

The Living CHURCH

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Mrs. Dalton Bradley, Jr. (left), of the Church of Our Saviour, San Gabriel, Calif., and Mrs. A. Randall Biggs, of the Diocesan Altar Guild of Los Angeles [see p. 12].

AROUND & ABOUT

— With the Editor —

TO MY FRIEND IN MASSACHUSETTS who thinks we need "fewer beliefs and more belief" and thinks it wiser to stick to the "beliefs" that do not overtax our reason:

I never thought I would find occasion to quote P. T. Barnum in support of a serious theological position, but that great authority on "belief" said, with admirable point and truth: "More persons, on the whole, are humbugged by believing nothing than by believing too much." Since we are talking about specifically religious beliefs, and more specifically beliefs about what God has done, is doing, and will do (the articles of the Creed), I will say that to believe any proposition in that supernatural order that does *not* "overtax our reason" is to believe exactly nothing at all. Of course, the virgin birth of Jesus overtaxes our reason. So does his resurrection. So do the creation and the fall of man. In fact, so does man himself. I read somebody recently who said he had little trouble believing in angels because, rationally considered, they are plausible; they make sense; they are the kind of creatures one would naturally expect God to create. But man?!?!? Well, you know what the old farmer said when he first saw a giraffe: "There ain't no such animal!" There's no such animal as man, if reason is to speak the last word on the subject.

Why is our reason so easily overtaxed, anyway? Isn't it for the same reason that a weak back is easily overtaxed? Any belief that doesn't overtax my weak mind is hardly worth having and holding.

Lenten thoughts:
"When we do ill, the devil tempteth us; when we do nothing, we tempt him." **Thomas Fuller.**

"Honest bread is all very well—it's the butter that makes the temptation." **Douglas Jerrold.**

"Pray not for lighter burdens but for stronger backs." **Theodore Roosevelt.**

"There is nothing that makes us love a man so much as praying for him." **William Law.**

"Life is too short to be little." **Benjamin Disraeli.**

"The attempts of Christians to be Christians now are almost as ridiculous as the attempts of the first men to be human." **G. A. Studdert-Kennedy.**

"Our reading of the Gospel story can be and should be an act of personal com-

munion with the living Lord." **William Temple.**

"Nothing worth doing is completed in our lifetime; therefore, we must be saved by hope. Nothing true or beautiful or good makes complete sense in any context of history; therefore, we must be saved by faith. Nothing we do, however virtuous, can be accomplished alone; therefore, we are saved by love. No virtuous act is quite as virtuous from the standpoint of our friend or foe as from our standpoint. Therefore, we must be saved by the final form of love which is forgiveness." **Reinhold Niebuhr.**

"I have always loved to think of devoted suffering as the highest, purest, perhaps the only quite pure form of action." **Friedrich von Hügel.**

"We must be broken into life." **Charles E. Raven.**

"Our Lord does not care so much for the importance of our works as for the love with which they are done." **St. Teresa of Avila.**

"I would fain be to the Eternal Goodness what a man's hand is to a man." **Theologia Germania.**

"He only is advancing in life whose heart is getting softer, his blood warmer, his brain quicker, and his spirit entering into living peace." **John Ruskin.**

"Don't listen to friends when the Friend inside you says 'Do this!'" **Mohandas Gandhi.**

"A lot of the road to heaven has to be taken at thirty miles per hour." **Evelyn Underhill.**

"Rolling in the muck is not the best way way of getting clean." **Aldous Huxley.**

"Repentance is deep understanding." **The Shepherd of Hermas.**

"The elect are whosoever will, and the nonelect, whosoever won't." **Henry Ward Beecher.**

Can anybody identify the authorship of this little gem?

I gave a little tea party
This afternoon at three.

'Twas very small,
Three guests in all—
I, myself, and me.

Myself ate up the sandwiches
While I drank all the tea,

'Twas also I
Who ate the pie
And passed the cake to me.

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THE KALENDAR

March

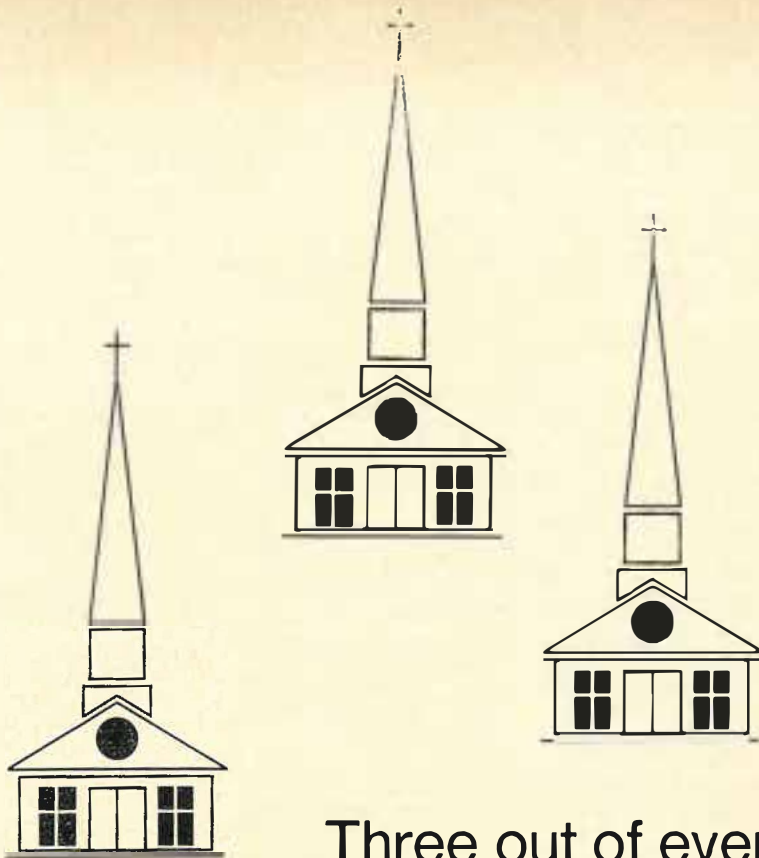
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- James De Koven, P.
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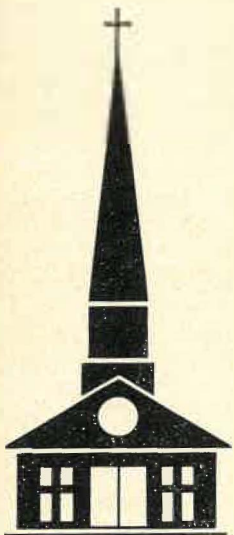
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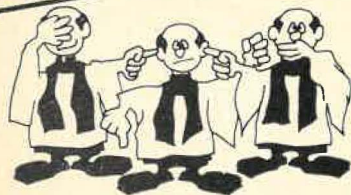
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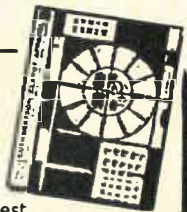
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Letters

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.

Honesty in the Sanctuary

Thank you for your reply "Honesty in the Sanctuary." The news item "Priest's Remarks About Jesus Provoke Controversy" [TLC, Feb. 16] should read as a title — Arianism is Alive and Well.

It is always so easy to dismiss those who profess the faith in Jesus Christ as Lord, God, and Savior, and those who try to hold on to the catholic faith, as "literalists or fundamentalists, or conservatives." So much of what is happening to our church in regard to liturgical revision, social activism, "priesting" of women, and the move away from our apostolic and catholic heritage, stems from our losing or giving up of Christian fundamentals.

We are all called to be fundamentalists because there are basic fundamentals that we must believe if we are truly to "profess and call ourselves Christians."

(The Rev.) RONALD S. GAUSS
St. Paul's Church on the Plains
Lubbock, Texas

Your editorial about honesty in the sanctuary [TLC, Feb. 16] makes me very unhappy. I read that and also the news story from Virginia which evoked it.

First, let me say that I believe that Jesus is God of God, Light of Light, Very God of Very God in the sense that he is the focus of universal, eternal, all-knowing mind in time and space. To believe that all those attributes belong to his finite existence is to reveal that the believer has not done sufficient thinking to realize that such belief is absurd and stupid contradiction. If that is orthodoxy, then we ought to excommunicate the epistle to the Philippians, which claims that Jesus emptied himself in the Incarnation.

In speaking of the creeds as summaries, Archdeacon LeRoy meant that they sum up beliefs derived from the Bible, and from the Bible only. If we must believe literally in the creed, must we not believe literally in the Bible from beginning to end? If some parts of the Bible are not literal, how do you know that the creeds come from the parts that are literal?

If God has a right hand and a throne in space, is he not limited by time and space? And, if time and space are superior to him, how is he God? Is God literally a father? The literal meaning of father is one who has begotten offspring in sexual union, and such a person is father only to his offspring. Adopted father, foster father, spiritual father, heavenly Father are real only in a symbolic sense.

I don't see how anyone with an education beyond grade school (I am tempted to say kindergarten) can profess literal belief in

every word of the creeds. I think we shall make the church a pitiable relic if we put our clergy in a fundamentalist straight jacket.

I am sorry you believe the way you do, but I am glad you made your beliefs evident. They will save my fingers and my typewriter ribbon. I was working on a manuscript about the Temptations of Jesus that I intended to submit to you. It would have made no mention of the creeds or the Green Book or Philadelphia, but your editorial lets me know unmistakably that it would have found no lodgment with you.

(The Rev.) JOHN MATTHEWS
Lake Placid, Fla.

To hear that the Rev. John Spong [TLC, Feb. 16] disclaims the divinity of our Lord, or even to know that he might do so secretly, is indeed saddening. Then to hear the Archdeacon of the Diocese of Virginia justify this is still more saddening. I can only hope that this was taken out of context and was not intended as it came across.

If, however, it was intended as read, then I wonder what Mr. Spong can possibly say to his congregation on Christmas about the Incarnation. I wonder what possible joy he can find to impart on Easter morning. It would seem that on that morning he would have to be asking, along with the Jewish officials of that time, "Who stole the body?" and at every member canvass time it must be fearful. If anyone should dare ask him why there should be sacrificial giving, the only really honest answer would have to be "to pay my salary and keep up this plant, with hopefully a tiny bit left over to help others."

Fortunately, the church has been dealing with heretical notions for a long, long time, and the faith it proclaims is still intact, and for the most part, soundly proclaimed.

(The Rev.) BRAD ROCKWOOD
Church of the Communication
Vidalia, Ga.

Concerning the statement by the Rev. John Spong and the responses to that statement: What silly games we Anglicans play! Some of us seem to think that a denial of the divinity of Jesus based on a so-called symbolic interpretation of scripture and creed is avant garde and that it is somehow more acceptable to intellectuals than an affirmation of his divinity. Are some of us so narrow that we assume that unitarian or humanist doctrine is more intellectually respectable than that held by orthodox Christians?

All kinds of faith positions and their concomitant doctrines about Jesus have been held by all kinds of people including intellectuals from Jesus' time to the present. Each of us is free to choose our own response to Jesus' question, "Who do you say that I am?" When we choose to respond by saying that Jesus is not God, why must we dress it up with words like "modern" or "intellectual" or parade out all of that arrogant nonsense about how "broad" our church is as though members of other communions do not have the same freedom to make that

kind of choice? Window dressing such as that is indeed a silly game.

Regarding Mr. Spong's comments themselves that nowhere in the Bible does it say that Jesus is God; he is quite right. Nowhere does it literally say word for word "Jesus is God." Isn't it interesting, however, to note what literalists we modern intellectuals become when it suits our doctrine or purpose?

(The Rev.) ELLIOT H. BLACKBURN
St. John's Church

Mason City, Iowa

I heartily concur with your editorial in which you question the intellectual honesty of the Rev. John S. Spong [TLC, Feb. 16]. Reading the article and editorial brought to mind another unitarian who masqueraded as a catholic.

Several years ago I attended a choral eucharist, at a church dedicated to the Trinity, at which Bishop Pike presided. In his sermon, as I recall it, the Trinity and other catholic dogmas were called into question and referred to as "excess baggage." At the conclusion of the eucharist this same prelate blessed the congregation with the traditional invocation of the Trinity. This struck me as being sheer hypocrisy.

I would suggest that the Rev. Mr. Spong reexamine his position and in honesty to his conclusions act accordingly. Intellectual honesty should lead him to realize that one ought not to say one thing and do another. It's really quite simple—it's honesty vs. hypocrisy.

JOHN L. ERICKSON

Staten Island, N.Y.

Renewal in Worship

Re your comments in "Around and About" [TLC, Feb. 9] in which you again discuss Prayer Book revision, with the Buckley show as a jumping off place:

You report in passing that you cannot imagine anyone so illiterate as to think that "with thy spirit" refers to the Holy Spirit being in the priest.

I know, good sport that you are, that you will be amused to know of a conversation in which that "verbatim" remark took place the first Sunday we used STU. The "illiterate" was, while a recent convert, a Ph.D. in classical music, my choir director for two years, and a college professor.

The truth is, we don't know how things sound to other people when we have become accustomed to them from much familiarity. Another professor told me the new creed was "wrong" for translating "according to the scriptures" into "in accordance with the scriptures" because "obviously it happened according to the scriptures because they say so, but the resurrection couldn't have happened 'in accordance with' because when it happened the scriptures had not yet been written." This other man never knew it referred to the fulfillment of the *Old Testament* scriptures, and was quite surprised when we looked at Luke and his road to Emmaus story together.

This business about the "classical glory" of a certain period of our language can also be overdone. I have another recent convert who is a Shakespeare scholar and actor. I asked him once, "Would it not be best to have left worship in the language of that period?" His response was: "When I am *acting*, fine; but when I'm saying my

prayers and being honest to God, I must be an honest man of the 20th century."

Now liturgy is not our number one priority; proclaiming the gospel clearly and evangelism are. I think the new services have been effective tools in these priorities. I challenge TLC to take a survey of bishops and ask them: "In your dioceses, which churches are alive, vital and growing—those which have been responsible in the renewal of worship (as well as other things), or those which have done business as usual?" It is on *that* basis that we must decide whether or not the church can have contemporary worship alongside of the tried-and-true. I believe that in those places where evangelism and proclamation have been really effective and where the church has continued to grow in these declining times, the renewal of worship has been present.

(The Rev.) J. ROBERT ZIMMERMAN
St. Andrew's Church

Lewisburg, Pa.

Justice in PECUSA

Concerning the whitewash in Central New York [TLC, Jan. 19], such action on the part of the Diocese of Central New York's investigating committee should come as no surprise to anyone. Only a fool could look for any justice in these days of ecclesiastical lunacy and the same decision shall be made concerning the current charges brought against the three "bad-boy" bishops. It will be another Chicago wrist-slapping, or less! All the flowery apologies and the latest jargon of the socio-psycho-clinical and sensitivity training-sexuality syndrome will be belched forth as another 815 encyclical with the honest view that anyone who dares to question such decisions must be either mad or hopelessly lost.

Meanwhile those who look for any justice must realize from the very start that the Episcopal Church must deal with, to use Alan Watts' great description, idiots: persons who are so far removed from the reality of the situation that any human communication is

utterly impossible. And Jim Pike did make cowards of them all.

(The Rev.) JOHN P. BLACK
Holy Cross Church

Acapulco, Gro., Mexico

John Rathbone Oliver

The article regarding John Rathbone Oliver [TLC, Feb. 16] interested me. I was a member of St. Paul's Church, Clinton and Carroll Streets, Brooklyn, and before being accepted as a parishioner was handed over by Fr. Williams, SSJE, to Fr. Francis B. Roseboro for instructions. When Fr. Delaney made his exit from St. Mary the Virgin Church in New York, and the order left St. Paul's to take over that parish, Fr. Roseboro was given charge of St. Elizabeth's Church, 16th and Mifflin, Philadelphia, and since he and I had become friends I visited there quite often. On one of those visits Fr. Oliver was a house guest too.

He was a most interesting companion at meals. One story he told was that a Methodist minister came to him with his problem that he was very much afraid that in his preaching he would use cuss words and thus get fired. Fr. Oliver said he cured the man by taking him on an auto ride in the country, parking in a solitary orchard. He told the minister to go to one of the trees and do a good job of swearing, out loud, and get it out of his system. The minister was cured.

JOHN T. DAVIS

Asheville, N.C.

I have read with much distress about the murder of Fr. Harris C. Mooney; I have also read with much interest his article [TLC, Jan. 16] "Remember Mr. Mann." I happen to be the man to whom he refers in the article. I was not only a life long friend of Dr. Oliver, but I was also his last private secretary and companion. He entrusted to me *all* of his most personal and private papers, which have not been touched

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or publicized since his death 32 years ago. I have had various requests, including Fr. Mooney's, for these papers. I have felt that Dr. Oliver was a truly great genius who lived years ahead of his time (though that time has been greatly shortened since his death in light of modern trends). Therefore, I have withheld the papers purposely for the future.

Dr. Oliver was the greatest humanitarian (in the sense of compassion) I have ever known. Unfortunately, Fr. Mooney's article has certain errors in it, because he did not have access to the private papers. No one could possibly write an accurate biography without these documents. What human weaknesses Dr. Oliver may have been heir to only accentuate his great and noble spirit. Perhaps the time is approaching for these papers to be used; I do not feel competent to judge. In the meantime, they are safe and well guarded. I am the only one who can reveal or explain them.

J. WAKEFIELD MCGILL

Thurmont, Md.

Feminine Suffixes

The use of the feminine suffix is tradi-
tional and right, where the ungendered word
would, nine times out of ten, convey a mas-
culine image, as in "aviatrix," "executrix,"
"shepherdess," and "priestess." And again,
the omission of gender is quite acceptable in
the case of words which commonly express
a feminine image, as in "nurse," "housekeep-
er," "cook," etc. In these, naturally, the
feminine suffix would be redundancy.

Use of feminine forms of recognition and
esteem, when femininity would not other-
wise be obvious, has always been, at least
in past ages, complimentary, considerate,
respectful. Women — or men — who assess
such considerations as demeaning of women
are quite wrong. You cannot very well
demean that which is already demeaned.
These women have demeaned themselves by
holding the glory of their womanhood in
contempt. They have dishonored and in-
sulted themselves, as well as the blessed and
ever-virgin Mother of God, who did not
consider it demeaning to accept the proffer
of motherhood while leaving the misty
question of divine paternity up to the whim
of Gallup polls and the like. Nor, apparently,
did the Archangel Gabriel consider it de-
meaning of Mary to come down to her and
make such an offer. One painting of the
Annunciation depicts that seraphic messenger
genueflecting as he salutes the Queen of
Angels!

This commentary has nothing to do with
the serious question of the attempted ordina-
tion of women, which is another matter. It
is only intended to help clear up some little
misunderstanding in the structure and use
of words.

FREDERICK COOPER

Wynnewood, Pa.

Response to Canon Smith

It is surely probable that you will have
other and more eloquent responses to Canon
R. A. Smith's "As Others See It" [TLC,
Feb. 9]. I am concerned, however, that it be
answered.

I should think it would be most helpful
to the stated purpose of Canon Smith if the
demolition of straw men not waste our time.

Many—of course, one cannot say all—who
stand firmly for the apostolic ministry as this
church has received it are not and have never
been (1) resentful or fearful of more liber-
als, or (2) hateful of Trial Use, or (3) op-
posed to social action. Christian rationality
shuns this kind of "tarring."

When we turn to ecumenical directions,
and especially in the context of ordained
ministry, is it so strange and wonderful that
careful consideration be given those Chris-
tians who share with us the apostolic minis-
try under consideration? Is it really doubted
by any that our prime difficulty in moving
closer to our protestant brethren is our un-
derstanding of ordained ministry?

Canon Smith does the church great service
to point out the extent to which the extrem-
ists have alienated themselves from the very
life of the church. That there are those who
deeply deplore the Philadelphia affair and
all that has stemmed from it, all the while
wanting and working for the legitimate can-
onical permission to admit women to the
priesthood and episcopate, is beyond ques-
tion. What is indeed questionable is the
extent to which the Philadelphia "11"—or
"4"—or "15"—can be neatly isolated as the
scapegoats and conveniently driven into the
wilderness. One continues to hear much of,
"Here I stand; I can do no other." The con-
tinued presence of the principal actors in
Philadelphia at all the meetings of the pro-
ponents of women's ordination causes one to
doubt. If Canon Smith could share with the
church his knowledge of the kind of break in
the ranks he postulates, we would more
carefully weigh his opinion.

"Justice" is, to be sure, not the issue. A
caveat must be that there is not the dichot-
omy or polarization between justice and
mercy, any more than between love and
duty, that has been suggested. Would that
this red herring could be laid to rest; but
recent public statements do not give cause
for optimism.

One cannot argue with Canon Smith's
right to the opinion that General Convention
'76 will undoubtedly admit women to the
priesthood and episcopate. One may perhaps
be forgiven for insisting that it be understood
as just that; and not, as the rather nonchalant
insertion between commas would tend to
indicate, as an absolute truism, the triumph
of God over man. The church has, one
simply must point out, become con-
vinced after the fact that the Holy
Spirit had indeed abandoned the coun-
cils of men on unhappy occasion: "the
(Christian)world awoke and groaned to find
itself Arian"! We all, surely, pray that
General Convention '76 will open itself to
and heed the Holy Spirit. We all, hopefully,
will not forget that the same Holy Spirit has
already guided and strengthened the church
through nearly two thousand years of stormy
history.

(The Rev.) JAMES C. WATTLEY
St. Martha's Church

Bronx, N.Y.

Embarrassing God

After reading Dr. Charles Willie's "com-
ments" [TLC, Feb. 2], I can only say what
Victor Hugo said of Napoleon: He became
so arrogant that he "embarrassed God."

(The Rev.) PETER F. WATTERSON

Church of the Holy Spirit
West Palm Beach, Fla.

The Living Church

March 16, 1975
Lent V

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EXECUTIVE COUNCIL REPORT

By CARROLL E. SIMCOX

If many Episcopalians suppose that when their church's Executive Council holds one of its quarterly meetings it discusses and wrangles over the very issues that the church at large discusses and wrangles over (e.g. women's ordination, Prayer Book revision), they are quite wrong. It is not so. Most of the agenda at these meetings concern housekeeping matters—the administration of policies and programs proposed by the last General Convention.

So it was at the last meeting of the council, held at Seabury House, in Greenwich, Conn.

Time was, not long ago, when considerable time and travail at council meetings were devoted to the passage of resolutions on often controversial subjects which, when they hit the public fan, made many people angry. Whether that was good or bad for the church, under the present administration it is not done with anything like the gusto of yesteryear.

In his message from the chair, Presiding Bishop John M. Allin reported to the council on what he has been doing since their last meeting. He has been in journeyings often and in meetings innumerable.

The problem most on his mind as expressed in this message is that of the church's response to the world hunger crisis—how to make that response most effective. "Certainly there can be no resolution without a coordination of resources, spiritual and physical, personal and material, beyond our present experience," he said.

Since Bishop Allin had touched upon the need for greater coordination of the church's leadership and resources in dealing with the hunger problem and with other matters there followed a general candid discussion of how this is to be done with the present administrative structure and personnel.

In this discussion such delicate matters as the relationship between the council and the professional staff at "815" and between the Presiding Bishop and the staff were frankly aired, all in an atmosphere of mutual trust and good will.

The Presiding Bishop asserted that

there is "need for recovery of the servant-theme" by all who are called to serve the church in positions of leadership. As he sees his own role, he is "the coordinator, not the decider."

Finance

Whatever there is to report from this meeting under the heading of church finance is good news. There was, in fact, one happy "spectacular" when the Bishops of Rochester and Costa Rica appeared in person to give the Episcopal Church (as represented by the council) a gift somewhat in excess of \$950,000, for use in dealing with world hunger; and also, to give the council some suggestions for thought as to how this money can best be used.

Rochester and Costa Rica are companion-dioceses, and at Rochester's last diocesan convention the featured guest speaker was the Bishop of Costa Rica, the Rt. Rev. Jose Antonio Ramos. The Diocese of Rochester had earlier received this \$950,000 bequest from an estate. Its leaders were thinking of devoting a tithe of it to world hunger, but when the convention heard Bishop Ramos's appeal on behalf of the world's hungry it voted to give the entire amount to the national church for its world hunger program.

As the Rt. Rev. Robert R. Spears, Jr., Bishop of Rochester, and Bishop Ramos presented the gift to the council, they urged the church's leaders to avoid the mistake of spending it all, and all at once, for immediate relief of famine and hunger victims. It was noted that a million dollars is not a drop in the bucket of the world's actual need for food. The two bishops suggested that the money be used not only for direct aid to the hungry but for long-range development programs to meet the food problem as it continues, and also for the education of American Christians on the nature of the problem, and their own responsibilities and opportunities for dealing with it.

The council received both the gift and the counsel gratefully, and it was clear that the counsel will be thoroughly heeded before the money is spent.

Dr. Lindley M. Franklin, Jr., treasurer, reported that 1974 was the best year in the church's history for payment of diocesan

quotas with only three dioceses failing to pay in full or to overpay.

The response from the dioceses for the 1975 budget has been such that there is no doubt in the treasurer's mind that the pledges will be met and overpaid.

Dr. Franklin will retire from his position next August 1st, after having served the national church as its treasurer for 29 years. In all that time he has not missed a single meeting of the Executive Council.

Income Development

The church's program budget for 1975 calls for \$15.1 million in income. Of this amount, it appears that \$13.9 million will come from diocesan apportionments and other regular sources, leaving a gap in funding of \$1.2 million.

The council has adopted what it calls the Income Development Program to meet that gap and for the stated purpose of "opening new channels of giving."

To quote further from the recommendation (which was adopted) of the development committee: "The underlying purpose of this funding approach is to afford opportunities for contributions from individuals, parishes, dioceses, provinces and foundations directly to the mission of the church in national and overseas areas."

It is considered that people are always happier about giving their support to projects that they know something about, and this program aims at providing them with more direct engagement and involvement in mission.

Cuttington College

Another major decision concerning fund-raising was made, with the object of strengthening Cuttington College in Liberia.

Readers of this magazine over the past several years have been familiarized with the needs and opportunities of Cuttington. The administration of the college has identified total needs in the amount of \$6 million to cover endowment, new construction, renovation and other improvements.

The council voted to sponsor a campaign for about half of that amount, using the fund-raising firm of Marts & Lundy, Inc. This effort will be aimed at securing

individual and corporate gifts as such rather than special church offerings. The plan as presented by Marts & Lundy anticipates about 1,000 donors.

CAHD

CAHD is, acronymically, "Community Action and Human Development." It is the church's present organization and program for social action in the form of funding local community enterprises of poor and minority groups. CAHD is a part of Mission Service and Strategy Program, successor to GCSP (General Convention Special Program).

The two last General Conventions have established certain guidelines which must be observed in the making of such grants. Among these is the requirement that before any grant is made there must be a field appraisal of the group applying for the grant and that this appraisal must be submitted to the bishop of the diocese in which the group is located for his approval.

Last year a hassle developed between the Diocese of North Carolina and the CAHD staff in New York, over an alleged violation of the guidelines in the cases of three grants to groups within the jurisdiction of the Rt. Rev. Thomas A. Fraser, Bishop of North Carolina.

The matter came to the floor of this council meeting, and was vigorously debated.

Councilman George Guernsey III, reporting for the CAHD committee, stated that the CAHD group in New York had inadvertently failed to note and to observe the guidelines in the case of one grant to a project in North Carolina. Referring to Bishop Fraser's complaint that he had not been shown the field appraisal as the guidelines require, Mr. Guernsey said that the bishop was "technically absolutely correct."

It was moved by Councilman Philip Masquette that the council express its regrets to the Bishop of North Carolina and his diocese for this failure; but in the discussion of this motion it became clear that Mr. Guernsey's understanding of the matter was not shared by the Presiding Bishop or by Bishop Richard B. Martin, the council's executive for ministry, both of whom had conferred with Bishop Fraser in the course of the confusion.

After much discussion it seemed to most council members that there was no way, at the moment, to determine precisely what the whole story of the case was, and so a motion to table Mr. Masquette's motion passed—by no means unanimously.

(This seemed to this reporter to be just one of those things which can best be disposed of by shaking hands all around and saying "Let's not do it again—whatever it was that we did.")

Evangelism

As everyone knows, Episcopalians believe in evangelism but don't know how

to go about it. Their national leadership was made urgently aware of the demand for some top-level guidance and support, during the church-wide visitation program by the Executive Council before the last General Convention, when representatives of the dioceses were asked to state what they thought the priorities of the church during this present triennium should be. Evangelism was given a high rating.

The Rt. Rev. Harold C. Gosnell, Bishop of West Texas and a member of the council's committee on evangelism, announced that the person they have been looking for to be the church's chief evangelism officer has been found: the Rev. Wayne Schwab, currently rector of St. Paul's Church, Montvale, N.J.

Fr. Schwab will take over his position as of April 7th. He is 46 years old, a graduate of Lehigh and the Virginia Seminary.

Inter-Anglican Relations

Reporting as chairman of the ecumenical committee, Mrs. John S. Jackson, Jr., reviewed the history to date of the coalition of Anglican Churches in the Western Hemisphere known as the Anglican Council of North America and the Caribbean (ACNAC). She reported also on a recent consultation on partnership which she had attended, representing the American church.

She candidly acknowledged some of the tensions within that group resulting from ethnic, racial, and politico-economic differences. This moved the Rt. Rev. John M. Burgess, Bishop of Massachusetts, to speak to the council about what he considers a grave mistake on the church's part in failing to make more use of its black clergy and lay leaders in such enterprises as ACNAC. He pointed out that many blacks within the Episcopal Church are West Indians themselves. He declared that if they were to represent their church in dealing with West Indian churchmen they would present a very different image—a much more readily understandable and acceptable one.

Bishop Burgess's appeal for consideration of this matter moved the council to defer election of representatives of the Episcopal Church to ACNAC until the May meeting.

Miscellany

In other actions the council:

✓ Decided that the Church School Missionary Offering next year (1976) be an overseas project and that the overseas bishops will choose the project;

✓ Received various reports of committees, among them one from the communications committee that *The Episcopalian* has grown substantially in circulation since changing its format from magazine to tabloid;

✓ Established companion diocese relationships between Upper South Carolina and Guam, and between Southeast Florida and El Salvador;

✓ Voted support for a stockholder resolution asking for a "full written report" on the strip mining activities in Appalachia by the Pittston Company, but voted down a proposal to support a stockholder resolution requesting a social audit report from General Motors;

✓ Heard a report by the Rev. William Powell, chairman of the education committee, in which he announced the committee's decision to participate in a part of the "shared approaches" project of the inter-church Joint Educational Development (JED)—that part which provides educational packets on such current concerns as hunger, racism, and eco-justice;

✓ Accepted an invitation by the Bishop of Colorado to hold its May meeting in Denver—if it can be determined that it will not cost more than to meet in Greenwich;

✓ Authorized the Presiding Bishop to increase the number on the Bicentennial Planning Committee to 25, five of whom are to be council members;

✓ Voted an appropriation of \$50,000, over a two-year period and to be drawn from a legacy, for the Gulf South Research Institute in New Liberia, La. This will be used for a special leprosy research project.

As a result of good planning and efficient dispatch of business the meeting ended a half-day earlier than has been normal in the past.

JAPAN

Anglicans Seek Help in Missions

The Anglican Church in Japan is now on an "outward looking course" and would welcome help from foreign mission experts in helping other churches in southeast Asia.

The Rt. Rev. John Naohiko Okubo, Bishop of the Nippon Seiko Kai, spoke at a conference of the United Society for the Propagation of the Gospel, one of the largest and oldest Anglican missionary societies. He is also Bishop of Kanto.

Bishop Okubo said that during WW II Anglicans, like other Japanese Christians, were under "huge suspicion." It was thought that "foreigners" would use Christians as spies. It was a very difficult time for the whole Christian church as a body, he said. Two bishops, in fact, died in prison.

Speaking of the damage to property, the primate said of 320 Anglican church buildings, 120 were destroyed. Before the war the 11 dioceses of the Anglican church in Japan had looked for support to various bodies such as the Church Missionary Society in London, the USPG, the Anglican Church of Canada, and the Episcopal Church in the United States. But with the war all this stopped, the bishop said.

All Christian churches were ordered to become one body so that they could come under uniform government control. But in rejecting this, Bishop Okubo said, the Anglicans went underground and the church "grew very weak."

The bishop said the past 30 years since the war ended have been a period mainly of reconstruction and rebuilding "but now the Anglican Church in Japan, within its limited resources, is eager to help other churches on the basis of 'Partners in mission' and is 'outward reaching.' The help of foreign bodies such as USPG would be particularly valued in helping to train Japanese church people in the techniques of mission suitable for the 1970s."

CHURCH ARMY

Long Time Evangelistic C.A. Now a Lay Training Institute

At the annual meeting of the Church Army in the USA, a plan for reorganization and renaming was approved. The successor group is to be known as the National Institute for Lay Training.

In addition, it was voted that a new organization known as the Church Army Society be formed for the association of Church Army officers for fellowship and mutual support in their ministries.

The purpose of the lay institute is to seek out, in association with other churches and agencies, and prepare lay Christians for special ministries that can effectively be performed in such areas as evangelism, adult education and mission, youth work, administration, and social service.

Members of the board of trustees for the new institute include three members of the Church Army: Sister Margaret Hawk, Capt. Robert Andrew, and Capt. John Haraughty.

Applications are being received for the first training class which will be in residence in September at General Seminary, New York City.

The Rev. Logan E. Taylor is the president and chief operating executive of the National Institute of Lay Training.

WORLD HUNGER

Bishop Sees Similarities Between Ordination Issues, Hunger

World hunger and female priests have been two major concerns of the Episcopal Church in recent months. And the church's executive for mission, the Rt. Rev. Edmond L. Browning, feels there are other similarities between the issues.

Speaking at a press conference in Richmond, Va., Bishop Browning said that "there is the concept of freedom and lib-

eration from hunger as the root to dealing with world hunger, just as there is a concept of freedom and liberation of women in the women's ordination issue. In both cases, I firmly believe that the church must come to grips with them."

He denied the allegation that the Presiding Bishop has been emphasizing the world hunger issue to divert the attention from the problem of female priests.

Commenting on the Presiding Bishop's Fund for World Relief, the missions administrator said he will urge General Convention to have the fund overhead assumed by the Executive Council. If this change is made, he said, a clear channel of relief money could be made to various world relief groups.

Under the present arrangement, undesignated funds sent to the relief agency pay an estimated 12% of administrative costs on all contributions.

Bishop Browning acknowledged that there is confusion among Episcopalians over the existence this year of two Lenten missionary fund drives—the church school mite box offering earmarked for the Appalachian People's Service Organization (APSO) and another mite box offering for the P.B.'s Fund.

"I would say that there is valid criticism of the existence of two mite boxes," he said. "We can correct it hopefully in the future."

CHURCH AND BUSINESS

Standard Oil Withdrawing from Namibia

The last of five major U.S. oil companies exploring off the coast of Namibia is withdrawing from the disputed southern Africa territory.

Standard Oil of California will terminate exploration leases granted by the government of the Republic of South Africa, which rules the predominantly black Namibia (South West Africa) in defiance of the United Nations.

Withdrawal had been requested by religious groups taking part in the Church Project on U.S. Investments in Southern Africa.

Standard of California joins Getty Oil, Phillips Petroleum, Continental Oil, and Texaco, Inc., in agreeing to stop the Namibian operations.

SEMINARIES

Two of Philadelphia 11 Accept EDS Offer

By a vote of 8-5, trustees of the Episcopal Divinity School (EDS), Cambridge, Mass., offered faculty appointments with full priestly duties to the Rev. Suzanne Hiatt of Philadelphia and the Rev. Carter Heyward of New York.

The women, two of the Philadelphia

11, accepted the teaching posts. Miss Hiatt is at present a full time assistant professor of pastoral theology at EDS. Miss Heyward will join the faculty this fall as a half-time assistant professor of theology.

Beginning, too, this fall, Miss Hiatt will teach only half-time.

EDS is a merger of Episcopal Theological School, Cambridge, and Philadelphia Divinity School using the ETS campus.

Ordained faculty members take services of holy communion in the seminary chapel in rotation. A school spokesman said the two women will serve in the same way.

(At the 1974 commencement of ETS, the last before merger, the Very Rev. Harvey Guthrie had threatened to resign if the seminary did not hire "an ordained female Anglican faculty member." He admitted the threat constituted "black-mail," but he called it "Gospel black-mail.")

The deans of the merged seminary, Dr. Guthrie and the Very Rev. Edward G. Harris, said the appointments of the two women "fulfill a need in our school community."

According to the deans, following trustee-approval of the new faculty position for an ordained Anglican woman, "every ordained woman in the Episcopal Church" was considered. Three of the four finalists were members of the Philadelphia 11. The fourth woman withdrew from consideration to accept another position.

Deans Guthrie and Harris said the three women preferred half-time positions. In January, Miss Hiatt and Miss Heyward were offered the split position. Their appointments are effective until Jan. 31, 1978.

Bishops Protest EDS Action

Two retired bishops with long years of service in the church and particularly in the Diocese of Massachusetts have protested the decision made by EDS on the appointments of Miss Hiatt and Miss Heyward.

The Rt. Rev. Anson Phelps Stokes and the Rt. Rev. Frederick C. Lawrence declared in a statement to Deans Guthrie and Harris that the decision was a "public rebuff" to the pro-women's ordination stance taken by the Bishop of Massachusetts, the Rt. Rev. John M. Burgess.

While supporting moves toward women in the priesthood, Bishop Burgess has said he will not license any of the Philadelphia 11 nor will he ordain a woman to the priesthood until after General Convention acts on the issue.

Bishop Stokes, who retired in 1970 as head of the Massachusetts diocese, and Bishop Lawrence, who retired in 1968 as Suffragan of Massachusetts, said that because of the seminary's action, Bishop

Burgess is made to look like "an opponent of women's ordination, when, as a matter of fact, he has been for it, for a long time."

Another bishop, who is also on record supporting the "full ordination of women," but who has protested the seminary's action is the Rt. Rev. Hanford L. King, Jr., an alumnus of ETS, and Bishop of Idaho.

Bishop King wrote to the deans of EDS that he "vehemently" disagrees "with your flagrant and unilateral disregard for the orderly processes of our church's deliberations and decisions and your jejune and insubordinate rationale as to the 'validity' of their [Miss Hiatt's and Miss Heyward's] priestly orders."

The bishop said he "cannot conscientiously condone this recent decision" of the EDS faculty and board of trustees.

It is "with deep regret," Bishop King wrote, "that I feel constrained to inform you . . . that I must withdraw any and all forms of support for the Episcopal Divinity School in Cambridge."

From Now on

Though the ordinations of the Philadelphia 11 were declared invalid by the House of Bishops, several of the group have taken the part of a priest in the service of holy communion.

Miss Heyward has said that she is "very open to celebrating the eucharist anywhere . . . depending on the congregation and the spirit of the request."

Miss Hiatt, when asked if she would celebrate in a Massachusetts parish apart from the seminary chapel, replied: "Ask me and see."

CHURCH AND STATE

Teacher Certification Revised to Protect Christian Schools

Rules governing the certification of teachers in North Carolina's private schools, many of them Christian academies, were relaxed by the state, thus removing a threat to the continued existence of many religiously oriented schools.

The state's Board of Education issued revised guidelines allowing the schools to hire teachers educated at "Bible colleges." The guidelines also permit teachers to attain needed "A" certificates without taking education courses some ministers had deemed "anti-Christian."

The Rev. Kent Kelly, administrator of Calvary Christian School, Southern Pines, and a leader in the protest against stringent accreditation, said, "We do not want our teachers involved in education courses which teach progressive education and include humanistic approaches to child behavior. Once a teacher realizes the innate wickedness of man as taught

in the Bible and sees his need for a personal Savior, he is ready to teach in our schools. . . ."

While Mr. Kelly's own school was not endangered by the "old rules," because all his teachers were accredited, he said he opposed the old regulations as a matter of principle. Now that the danger to private schools is over, he said he is satisfied with the new rules.

CHURCH OF ENGLAND

Officials "Worry" About Money

Inflation is bringing the Church of England to the "brink of disaster," according to a report in the *London Times*.

The paper's religious affairs correspondent spoke of "a financial hurricane" that "could carry away with it many of the familiar certainties" of church life.

"It is difficult to think of a single aspect of the church's present existence that can resist the threat from the everyday details of parish life to matters of great principle," the report said.

Church officials, according to the writer, are "worried" among other things, about "money," since "traditional endowments are nowhere near adequate to maintain the church in the manner to which we have become accustomed, and in a period of rapid inflation and falling national living standards, the raising of extra funds is difficult."

The financial crunch, the report said, could lead "to the breaking of the mold of the Anglican parish ministry" with the clergyman having to make "a sizable contribution to his own upkeep by his own initiative, taking on part time teaching or social work or even learning another skill to earn a living for himself and his family."

"Once such ideas were regarded as either revolutionary or cranky," the report said. "Gradually they have become commonplace."

MASSACHUSETTS

Church "Tilted" by Construction, Sues

Trinity Church, Boston, has sued the John Hancock Insurance Co., for \$4 million in damages as a result of problems allegedly caused by construction of the 60-story Hancock tower near the church.

F. Stanton Deland of a Boston law firm said the parish has spent over \$1 million in repairs on structural damage caused by the building of the tower.

According to Mr. Deland, who is a member of the parish, "the construction of the tower caused Trinity to tilt. It created terrific damage—foundation cracks, cracks in ceilings and walls. The sidewalk dropped 18 inches. Instead of being a

straight-up church, it is tilted. It was left with permanent damage."

The lawyer reported that costly repairs have forced the church to eliminate a \$52,000-a-year outreach program. "Everyone thinks Trinity is a rich old church, but that's bygone days," he said.

WOMEN AND THE PRIESTHOOD

One Bishop Could End Controversy if He'd "Regularize" Philadelphia 11

The Rev. Jeannette Piccard, one of the Philadelphia 11, who took part in the 1974 invalid service of ordination, told the Minnesota Associated Press Broadcasters, that the women are "not on an ego trip" and are not seeking publicity.

"If any one of the eight bishops (of the 11 women) would regularize us," she said, "he would get headlines for 24 hours and that would be the end of it."

Mrs. Piccard contended that if a bishop were to act to regularize the women priests, "then it would be an accomplished fact and go through the General Convention."

CONVENTIONS

Female Priests and Money Major Interests

In the Diocese of Ohio, the Rt. Rev. John Burt has threatened to resign from the episcopate if General Convention does not approve the ordination of women to the priesthood. "These ordaining hands of mine," he said at the annual diocesan convention, "shall no longer be limited to male heads after 1976."

The bishop, who has refused to disobey church canons in order to ordain women, has been accused of being unwilling "to risk anything except words in the cause of justice for women."

A resolution proposed at the convention by a group called Women's Ordination Now (WON) which asked Bishop Burt to consider ordaining all qualified persons, was ruled out of order by the chancellor.

However, convention did pass a resolution asking deputies to General Convention to press for a canonical change to allow priesting of women.

In a related matter, but within diocesan boundaries, convention named five people to serve on an ecclesiastical court to hear charges against the Rev. L. Peter Beebe, rector of Christ Church, Oberlin. He had permitted two of the Philadelphia 11 to take the part of priests in services of holy communion at Christ Church.

Convention voted to send \$50,000 to the Presiding Bishop's Fund for World Relief.

At the 103d annual convention of the
Continued on page 20

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More Than Polishing Brass

*New dimensions have been
added to the role
of the silent, hidden servant
of the altar.*

By ANNIE LOU WHITE

The role of the silent, hidden servant of the altar has been undergoing a gradual change in the past years. Altar guild members have not lost anything in devotion, but new dimensions have been added to their service. Worship through service is as valid as formal worship and is certainly a special kind of devotion. In an active altar guild this may be expressed through the encouragement of spiritual growth, education and active, overt service.

Vesting the chalice is surely an act of devotion and even a time for private meditation. The discipline of faithfulness in service may well be the most important form of worship as it emphasizes the importance of the dedication to the work. Altar guild meetings, corporate communions and retreats are the means most generally thought of as channels toward spiritual development.

Mrs. White, of Pasadena, Calif., is president of the National Association of Diocesan Altar Guilds.

For 20 years the altar guilds in Province I have held an annual altar guild conference and retreat, directed by the Society of the Companions of the Holy Cross, at Adelynrood, Mass. The format has been part workshop and part meditation to the accompaniment of the daily offices. Although the conference was cancelled last year because of the national power shortages, this lovely retreat center plans to open again in 1975. Dr. John Coburn, one-time retreat conductor, spoke of the beauty of Adelynrood "where I spent two days at an altar guild conference . . . in a little New England town apart from the busy world."

Some of the great minds of the church have been conductors for these retreats and have made a great contribution to the spiritual life of the altar guilds in that province. Former companion-in-charge, Virginia Huntington, wrote in her *Intercessions for Altar Guilds*, "We thank Thee Our Father for all the altar guilds in every corner of the world where women serve to make beauty and worshipful harmony; where candle light speaks to

people of all nations and tongues as a reminder of the Light of lights that lighteth every man; and where divine sacrifice makes the remotest altar a living and familiar home for the spirit, transcending time and space. Amen."

A very particular part of altar guild service may generally be described as education, both learning and teaching. It is incumbent on each active altar guild member that she be as well educated in the history and traditions of the church as possible. She should certainly be well read in the liturgical revisions and be knowledgeable in the church that extends beyond her parish. Not every member of a given altar guild will be able or have the inclination to take a leading role in the life of her parish, but the background and study should always be there.

In this area of education, the diocesan altar guild of Eau Claire has made a real contribution to parish life in the church. After a full year spent in planning and praying, Mrs. John Hayden, president of the diocesan altar guild, with the help of her committee, prepared the manual *To the Glory of God* to stimulate interest and suggest an overall plan for starting and continuing a junior altar guild. After the immediate success of the manual, two more have been prepared which deal with instructional sessions and altar guild information. In speaking of the success of the program, Mrs. Hayden says, "We are finding that year-to-year interest on the part of the girls can be



Junior altar guild members from four parishes clean the sanctuary of St. John's Chapel, at Bundy Hall, Camp Horsstick, Menomonie, Wis.

sustained by their coming together to work on some project with girls from other parishes and missions."

This past summer the diocesan retreat center for the Diocese of Eau Claire and the young people's camp was used for a camping experience for junior altar guild girls. They were invited for a clean-up and instruction weekend and to set the historic St. John's Chapel in order. The camping experience was augmented by workshops and movies and slides all pertaining to altar guild work. At the close of the session at Bundy Hall, one junior altar guild girl wrote, "The togetherness of everybody was supernice [*sic*]. I liked working because it was for a good cause. It made me feel good . . . and proud." This kind of education is a true offering and service to the church. It takes talented and dedicated women to teach and inspire young girls to assume an active role in the life of their parish or mission.

There is nothing passive about the work of altar guilds; it may be said, however, that "active" service refers particularly to the use of the hands, rather than the spiritual or intellectual efforts. The variety of activities undertaken, from the polishing of brass (always cited as the most trying of all tasks!) to the couching of gold thread on a chasuble, result in great joy and satisfaction to the altar guild member and congregation alike.

For the past 40 years the diocesan altar guild of Los Angeles has sponsored weekly classes in ecclesiastical embroidery, taught by Josephine Jardine, a graduate of the Royal School of Needlework, London. Her retirement this past June has not meant the end of the classes, although the uniqueness of her special gifts will never be replaced. It has been the custom in this diocesan altar guild that when each student embroideress com-

pletes a piece of work for her own church, she will then make a piece for a new mission. In this way there are examples of fine embroidery in nearly every parish and mission in the diocese. Not only has this demonstrated the spirit of mission, but it has also put the best of vestment design into the churches.

A project is now being completed for the Church of Our Saviour in San Gabriel, Calif., one of the oldest churches in the Diocese of Los Angeles. Wishing to find something appropriate to fill the wall space on each side of a large stained glass window, *The Peaceable Kingdom*, in St. John's Chapel, it was decided to have crewel panels embroidered to continue the design on each side of the window. The Judson Studios of Los Angeles, who made the glass, also designed the panels. In each case the lines of the mountains and other background detail

have been continued into the crewel panels. To quote from a booklet prepared by the church, "In the window the foretold Christ child stands surrounded by a lion, a kangaroo, a giraffe, a reindeer, a wolf and a lamb. The tapestry to the right is dominated by a tiger nuzzling a butterfly. The tapestry to the left shows a bear playfully squatting on the ground pawing the air watched by a lizard in the foreground." Animals and birds are all happily blended together amidst the lush foliage. This combination of stained glass and embroidery is most unusual and very satisfactory. The brilliance of the wool embroidery has matched the richness of the glass to make a complete whole.

The scope of the National Association of Diocesan Altar Guilds is as broad and varied as the knowledge and experience that have been shared with parish and diocesan altar guilds throughout the past 55 years of its existence. The three examples just cited are just a few of the exciting programs carried on by diocesan altar guilds in the church.

One of the best ways of sharing these programs and ideas is accomplished through the *Newsletter*, a quarterly publication of the National Association. The continually growing mailing list includes every diocese as well as several individuals and churches in Canada and the Canal Zone.

The National Association also shares with others by way of the Ecclesiastical Embroidery Exhibit which is its gift to General Convention. All diocesan altar guilds are invited to exhibit and the vestments and art objects offer splendid examples of both traditional and contemporary techniques and design.

Change is inevitable. Flexibility should always be a key word for the members of an altar guild. The challenge of this era might well provide an inspiration to altar guilds, that they continue in the devotion of their service yet profit by what is good in the changing church of today.

Temporal Blessings

Lord, life is such a joy when appreciated.
 An early morning sunrise —
 The smell of fresh bread —
 The sound of children's voices —
 The moving power of silent prayer —
 Or the touch of souls in understanding.
 Dear Lord, are temporal blessings a taste
 of heaven?

Amen.

Helen Redett Harrison

A Geographical Excursion

The Episcopal Church

is a vital part of the American

landscape, from the Yukon to the Everglades.

By ALBERT J. MENENDEZ

What do you think the following six counties of the United States have in common: Bennett, Todd, Mellette counties, South Dakota; Teton, Wyoming; Mineral, Colorado; and the upper Yukon area of Alaska? It might seem, at first glance, that these relatively rural isolated counties have nothing in common. But, according to *Churches and Church Membership in the United States, 1971* (Glenmary Research Center, Washington, D.C., 1974), we note that these are the counties where the Episcopal Church ranks first in membership. In fact, it holds a majority of 94% in Upper Yukon and 56% in little Mineral county, Colorado.

Episcopalians, accustomed to regarding their church as an urban institution whose members primarily belong to the upper and upper middle classes, will, no doubt, be surprised at this revelation. This document has prompted my investigation of the main centers of Episcopal strength in the United States.

There are about three million baptized Episcopalians in the United States today, though probably only two million are active communicants. Eleven states have over 100,000 Episcopalians each and contain over 62% of all churchmen in the country. These states are New York (349,797), California (199,685), Pennsylvania (193,399), Texas (175,694), New Jersey (168,357), Massachusetts (156,189), Florida (150,542), Virginia (136,755), Connecticut (126,303), Michigan (116,386), and Ohio (106,983). Five of the 11 states are in the New England-Middle

Atlantic area, two in the Midwest, one in the Far West, and three are in the "Outer South," the areas bordering the deep South.

Another way of looking at Episcopal strength would be its ranking in the states or its percentage of total population. Only in tiny Rhode Island does the Episcopal Church rank second to the Roman Catholic Church, while in five other states does its percentage of the population exceed that of Rhode Island. They are the District of Columbia (11.3%), Delaware (8.4%), Wyoming (7.9%), Connecticut (7.0%), and Virginia (6.8%). Rhode Island is 6.1% Episcopal.

Since the Episcopal Church is predominantly an urban church, there are a number of counties which contain over 20,000 Episcopalians (see Chart 1).

These counties are in metropolitan areas throughout the country, with a large number in the church's traditional north-

eastern strongholds. Only one city from the church's once historic Virginia stronghold is included. A comparison with some of the 1926 *U.S. Census of Religious Bodies* data indicates that the church has lost ground in many of the large cities. For example, New York City's Episcopalians have declined from 141,000 to 80,000; in Philadelphia from 75,000 to 36,000; and in Boston from 28,000 to 12,000. However, the loss has been more than made up for in the suburbs. There are 157,000 Episcopalians in the five main suburban New York counties and over 44,000 in Philadelphia suburban counties.

Episcopalians have declined slightly in such cities as Baltimore (32,000 to 28,000) and Washington (28,000 to 27,000).

Another way of identifying some areas of Episcopal strength is to look at certain small cities which ranked high in the 1926 census. There has been some decline noted in the 1971 study, but these small

Chart 1

Counties with 20,000 or more Episcopalians

New York City (the 5 boroughs)	80,699	Dallas, Texas	26,027
Los Angeles	71,745	Bergen, N.J. (suburban N.Y.)	24,884
Fairfield, Conn. (suburban N.Y.)	43,962	Essex, Mass.	24,407
Middlesex, Mass.	42,384	King, Wash. (Seattle)	24,050
Harris, Texas (Houston)	41,438	Allegheny, Pa. (Pittsburgh)	23,133
Philadelphia, Pa.	36,620	Delaware, Pa. (suburban Philadelphia)	22,486
Cook, Ill. (Chicago)	35,657	Erie, N.Y. (Buffalo)	22,298
Suffolk, N.Y. (Long Island)	31,350	Montgomery, Pa. (suburban Philadelphia)	22,200
Wayne, Mich. (Detroit)	29,060	Henrico, Va. (Richmond and its suburbs)	22,165
Baltimore, Md.	28,786	Norfolk, Mass. (suburban Boston)	21,012
Nassau, N.Y. (Long Island)	28,367	Fulton, Ga. (Atlanta)	20,651
Westchester, N.Y. (suburban N.Y.)	28,194	Providence, R.I.	20,647
Hartford, Conn.	27,707	Cuyahoga, Ohio (Cleveland)	20,500
New Haven, Conn.	27,408		
Washington, D.C.	27,159		

Albert J. Menendez is assistant editor of Church and State.

County is 32% Episcopal. A small county north of Palm Beach (Martin) and the Sarasota area are strongholds. Several counties near Sarasota, Manatee, Charlotte, and Collier, which are largely populated by transplanted Northerners, are also strongholds.

Historically, the coastal areas of the South have always had considerable Episcopal, Roman Catholic, Lutheran, and even Jewish strength. Such cities as Charleston, S.C.; Savannah, Ga.; St. Augustine, Key West, and Pensacola, Fla.; Mobile, Ala.; and Biloxi, Miss. have been strongholds of religious pluralism. The inland counties, by contrast, are almost entirely Baptist and Methodist.

Sociologists regard the coastal areas as somewhat more socially tolerant than the inland areas, having tended to resist segregationist and prohibitionist movements in previous decades. Southern Louisiana and southern Texas, of course, are heavily Roman Catholic, due to their historic French and Spanish population.

In New England and the Northeast, Episcopalians are quite strong in such areas as Cape Cod, Nantucket, and Martha's Vineyard, Mass.; Litchfield, Conn.; Bar Harbor, Maine; Washington County, R.I.; and Carroll County, N.H. Episcopalians are also prominent in Cape May, N.J., and in many counties of upstate New York. In addition to such Episcopal strongholds as Chenango, Seneca, and Warren counties, there are a number of other nearby counties which are close to

cities reflect the Episcopal Church's rather elitist image, viz. its high percentage of members in the upper economic and intellectual brackets. The famous Princeton University survey of 1946 showed that 24% of Episcopalians were in the upper class, followed closely by Congregationalists, Jews, and Presbyterians. Similar sociological surveys have shown Episcopalians and Jews to have the largest number of college graduates among their members, again followed by Presbyterians and members of the United Church of Christ.

Some of these smaller cities reflect a predominantly upper class orientation, several of them being "watering places of the rich," or university towns (see chart 2).

Eleven of these towns are in the New England-Middle Atlantic areas, while three are in the South, two in the Midwest and two in California.

There are 93 counties where 10% or more of the population is Episcopal. Fifty-six of these are in the West or Midwest, 24 in the South, and 13 in the New England-Middle Atlantic states. In the West some Episcopal strongholds are the Yukon, Upper Yukon and southeast Fairbanks areas of Alaska, nine counties in Colorado, eight in Wyoming, and 11 in South Dakota. In Colorado the fashionable ski resort, Aspen, shows up highly. Three rural counties in Montana and Nebraska, four in Nevada and nine in northeastern Oregon show up with a considerable number of Episcopalians.

In the South, 14 Virginia counties have a considerable number of Episcopalians. These include Charlottesville, Williamsburg, Richmond, Virginia Beach, and the Washington, D.C. suburbs of Arlington and Alexandria. Charleston, S.C. and two inland counties show up prominently, as do four counties on Maryland's southern-leaning Eastern Shore. Florida is something of a surprise, as tiny Okeechobee

Chart 2

Percentage of Episcopalians in selected "small towns"

Newburgh, N.Y.	22.9%
Newport, R.I.	19.1%
Norwalk, Conn.	18.4%
Montclair, N.J.	17.8%
Evanston, Ill.	16.9%
Charleston, S.C.	16.7%
Newton, Mass.	16.1%
Berkeley, Calif.	13.9%
Watertown, N.Y.	13.9%
Stamford, Conn.	12.3%
Poughkeepsie, N.Y.	12.3%
Pasadena, Calif.	12.0%
Brookline, Mass.	11.2%
Pawtucket, R.I.	11.0%
Wilmington, N.C.	11.0%
Quincy, Mass.	10.7%
Petersburg, Va.	10.6%
Port Huron, Mich.	10.6%

10%, including the Hudson River county of the Roosevelt family, Dutchess.

This brief excursion through the byways of Episcopal geography demonstrates that the church has moved well beyond its Eastern Seaboard origins to become an integral and vigorous part of the American scene from coast to coast. Though its influence and numbers are far less than many other communions, the Episcopal Church is a vital part of the American landscape, from the Yukon to the Everglades.

Chart 3

Counties with above 10% ratio of Episcopalians

Alaska — Ketchikan 10.7, Kodiak 13.9, Kuskowin 17.2, S.E. Fairbanks 29.4, Upper Yukon 94.2, Valdez 18.8, Yukon 27.0.
Colorado — Custer 17.4, Douglas 15.8, Gilpin 33.9, Grand 12.8, Gunnison 10.6, Mineral 56.3, Pitkin 25.9, Rio Blanco 20.0, Summit 16.2.
Connecticut — Litchfield 10.9.
Florida — Martin 11.8, Okeechobee 32.1, Sarasota 10.2.
Maine — Hancock 20.2, Lincoln 17.1, Sagadahoc 16.3.
Maryland — Talbot 18.4, Wicomico 11.3, Calvert 13.7, Kent 16.1.
Massachusetts — Barnstable 12.8, Dukes 21.3, Nantucket 21.6.
Montana — Broadwater 10.0, Madison 23.0, Powell 22.0.
Nebraska — Grant 36.2, Hooker, 33.2, Rock 11.8.
Nevada — Douglas 14.2, Elko 10.9, Lincoln 27.4, Nye 11.1.
New Hampshire — Carroll 15.2.
New Jersey — Cape May 11.2.
New York — Chenango 17.0, Seneca 12.5, Warren 11.3.
Ohio — Paulding 16.4.
Oregon — Benton 14.5, Clackamas 24.6, Columbia 17.6, Crook 18.8, Grant 10.7, Harney 13.1, Hood River 10.5, Lincoln 15.1, Union 10.4.
Rhode Island — Washington 12.6.
South Carolina — Beaufort 15.3, Charleston 11.0, Clarendon 11.1.
South Dakota — Bennett 36.9, Buffalo 28.2, Carson 22.0, Dewey 14.6, Lyman 15.2, Mellette 28.1, Shannon 28.1, Stanley 13.9, Todd 42.6, Washabaugh 26.6, Ziebach 13.0.
Virginia — Albemarle 12.6, Arlington 13.8, Charles City 15.5, Clarke 16.4, Essex 12.6, Fauquier 17.2, Gloucester 12.0, Henrico 12.0, James City 14.4, Lancaster 13.0, New Kent 10.4, Northampton 14.7, Virginia Beach 10.5, Westmoreland 14.2.
Washington — Jefferson 12.1.
Wyoming — Carbon 12.2, Converse 20.3, Crook 12.0, Fremont 17.6, Johnson 23.1, Sheridan 18.2, Sublette 17.3, Teton 38.2.

EDITORIALS

Looking for "Leadership"

In the March 3d issue of *U.S. News and World Report* there is a round-up of the findings of members of Congress about how the folks back home feel about the state of the nation and the world. Among these is the report of a Midwest Republican: "Voters don't begin to understand the problems. They're looking for someone with expertise — *looking for leadership.*"

We have no question about the accuracy of that finding. The "looking for leadership" is not confined to the Midwest, nor is it confined to people's thoughts about the economy. It is a pandemic state of mind, within the U.S. at least, and it is to be found in the realm of church no less than in the realm of state.

When people "don't begin to understand the problems" they look for "someone with expertise . . . leadership." Always, everywhere, that is what most people do. Not understanding the problems themselves they long for somebody who cannot only understand but solve the problems for them: and the power the problem-solver must have, as they see it, is what is called today "expertise."

With the season of our Lord's Passion now upon us it is appropriate for Christians to reflect upon "leadership" in the light of what happened in Jerusalem at the time of that fateful Passover of long ago. The people then did not understand their problems. They longed and prayed for leadership. Some of them thought that Jesus was the answer to their prayers. But when it became evident to them that he lacked the "expertise" to solve their problems for them their disappointment turned murderous.

What Jesus offered to people then is what he offers to us now — the wisdom, the grace, the way, not so much to understand our problems but in the power of the Holy Spirit to meet them, to live with them transcendently and victoriously — more than conquerors through him who loved us and gave himself to us. But that wasn't the "solution" they wanted. They didn't see it as a solution at all.

Vestry Virgin

Never having served before
In this exalted service,
She thought of it as holiness
Only second to the rector,
That fittingly prepared for kingdom come.
Now, following the lien waivers,
The bid-lettings like blood-lettings,
The building fund, the short-term loans,
She thinks the husbandry of God's
Poor treasure is more like martyrdom.

Nancy G. Westerfield

That the economic and social problems Americans face today are real and serious, and demand urgent and effective action by government is obvious enough, and any religion that asks people to live *above* these problems, as though they are not worth bothering with, cannot be Christian, for our neighbor's welfare is involved as well as our own and the pertinent Commandment is clear. But to look for the leader with the expertise to understand and to solve our problems *for us* is to evade the responsibility God places upon us, just as the contemporaries of Jesus evaded theirs when they rejected his leadership.

They rejected the only true leadership there is. The false leader promises to solve our problems for us. The true leader enables us to meet and overcome, if not solve, our own problems. Today, as always, what is needed is a new morality, a new mind, a new way of thinking and living, in our own selves, as we live with our problems. For that we still turn to the Lord and Master of life. It isn't expertise that we need for this, but grace.

Dear Senator Hubert Humphrey:

You are a wise and good man and you know better, so please don't repeat what you said following the President's budget message: "I don't want somebody who's honest and stupid. I prefer to have someone who's a little shifty but smart."

Leaving aside the question of whether Gerald Ford is stupid, and also the question of whether he is honest, we pass to your expressed preference for a president who's "a little shifty."

When, by the way, is a public servant a little shifty? Is it like a woman's being slightly pregnant? Can you recall any assassin of human freedom who did not get started by being just a little shifty?

Shiftiness in the White House has a long and dismal history, which undoubtedly you find as depressing as we do. But it's not only depressing, it's very dangerous to the republic. It is axiomatic that if a free society is to remain free and a society the governed must have a fundamental moral trust in those who govern. That trust has been badly corroded by the shiftiness of the governors, with the result that today there flourishes throughout the land an apathetic cynicism about "all politicians" which is frightening. That cynicism, if not soon overcome, may prove to be the barbarian within our gates that will destroy us as a free nation.

It isn't enough to preach to ourselves and to others the duty of not being that way. We must have leaders who earn and keep our trust. That is the crying need of the nation at this hour.

If the king-makers of both major parties will concentrate from now on upon finding candidates for 1976 who are not stupid and also not shifty, they may provide just the right impetus for a renewal of essential trust. They will listen to you. We're sure you see it this way.

You couldn't have meant what you said. Don't say it again, please.

As Others See It

Two subjects that I am sick and tired of are Trial Liturgy and female priests. I am sick and tired of hearing about them and talking about them, but what is being done about them makes me even sicker—so much so that I cannot keep silent.

This is unlike previous issues over which we Episcopalians have disagreed among ourselves, often most vehemently. Always before we have been able to disagree without wrecking the church. But in the dispute over Prayer Book and priesthood it's got to be a fight to the finish because we can't both change the Prayer Book and not change it, and ordain women and not ordain them.

A year and a half year from now the General Convention of the Protestant Episcopal Church in the USA will have to, for the first time in her history, take sides against a large segment of her membership and in support of an opposing large segment. I know of no way to avoid a knock-down, drag-out fight to the finish which may very well finish off the Episcopal Church itself. I do appeal, however, to all who care about the Episcopal Church, to keep as primary objectives God's will and what is best for the Episcopal Church.

Now I don't think anyone could deny that if it were possible to ask each and every member of the Episcopal Church whether he prefers the Trial Services or the Prayer Book and whether he prefers men priests or women priests, a sizable minority and probably a majority would say: "Keep the Prayer Book and don't have women priests."

But these two issues are not going to be decided by popular vote. The pro-priestess group is very angry and fighting mad because the church didn't let them have their way at the last General Convention. And by every fair means and foul, legal and illegal, they are harassing the church, defying its authority, and publicly ridiculing its denial of their demands. As a result, in all likelihood, intimidated deputies to our next General Convention will vote to let the ladies have their way. Whenever there is a confrontation between an angry and militant minority and a peace-loving majority, the angry militants always have the advantage.

Most Episcopalians are not the type to fight with anyone about church matters. They won't become belligerent when they see the church they hold dear being changed into something strange and uninviting to them. They will just give up in hopeless frustration and sad disappoint-

ment. If Prayer Book revision and female ordination to the priesthood do pass our next General Convention, I don't look for any great split in the church, but rather the formation of a small splinter group of continuing traditionalists and the main body of the church carrying on as before—but with one tragic difference. The disheartened majority, having found the church they loved changed into something not so lovely to them, will just withdraw and disappear from the church rolls, and the Episcopal Church slowly evaporate into nothing.

The distinctive marks, the things which have made the Episcopal Church unique and endeared her to so many, have been her steadfast adherence to the historic faith and her careful maintenance of an impeccably orthodox ministry.

The bulwark of our faith, for the past 400 years, has been our Book of Common Prayer. Now the Trial Services are nice



enough and some of them I like very much. But virtually on every page I seem to detect subtle yet definite expressions of a strange, new, liberal sort of theology and the omission of Prayer Book expressions of the historic faith.

Likewise, throughout the centuries we have insisted that nothing be introduced which could raise the slightest doubt about the validity of our apostolic ministry. To approve the ordination of women as priests now would bring into question our entire doctrine of priesthood.

If the angry modernists succeed in imposing their will upon the Episcopal Church at our next convention and get their Trial Services passed and their women priested, the Episcopal Church will cease to be Episcopal in any historical sense, and cease to be much of anything else of any sense. Yet most observers say that their victory is inevitable and the end at hand. Perhaps they are right, but I propose an alternative which I think might work and be worth fighting for.

Suppose, instead of burying the 1928 Book of Common Prayer at our next convention, we enshrine it and preserve it as the official standard of worship for the

Episcopal Church, and then authorize Trial Services as permissible alternatives? This would avoid any watering down of the faith while at the same time providing for freer and more modern expressions of worship for those who desire them. Admittedly this would result in a division of the church into conservative Prayer Book service parishes and liberal contemporary service parishes. But we have got along for centuries with High Church parishes and Low Church parishes, and I submit we have been the better for our diversity—certainly better than if the entire Episcopal Church had all been made to be High Church, or all made to be Low Church, or now, all made to be new and modern.

Suppose, also, that we just don't vote for the ordination of women at the next convention? Now we know this wouldn't stop the women who are seeking ordination or the bishops who want to ordain them. They have already demonstrated that they will go ahead without authorization if they can't get it. The effect of this, therefore, would only be that the female priests would not have official Episcopal Church recognition. But wherever bishops and parishes wanted them, they would have them. The advantages of keeping it unofficial would be that no one could claim the Episcopal Church was forcing an heretical doctrine of the priesthood upon them and the Episcopal Church itself would be avoiding the presumption of claiming a special revelation from God which has not been granted to any other church, that women can function as priests at God's altar.

At this point in history I am convinced that what would be best for the Episcopal Church and least likely to be offensive to God would be a vote by our next General Convention to keep our 1928 Book of Common Prayer, and not to vote for the ordination of women to the priesthood. And to these ends, I shall devote my utmost.

(The Rev.) W. C. SEITZ, JR.
Rector, St. Matthias' Church
Clermont, Florida

This article was originally written not for TLC but for the author's parish newsletter, *The Call to Witness*, of St. Matthias' Church, Clermont, Fla., under the heading of "Rector's Ramblings." This particular ramble is reprinted with his permission. Without entirely committing ourselves to its thesis—we'll have to sleep on it—we offer it as a valuable contribution to the Episcopal Church's inner dialogue on where do we go from here. Ed.

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Books

IN SEARCH OF A RESPONSIBLE WORLD SOCIETY: The Social Teachings of the World Council of Churches. By Paul Bock. Westminster. Pp. 251. \$10.00.

Beginning with the Stockholm Life and Work Assembly of 1925, the World Council of Churches has been involved in continual and impassioned controversy. Quite understandably, the WCC social doctrines, covering areas ranging from nuclear war to third world revolution, arouse more hostility than more "abstract" theological debates. Equally understandably, sensation-minded media—ever on the alert for a journalistic "angle"—play up the most provocative positions adopted at WCC meetings.

In an effort to offer a more responsible treatment, Bock systematically covers 50 years of WCC positions on such topics as the political order, war, communism, race, and economic development. The author, professor of religion at Heidelberg College, is well qualified for the task, having served for two years as a staff member at the WCC's Geneva headquarters. Bock often puts WCC statements (which, incidentally, are not binding on the membership) in theological perspective. He shows, for example, how Reinhold Niebuhr's "Christian realism" influenced WCC "just war" doctrines of the 1930s. Similarly, he makes frequent comparisons to Roman Catholic encyclicals and notes, for instance, how closely Pope John XXIII's *Pacem in Terris* (1963) resembles WCC positions.

Much information is surprising as well as valuable. Bock notes that Christian involvement in social ethics, far from being new to our century, long had an honorable ancestry. If the New Testament is primarily limited to personal relations, such classic Christian spokesmen as Augustine, Aquinas, Luther, and Calvin all were forced to come to grips with issues of property, war, and the proper sphere of the state. And despite the recent furor over the 1970 WCC decision to fund third world revolutionary movements, it has—at times—been quite conservative on various issues.

If, however, the book is valuable in meeting ill-informed and narrow criticism, it still fails to ask fundamental questions. Not all WCC proclamations are as thoughtful as the 1967 declaration on the Middle East crisis, a document that sensibly called for withdrawal from all occupied territory, guarantees for the territorial integrity of both the Arab nations and Israel, and the return of recently-displaced refugees. Far too often, WCC resolutions are convoluted and banal, living proof that committees are seldom phrase-makers. Bock uncritically lists one

WCC manifesto after another, although he is obviously well qualified to comment on the strengths and weaknesses of these statements.

Other areas deserve far more exploration. Bock touches upon, but does not seriously explore, the thoughtful critique made by Paul Ramsey. In a book entitled *Who Speaks for the Church?* (1967), the Princeton theologian chided the WCC for recommending specific political policies when it should be outlining religious axioms. The informal history of the World Council has never been written, with the result that we know far more about politicking of Vatican II—or for that matter the American Constitutional Convention of 1789—than about the behind-the-scenes processes by which the WCC formulates policy.

Despite these limitations, Bock's work is essential to all efforts to understand the WCC. Only by seeing how Christians have attempted to be faithful to their calling over the past fifty years can one be in obedience to similar imperatives today.

JUSTUS D. DOENECKE
New College, Sarasota, Fla.

NENSHU AND THE TIGER: Parables of Life and Death. By Martin Bell. Seabury. Pp. 109. \$5.95.

Seabury's Lenten offering mixes animal fables, allegories, songs, gospel narrative retold with animal characters, and poems. It is hardly the "masterful collection" touted on the dustcover, but it is interesting.

What emerges is an energetic, rather likeable young priest. He pours himself out—into a parish (within earshot of the Indianapolis Speedway), into a company called Imaginal Systemetrics making "educational programs to help adults discover the meaning of the gospel for today," and into poems, songs and stories.

Fr. Bell's writing seems to spring from an Isaiah-like encounter described in one of his better poems ("I could just/ stare. Remembering/ how you/ Have/ been/ broken./ . . . To hell with that!/ It's/ words/ you need./ A someone/ who/ will come flat out/ and say it./ Well, I'm your man"). And at heart, he can write good poetry—"The Prodigal," "costs plenty," or "Bypassed by the Highway."

But his allegories (he doesn't write parables, despite the subtitle) are badly uneven in tone and transparently contrived. His songs too often merely imitate the shallow idioms of yesterday's pop music; and nearly every piece in the book labors under a weight of trendy abstractions and coy attempts at enigma and verbal paradox.

Why weren't the sophomorisms and the

pseudo-zen gospel worked past? Partly, one fears, from a rush toward print after successful sales of *The Way of the Wolf*. But more centrally, Fr. Bell—like so many who would speak the Word in today's tongue—seems to have been deafened by the roar of the Speedway, and to have missed the still, small voice. He *can* catch it; but all too often he settles for whatever he writes (and so, alas, does Seabury).

God, after all, wields sufficient mystery: he doesn't need a barker to warm up the crowd with mere sleight-of-hand. Besides, Martin Bell does have the germ of a unique vision to share. One day I'd like a chance to come to grips with his "wild-animal" apprehension of God and Christ, and with his eye for the sanity and suffering of our society's unsung little madmen and women. But he must eschew becoming the Rod McKuen of PECUSA if he is ever to nurture and share these gifts to the glory of their bestower.

MARK HEIN

St. James Church, Milwaukee, Wis.

THE CHARISMATIC MOVEMENT. Ed. by Michael P. Hamilton. Wm. B. Eerdmans. Pp. 196. \$3.95 paper.

The Charismatic Movement, edited by Canon Michael P. Hamilton, provides an excellent and well-balanced view of this current phenomenon in American life, if read through before forming conclusions. I give my *caveat* because the opening salvo from Dennis Bennett gave me an initial negative reaction, leading me to suspect we had another preferred treatment "study." Instead, I discovered the editor's quest for fairness and balance led to his choosing well.

The book is exactly that—fair and balanced. Leaving aside the conviction that any collection is at best uneven in quality or interest, the whole book gives a completeness which left this reader feeling he'd got a sound education in *charismatica*. While the book reinforced my personal reservations concerning the movement, it could well reinforce the charismatically inclined! No mean achievement for any editor.

Further, the volume is quite up to date, being in effect a multi-media presentation by virtue of the inclusion of a small recording of examples of "tongues speaking." The record suffers the weakness of its type of manufacture in that being flexible and thin, it slipped on my turntable, providing some sound distortion. But for any who have never heard "tongues," it is a very wise inclusion, rounding out the wholeness of the communication.

My complaints are few, chiefly a dissatisfaction with the format. One reason I often ignore footnotes is that, when they are at the end of the chapter, as in this volume, I grow weary of flipping back and forth. Also, I think an essay by

the editor would have been useful in summarizing the volume a bit more extensively than his preface, for it is clear this is a man who could speak wisely on the matter. As it is, one simply takes his choice—which is alright since at \$3.95 the price is very well worth it! For this reader, who is also a pastor whose congregation includes some charismatics, this is the most helpful book so far. I recommend it to anyone who wants to understand. A *plus*—it is not a hard book to read at all!

(The Rev.) ROBERT A. SHACKLES
St. Paul's Church
Muskegon, Mich.

THE EPISCOPALIAN'S DICTIONARY. By Howard Harper. Seabury/Crossroad. Pp. 183. \$8.95 cloth, \$4.50 paper.

In *The Episcopalian's Dictionary*, the author has provided a useful guide to church terminology. Writing for the interested but not terribly knowledgeable layman, Fr. Harper has "tried to provide articles and definitions that will be brief but adequate and will be in the layman's own language." In this he is successful. Alphabetically arranged, this little book will serve as a helpful reference work and source of information for many.

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NEWS

Continued from page 10

Diocese of **Bethlehem**, the Rt. Rev. Lloyd
E. Gressle shared two convictions with
the delegates.

"The first is that more action can be
anticipated by the 11 women deacons
involved in the service (in Philadelphia)
last July 29," he predicted, "and secondly,
the year 1976 may be the bicentennial
year of this nation but it will not mark
the solution of this issue before the
church."

He asked that every congregation take
advantage of all available materials on
the matter of women's ordination so that
their deputies to General Convention can
"act in a rational manner within this part
of Christ's body."

The bishop reported that St. Paul's,
Whitehaven, had been deconsecrated and
moved to Eckley; the church in Lovelton
was given to the Lovelton Community
Bible Church; and St. James', Pittston,
had joined with Trinity, West Pittston,
and Calvary, Wilkes-Barre, to become
The Upper Valley Parish.

St. Alban's, Reading, host to the con-
vention, was accepted as a parish in the
diocese.

In response to the problem of world
hunger, the bishop said he would name
a committee which he hopes will draw
up a covenant, including one, two, or
three meatless days a week.

A convention of the Diocese of **Arizona**
unanimously adopted the 1975 budget
as proposed by the diocesan council with
only one amendment. The council had
recommended \$129,430 for administra-
tion and a minimum of \$246,844, maxi-
mum \$365,639, for program which in-
cludes 34 itemized activities.

Total minimum expenses for both parts
of the budget are estimated at \$376,374,
which is an increase of 9½% over 1974's
total budget of \$343,261.

Suspension of the publication of *The
Arizona Church Record* was decided
upon as a result of an amendment by
the Rev. Wilfred A. Stewart. Diocesan
news will be incorporated in *The Episco-
palian* using a four page insert. This move
reportedly will lower expenses by \$1,450.

The Diocese of **Oklahoma** adopted a
church program quota of \$90,340; an
operating budget of \$188,269 (\$153,424
to come from assessments); and a mis-
sionary budget of \$500,987 (\$254,886 to
come from assessments).

A minimum salary (to include hous-
ing) of \$10,500 for a full time mission
priest was approved.

Canonical change calling for more defi-
nite requirements for "dissolution of pas-
toral relationship" was defeated.

Convention agreed to raise \$50,000 for
the Diocese of Nicaragua; to set up a
system for certification of schools, K-12,
which may wish to claim Episcopal
Church affiliation; and to pay a minimum

reimbursement of 15¢ per mile for the
first 15,000 miles and 10¢ for all addi-
tional miles in any calendar year, for any
auto travel on behalf of the diocese and/
or its congregations.

Approval was given for the use of all
three eucharistic rites by delegates attend-
ing the convention of the Diocese of **Eau
Claire**. Initiation rites will be according
to STU. Other rites will be determined on
a pastoral basis.

Convention also approved a proposal
that clergy stipends should begin at \$7,500
with \$300 annual raises. The bishop's
stipend of \$14,000 was also approved
as were other costs of his office.

Delegates defeated a resolution that
would have required each priest in the
diocese to submit annually to the bishop
a narrative report "on the state of the
church in his charge."

The diocese went on record deploring
the Philadelphia service of ordination for
11 women as a "schismatic act" and the
actions of the three women in New York
in October "as unlawful" and called upon
the several bishops under whose jurisdic-
tion they are, for proper disciplinary
action. The diocese also urged the House
of Bishops to uphold the resolution it
adopted: to refrain from ordaining wom-
en to the priesthood until the issue is
decided at General Convention.

Members of the diocese were asked to
observe a fast once a week and give what
might have been spent to the Presiding
Bishop's Fund for World Relief.

A minority empowerment program of
the national church was the subject of
much discussion at the annual convention
of the Diocese of **North Carolina**.

Dissatisfaction with procedures by
which the Mission Service and Strategy
Program selects the recipients of anti-pov-
erty grants caused the Rt. Rev. Thomas
A. Fraser to suggest that the diocese
consider the option of withdrawing from
the program and allowing the national
church "to take full responsibility."

Delegates, however, decided to remain
within the program but adopted a resolu-
tion asking the church's Executive Coun-
cil to adhere more strictly to the guide-
lines for the program.

[Mission Service and Strategy Program
is the successor to the General Con-
vention Special Program (GCSP) which was
phased out in 1973.]

In his address, Bishop Fraser asked the
commission on ministry to make a study,
"not a political caucus," on the ordination
of women to the priesthood and make a
report to the 1976 convention. The report
and subsequent action taken will then be
sent to General Convention.

The bishop is maintaining an officially
neutral position on the issue but he did
state his view that "the priesthood is
not a matter of equal rights or equal job
employment. . . . (It) is something specific
in a community of faith."

Delegates endorsed the bishop's request

for personal action regarding the food crisis but turned down a proposed resolution asking congregations to give 10% of their annual budgets and the diocese to give 10% of its reserve funds to aid the poor and hungry.

Observers said the measure was defeated because of problems in establishing new budget categories.

Concern for its companion diocese of Honduras figured prominently in action taken at the annual convention of the Diocese of **Central Florida**. Included in the 1975 budget is \$10,000 to provide for a priest for Honduras.

Salary increases for diocesan staff and minimum salaries of \$8,000 for mission clergy in Central Florida were approved.

Guest speakers at convention were the Rt. Rev. John M. Allin, Presiding Bishop, and the Rt. Rev. Anselmo Carral of Guatemala. Bishop Carral is also in charge of the church in Honduras.

Gerald Ashton, a representative of the corporation of which Standard Fruit Co. is a subsidiary, reported to convention that his company's ships had transported to Honduras "many tons" of food collected by Episcopalians in Central Florida following Hurricane Fifi.

Delegates attending the annual convention of the Diocese of **Lexington** adopted a canonical change that allows a mission with 25 adult communicants to apply for parish status. The old requirement stipulated that 10 of the 25 must be males.

A resolution encouraging vestries to make budget provision for continuing education of their clergy was adopted.

Delegates refused to consider a resolution that would put convention on record as supporting their bishop on his stand on women's ordination. (The Rt. Rev. Addison Hosea had said he approved of women's ordination to the diaconate but not to the priesthood.)



"First, I'll read to you the 'Good News,' then I'll read to you the bad news from our parish treasurer."

March 16, 1975

BRIEFLY...

■ One of the most ecumenically minded of the 43 diocesan bishops in the Church of England has announced his retirement for October. Bishop Oliver Tompkins of Bristol had a major role in the Faith and Order movement of the World Council of Churches. The movement, he said, could help churches realize when they had reached the limit of things that could be learned before merger so that they could "take the steps of faith into union." He has deplored the slowness of churches to unite and said, "Some things can be learned only within a united church."

■ The black caucus of the Anglican Church in the Eastern Cape of South Africa decided to support a white candidate for election as Bishop of Port Elizabeth and successor to Bishop Philip W. R. Russell who now heads the Diocese of Natal. The Rev. Wellington Mabuta said

the caucus favored Suffragan Bishop John Carter of Johannesburg whose pastoral and administrative experiences in the country's biggest city would be good qualifications for serving the multi-racial Diocese of Port Elizabeth.

■ Because of demands from both Anglicans and United Church of Canada members, a words-only edition of a joint hymnal is being published. Many people had complained the words and music edition was too heavy. The new edition will go on sale in May.

■ Some 200 Roman Catholic men who have left the priesthood, the majority of them married, have offered their services as "reservists" in the ministry to serve the needs of the church if and when the bishops are willing to have them. They stress that they are "directed to the reconciliation of ordained R.C. priests, married and otherwise, to official ministry recognized by, and union with, their

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brother priests and bishops in the official church structure." The men are part of a movement called CORPUS established by a small group of anonymous married priests and based in Chicago. CORPUS estimates that there are 7,000 married R.C. priests in the U.S.

■ The Rev. Raymond Oppenheim, who has been in charge of the English speaking Christian community in Moscow for the past three years, has been succeeded by a United Presbyterian minister, the Rev. Michael W. Spangler. Appointments are for a three year stint. Services are held in the American Embassy and the British Embassy on alternate Sundays. Fr. Oppenheim's wife, Winifred, died last fall in an automobile accident near Kresttsy.

■ Directors of the Episcopal Church Foundation approved a loan of \$9,500 to Trinity Church, St. Louis (Diocese of Missouri), for use in renovating its sanctuary and remodeling its kitchen, and a

loan of \$30,000 to Zion Church, Rome (Diocese of Central New York), for replacement of its 80 year old pipe organ in time for its 150th anniversary observance later this year. The foundation's Revolving Loan Fund was established in 1952 to make loans for parish and mission construction or renovation projects to accommodate recent shifts in population. The fund's capital of more than \$1.1 is in constant motion as repayments of old loans are put out for new loans. To date 229 parishes and missions in 74 dioceses have benefited from this program.

■ Mother Teresa of Calcutta, founder of the Missionaries of Charity, plans to increase the number of centers offering shelter to the poor and dying in India, where there are 54 such places at present. She also has centers in other countries. The religious order does not solicit grants from governments but does accept aid in the form of tax exemptions. An international figure, Mother Teresa has received the Nehru Award from the Indian gov-

ernment and the Templeton Prize. The Nehru Award money specifically paid for pace makers and artificial limbs for the poor.

■ Dr. Henry Pitney Van Dusen, 77, international ecumenist and long time president of Union Seminary, died Feb. 13, in Belle Meade, N.J., of an apparent heart attack. He had been hospitalized since the death of Mrs. Van Dusen in January. A major architect of the World Council of Churches in the 1940s, he was one of America's best known theological leaders for four decades.

■ Local congregations of the 2.8 million member United Presbyterian Church and the 900,000 member Presbyterian Church in the U.S. (Southern) are studying a draft plan of union for the two groups. Recommendations on changes in the plan may be sent to the Joint Committee on Union until Dec. 1. A revised draft will be prepared for the 1976 General Assemblies of both churches.

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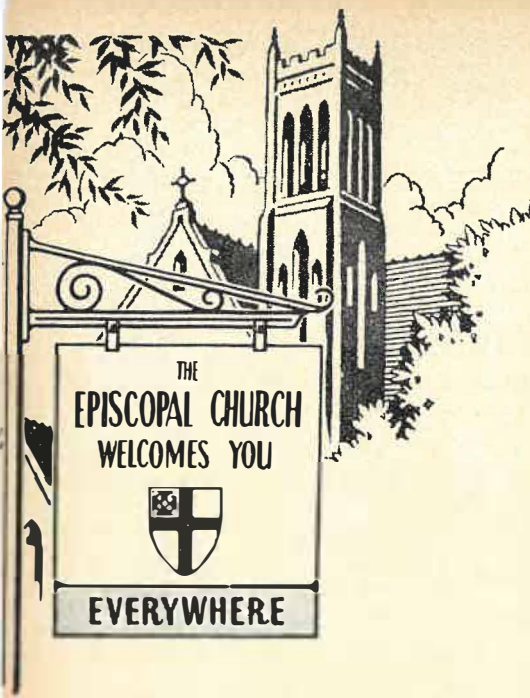
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CATHEDRAL CHURCH OF ST. PAUL
Second and Lawrence (Near the Capitol)
The Very Rev. Eckford J. de Kay, Dean
Sun H Eu 8 & 10; Daily as announced

GOSHEN, IND.

ST. JAMES' 105 S. 6th St.
The Rev. R. J. Goode, r
Sun 7:30 Low Mass, 10 Sung Mass; Masses daily;
C Sat 4

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL Monument Circle
The Very Rev. Roger S. Gray, dean
Sun HC 8, 9:15, 12:30; 11 HC (1S & 3S), MP (2S
& 4S); HC Mon-Fri 7, Mon 12:05, Tues 5:15, Sat 8;
Organ Recital Fri 12:05; Lenten Guest Preacher,
Tues thru Fri 12:05

DAVENPORT, IOWA

TRINITY CATHEDRAL
12th St. between Brady & Main
Sun MP 7:30, HC 8 & 10, EP 5:30. Daily as anno

BIRMINGHAM, ALA.

ST. LUKE'S, Mountain Brook
3736 Montrose Road
Sun HC 7:30, 9, 11:15. Wed 7, 10

GARDEN GROVE, CALIF.

(Diocese of Los A—Orange County)
ST. ANSELM OF CANTERBURY 13091 Galway St.
The Rev. Samir J. Habiby, r; the Rev. David M. Baumann, c
Sun 8 & 6:30 H Eu, 10 Family Ser & Ch S. Wed 6 &
9:30 H Eu; 7:30 Home Communion

LONG BEACH, CALIF.

ST. LUKE'S Atlantic at Seventh
The Rev. A. LeRoy Young, r
Sun H Eu 8, 9:15, 11 (MP 1S)

LOS ANGELES, CALIF. (Hollywood)

ST. MARY OF THE ANGELS 4510 Finley Ave.
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

SAN DIEGO, CALIF.

ST. LUKE'S 3725 — 30th St.
Sun 8 HC, 10 Cho Eu (1S, 3S, 5S), MP (2S, 4S).
Sun 10 S.S. & child care. Wed 11:30 HC

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
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

ALL SAINTS' 1350 Waller St. near Masonic

The Rev. Fr. Edwin H. Walker IV
Sun Masses 8 & 10 (Sol High), Sol Ev & B 6; Daily
(ex Tues & Thurs) 9:30; Tues 6; Thurs 7; Stations
of the Cross & Meditation Fri 7 (during Lent); C
& Holy Hour Sat 4:30-5:30

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; 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.



ST. LUKE'S PARISH AND GLORE CHRISTIAN EDUCATION WING
SAN DIEGO, CALIF.

LENT CHURCH SERVICES

(Continued from previous page)

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30, 9 High Mass & Ser, 11 HC; Daily as announced

LOWELL, MASS.

ST. JOHN'S 260 Gorham St.
The Rev. K. Gordon White, O.S.L., r
10 Parish Eu, Ch S, Fellowship Hour

ST. LOUIS, MO.

ST. STEPHEN'S 14th and Park
The Rev. William Stickney, r
Sun 11 Folk Mass; Wed Eu & HS 7:30; HD & C as anno

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, 9:30, 11 H Eu & 6; Wed 10 & 6 H Eu; HD 6 H Eu

EDISON (Piscatawaytown), N.J.

ST. JAMES' 2136 Woodbridge Ave.
Sun Masses 8 & 9:30 (Ch S follows). Masses on All Holy Days, Wed in Lent 7:30

KEANSBURG, N.J.

ST. MARK'S Carr Ave. & Kennedy Way
The Rev. Wm. St. John Frederick, v
Sun Masses 8, 9:30 (Ch S), 11:30 (Sol). Wed & HD 9:30 & 8; Wed HS 8; C Sat 4-5

SCOTCH PLAINS, N.J.

ALL SAINTS' 559 Park Ave.
The Rev. John R. Neilson, r
Sun 8 & 10 H Eu. Wed 9 H Eu

BROOKLYN, N.Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. Smith, D.D., r
The Rev. John M. Crothers, c
Sun HC 8, 9, 11; Thurs HC 10

LONG BEACH, N.Y.

ST. JAMES OF JERUSALEM West Penn & Magnolia
The Rev. Marlin L. Bowman, v; the Rev. Glenn A. Duffy, the Rev. G. Daniel Riley
Sun 10:30; Mon 8; Wed 9:30; Sat 5

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8 & 9; Family Eu 10; Liturgy (sung) & Ser 11; Spanish Mass 1; Concert/Dance/Drama 3; Ev & Address 4; Sung Eu & Homily 5:15. Wkdays 7:15 Matins & HC; 5:15 Ev & HC. Tues 9:30 Int; 10 Eu. Wed 12:15 HC & Healing. Tours daily including Sun: 11, 1 & 2

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 Belford, assoc; Hugh McCandless, r-em
Sun 8 & 12:15 HC; 9:15 Family Service (HC 2S & 4S); 10 Ch S & Adult Forum; 11 Morning Service & Ser (HC 1S & 3S); Daily 9 MP; Thurs noon HC

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.

The Living Church

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

ST. IGNATIUS

87th Street, one block west of Broadway
The Rev. Charles A. Weatherby, r; the Rev. Howard T. W. Stowe, c
Sun Masses 8:30, 11 Sol Mass; Tues & Thurs 8; HD as anno; C by appt

CHAPEL OF THE INTERCESSION (Trinity Parish)

Broadway at 155th Street
The Rev. Frederick B. Williams, v
Sun Masses 8, & 10:30 (Solemn), 1 (Spanish). Daily Masses: Mon, Wed & Fri 12 noon; Tues, Thurs & Sat 8:30; P by appt. Tel.: 283-6200

ST. MARY THE VIRGIN

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

RESURRECTION

115 East 74th St.
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord Hitchcock, Jr.
Sun 8 & 12:15 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, Ev 4; Mon thru Fri MP 8, HC 8:15; Mon, Tues, Fri HC 12:10; Tues HS 12:40; Wed SM 12:10, HC 12:40, EP 5:15, HC 5:30; Thurs HC 12:40. Church open daily to 11:30.

QUEENS, N.Y.

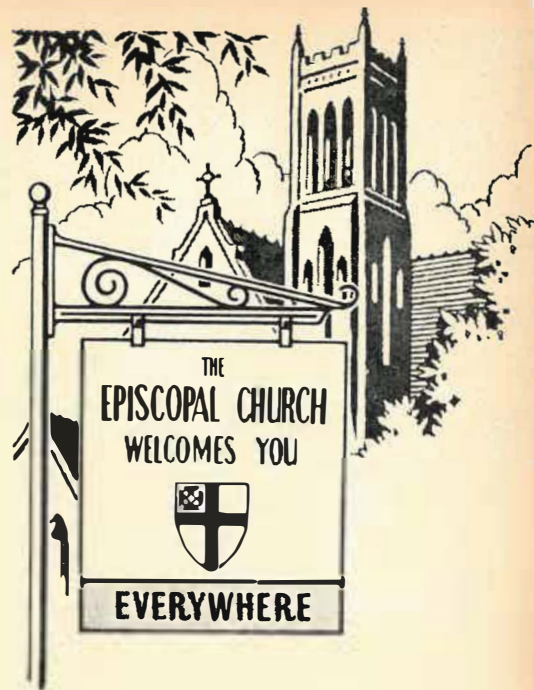
RESURRECTION
Lafferts Blvd. & 85th Ave., Kew Gardens
The Rev. George Raymond Kemp, r
Sun HC 8, 10; Tues 10; Wed 10, 6:15

SOUTHERN PINES & PINEHURST, N.C.

EMMANUEL E. Massachusetts Ave.
The Rev. Martin Caldwell; the Rev. James E. Manion; the Rev. Fred C. Pace
Sun 8, 9:30, 11, 5:30; Tues 9:30; Wed 10; Thurs 9:30; Fri 6



St. James' Church, Edison, is one of the oldest Anglican churches in New Jersey. It was established by the S.P.G. in 1704. The original building, erected in 1721 and used as a hospital (or barracks) by British soldiers during the Revolutionary War, was destroyed by a tornado in 1835 and rebuilt on the same site. Foundations, floors, and much of the furnishings including the altar and its "high pulpit" were rescued and restored and still serve the congregation.



PHILADELPHIA, PA.

ST. STEPHEN'S 19 S. 10th Street
Sun HC 9 (1S & 3S), 11 HC (1S & 3S) MP (2S & 4S); Wed EP 12:30, HC 5:30; Thurs HS 12:30 & 5:30; Fri HC 12:30. Tel. (215) 922-3807

ST. TIMOTHY'S, ROXBOROUGH

Ridge Ave. above Walnut Lane
Sun MP 7:40, HC 8, Sun Eu 10:30, Ev 4. Mon & Wed HC 9, Tues HC 7:30, Fri HC noon. HS Tues 7:30, Wed 9

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

ST. PHILIP'S

142 Church St.
Sun HC 8:30, MP 10:30 (1S HC 10:30). Wed HC 10 & 5:30

MIDLAND, TEXAS

HOLY TRINITY 1412 W. Illinois
The Rev. Bob J. Currie, r; the Rev. C. J. Kraemer, c
Sun HC 8, MP 9:15, 11 MP (HC 1S & 3S)

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
Sun 8 HC, 11 MP (ex 1st HC); Wkdays HC anno

WARRENTON, VA.

ST. JAMES' 73 Culpeper St.
The Rev. David J. Greer, r; the Rev. Stephen H. Jecko, asso
Sun HC 8, 11, Family Service 9:45, Prayer and Praise Service 7:30. Wed HC 10:30 & HD 12:05. MP daily 8:45. LOH 3rd Thurs 10:30

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.