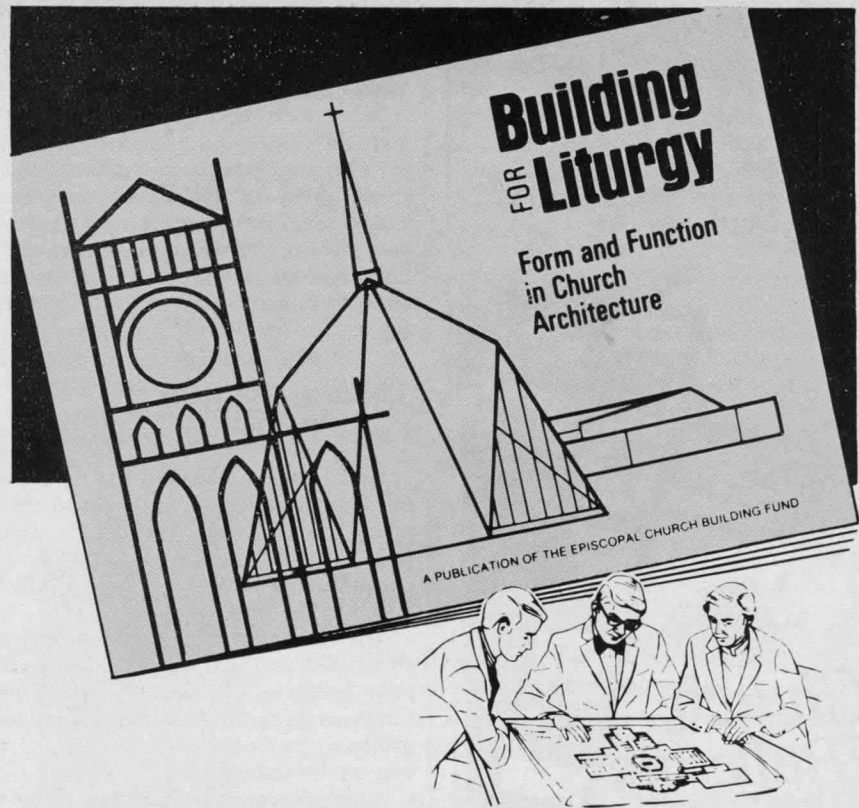
For this reason, AID officials informed him, guidelines were drawn up directing that such aid should not go to the old and dying, such as Mother Teresa and her Sisters of Charity care for, but rather to those programs working primarily with children and providing maternal care.

"But it is my understanding," Sen Hatfield told the Senate, "that such aid is not given to those who have survived the earliest years of childhood but who are not yet old enough to enter the work force. In effect, we are helping children to survive infancy only to cut them adrift to an uncertain fate, and we are also saying, 'Let the old die; it's no use trying to help them.'"

"One of Mother Teresa's missions," he added, "is to work with the elderly and those near death, providing them with physical care and spiritual love. But the Public Law 480 commodities previously given to this work will have to cease because of the policy guidelines which I have mentioned.

"Further, a major aspect of Mother Teresa's programs is her work with lepers. But the same policies mentioned will deny Food for Peace commodities from going to these most needy people."

Noting that more than \$450 million in Food for Peace funds was allocated to



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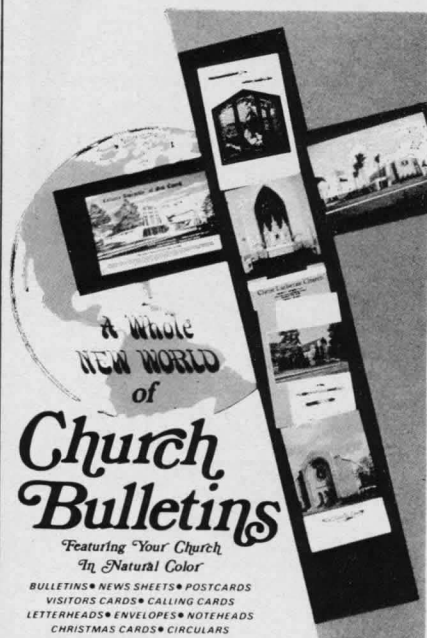
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Indochina in fiscal year 1974, only \$50.5 million was earmarked for India, "which alone has 20 times the population of South Vietnam and Cambodia and which is faced with the threat of famine," Sen. Hatfield said:

"The priorities governing the Food for Peace program are clear: they are to support economies geared to war rather than relieve famine and starvation. Almost half of last year's Food for Peace allocations turned out in fact, to be food for war."

Tobacco Sent in Food Program

Sen. Hatfield also told the Senate that the United States has no right to tell another country, such as Turkey, what it should or should not do with its agricultural products "while we peddle tobacco to the poor."

The senator said that this country sent about \$25 million worth of tobacco to poor countries last year under the Food for Peace program with the same amount projected to be given this year. "I find this totally unbelievable," he said.

"Our government which has found out that cigarette smoking is hazardous to health and has restrictions put on advertising of tobacco," the senator said, "uses taxpayers' money to buy tobacco, store it, and ship it to other countries, giving low interest loans to support its purchase, all under the name of Food for Peace.

"How much food rich in protein could have been grown on that land which will provide the \$25 million worth of tobacco we see fit to underwrite in distribution throughout the world?" he asked, acknowledging that Congress has "given in to the self-serving manipulation of the tobacco industry."

While he granted that "modest attempts to reform the Food for Peace program" have been started in Congress, he asserted "we have barely begun the task of directing this program in some measure back to its original purposes of providing food for peace."

CORRECTION

Two errors occur in TLC's account of the Philadelphia ordinations in our issue of Sept. 1, on page 7. Our source, Religious News Service, incorrectly identified the Rt. Rev. George Rath as Bishop of New Jersey; he is Bishop of Newark. RNS also stated that Bishop Rath "suspended Nancy Wittig." We have been informed that she was not suspended from her office as a deacon, but was inhibited from performing any priestly duties.

We regret these errors and apologize to all concerned.

BRIEFLY . . .

■ The Rev. M. Jean Parry, pastor for the past five years of the Sunnyside Free Methodist Church in Monongahela, Pa., is the first woman in the history of the Free Methodist Church to be ordained to elder's order. She was ordained by Bishop Elmer E. Parsons, who was elected at the Free Methodist General Conference held at Winona Lake, Indiana, in June.

Pastor Parry was an ordained deacon, a limited ordination with limited duties. Now that she is an ordained elder, which is full ordination, she may baptize, perform wedding ceremonies and administer communion. Women could not receive full ordination in the Free Methodist Church until the June General Conference. However, the conference passed a resolution for the full ordination of women with only one dissenting vote. It was also agreed at that time to delete any special reference to women from the denomination's Book of Discipline.

■ Dr. Donald Coggan, Archbishop of York and Archbishop-elect of Canterbury, has warned of the danger of a church-state rift over the way bishops of the Church of England are appointed. Dr. Coggan said that such a break would be "a great mistake, but I think the church is determined to tackle the matter and get an answer." Bishops of the Church of England are appointed by the Crown on the recommendation of the Prime Minister, after a secret selection process conducted by the Prime Minister's office. While the traditional pattern of selecting an Archbishop of Canterbury was followed in naming Dr. Coggan, an unofficial report indicated that Prime Minister Harold Wilson (a Congregationalist) consulted with Anglican leaders throughout the world before making his recommendation to Queen Elizabeth II. At the church's General Synod in July a large majority voted in favor of the church's having the decisive voice in choosing bishops.

■ The Brotherhood of St. Andrew recently held its national convention in Northfield, Minn. The brotherhood was founded in 1883 by young Episcopalians to "bring our brothers to Christ" as Andrew did. Centennial goals of the brotherhood which were announced at the convention include programs to bring youth back to the Episcopal Church and increasing special ministries among aging and prisoners. A highlight of the convention was the celebration of the eucharist in the Dakota Indian language led by the Rev. Wilbur Bears Heart of Sisseton, S.D.

INVOLVEMENT

Continued from page 14

Epiphany's membership (and budget) had doubled.

It all began by simply enlisting every member to tackle a suitable "job" according to interest, skills, education or other qualifications—regardless of age or membership status. This involvement became a requirement for "active membership" at Epiphany instead of the customary annual monetary pledge.

As the project evolved, volunteer parish jobs were divided into categories or departments. Later subdivisions were necessary under each category to give every member a wider choice of volunteer participation.

Prior to Epiphany's membership-involvement project, the single minister had to do his own secretarial work and hire a teenager to assist with the custodial duties. Today Epiphany is virtually "bursting at the seams" as a visiting bishop put it. In addition to the fulltime rector, there is a fulltime secretary, social worker, youth director and custodian, plus a number of part time helpers on the pay roll.

Epiphany's project seemed to naturally fall into several categories for volunteer "jobs."

A department of worship naturally included the choir, acolytes, lay readers, ushers, altar care and help with funerals, weddings and other special services.

Education offered opportunities to teach Sunday school, help with the nursery, operate a public address system and audio-visual equipment, and liaison with public schools through membership in parent-teacher associations.

Like any church, Epiphany had members with expertise in various fields who became active as publicized speakers to service clubs, school assemblies and other groups.

One group of members became involved as visitors to shut-ins, blind persons in the community and to hospitals. A similar group organized a "telephone committee," enabling the rector to get announcements of special events to nearly every member with only one phone call to the chairman of the "round robin" phone committee.

Cleaning and making repairs of the church plant became a fun event for members of all ages, enlivened by a luncheon, music and games after the work was done. At first two elderly sisters tackled the kitchen chores, but it was not

long until they needed, and found, sufficient helpers. This included preparing a weekly luncheon for the Kiwanis Club which had been invited to meet at Epiphany.

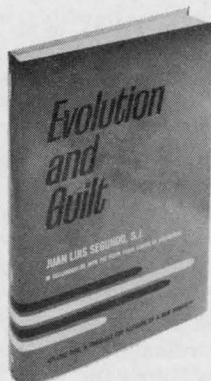
Scouting, cooperating with local youth groups, weekly Friday evening dances for young people, seasonal parties, boxing instruction by a retired former champion, church organized outings and camping trips—all these swelled youth membership.

Choir members organized a weekly community sing-song which outgrew the 1886 parish hall and moved to the nearby high school auditorium. The choir also sponsored square dances for com-

munity people of all ages.

Out of this evolved the "Bellete Folklorico Juvenil"—a group of children trained to perform traditional Mexican folk dances dressed in colorful costumes made by mothers, accompanied by authentic music played by members.

January sixth, the Feast of the Epiphany, is now an event which attracts city-wide attention. Following a neighborhood candlelight procession with singing, numerous clergy administer holy communion to crowds overflowing into the street. And, this very celebration symbolizes what a church can accomplish whose members become involved in the mission of the church!



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"It is interesting in itself but, far more importantly, it suggests many things for other parishes to do . . . I bought several copies and gave them to our Wardens to read and pass on in the Vestry." Perry Laukhuff, Editor, *The Certain Trumpet*, Norwalk, Conn.

"After reading **PROFILE OF A PARISH**, the Vestry is motivated to ask your help in setting priorities in this parish . . . Can you provide us with the full questionnaires you used?" The Rev. R. W. Davies, St. Peter's, Brentwood, Pa.

" . . . a wry humor was evident together with a patina of sardonic sophistication which probably will be even more appreciated by the Episcopalians than by us more pedantic Methodists." Thomas R. Bulta, Pine Village, Indiana.

PROFILE OF A PARISH by H. N. Kelley, foreword by Oscar C. Carr, Jr., 111 pages, paper, published Morehouse-Barlow. Ordering through your local bookstore is a slow process. Through arrangements with the publishers we carry a stock and will make same day shipment. \$3.75 post-paid.

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PARISH MINISTRY

Continued from page 15

and deep than moving from commending a newly dead person to God over to the maternity ward infant room, and then onward to preparing a person for major surgery. It may not be fun, precisely, but it is real and in the heights and depths of life, and mediates God's grace powerfully in these situations. As many of us look back over the *whole* of life, we remember many crises in the complete life cycle, compared to just a few crises in the work years in the middle thereof. The residential parish thus has a breadth and length of ministry in the basic rhythm of life that I miss.

Fourthly and lastly, I miss, no longer being a full-time parish pastor, the instant ready-made support of a parish family immediately upon settling in a new community. During my military service, I had some intimation of the support a parish could be in plugging me into the good element of a community in three congregations near three posts I served at in Kansas, Texas, and Brooklyn. I was in the first two places less than a year each, but quickly found lovely, warm people to relate to. After ordination, subsequently, our clergy family found the local parish to constitute an instant extended family which quickly helped us find our way around and relate to a new community. Now, as an agency priest, moving into a new city, it has taken three times as long to become established in the community in terms of credit, doctors, neighborhood organizations, etc., as in the days of my serving in the parish pastorate. Truly parish life and service offers a warm extended family support to the pastor, and I miss this quick yet very real warmth and help.

I am a non-parochial priest. I run a church-related ecumenical agency. I love the work and the fine network of devoted Christians it gives me opportunity to deal with. I like this situation; I would not have it any other way.

But I also love the parish ministry. And now that I have not been a parish pastor for over half a decade, I can state with some objectivity and hindsight that what I miss there is quite important. I miss knocking on doors and visiting sickbeds. I miss the flexibility of time allowing one to get to the bottom of community problems. I miss the continual contact with the deep rhythms of birth and death. And I miss the instant, warm, extended family support which the local congregation constitutes for the newly arrived pastor. These things that I miss are real. They are central to the practice of Christian faith and mission. They are present in most local parishes for most pastors. And they are a great, tremendous, and wonderful strength. My hat is off, and I bow low to the parish pastorate, which shows them forth. Be grateful for them.

Books

QUESTIONS AND ANSWERS ON DEATH AND DYING. By Elisabeth Kübler-Ross. Collier Books. Pp. 171. \$1.50 paper.

Elisabeth Kübler-Ross, the Swiss general medical practitioner who wrote the best seller—*On Death and Dying*—while teaching psychiatry at the University of Chicago, has now compiled a very helpful and inexpensive paperback made up of questions and answers about death and dying growing out of her experiences with a wide variety of people in the last five years.

The areas covered in the book are suggested by the chapter headings—The Dying Patient—telling the patient, difficulties in communication, denial as a first line of defense, why me?, bargaining—depression and grief usually follow, the end of life—hopefully acceptance; Special Forms of Communication; Suicide and Terminal Illness; Sudden Death, Prolongation of Life; Where Do We Best Care for Our Dying Patients; The Family's Problems After Death Has Occurred; Funerals; Family and Staff Deal with Their Own Feelings; Other Staff Problems; Old Age; Questions of Humor and Fear, Faith and Hope; and Personal Questions. There is also a useful index.

The increased interest of people in the situations of the terminally ill and dying is reflected in the preface. Dr. Kübler-Ross writes, "Over the past five years I have participated in approximately seven hundred workshops, lectures and seminars on the care of dying patients. The participants came from every conceivable area of health care. There were physicians, members of the clergy, nurses, social workers, inhalation and occupational therapists, rehabilitation workers, ambulance drivers, funeral directors, as well as lay people. They came to seek answers to the many questions they brought with them."

Her modesty is revealed in her statement that she specifically excluded chapters on "Religion and Life After Death" as well as chapters on "Bereavement and Grief." She did this not only for lack of space but because there are others more qualified to answer these questions.

Her chapter on Personal Questions is very frank and rewarding, particularly in recognizing and meeting practical difficulties. In discussing how to cope with problems of over-involvement to the detriment of our own well-being, she certainly speaks of one of the facts of ministry. "It has to be emphasized that I also care for my non-terminally ill patients, that I have a house, a family, and a garden to take care of. I do not believe that anyone should work exclusively with dying patients five days a week or nine hours a

day. This work is extremely exhausting and emotionally draining. Each of us has to find his own way of 'recharging the battery' before we are too drained and unable to give of ourselves."

Several quotations will illustrate her honesty and understanding.

Q. "How do you, if you do, protect yourself emotionally in your relationships with terminally ill patients?"

A. "I dare to get emotionally involved with them. This saves me the trouble of using half of my energy to cover up my feelings."

Q. "In all your research on death, what is your personal belief of what happens after death?"

A. "Before I started working with dying patients, I did not believe in a life after death. I now believe in a life after death, beyond a shadow of a doubt."

Q. "What does the acceptance of your own death mean to you?"

A. "It means to me that I am ready to die whenever the time comes; that I'll try at least to live every day as if it were my last one, and needless to say, hope for a thousand more days like today."

This is a great book for the parish library.

(The Rev. Canon) ROBERT L. CLAYTON
Zion Episcopal Church
Manchester Center, Vt.

THE FIRE WE CAN LIGHT. By Martin E. Marty. Doubleday. Pp. 240. \$5.95.

The Fire We Can Light, another in Dr. Marty's series intended to help the reader keep abreast of the latest in theological and ecclesiastical developments, has two serious defects.

Marty reads and corresponds widely, thereby gaining his raw material which is well ordered. Everything is seen from the standpoint of a liberal theologian dedicated to the ecumenical movement and social justice, and it contains no surprises for those familiar with Marty.

Its first defect is that it went to the printer about the time the Watergate business was unravelling. The dimensions of the problem were not yet evident. One wishes that Marty had turned his searching analysis upon this moral crisis of our nation as this, and the energy and inflation problems have swamped us.

The second defect is in his striking metaphor about the condition of the church: In a time of winds of opposition caused by the social involvement during the 1960s, the church has taken on ballast to keep herself afloat (i.e., retreated from the social programs in favor of local issues and housekeeping) but is now in danger of floundering from too much ballast. Clearly, Marty fails to see that the purpose of the ballast in a ship is not to enable it to run before the wind, but

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CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 24

COLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a man or woman from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

ARIZONA

UNIVERSITY OF ARIZONA Tucson
EPISCOPAL CAMPUS FELLOWSHIP 624-5694
 HC Sun 6, Campus Christian Ctr. 715 N. Park
 The Rev. Carey Womble, chap. 1919 E. 5th St. 85719

ARKANSAS

UNIVERSITY OF ARKANSAS Fayetteville
ST. MARTIN'S CHAPEL & EPISCOPAL UNIV. CTR.
 The Rev. James R. McLean, Jr., chap. 814 W. Maple
 HC: Sun 5:30, Wed 12 noon, Thurs 12:30

CALIFORNIA

UNIVERSITY OF CALIFORNIA Berkeley
EPISCOPAL CHAPLAINCY AT U.C., BERKELEY
 The Rev. Peter D. Haynes, chap. 2449 Ridge Rd.
 Please phone: (415) 548-1892

WHITTIER COLLEGE Whittier
ST. MATTHIAS 7056 S. Washington Ave.
 The Revs. C. Howe, r; M. Griffith, assoc. r
 Sun 8, 9, 11

COLORADO

UNIVERSITY OF DENVER Denver
ST. RICHARD'S
 Fr. J. B. McKenzie, chap.
 MP & HC Sun 9:30; MP, HC, EP daily
 Evans Chapel Vicarage 1965 So. High

CONNECTICUT

U.S. COAST GUARD ACADEMY
CONNECTICUT COLLEGE
MITCHELL COLLEGE
ST. JAMES' New London
 Ralph E. Merrill, r
 Sun 8, 9:15, 11; Thurs 9:30

ILLINOIS

LAKE FOREST COLLEGE Lake Forest
HOLY SPIRIT 400 Westminster Rd.
 The Rev. F.W. Phinney, r; the Rev. D.A. Owen, chap.
 Sun 7:30, 9:15, 11; Tues 7; Wed 10

NORTHERN ILLINOIS UNIV. DeKalb
ST. PAUL'S 900 Normal Rd.
 The Rev. C. H. Brieant, v & chap.
 Sun 7:30, 9:15, 11, 5:15. Wkdy Mon-Fri

S.I.U. Carbondale
ST. ANDREW'S 404 W. Mill
 Ven. R. Hallett, r; Rev. T. L. Phillips, chap.
 Sun 8, 9:30, 11. Weekdays announced

UNIVERSITY OF ILLINOIS
EPISCOPAL CHURCH FOUNDATION
 1011 S. Wright, Champaign
 The Rev. G. A. McElroy, chap.; the Rev. R. M. Hutcherson, ass't
 Sun 8, 10, 5 Folk Mass; Daily HC, EP

MAINE

BOWDOIN COLLEGE Brunswick
ST. PAUL'S 27 Pleasant St.
 The Rev. Wm. D. White, r
 Sun 8, 10:30

MARYLAND

UNIVERSITY OF MARYLAND
MEMORIAL CHAPEL College Park
 Rev. W. K. Smith, chap.; Rev. R. T. Gribbon, ass't
 Sun HC & Ser 10; Mon, Wed & Fri HC 12 noon

MICHIGAN

CENTRAL MICHIGAN UNIV. Mt. Pleasant
ST. JOHN'S Washington & Maple
 The Rev. John H. Goodrow, r & chap.
 Sun 8, 9:30, 11

MINNESOTA

UNIVERSITY OF MINNESOTA
UNIVERSITY EPISCOPAL CENTER
 1701 University Ave., S.E.
 The Rev. James A. Diamond, chap.
 The Rev. B. Anderson McCarthy
 HC Sun 10; Ev 4:30; Wed 12:15

MISSOURI

UNIVERSITY OF MISSOURI-ROLLA
CHRIST CHURCH 1000 Main
 The Rev. Joseph W. Carlo, r
 H Eu Sun 7:30, 9

NEW HAMPSHIRE

COLBY COLLEGE New London
ST. ANDREW'S Gould Rd.
 The Rev. Francis B. Creamer, r & chap.
 Sun 8 & 10; Tues 5 Ev

NEW JERSEY

RAMAPO COLLEGE Mahwah
ST. JOHN'S Maine at Franklin Tpke, Ramsey
 The Rev. Leon Plante
 Sun 8, 9, 11

CHRIST CHURCH OF RAMAPO Suffern, N.Y.
 65 Washington Ave.
 The Rev. Ernest W. Johns; the Rev. John A. Osgood
 Sun 8, 10; Wed HC 10

RUTGERS UNIVERSITY Newark
GRACE CHURCH 950 Broad at Walnut
 The Rev. G. Butler-Nixon, r
 The Rev. Robert C. Francks, c
 Sun Masses 7:30, 10; Mon thru Fri 12:10; Sat 9:15

RUTGERS UNIVERSITY New Brunswick
COOK, DOUGLASS, LIVINGSTON & RUTGERS COLLEGES
ST. MICHAEL'S CHAPEL
 The Rev. Thomas A. Kerr, Jr., chap.
 Sun 10, 7; other services as anno

UPSALA COLLEGE East Orange
ST. PAUL'S Prospect St. at Renshaw Ave.
 The Rev. Donald B. Baldwin, S.T.M., r
 Sun 8, 10

NEW MEXICO

NEW MEXICO STATE UNIV. Las Cruces
CHAPEL OF THE HOLY SPIRIT 1605 Univ. Ave.
 The Rev. Alex Blair, chap.
 Sun HC 10, 5

NEW YORK

CORNELL UNIVERSITY Ithaca
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 Sun 8, 10; Wed HC 10

R.P.I. and RUSSELL SAGE COLLEGE Troy
ST. PAUL'S 3rd & State Sts.
 The Rev. Canon Fred E. Thalmann, r
 Sun HC 8, MP & Ser 10:30; Wed 12:05 HC

SYRACUSE UNIVERSITY Syracuse
EPISCOPAL CHURCH AT SYRACUSE UNIVERSITY
 The Rev. Robert C. Ayers, chap.
 Community House, 711 Comstock Ave. 13210

NORTH CAROLINA

DUKE UNIVERSITY Durham
EPISCOPAL UNIVERSITY CENTER
 The Rev. H. Bruce Shepherd, D.D., chap.
 Sun HC 9:15, 5:15—Center Chapel; Wed HC 8—
 Duke Chapel; Thurs HC 5:15—Duke Chapel

EAST CAROLINA UNIV. Greenville
CANTERBURY CENTER 503 E. 5th St.
 The Rev. William J. Hadden Jr., chap.
 Wed 5:30 HC, 6 Canterbury meet.

OHIO

OHIO UNIVERSITY Athens
GOOD SHEPHERD 64 University Terrace
 The Rev. Philip E. McNairy
 Sun 8 HC, 10 Family, 4 Folk Mass

PENNSYLVANIA

PENNSYLVANIA STATE UNIV.
EISENHOWER CHAPEL University Park
 The Rev. Derald W. Stump, chap.
 HC: Sun 9, 6:15, and as anno

SHIPPENSBURG STATE COLLEGE
ST. ANDREW'S Cor. Prince & Burd, Shippensburg
 The Rev. Ronald J. Lynch, v & chap.
 Sun 8:30 & 10:30. Canterbury (College Calendar)

YORK COLLEGE OF PA.; YORK ACADEMY OF ART; PENN STATE, YORK CAMPUS; YORK HOSPITAL SCHOOL OF NURSING
ST. JOHN'S 140 N. Beaver St., York
 The Rev. George A. Kemp, r
 Sun 7:30, 9, 11; Mon 5:30, Wed 10, Fri 7

TEXAS

LAMAR UNIVERSITY Beaumont
ST. MATTHEW'S 796 E. Virginia
 The Rev. Earl 'J' Sheffield III, chap & v
 Sun 10, Wed 5:30

TEXAS A & M College Station
ST. THOMAS'—Epis. Student Center 906 Jersey
 The Rev. W. R. Oxley, r; the Rev. J. T. Moore, chap.
 Sun 8, 9:30, 11, 7; Tues 5:30; Thurs 6:30

VERMONT

GREEN MOUNTAIN COLLEGE Poultney
TRINITY Church St.
 The Rev. A. Stringer, r
 Sun H Eu 11 (Dec.-Mar.); 7:30 & 11 Palm Sun-
 Nov.; Weekdays as anno

VIRGINIA

MADISON COLLEGE Harrisonburg
BRIDGEWATER COLLEGE Bridgewater
EMMANUEL CHURCH
 The Rev. James P. Lincoln, r
 Sun 8, 10:30; Thurs 7

MARY BALDWIN COLLEGE Staunton
TRINITY
 The Rev. David W. Pittman, ass't
 Sun 8 HC, 11 MP (ex 1st HC); Wkdy HC anno

WISCONSIN

MARQUETTE UNIVERSITY Milwaukee
ST. JAMES' 833 W. Wisconsin Ave.
 The Rev. E. N. Stillings, r
 Sun 8, 10:30 HC; H Eu daily

UNIVERSITY OF WISCONSIN Superior
ST. ALBAN 1404 Cumming
 The Rev. G. Randolph Usher, r
 Sun HC 8, 10

The Directory is published
 in all

January and September issues.
 If your Church serves in a College
 Community, and your listing is not
 included, write to the Advertising
 Manager for the nominal rates.

to make headway in spite of the wind.

Had he considered the new breed of clergyman, he might have assessed things differently. Since the March on Selma, the younger clergy have been fascinated (like a bird by a serpent?) by the "high profile of the clergy" in that event and the movement of that decade—the sailing analogy would call it "flying the top gallant sails." They see Selma as the cause of the Civil Rights Act of 1964, rather than Selma as the result of a decade of arrests and murders and final moral outrage of a nation. The younger clergy frequently consider only the "high profile" as a valid ministry of Christ. The pastoral concern for individuals is tolerated, as is ministry to a congregation, but it is not "real religion." Marty longs for the time when the top gallants will again be flying, and the church will be the great change agent in society.

He recognizes that the higher judicatories and associations have become "generals without armies" and no longer representative of the Christian community at large. He resents being classified by name by a Roman theologian as one whose "views are not typical of a large identifiable segment of popular Protestant beliefs and attitudes." His hope for the future is in coring, which means that center of a thing without which it is no longer itself, and which molds or gives the thing its shape. A few words—

too few—are included on the value of the contemplative path. It is only a slight revision of the path along which the old-line churches have been moving over the last generation or two, which warms the hearts of many liberals but makes few converts. But isn't *conversion* what it's all about?

(The Rev.) JOHN W. ELLISON
St. Paul's Church
Bakersfield, Calif.

PROPHETS, POETS, PRIESTS, AND KINGS.

By F. Washington Jarvis. A Crossword Book/Seabury Press. Pp. 288. \$7.95.

Prophets, Poets, Priests, and Kings is more of a title than a name for a book. A name identifies, while a title distinguishes. This book earns and deserves a title, because it affords one the opportunity to become acquainted with Old Testament personalities within boundaries of human interest without losing sight of divinity's horizons. There is a clear focus on God's reality as a personified reflection. Professor Jarvis raises the level of scriptures from merely a praiseworthy exercise to one of understanding. In reading the book, one can almost hear an echo of Sandmel's sentiment which was put in a paragraph of his book *The Hebrew Scriptures*. "More people praise the Bible than read it. More read it than understand it, and more understand it

than conscientiously follow it." *Prophets, Poets, Priests, and Kings* could very well be one of the remedies for this regrettable fact of religious life. There is more in this book than the words which meet the eye. There are capsules of truth for inspired understanding of the scriptures.

The structure of the book is supported by a framework of biblical passages carefully translated with a summary comment. In the account of creation where it says that God created man in his own image, the author says, "Image means likeness. Man is enough like God that he (man) can know God and enter into a conscious relationship with him. The God of the universe gives to his human companions a 'little' universe to preside over."

The technique of the author is like a golden key that unlocks the precious treasury of biblical scholarship. A simple sentence carries the weight of volumes of learning. The chapter on Second Isaiah begins with this sentence. "Paradoxically Israel's greatest prophet came from the small community of faithful Jews in Babylon in the later years of exile."

The book is more of an inspiration than an exhaustive study, but the essence of inspiration is that it is the forerunner of more understanding.

(The Very Rev.) WILLARD A. PAGE
The Episcopal Theological Seminary in Ky.
Lexington, Ky.

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Sun 7:30, 9:25, 11

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Sun Masses 8:30 & 11 (ex summer 8 & 10); Tues 6:30; Wed, Thurs, Sat 9; Fri 12 noon; Ev B & C 1st Sat 4

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The Rev. Richard S. Deitch, r
Sun Masses 9, 11; Daily (ex Fri & Sat) 7:30, Fri & Sat 9; HD 6:15; HS Fri 9:30; C Sat 9:30-10:30 & by appt

WASHINGTON, D.C.

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The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 7:30; Service & Ser 9 & 11 (HC 15, 35, 11); Daily 10

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The Rev. R. C. Martin, r
Sun Masses 7:30, 9 & 11. Daily as announced

ST. PAUL'S 2430 K St., N.W.

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

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

PINELLAS PARK, FLA.

ST. GILES 8271 52nd St. N.
Fr. Emmet C. Smith
Sun H Eu 8, 10:30; 6:30; Wed H Eu 10

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Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30; Tues & Fri 7:30, 7:30. C Sat 5

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FLOSSMOOR, ILL.

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The Rev. Howard William Barks, r; the Rev. Jeffrey T. Simmons, c
Sun HC 8, 9, 11; Daily HC, Hours posted

SPRINGFIELD, ILL.

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

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30, 8:30 C, 8:45 MP, 9 High Mass & Ser, 10 Ch S, 11 HC; Daily Mon 5:30, Tues & Fri 8, Wed 10, Thurs & Sat 9

OMAHA, NEB.

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

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz, r
Sun 8 & 10 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

BROOKLYN, N.Y.

ST. PAUL'S (Flatbush)
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

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8 & 9, Family Eu 10 (Sung), 11 Liturgy & Ser (Sung), Organ Recital 3:30, Ev 4; Wkdys MP & HC 7:15, HC 12:15, Ev & HC 5:15. Tours 11, 12 & 2 Wkdys, Sun 12:30

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

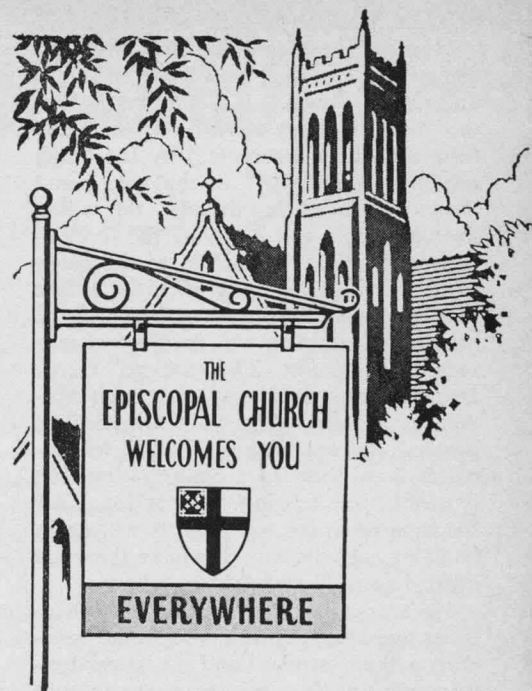
EPIPHANY 1393 York Ave. at E. 74th St.
Clergy: Ernest Hunt, r; William Tully, c; Lee Bel-ford, assoc; Hugh McCandless, r-em
Sun 8 & 12:15 HC; 10:30 Morning Service and Sermon (HC 15 & 35). Daily 9 MP

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Sun Mass 8:30, 11 Sol Mass; C Sat 4

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CHURCH OF ST. JOHN THE EVANGELIST
FLOSSMOOR, ILL.



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

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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 (15), 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

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ST. STEPHEN'S 19 S. 10th Street
Sun HC 9 (15 & 35), 11 HC (15 & 35) MP (2S & 4S); Wed EP 12:30, HC 5:30; Thurs HS 12:30 & 5:30; Fri HC 12:30. Tel. (215) 922-3807

CHARLESTON, S.C.

HOLY COMMUNION Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10; Tues 5:30; Thurs 9:45; HD as anno

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 (15 & 35). MP & Ch S 10 (2S & 4S); Thurs HC 1; HD as anno

HOT SPRINGS, VA.

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

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Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

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

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; 15, 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.