

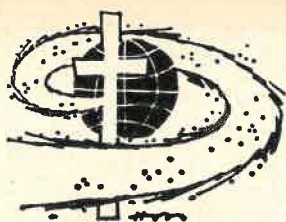
April 15, 1973

25 cents

The Living Church



Around



& About

With the Editor

Notes to the Overworld

TO Sam "Golden Rule" Jones:

What I know about your earthly career convinces me that you were not a politician of the "Honest John" sort but that you really earned your sobriquet. I know that once, while Mayor of Toledo, Ohio, you presided on the police court bench and heard the case of a man who had stolen food for his family. You fined him \$10 because he was guilty and you were not one of those sentimentalists who don't believe in the Majesty of the Law. Then you handed to the bailiff that big sombrero of yours and ordered him to pass it among the people in the courtroom, fining each of them 50 cents for living in a city where a man had to steal in order to feed his children. The hat came back very full; you gave its contents to the defendant and remitted his fine. That justice and mercy can coexist in one person, if he's big enough to contain them both, is a truth of which we can't be reminded too often, and the only effective reminders of it are people like you. Said Solomon of all your blessed sort: "The path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4:18).

TO Soren Kierkegaard:

From your Journals: "What we need is a Pythagorean silence. There is a far greater need for total-abstaining societies which would not read newspapers than from ones which do not drink alcohol." And then this gem of charity: "The lowest depth to which people can sink before God is defined by the word 'Journalist'." Did God tell you that, or did you tell God that? Your exhortation to "Pythagorean silence" astounds me; it's like Thomas Carlyle extolling silence in ten long and noisy volumes. Since you were always generous with your advice I'm sure you won't mind just a little from me: If ever you come this way again, get yourself a job on a newspaper with deadlines to meet. It might improve your writing, hence your thinking, and possibly your disposition. You might even discover the joy of terminal facility.

TO Miss Mary Moody Emerson:

You feared that M. Talleyrand, when you met him, was "not organized for a future state." On his record, or off it, I would agree that your fears were well grounded if we mortals have any competence as judges in such cases. But in raising the question about him you implicitly raise it about us all, and certainly about

me. Your searching phrase makes me very uncomfortable. I am far from being well organized for my *present* state. Nobody, not even my mother, ever said of me: "He is so superbly organized!" I do not wallow delightedly in this seemingly incurable disorder; I detest it. But how much more organized must one be for his future state! I'm sure you have learned all about that by experience and I hope it wasn't too hard. It probably wasn't, for you. Don't think I'm being flip if I tell you about my reverie, just completed: In it you are surprised, shocked, and a little indignant as you find yourself in Purgatory and it is explained to you that you are there for the completion of your organization for your future state; then that French rascal appears, winks at you, and says, "You too, eh, Mademoiselle?" Reveries aside, I think you have given us a fine phrase for the purgatorial process: organization for a future state.

TO Robert Browning:

You didn't know my young friend of 18 when you wrote: "Ah, but a man's reach should exceed his grasp / Or what's a heaven for?" Had you known him you'd have doubled it in spades. I was a college chaplain, he a freshman who had to stay out of school for a year to earn money for his education. He wrote to me about his job and his life in general, and reported: "You may be interested to know what I'm doing in my spare time. I'm writing a complete history of civilization." He was quite a boy and he has turned out to be quite a man. I know what you're wondering, and the answer is: No, he didn't finish it, of course. But, as you said elsewhere, it's a person's aspirations rather than his achievements that matter. You were so right about reaching and grasping. That is why almost all modern philosophy and theology is so wrong. Time was when philosophers at least tried to conquer the universe by understanding it—tried to see the whole thing as a whole. Now they piddle around with intellectual tinkertoys like linguistic analysis. Most contemporary theologians are no better. (E.g., the contributors to *Soundings* who "cannot persuade themselves that the time is ripe for major works of theological construction or reconstruction. It is a time . . . for making soundings, not charts or maps.") They study God and Creation on their bellies, like your Caliban upon Setebos. How God must love those audacious spirits who at least try to unscrew the inscrutable, whose reach exceeds their grasp!

The Living Church

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THE KALENDAR

April

15. Lent VI—Palm Sunday
16. Monday in Holy Week
17. Tuesday in Holy Week
18. Wednesday in Holy Week
19. Maundy Thursday
20. Good Friday
21. Holy Saturday
22. The Resurrection of Our Lord

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

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Letters to the Editor

Prayer Book Revision

The editorial on Bp. Krumm's letter about the Green Book [TLC, Feb. 25] misses a very important point in the letter: The revision process is still continuing. Bp. Krumm says not only that we should continue to use the Green Book, but also that we should continue to discuss it and make suggestions as to its strong and weak points.

Three General Conventions (1964, 1967, and 1970) have agreed on the principle of major revision—one more than necessary to adopt a new Prayer Book had one been presented for adoption—which seems to me to cast considerable doubt on the status of the 1928 Prayer Book as an object for loyalty. However, Bp. Krumm's statement does not preclude it. Although his plea for loyalty, in the context of his prediction that a new Prayer Book resembling the Green Book will probably be adopted, seems to be directed primarily to those who would prefer to keep the 1928 Prayer Book unchanged, it surely is directed just as much to anyone who fears the changes will be too little, too late.

A final observation: I think it is foolish for laity to avoid participation in the revision process. I think it is wrong for clergy to deny the laity the opportunity of participating.

GRACE V. DILLINGHAM

Brooklyn, N.Y.

Nature of Priesthood

The "epistle" that follows is written in charity in response to the article on the non-stipendiary priesthood [TLC, Mar. 4] by the Rev. Gerald L. Claudius. As Fr. Claudius's opinions are obviously biased, I must admit that mine are just as biased. However, I found little in his essay with which I could agree, and wonder if his world is somewhat rose-colored. Or could it be that Fr. Claudius feels that if we, as priests, play "ring-around-the-altar" and maintain an archaic ministry that miserably disappoints the people we serve, our pews will one day be filled once again?

When I was ordained to the priesthood some years ago by Bp. Campbell of West Virginia (one of the "great men" of the church today) he almost immediately assured me that "the world is my parish." Since that time I have always done my best to minister to "the world"—just as Jesus did: without qualifications, he ministered to the needs of *all* men. Since ordination, though, I have seriously questioned if this could be best achieved as a full-time parish priest. I am convinced, now, that God has blessed me with many talents: talents that can be best used to glorify him not as a "full-time parish priest" but as a "paraprofessional" (non-stipendiary priest). And at the present time I am in the process of making that transition.

In his article, Fr. Claudius states that "... the priestly vocation means the basic and fundamental desire to serve God, not fellow man!" *I could not disagree more!* As I understand the New Testament commissions placed upon me as a priest, I believe that my task is to serve my fellow

man by and through the operation of the Holy Spirit working in and through me. This same commission is placed upon the laity, and the *only* thing that separates us from them is our sacramental authority. Furthermore, the author states that the priesthood "... involves a complete commitment of life and time..." Can this not be accomplished as well, or with a deeper commitment as a "tent-maker"?

The final point I should like to make in opposition to the position of Fr. Claudius deals with the reconstruction of God's church through the presence (and, let us hope, witness) of the full-time parish priest. I feel that we, who are constantly charged with living in "another world" must become more a part of "this world" as witnessing clergy. The sociological structure of our present culture and society can no longer allow us to play "liturgical games" with the laity, or to make pretensions about the glorious temples our ancestors built and left us with, only to become burdens of upkeep in a society that is more sensitive to human need and the quality and/or plight of humanity, than to buildings.

If we are realistic about the "now" scene, we must become even more sensitive to the needs of the laity—many of which cannot be met by the presence of a full-time priest due to inflation and other sociological problems—especially in small towns and rural areas. The salvation of many missions and small parishes in the future shall be the "paraprofessional" and not the parish priest who lacks the courage to become a part of the "total world": God's world—in all its glory!

(The Rev.) ROBERT S. SMITH
Rector of Grace Church

Waterville, N.Y.

Awe-full USA?

Awe is an emotion of mingled reverence, dread, and wonder inspired by something majestic or sublime. This is a basic and original human emotion. The word is primitive Nordic in origin, and all primitives have like words. In the USA currently this emotion appears felt rarely, if at all, except by scientists, astronauts, and the deeply religious. Is the USA today sub-human? Science and religion have something vital in common. Are they really contradictory?

(The Rev.) C. E. B. ROBINSON
York, S.C.

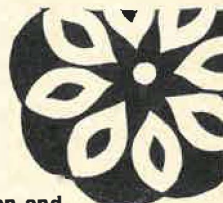
CPF

Before you shut off any further comment on the Church Pension Fund, please let me make this one criticism (and it is the only criticism I have):

The rewards are dependent not upon how long and faithfully a priest has served our Lord in the vineyard, but upon how financially successful his work in the vineyard has been.

There are ten—nay, a hundred—laborers in the vineyard as able and as dedicated as any bishop or cardinal rector, but who were not fortunate enough to be standing where

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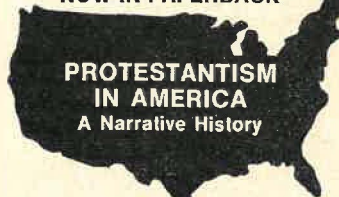
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the lightning struck. So they have not been able to prepare as well financially for retirement, but they are rewarded by smaller pensions than the lucky few. Somehow it seems to me that in the church, pensions should not depend, as they do in industry, on monetary success during the working years. As the Bishop of Newark pointed out [TLC, Mar. 18], none of the clergy—bishops or cardinal rectors or vicars of missions—pay one dime toward their pensions.

Length of service, it seems to me, should be the only criterion in determining the amounts of pensions.

(The Rev.) J. ROLAND JOHNSTON
Rector of Grace Church

Hopkinsville, Ky.

Ordination of Women

Quite frankly I'm disgusted and bored with all the discussion and debate about the ordination of women to the priesthood.

The "church," to my limited knowledge (I am no theologian and don't pretend to be one!), has always been referred to as "the Bride of Christ." (Behold, the Bridegroom cometh!), the "holy Mother Church," etc. Note that beloved universal hymn, "The Church Is One Foundation!" The church is referred to in the feminine gender.

Our Lord was born of a woman, who, we could naturally assume, cared for, nursed, loved, and brought him to manhood. Certainly Blessed Mary must have had some influence upon his life which was to follow, even if in the mundane and earthly fact of changing diapers. (This is not mentioned in the Bible, so do we suppose that diapers were never changed, or that there were no diapers?) Is this not a ministry in fact, ordained by God himself?

Throughout scripture, we read of man being comforted, nurtured, strengthened, inspired by woman, be it wife, mother, sister, daughter, or even mistress. While woman has often been the downfall of man, the reverse is also true—man has also been the downfall of woman. Empires, both secular and spiritual, have risen to glorious heights and fallen to utterly degraded depths by the whims of both man and woman, whether by sexual attraction or platonic relationship. Neither sex can hold the claim to fame for purity and chastity.

As revealed in the creation story in Genesis, God beheld that it was not right that man should be alone, and therefore, he created woman—to be a helpmate. Is this not "ordained" ministry? Scripture is replete with examples of feminine ministry to man, not to mention the ministry of women throughout history since the beginning of time, in the "secular" world outside of church circles.

The fact that our Lord was a man, and that he chose men to be his apostles, to me has little validity in denying the woman the right of ordination. Our Lord knew and recognized that his mother was a woman (female). He referred to God as Father (male), instructing us to call God "Father." Indeed, recent literature tells us that "Abba, Father," might well be translated as "Dada," or as a child (male or female) might say "Daddy." Scripture tells us that Daddy impregnated Mommy, to use current terminology. How highly God must have loved woman that he should ordain one to be the mother of his son!

Recall, if you will, who was present at

our Lord's crucifixion—Mary, his mother, and Mary Magdalene—both women, sorrowing, yet in their grief, understanding their Lord's agony, rendering what comfort, they could, even if only by their presence—while the men stood around, casting lots and parting his raiment! And who came to minister to the "dead" Lord, only to find him gone? Is this not ministry, and to of all people, our Lord himself? A woman! What more blessed, ordained ministry could there be!

The capacity of woman to be all things to all man is incredible. Why, by all that is holy and sanctified, should woman be denied the right of ordination? I hate to think what would happen if all the women in our church should give up their work, their ministry not only to the church but to all mankind. The results would be too disastrous even to contemplate.

I long and yearn for the day that women will be ordained to the priesthood—even at the risk of offending our Roman Catholic brethren, who I am sure will sooner or later come around to taking this step.

FARNHAM GILBERT

Wilton, Conn.

In all of the discussions about the ordination of women to the priesthood one cardinal aspect or implication has either been overlooked or only lightly implied, viz., a relationship to the principle or dogma of "the development of Christian doctrine." This principle informs all the divergent traditions within Christendom.

The chief problem connected with the ordination of women to the priesthood is that it introduces in an absolute form a particular understanding of the dogma of the development of doctrine (that is apparently at complete variance with generally accepted Anglican understanding). It not only introduces such a new principle, but commits us to it.

It was the acceptance of this principle by Newman in his "Essay on the Development of Christian Doctrine" that led him to Rome. The Anglican response then and now has been to reject this principle. For us Anglicans the principle of the development of doctrine is related to "sola scriptura" and "the first four general councils" insofar as the latter in tradition reflect the implicit and explicit teachings of scripture. To ordain women priests will mean to replace the Anglican understanding with that of Newman.

Scripture is silent on the matter, and so is the tradition of the church in the period of the councils. The evidence of that period is as follows: the customs of the Montanists (female prophetesses but not priests); Epiphanius on deaconesses; and the 19th canon of the Council of Nicaea (which appears to deal with the order of deaconesses properly ordained by a bishop to take care of female baptismal candidates). The church's modesty (or prudery?) demanded deaconesses to baptize by immersion naked female adult baptismal candidates. The order (save perhaps among the Nestorians) disappeared when these baptismal conditions no longer applied).

We should not be merely broadening the ranks of the clergy or simply fulfilling the implications of St. Paul's statement about "in Christ no male or female," but providing an entirely new way of looking at scripture,

ministry, and tradition, *i.e.*, that Christian doctrine can develop beyond the implicit teachings of scripture, and, indeed, need not be related to it at all. The opinion of modern trend-setters will now be defining the dogma of the church.

Anglicans have not been generally willing to accept the logical development of the papal idea from Matthew 18 to primacy; yet it appears that the principle behind this development many are now willing to let come in through a side door.

Pelikan notes that the tendency of Roman Catholics has been to absolutize the past, but asks if it is much of an improvement to absolutize the present moment instead. Whatever the tendencies or emphases that an age may have theologically, each age has the duty to come to terms with the whole of Christian doctrine. As Pelikan notes: "The development of Christian doctrine has not been a unilinear progress, but has been characterized by an openness simultaneously to the past and to the present, while *heresy* has attempted either to absolutize a particular stage in the development or to *sacrifice continuity to relevance*."

If we look at current Roman Mariological development, we cannot but admire the candor of Rahner who admits "that in the form it (*i.e.*, a doctrine) is now presented to us, it did not yet exist at the beginning of the proclamation of gospel." This certainly can also be said of women priests.

Those who would so hurriedly proclaim a new dogma *de fide* and *de jure* (for that is what ordaining women would be) ought, at least, to recognize that they are introducing a whole new bag of tricks theologically, and make time to examine the implications before acting and committing those of us who remain hesitant or reluctant.

If one is willing in this case to adopt a tradition arising purely within the framework of the free-churches' theologies about the church, the ministry, and scripture, then he must recognize that it cannot but create a profoundly radical change in the Episcopal Church's beliefs. We are all aware that Christian doctrine has been in a process of development; the Anglican position (*sola scriptura* and councils) has protected us from both Roman Catholic and Protestant developments to the extreme. The question is: What are the limits of development and growth? This matter of women priests cannot be presented as unrelated to the questions of what are our ultimate sources of Christian belief, with what we believe to be the deposit of faith, and what is or is not to be understood as merely historically conditioned. Our brethren have not adequately answered to these matters.

To ordain women priests will have (ironically) allied us with Newman. The logic is clear: Shall we not then logically think of submitting to Rome?! I think our brethren/advocates have forgotten; this may well overturn what has been up to now a basic and essential part of the Anglican *via media*.

(The Rev.) WINSTON F. JENSEN
Brooklyn, N.Y.

I would like to raise a spectre regarding the ordination of women.

Let us assume that General Convention 1973 does approve women priests (which is by no means certain), and let us acknowledge the sharp division that this issue provokes in the church.

Suppose (as is almost certain to be the case) that some bishop finds himself conscience-bound to consider women priests simply impossible. His conscience would constrain him to refuse all women who applied for candidacy for holy orders; he would have to refuse to accept any woman priest into his diocese even if elected to a rectorship by a vestry. He could then be hauled into court for denying the rights of women. He might well consider himself bound to deny the court's jurisdiction and could go to jail or suffer a fine.

Those of us ordinary lay folk and clergy who do not propose to withdraw from the church if women are ordained, but who believe women priests to be impossible, would be in a similar, though less dramatic, crunch. We would be conscience-bound not to serve on committees, commissions, or other bodies on which women priests would be serving in *their capacity as priests*. (It is a neat point to figure out whether attendance at diocesan conventions would be possible.) Those favoring ordination of women would themselves be duty bound to keep us off standing committees, boards of examining chaplains, or other bodies dealing with ordinands on the grounds that we could not impartially discharge our functions.

The result of this kind of development would be a "practical schism" even if we all did our utmost to avoid a visible schism. And I fear the Episcopal Church very probably would be driven willy-nilly to persecution of those who cannot accept the ordination of women. At the very least, our *communio in sacris* would be broken, for some (many?) of us would be quite unable to receive the sacrament at the hands of

women priests; we could not participate in an ordination if one of the ordinands were a woman (would a bishop favoring the ordination of women attempt to force a male ordinand who could not accept a woman priest to be ordained in the same service as a woman ordinand?).

Meditation upon these possibilities is a melancholy, heavy-hearted task, but they are terribly real possibilities. They must be considered. It should be understood that this is a weighty matter of conscience for many of us.

(The Rev.) JOSEPH P. FRARY
Assistant at the Church of the
Transfiguration

New York City

For a More Joyful Advent

The trial calendar which makes the setup for Advent a practical duplicate of Lent, on the ostensible basis of a "preparation," seems to me gloomy and depressing. In Lent we are indeed preparing for a gloomy event, the crucifixion of our Lord, (followed by a joyful resurrection). *But in Advent we are preparing for an altogether joyful event—the coming of the Christ, the Saviour, and "Joy to the World."* If the birth of our Lord is to be reduced to an unimportant event, or if our Lord was just another baby, then the revised calendar is understandable. Otherwise, the revision is most inappropriate.

Let's have Advent again a looking-forward to a joyful Christmas, not a sad one! Let's have something other than funeral purple!

MERTON A. ALBEE
Chancellor-emeritus of the
Diocese of Los Angeles
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The Living Church

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Lent VI / Palm Sunday

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MILWAUKEE

Fr. Gaskell Elected

The Very Rev. Charles Thomas Gaskell, Dean of St. Luke's Cathedral in Orlando, Fla., was elected Bishop Coadjutor of Milwaukee at an election held on Mar. 24. At the time of this writing he has not accepted or declined.

Election came on the ninth ballot. A close runner-up in the voting was the Rt. Rev. Frederick W. Putnam, Suffragan Bishop of Oklahoma.

Fr. Gaskell is a former priest of the Diocese of Milwaukee, having been rector of St. Mark's Church in the see city from 1958 to 1966. A native of Minnesota, he began his ministry in Minnesota and did his college and seminary work at the University of Minnesota and Seabury-Western Seminary.

He became dean of the cathedral in Orlando in 1971 after serving for four years as rector of St. Luke's Church in Evanston. Dean Gaskell is 53 years old, married, and has three children.

SOUTH AFRICA

4 Firms Agree to Disclose Data on Investments

Decisions by Ford, Xerox, Eastman Kodak, and Minnesota Mining and Manufacturing, to disclose data on operations in South Africa, bring to seven the number of U.S. corporations agreeing to demands initiated by a coalition of church agencies.

The four agreements were announced in New York City, by "The Church Project on U.S. Investments in Southern Africa—1973."

Earlier, disclosure agreements were reached with IT&T, Burroughs, and Texaco. Still outstanding and to be included as proxy resolutions at annual stockholders meetings were disclosure challenges against IBM, First National City Bank, Caterpillar Tractor, and General Electric.

The project, serving as umbrella for the resolutions, opposes the *apartheid* pol-

icy of South Africa. It feels disclosure on many aspects of U.S. business practices, including differences in black-and-white wage scales in South Africa, is necessary to help investors determine whether they wish to buy or hold stock in firms functioning under *apartheid*.

Member groups in the project are units of the American Baptist Churches, the Episcopal Church, the United Presbyterian Church, the United Methodist Church, the United Church of Christ, the Unitarian Universalist Association, and the National Council of Churches.

WESTERN NEW YORK

Two Bishops Discuss Female Ordination

During a seminar held in Calvary Church, Williamsville, N.Y., churchmen of the Diocese of Western New York heard two bishops speak about the ordination of women to the priesthood and the episcopate of the Episcopal Church.

The Rt. Rev. J. Brooke Mosley, president of Union Seminary, New York City, said that God has created all persons to be free and that the church is denying a basic freedom to women in not allowing them to be priests and bishops.

Response came from the Bishop of Eau Claire, the Rt. Rev. Stanley Atkins, who said that to change the gender of the priesthood would change the image of the priest who is to represent Christ to the people and the people to Christ.

Bp. Atkins disassociated himself from those who have threatened to leave the Episcopal Church if ordination of women to the priesthood and the episcopacy is approved by General Convention. "I deprecate these ill-tempered threats about what will happen if the General Convention does this or that," he said. The church should constantly anticipate new light from God, he commented, but added that this new light "does not break through to those who are in anger."

"This is God's church, Christ's church," he continued. "It is in his hands. When he has something to tell us he will make it known. I don't think he is telling me that women should be priests and bishops. But if it should come to pass in the church I will accept it."

Bp. Mosley paid tribute to the women's liberation movement, calling it a "freedom movement concerned with the liberation of humans" and said that he is "grateful for the secular people in that movement who are forcing the church to

look at this question of ordaining women."

Bp. Mosley said that the practice of ordaining only men to the priesthood is based on the patriarchal culture of the Bible and the early church and cited many examples of the exploitation of women in the past. "In our effort to find what is right for today, it is not always helpful to appeal to the past," he said. "Stereotyped sex roles have been accepted by the church and the church continues to pass them on."

Bp. Atkins asked the question of whether God's revelation of himself through the church in a patriarchal culture was by choice or accident and said that there is little evidence that a woman was ever a priest or bishop in the early church. The main question now, he said, is not whether women should be ordained to the priesthood but whether they should be bishops in the catholic church. "The fundamental minister in the church is the bishop," he said. "The priesthood is secondary. No one should argue for women priests and bishops unless he would be willing to have a woman as his rector or as bishop of his diocese." He pointed out that one reason for interest in ordination by some women might be the fact that the church has never fully accepted in practice the idea of lay people as ministers.

The meeting was sponsored by the Diocese of Western New York to help prepare deputies to General Convention and others in the diocese for consideration of this issue in Louisville.

JUDAISM

Image of Pharisees Challenged

An image of the Pharisees as the most rigid and legalistic of the Jewish groups in the first century, a view widely held by Christians, has been challenged by Dr. Yigael Yadin, a leading archaeologist and biblical scholar in Jerusalem.

The Essenes, often depicted as more liberal, were much more inflexible in their interpretation of the Mosaic Law than the Pharisees, Dr. Yadin argues on the basis of new material from the Dead Sea Scrolls. He believes the newly translated material shows a link between early Christianity and the Essenes.

The famed Dead Sea Scrolls, discovered over a long period beginning in the 1940s, are from the library of an Essene community that flourished in the early first century, when Christianity was form-

THINGS TO COME

May

16: Alumni Day at Nashotah House, Nashotah, Wis. This year the day will mark the centennial of the founding of the Convocation of Alumni of Nashotah House. The day will begin with a Eucharist at 11 A.M.

ing. Some scholars have tried to draw parallels between early Christianity and Essenic Judaism.

Dr. Yadin has made his reassessment of the relative rigidity of the Pharisees, a group prominently mentioned in the New Testament gospels, on the basis of the Temple Scroll, the longest document found to date in the Dead Sea caves near the Essene community.

The scroll was acquired by Dr. Yadin immediately after the Six-Day War of 1967 from the same Syrian Orthodox antique dealer in Bethlehem who was instrumental 25 years ago in bringing the Dead Sea Scrolls to light.

By comparing hundreds of regulations in the scroll with Pharisaic teachings, as incorporated in the Talmudic literature, Dr. Yadin concludes that the Essenes were the "stricter."

For example, he said, the Essenes would have banned all sexual intercourse within the confines of Jerusalem and forbidden the elimination of bodily wastes. The Essenes, had their rules been implemented—and they were not—would have built lavatories outside Jerusalem, near what was later the Mandelbaum Gate.

Because of the strict outlook found in the Temple Scroll, Dr. Yadin sees a paradoxical affinity between the Essenes and early Christianity: Christians moving generally away from the Mosaic Law and the worship at the Temple, while the Essenes held themselves aloof because they expected the restoration of ritual forms in accordance with their code.

Dr. Yadin is willing to ascribe a strong influence on Christianity from the Essenes' interim situation which stressed the monastic life of prayer, contemplation, and work.

Many scholars have not been willing to agree that the Essenes had direct impact on Christianity. Others feel that John the Baptist, and perhaps Jesus, himself, may have had contact with the community on the Dead Sea.

The Temple Scroll purports to be the words spoken by God himself to Moses on Mount Sinai and, as such, is unique in post-biblical Hebrew literature. But the author gives away his period by using Persian and Greek words in use in Hebrew in the second century, B.C., the date from which Dr. Yadin believes the scroll originated. The existing text is probably a copy made a century later, the archaeologist believes.

SOUTHERN VIRGINIA

Archbishop Speaks to Convention

The 81st annual convention of the Diocese of Southern Virginia, which met in Williamsburg, devoted a goodly part of its time listening to three addresses given by the Most Rev. Donald Coggan, Archbishop of York. Dr. Coggan was

April 15, 1973

NEWS in BRIEF

■ The 43 Episcopalians who attended the 1973 National Ecumenical Workshop in Toledo, Ohio, sponsored by Roman Catholics, had an opportunity to meet as a group to discuss, among other matters, the role of the ecumenical officer in the Episcopal Church. They also agreed to request, through the joint commission on ecumenical relations of General Convention, statements of meaning that the church gives to such subjects as Holy Communion, Real Presence, the Gospel, and the ministry. In addition, they requested that no proposal be presented to General Convention that might indicate any effort toward institutional union.

■ Two new members have been named to the board of trustees of the American Church Building Fund Commission—Robert A. Robinson, president of the Church Pension Fund; and Lindley M. Franklin, Jr., treasurer of the Executive Council of the Episcopal Church. The ACB Fund is the one agency of the church whose sole responsibility is to lend money to Episcopal churches to build, expand, or repair. Established more than 90 years ago, it is managed by a board of trustees who are bishops, priests, and laymen of the church.

■ The Rev. Logan E. Taylor, former vicar of St. Stephen's, Wichita Falls, Texas, is the national executive officer of the Church Army in the U.S. He was elected by the Army's board of trustees. Prior to his work in Texas, he was director of industrial security at the Phillips Petroleum Company's atomic energy operations at the U.S. Atomic Energy Commission's national reactor testing station in southeast Idaho. He also served as a non-stipendiary priest with the highly successful Idaho Pilot Diocese Project.

chairman of the joint committee on the translation of the Bible which produced the New English Bible.

The addresses were on "The Christian and the Ministry of Evangelism"; "The Christian and the Ministry of Counseling"; and "The Christian and the Ministry of Healing." In the course of the addresses, the archbishop said:

(✓) Confirmation should be seen as the ordination of the laity to spread the Gospel;

(✓) Evangelism comes from a Greek word which means telling good news. . . . It is a big thing and a delicate thing—big because God and the total welfare of men are involved; delicate because personalities are involved and persons are complicated and easily damaged. It cannot be easily defined;

(✓) To evangelize is so to present Jesus Christ in the power of the Holy Spirit,

■ *The Journalist's Prayer Book*, a collection of prayers by prominent writers, editors, and newsmen—Christians and Jews—was edited by Dr. Alfred Klausler, executive director of the Associated Church Press, and John DeMott, associate professor of journalism at Northern Illinois University. Several Episcopalians contributed to the material in this paperback, including the editor of *THE LIVING CHURCH*.

■ Dr. Kent S. Knutson, 48, president of the American Lutheran Church since 1970, died Mar. 12, in Minneapolis, Minn., from Jakob-Creutzfeldt disease. It is believed that he came in contact with this disorder while on a tour of Asia last year. Dr. Knutson presided at the ALC's sixth biennial convention last October and gave no indication that he was ill. Immediately after that meeting he began the long series of tests that led to a diagnosis of his illness. The church leader is survived by his widow, Norma, six children, his mother, and several other relatives.

■ An annual grant of \$30,250 for three years will be given to the Church Divinity School of the Pacific by the Board for Theological Education, for a program of continuing education. The grant, effective July 1, will provide for a full-time director and development of a program for clergy and laity throughout the western states, including Hawaii.

■ Dr. Robert James McCracken, minister of the Riverside Church, New York City, for 21 years and noted for his radio sermons, died aboard a ship in Southeast Asia, Mar. 7. He would have been 70 on Mar. 28. Dr. McCracken and his wife were on a Far East tour when he died.

that men shall come to put their trust in God through him, to accept him as their saviour, and to serve him as their King, in the fellowship of his church. (This is quoted from *Towards the Conversion of England*);

(✓) A counsellor who is to work in depth must know, not only himself, not only the men and women to whom he ministers, but he must know God. . . . The whole man must be dealt with if the counsellor is to do a really wonderful work. This means that counselling must not only be remedial, it must be redemptive;

(✓) Jesus struck a blow at the doctrine which viewed suffering as invariably the consequence of sin. . . . He refused to concentrate, in his healing work, solely upon the ills of the body;

(✓) Any "healing movement" which simply goes out to cure physical sickness

without reference to the well being of the whole personality will have results compared with which the efforts of a bull in a china shop will be pacific;

(✓) Jesus's greatest contribution in the realm of suffering was not what he did in healing, nor what he taught by word, but what he was in his person;

(✓) "I believe there are many signs today that the Spirit of God is moving his church to do the 'whole' job; to preach, to cast out demons, and to heal; and that our task is precisely that—to bring a message of full health, full salvation of body, mind, and spirit: a message of grace and wholeness."

GCSP

Agency Involved in Elections

The Episcopal Church's General Convention Special Program (GCSP) responded to a request for training resources to prepare candidates for the community school-board elections in the City of New York.

Leon E. Modeste, director of GCSP, stated: "After careful analysis, the concept of 'decentralization' is still valid—but it is the implementation that has caused the difficulty. The carrying out of a concept by people who had little training or understanding of duties, powers, and their authority as policy-makers, placed them at the mercy of the bureaucrats."

Mr. Modeste, a former member and chairman of the city's local school board #13, contended that the GCSP is about the business of self-determination and empowerment and saw such an involvement in community school-board elections as consistent with the goals of the program.

ABORTION

Court "Ignored Precedents" On Fetus's Rights

The U.S. Supreme Court's abortion ruling represents a "falling back" from lower courts' definition of the fetus as a person, according to Dr. Paul Ramsey, a theologian who teaches at Princeton University.

While he concedes that U.S. law has never recognized a fetus as "a person in the whole sense," Dr. Ramsey contends that lower courts have already gone beyond the view of the court majority in giving partial legal standing to the unborn.

He specifically cites a 1964 New Jersey Supreme Court action in which a blood transfusion was ordered for a pregnant woman, a Jehovah's Witness, on the grounds that the fetus was entitled to protection despite the woman's religious freedom to refuse medical treatment.

Dr. Ramsey, who has recently specialized in legal and medical ethics, discussed

his reactions to the U.S. Supreme Court ruling during a graduate student colloquium at Vanderbilt University, Nashville. He spent considerable time discussing the assertion of Justice Harry Blackman in the January ruling that law has not recognized the fetus as a person. This is true, he agreed, but added that the law can do what it pleases when it comes to personhood.

He also pointed out that the law has no trouble acknowledging a corporation as a person. And, he continued, there are three kinds of cases in which courts have recognized fetal rights. One such case, he said, is typified by the 1964 New Jersey Supreme Court ruling on the Jehovah's Witness woman.

That court said: "We are satisfied that the unborn child is entitled to the law's protection and that an appropriate order should be made to ensure blood transfusions to the mother in the event they are necessary in the opinion of the physician in charge at the time."

The New Jersey case, Dr. Ramsey said, raised the issues of what the courts would do with a pregnant woman whose unborn child might die unless the mother received blood. The New Jersey court said the right of the fetus outranked the religious freedom of the woman. The unborn was "entitled" to the blood and is entitled to the oxygen of the mother, Dr. Ramsey said.

Shortly after the 1964 decision, Justice William O. Douglas asked the U.S. Supreme Court to grant a hearing on the case. The other justices rejected the request. Thus, the U.S. Supreme Court refused to stay the New Jersey order and did not actually rule on the constitutionality of the issue.

Dr. Ramsey listed two other types of cases in which, he said, the right of the fetus if "perfected," that is, fully realized by birth, has been recognized.

As an illustration, he cited a situation in which a pregnant woman might be struck by an automobile. The woman, depending on the circumstances, would be allowed to sue for damages. She could not sue on behalf of her unborn child. But once birth takes place, someone could sue on behalf of the child for injuries sustained.

The right to the inheritance must be "perfected by birth," but the conferral of that right does not await birth, Dr. Ramsey said. In other words, the inheritance is not first divided two ways between living children and later divided three ways.

Dr. Ramsey feels that in such cases the grounds for definition of the fetus as a person has been laid, and that the U.S. Supreme Court has taken a backward step in its abortion ruling.

He also expressed displeasure that the court has, in his words, "ruled that society can have no interest in the first trimester of pregnancy."

Arizona

In spite of recommendations by their bishop, the Rt. Rev. Joseph M. Harte, and members of the diocesan council, delegates at the annual convention of the Diocese of Arizona refused to change the canons to give full administrative powers to the council instead of the bishop. Powers of the council were increased but the bishop retains certain appointive powers.

Delegates adopted a budget of \$268,300, an increase of \$40,000 over 1972. The increase is reflected in two major changes: a new office of development and administration; and participation in Coalition 14, a group of 14 western dioceses.

(The coalition members agree to pay their full national church quotas and, in turn, receive national church funds for missionary work. The diocese may decide how this money is to be spent rather than as officials of the national church may determine.)

A resolution on "right to life" was defeated in the lay order by 137-88, but carried in the clerical order 37-24. The measure was sponsored by 12 physicians.

A resolution presented by the Rev. Madeleine Brault, requesting that there be no ordaining of women to the priesthood or the episcopate "until all branches of the church maintaining the apostolic ministry agree to the same," was adopted.

Both clerical and lay orders defeated a resolution requesting General Convention to remove the prohibition on the ordination of women to the priesthood and the episcopate.

General Convention was memorialized "to disassociate itself with all haste from the Consultation on Church Union and look for other ways to discover unity for the Body of Christ."

The Mission Church of St. Francis in the Valley, Green Valley, was received by convention as a parish.

The Rt. Rev. John Hines was guest speaker at the convention dinner and was celebrant at the convention Eucharist.

Another guest was the Very Rev. Frederick Borsch, new dean of the Church Divinity School of the Pacific, who spoke briefly at the convention.

West Texas

In the closing session of the three-day annual council of the Diocese of West Texas that met in McAllen, delegates voted against the ordination of women to the priesthood. The vote was 183 No; 88 Yes; and 32 "maybe."

The Rt. Rev. Harold C. Gosnell, Bishop of West Texas, announced that the diocese had provided almost \$7,000 for

CONVENTIONS

relief to "churches and church life" in Managua, following the earthquake there. He noted that many other dioceses had aided West Texas after a hurricane several years ago had damaged many churches in the coastal bend area.

Delegates adopted a record budget of \$625,300 for 1973, a jump of some \$27,000 from the previous year. Most of the increase will support renewed emphasis on work with college students. The college division work received \$10,152 during the past year but will now have \$34,739, which will allow for the employment of a full-time college chaplain.

A minimum starting salary of \$7,200 for mission clergy was also approved by delegates.

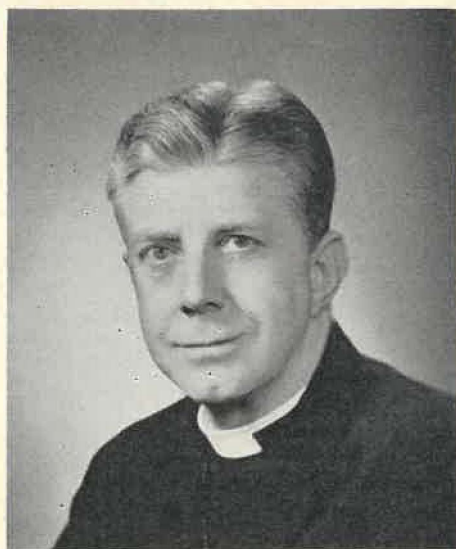
Because the diocese has completed a three-year companion relationship with the Diocese of Okinawa, it will petition General Convention to allow a similar relationship with the Diocese of Northern Mexico. West Texas has also been assisting the church in the Diocese of Kyushu, Japan.

Guest speaker at council was the Rt. Rev. A. Donald Davies, Bishop of Dallas.

The 1974 council will be held in San Antonio to mark the centennial of the Episcopal Church in that geographical area. St. Mark's Church will be the host parish.

Southwestern Virginia

Heeding their bishop's admonition to "take the long view," delegates to the 54th annual council of the Diocese of Southwestern Virginia took action which gave an official start to a home for the aging. Money was appropriated to em-



BISHOP MARMION
Recently returned from England

ploy a director and to begin the fundamental work of the project. The 250-bed home probably will be built in cooperation with the Presbyterian Synod of Virginia.

Council, which met in Staunton, welcomed their bishop home again after a six-month sabbatical. The Rt. Rev. William H. Marmion and Mrs. Marmion had been in England and returned to Roanoke just prior to the council meeting.

Council also welcomed Mr. Harvey Cunningham, the first deaf delegate in diocesan history. Several other deaf were visitors.

Interpreting the proceedings for Mr. Cunningham and these visitors were the Rev. William Shattuck, rector of Grace Church, Lynchburg, and diocesan missionary to the deaf; and Mrs. Jane S. Lovegrove of Roanoke, lay reader to the deaf.

A budget of more than \$405,000 was adopted. This amounts to \$59,000 more than the 1972 figure.

In other actions, council:

(✓) Approved employment of a chaplain for five state and local institutions in the Staunton area;

(✓) Adopted a resolution backing the preservation of the essential character and language of the Book of Common Prayer while providing alternative forms for those who find them more appropriate. If Prayer Book revision is considered, council asked that it be done at a special General Convention;

(✓) Passed "overwhelmingly" after "vigorous debate," a resolution urging General Convention to admit women to the priesthood.

The Rev. Samuel Van Culin, secretary of African and Mid-Eastern work for the Executive Council, spoke to council about

the work of the church nationally and internationally. He also gave a breakdown of the general church's budget.

Washington

At its 78th annual convention, the Diocese of Washington affirmed, by a majority vote in both orders, the proposal to memorialize General Convention to "do whatever is necessary to provide for the ordination of women to the priesthood and their election and consecration to the episcopate." The vote was: clerical 89-37; lay 110-46.

Convention also adopted a resolution providing for the appointment of a task force to "study the effect of the church's institutional policy and practice on the lives of women and girls in the Episcopal Church."

The above resolutions, along with a third one (defeated by the lay vote) which would have affirmed "the Christian morality of granting amnesty to expatriate objectors to military service and to those who chose to remain in the US," were the controversial issues of an otherwise routine convention.



Three women, two of them aspirants for ordination, and one priest spoke in favor of the resolution on ordination and three priests and a woman spoke against it before it was thrown open to the floor. Arguments ranged from the specious and emotional, trivial and irrelevant, to the theological, reasoned, and practical aspects of the question, with the Holy Spirit invoked by both sides.

On the related resolution of the effect of church policies and practices on women, one speaker said she pleaded for a change in certain wording so her daughter and others "won't be crippled for life" because of the exclusive use of the masculine pronoun in the confirmation service.

Convention adopted a diocesan fund budget of \$314,425 and a program budget of \$823,200, revised downward by \$50,000 because pledges did not meet askings. The diocesan pledge to the Executive Council (national church) was reduced from \$300,000 to \$276,000, the exact amount the Executive Council had asked for (\$18,000 of this was for the faith budget). If pledges exceed the quota, the national church will receive the excess.



INTERPRETING FOR THE DEAF
Father Shattuck and Mrs. Lovegrove

AN OPEN LETTER TO THE CHURCH *from*

DEAR BRETHREN IN CHRIST:
We, the undersigned, having been ordained priests in the American Episcopal Church and currently studying or working in England, feel moved (in light of the recent decision by the House of Bishops) to lay before our church certain considerations touching upon the ordination of women to the priesthood which we hope will make a useful contribution and add an "international" dimension to the current debate. In doing this, it is our desire to be positive, constructive, and, above all Christian. After much prayer, reading, and reflection on the issue at hand, we respectfully submit the following for your consideration.

A Basic Consideration

Underlying any deep consideration of this question must be one consideration of fundamental importance: that no arguments relative to this question have in fact succeeded in convincing our church as a whole. Honest and conscientious churchmen may be found on both sides of this issue. In other words, it would appear that the Holy Spirit has not yet given us clear guidance on this matter, and that, insofar as faith and doctrine are concerned, the issue itself is thus far ambiguous. Given this premise certain observations are in order.

Cultural Pressures and the Church

Opponents of the ordination of women are not the only ones vulnerable to the charge of negativism. It cannot be denied that one of the primary motivations behind the move to ordain women derives from cultural pressures in our society, dominated as it is by those egalitarian ideals which had their historical origin in the Enlightenment. To the extent that the advocates of the ordination of women

are merely reacting uncritically to charges of discrimination stemming from such ideals, they too are involved in a form of negativism. If, however, as Christians claim, Christ is the Light of the World, then a mere negativism of this kind clearly will not do.

Cultural pressures in themselves are not necessarily either good or bad. If, however, the church simply accepts them at face value and attempts in an uncritical manner to accommodate its image to them, then such behavior is not only destructive of the church, even worse, it is of no value to the world which we have been sent to serve. The pattern exhibited by the church in this regard since the Enlightenment (and particularly since Darwin) has not been an encouraging one. Increasingly, many Christians have let others do their thinking for them. The repetition of this pattern in the issue at hand seems to be painfully evident.

Cultural pressures can play a positive role if they provoke us to think deeply about the fundamental problems which they raise and to seek to understand them in the light of our inherited Christian vision of reality. It is our conviction that this is precisely the approach called for in the present controversy. Like the Fathers of the early church, it is our responsibility to think through the superficialities of the matter and to produce a positive notion of what we are doing and why. Given the ambiguity referred to above, this cannot be done easily or quickly, but failure to make the attempt does a disservice both to ourselves and to those outside the church. Shortcuts are rarely, if ever, helpful when one is dealing with matters of fundamental importance.

The Importance of This Question

With those who would say that the ordination of women is not such a matter of fundamental concern, we would agree to this extent: taken in isolation it may or not be a life-or-death matter for the church. However, such a compartmentalization of thinking is artificial and indicative of the analytical era of thinking from which our culture is emerging.

In particular, the question of the ordination of women is bound up with the more fundamental questions of priesthood and ministry; and those areas are vital, especially if one views the priest as representative of Christ.

In periods of great change, it is only natural to examine our foundations. One of the disturbing aspects of the current debate is that, in any deep sense, this does not appear to be the case. Undoubtedly such questioning is going on among certain groups and individuals, but this is not enough; it must also be seen to be happening. If we proceed to ordain women without any positive doctrine of priesthood and ministry, then critics will be justified in asking us why we are doing what we are doing. To what and for what can we say that we are ordaining anyone, male or female? To those who might retort that this is asking too much of Anglicans, we can only say *perhaps*. Failure to attempt at least to clarify our position can satisfy no one.

Furthermore, what unforeseen consequences would such a move have on other areas of the church's teaching? This question and others need to be considered, or we shall be left open to the charge of being both inconsistent and shallow.

The Role of Charity

Charity, so vital to the Christian life, must play a significant role in relations between churches as well as between individuals. On the ecumenical front, the negotiations being conducted by the International Commission on Anglican-Roman Catholic Relations (currently considering the question of ministry and orders) have reached a delicate stage. If the American church proceeds unilaterally on this issue, it should first consider the ecumenical consequences, which could well be serious.

This is not to say that our action would kill the growing rapprochement between ourselves and the Church of Rome, but it would complicate the matter considerably at a most inopportune moment. The difficulties presented by such a move now would, it seems to us, extend beyond the work of the commission itself to the social scene in Britain, and particularly in Northern Ireland where the rocks of history pose a much greater threat to the ecumenical ship and the social fabric than in the United States. In short, the issue of the ordination of women is not a local one, nor is it limited to relations within or between churches.

In light of this, if we insist on going ahead, then we shall be asked pointedly how seriously we take our ecumenical

This "Open Letter to the Episcopal Church" was written by seven priests of the American church, who are presently engaged in work in England. The Rev. John Macquarrie is Lady Margaret Professor of Divinity at Oxford University; the Rev. J. L. Holleman is located at Christ Church, Oxford; the Rev. M. K. Bice is chaplain to the University of London Medical Schools; the Rev. R. P. Vaggione and the Rev. R. G. Cipolla are also at Christ Church, Oxford; the Rev. H. T. Lewis is located at Saint John's College, Cambridge; and the Rev. A. C. Mead teaches at Keble College, Oxford.

JOHN MACQUARRIE
J. L. HOLLEMAN
M. K. BICE
R. P. VAGGIONE
R. G. CIPOLLA
H. T. LEWIS
A. C. MEAD

obligations as well as our duty to the Anglican Communion. To those who rejoice in the opportunity to play a pioneering role in the Christian world, we would point out that the greater the potential of a decision for good or evil, the greater the responsibility to exercise one's influence properly.

To those who would say that charity begins at home, we would agree. Given the apparent ambiguity of the question, there are a substantial number of churchmen who want to do the right thing, but cannot see their way through to accepting the ordination of women. To force a *fait accompli* upon them at this stage would provoke a sincere crisis of conscience, the proportions of which would be far greater than many seem to realize. This is complicated by the appearance that the decision is being made precipitately and in the midst of an emotional atmosphere, when a cool head and clear thinking are called for. Thus it is not surprising that many who are dubious about the proceedings feel that the Episcopal Church is considering something which smacks of presumption and isolationism *vis-à-vis* other and major parts of Christendom.

This argument from charity equally applies to those who sincerely believe that the ordination of women is a good thing, and in particular to those women who feel that they have a vocation to the ministry. For either party to run roughshod over the other would put us in danger of doing the right thing (whatever that might be) for the wrong reasons. We might find that we had gained the world only to lose our own soul in the process.

For these reasons we feel that the General Convention of 1973 would be ill-advised to sanction the ordination of women to the priesthood. Our motivation for advocating the deferment of this issue is by no means obstructionist, as if deferring the matter would enable it to go away. On the contrary, we are convinced that in this debate profound matters have been unearthed, and that they should be pursued. Moreover, we feel that a question of such importance should be taken up by the church as a whole, and not just by professional theologians. What then should we do?

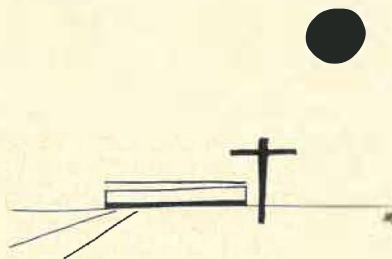
Other important changes in the life of the church, such as the liturgical

changes and the COCU plan, have been submitted to the whole church throughout its dioceses, and we believe that a similar procedure should apply to the question of the ordination of women to the priesthood as well. Thus a theological commission on ministry might be established at the national and/or diocesan levels. Such a commission should include representatives of both points of view, both theologians and others from the clerical and lay orders, as well as observers from other churches.

It would be appropriate to take note of what the national and international commissions on Anglican-Roman Catholic relations report on the subject of ministry and orders, as well as of the COCU

plan. Finally, we can pray for the guidance of the Holy Spirit. Throughout all of this we should keep one consideration in mind: not what is best for individual men and women, but what is best for the church.

It is possible that there are other and better recommendations which might be made, but we believe that the reversal of a 2,000-year-old Christian tradition should not be undertaken lightly; the spirits need to be tested. Let us hope that both we ourselves and most of our fellow Christians are now in a position to learn from the mistakes of the past, and to approach this question with the depth of understanding, and the courage and charity, which its importance plainly demands.



"And Since This Twilight"

I wonder if the upper room
Looked out upon the sunset sky
Where he could see the evening star
And watch the daylight die?

Judea's hills were gaunt and bare
To one who knew a gentler place
When Galilee in early spring
Blossomed with pristine grace;

And since this twilight was the last
That he would view with mortal sight
I like to think the evening star
Shone luminously bright,

And that the stark hills, in the dusk
Looked soft and lovely to his eyes,
While hints of beauty yet to come
Tinted the darkening skies.

Kay Wissinger

AFTER VIETNAM

By WILLIAM RANKIN

IN the warm Alabama sun lay the body of a friend—the valedictorian of his class at VMI, a graduate student in English literature at Harvard, and at the moment of his death a member of my class at the Episcopal Theological School in Cambridge, Mass.

Jonathan Daniels had been arrested in August 1965 with a handful of black men and women, and detained in a Lowndes County jail. Bailed out by an anonymous person still unknown, Jonathan and his friends headed for the nearest country store to buy food. As they approached the store, the door flew open, and a man fired two shotgun blasts. The Rev. Richard Morrisroe, a Roman Catholic priest, lay critically wounded in the red Alabama clay, and Jonathan lay dead. Thomas Coleman was subsequently acquitted of murder by a jury of his peers. He had acted, they said, in self-defense.

That same winter in historic Boston Common, Radcliffe students were pulled out of an orderly, non-violent peace demonstration and systematically beaten while the Boston police stood nonchalantly by.

I remember the sudden, awesome moment when, thunderstruck, I knew deep down that poor old America was not what a lot of us would like her to be. The once-for-allness of that realization approaches what people seem to mean when they speak of “conversion.”

Conflicting feelings of horror, fear, despair, and disgust were planted deep down in the souls of many of us that fall and winter. We quickly became part of a generation called “cynical” and “hateful.” But we didn’t see it that way. We felt those words were used against us by folks who didn’t want to face the truth of a cynical and hateful government. We felt our accusers selfishly avoided their own disillusionment by subordinating the truth to taste. While trying fearfully, pitifully, self-righteously, and inadequately to express to those whom I love what happened to me, I “blew it,” as they say.

My father died almost three years ago. We were alienated from each other by the sometimes treacherous forces of human life—forces which, though not caused by the war, at least were greatly intensified by it. He had taught me about the importance of morality, and of trying to speak and do what is right. He drove that into me as he had driven it into himself, and it became a blessing and a curse to both of us.

Unfortunately, on the issue of the war we came down on opposite sides, and with an intensity that did not speak well for either of us. In a real sense I consider him, me, and my mother and sisters all casualties of this war. Of course my family never got napalmed. Thank God for that. So our own grief is very minor compared with that of lots of other families, here and in Southeast Asia. But our situation is not unlike that of many others in our country—unspectacular people, “silent majority,” “radical,” and “hip” people. The war has dominated our lives since 1965 as it has dominated and deci-

mated so many other families in the world.

I don’t make a lot of my own little bit of suffering because of this war, but it seems somehow important to set forth one sideline story which comes out of this tragic event, because there are a lot of little stories about a lot of ordinary people. And we need to confess in order to understand, we need to understand in order to forgive, to forgive in order to love, and to love in order to be human.

So tonight I called my mother back in North Carolina and I told her I think there is a lot more work to be done to make things human for poor people in our country and in the world. I told her there is a lot to keep fighting for, because some things still are right, and others wrong, and a person has to live his life on that basis. I also told her that with the end of the war a whole part of my own life is over, and if my father were alive I would like to speak with him now.

There is a time for binding up the wounds and for living and loving. We are all casualties of this war and of the forces which produced it. We have to embrace each other as casualties—not as “right” over “wrong,” “patriot” over “traitor,” “optimist” over “cynic”—but as the casualties all of us are. Somehow we have to get beyond all the striving for distinction and see that as all of us are wounded humans, the balm for our pain comes from accepting our humanity, and especially our ambiguous and fallen humanity.

That means that salvation for our hurtful human situation lies not in the law, but in human life itself. We don’t need any more law, we need mercy; we don’t need any more order, we need compassion; we don’t need any more vengeance, we need forgiveness; we don’t need any more honor, we need love.

The Bible says of God that he speaks in mysterious times and in mysterious ways. How can any of us possibly miss his voice now, coming gently through the hardness of our withered hearts, “Come unto me all you who travail and are heavy laden, and I will refresh you.”

Driven to our knees by the mystery of human suffering, we are encountered by the self-evident reality of love, mercy, and forgiveness. That is to say we are encountered in the depths even of our own broken humanity by the one whom the Bible calls Almighty God.

The Rev. William W. Rankin II serves on the staff of All Saints' Church, Pasadena, Calif.



Observation

Now that God's removed *my* beam
How free of moles all others seem!

Lee Churchill

EDITORIALS

King Jesus Is A-Listening

“HOSANNA” has come to be a happy word in Christian language. In our liturgy and hymnody it expresses joyful acclamation. This is no strictly modern twist that has been given the word. Fifteen centuries ago St. Augustine understood it as an exclamation of admiring joy. The Anglo-Saxon versions of the Bible rendered it as “Hail!” An old Scottish commentator explains it as meaning “Gyff health, prosper, gud lucke.”

Coming from the lips of children and devout Messianists as Jesus rode into Jerusalem it undoubtedly signified their happy expectation of him. But one must wonder what it meant to our Lord himself as it fell on his ears. He may well have pondered the original root meaning of it, the verb of agonized urgency that is best translated as “Save, now!”

The Palm Sunday “triumphal entry” is the most enigmatic of the mysteries of our redemption. Deeply meditative Christians are never sure quite what to make of it. The pageantry of the palms seems simple enough, but isn’t it too simple? The paradox in the event defies fully rational exposition. Henry Hart Milman captures it in his hymn (*The Hymnal* 1940, 64): “In lowly pomp ride on—to die!”

Those Passover pilgrims with their Hosannas were expressing both their superficial optimism about King Jesus and their profound longing. “Here comes our Deliverer!” they were shouting in the spirit of “Hail to the chief!” “Lord, have mercy—save now!” they were praying in the spirit of a man facing death. And King Jesus was listening to both their prayer and their acclamation.

He was sad as he listened because he knew that they had not yet learned what salvation is, and they did not know how to accept salvation. Therefore he had to disappoint them.

The cry of all humanity to God, or to “whatever gods may be” (Henley’s phrase), or to “the Grand Perhaps” (Browning), or to “the eternal silence of those infinite spaces” (Pascal), is—*Hosanna!* “Save now! now!”—not in a post-mortem heaven when we shall hear that grand Amen, not an eon or two hence when mankind will have sufficiently evolved into the state of salvation, but now. “Our foes press on from every side, thine aid supply, thy strength bestow.”

We all cry that *Hosanna* prayer. But like the first Palm Sunday pilgrims we may not have thought through what we mean by salvation. In *For the Time Being* W. H. Auden has some people pray for the salvation they honestly want, in these words:

“Become our uncle. Look after Baby, amuse Grandfather, escort Madam to the Opera, help Willy with his homework, introduce Muriel to a handsome naval officer. Be interesting and weak like us, and we will love you as we love ourselves.” A parody, to be sure; but—loaves and fishes, with an occasional circus to grease the pot: isn’t this the salvation we crave?

The Lord who loves us too much to let us settle for just that, and only that, may have to withhold from

us such non-salvation until our hearts are ready for the real thing; and that real thing is, as the Spirit teaches us, conformity to Christ in our own being: nothing other, nothing less.

The Jerusalem Messianists had to be disappointed because the salvation they longed for was deliverance, not from their own selves, but merely from the Romans, who were far less inimical to them than they were to themselves. Anybody who is not up to seeing his need for salvation in such terms is not ready for Christ’s salvation, cannot receive it, and can only be disappointed in Christ.

To be saved by Christ requires of man only two things, but it does require both of these: an understanding of what his salvation is, and a hunger and thirst for it. To want it with all our hearts is to be ready to receive it and to begin to receive it.

Perhaps, after all, our best clue to the meaning of the Palm Sunday mystery is to be found in the Prayer Book Epistle for the day—Philippians 2:5-11. The real paradox is that the very deepest desire of our heart lies so deep in us that we may not recognize it. That is the desire to have in ourselves that mind which was also in Christ: the desire, that is, to be saved from self-conformity to Christ-conformity. That’s why our hearts cry *Hosanna!*—“Save now!” from their depths. And the moment that subconscious prayer of ours becomes conscious we begin to be saved.

“King Jesus is a-listening all night long.”

Women Priests: What’s New?

NOT a day’s mail comes into the office of this magazine without bringing at least one, often several, contributions to the discussion of the ordination of women, but increasingly these contributions fail really to contribute because they contain nothing new or even especially fresh. This is hardly the fault of the contributors. What’s new that can be said about it? Every pro and every con have been said, sung, or shrieked ten thousand times ten thousand.

Editorially we don’t know quite what to do. Logically, it might seem in order to declare a moratorium and tell our readers that the prosecution rests, the defense rests, the jury has retired, and there’s naught to do but wait for the verdict at Louisville next fall. But that strictly logical solution is out. We, our readers, the subject itself, are not strictly logical, for which, with sub-logical gratitude, we thank God.

But to so many earnestly concerned readers on both sides of the debate who want to be heard in these columns we wish to say: Thank you for turning to THE LIVING CHURCH as a forum available to you; don’t turn away from us if on this particular subject we can’t give you some space. What you want to say has been and is being said by others. But if we published every good statement of opinion on the ordination of women that comes to us we should have absolutely no room to publish anything else. And we think, though others may disagree, that such exclusive preoccupation with one subject should be avoided.

PEOPLE and places

Retirement

The Rev. Richard F. Ayres, rector of Trinity Parish, Santa Barbara, Calif., will retire June 30.

The Rev. Wood Carper, Jr., vicar of St. Thomas', Lewisburg, and Emmanuel, White Sulphur Springs, W.Va., since 1971, retired Dec. 30. He was professor of pastoral theology at General Seminary, 1956-71. Address: 300 Ruffner Dr., Garden Heights, Lewisburg (24901).

The Rev. Edward Dart, vicar of St. John's, Saundertown, R.I., retired Jan. 21.

The Rev. Robert K. Gumm, chaplain (Col.) USAF, ret., 412 Dogwood, Surfside Beach, S.C. 29577. He resigned as priest in charge of Resurrection, Surfside Beach, last August.

The Rev. Lyman E. Howard retired Jan. 1 for reasons of health. Address: Rt. #3, Box 127C, Sturgis, Mich. 49091.

Miss Dorothy Johnson, assistant headmistress of the Bishop's School, La Jolla, Calif., retired in February after 40 years in independent education. She is living in Park Del Mar, Solana Beach, Calif.

The Rev. Clarence Kilde, assistant, St. Mark's Cathedral, Minneapolis, Minn., retired Jan. 1.

The Rev. A. Bruce Lauenborg, vicar of Christ Church, Ft. Meade, and in charge of St. Ann, Wauchual, Fla., has retired. He lives in Palmetto, Fla.

The Rev. Andrew C. Long, rector of St. Luke's, Eastchester, N.Y., since 1966, will retire June 30. Address June 30: 299 Medford Leas, Medford, N.J. 08055.

The Rev. A. Benjamin Narbeth, rector of St. James', Lothian, Md., since 1966, retired Feb. 1. Address: Pembroke House, Jenkins Creek, Cambridge, Md. 21613.

The Rev. George C. Perkins, rector of St. Mark's, Lake City, Minn., retired Mar. 1. Address: Box 559, Kingsland, Texas 78639.

The Rev. Raymond L. Phillips, Sr., vicar of St. Mark's, Chester, and St. Peter's, Great Falls, S.C., has retired. Address: Box 216, Travelers Rest, S.C.

The Rev. William K. Reid, rector of St. George's, York Harbor, Me., retired last October. Address: RD 2, 815 Roger's Ferry Rd., Meadville, Pa. 16335.

The Rev. Laurence Spencer, rector of Ascension, Denver, Colo., since 1961, has retired and is now rector-emeritus. Address: 1025 Oak Ave., Canon City, Colo. 81212.

The Rev. Warren E. Traub, rector of St. John's, Ithaca, N.Y., since 1953, retired Jan. 31. Address: 170 Brook Lane, Cheshire, Conn. 06410.

Deaconesses

Dss. Alice Mayer, retired, Apt. 6, 1383 Northgate Dr., Kissimmee, Fla. 32741.

Dss. Anne Newman, retired, Apt. 6, 1383 Northgate Dr., Kissimmee, Fla. 32741.

Degrees

The Rev. J. Carlton Hayden, priest in charge of St. Monica's, Washington, D.C., and a member of the Howard University faculty, will receive a Ph.D. degree from the university in May. His thesis was on Reading, Religion, and Racism: the mission of the Episcopal Church to blacks in Virginia, 1865-1877.

Church Army

Millie Solomon has been commissioned as an evangelist in the Church Army. The service was held in St. Paul's, Lynchburg, Va., with the Bishop of Southwestern Virginia officiating. The Rev. Douglas Carpenter preached.

Renunciations

On February 16, the Bishop of Dallas, acting in accordance with the provisions of Title IV, Canon 8, Section 1, and with the advice and consent of the Standing Committee, accepted the renunciation of the ministry made in writing February 16, 1973, by David Miller Driver.

On February 16, the Bishop of Dallas, acting in accordance with the provisions of Title IV, Canon 8, Section 1, and with the advice and consent of the Standing Committee, accepted the renunciation of the ministry made in writing February 16, 1973, by Thomas Walter Fleener.

Restoration

The Bishop of Los Angeles, acting in accordance with the provisions of Title IV, Canon 13, Section 5 and with the consent of the Standing Committee and the consents of the Bishops of California, Northern California, Nevada, San Joaquin, and Arizona, remitted and terminated the Sentence of Deposition pronounced on Robert Scott Ellwood, Jr., October 27, 1970, and restored him to the Order of the Priesthood as of January 31, 1973.

The Bishop of Pennsylvania, acting in accordance with the provisions of Title IV, Canon 13, Section 2, all of the conditions having been met satisfactorily, remitted and terminated the Sentence of Deposition pronounced on Paul D. Felton, Ph.D., October 5, 1956, and restored him to the Order of the Priesthood as of March 14, 1973.

The Bishop of Southern Virginia, acting in accordance with the provisions of Title IV, Canon 13, Section 5, all of the conditions having been met satisfactorily, remitted and terminated the Sentence of Deposition pronounced on Eldridge Hayward Taylor March 6, 1968, and restored him to the Order of the Priesthood as of February 19, 1973.

New Addresses

The Rev. Douglas Carpenter, 3512 Spring Valley Court, Birmingham, Ala. 35223.

The Rev. Mackey J. Goodman, 223 Glenmore Lane, Long Lake, Minn. 55356.

The Rev. Milton K. Wright, Box 947, Grifton, N.C. 28530.

Laity

George L. McGonigle, communicant of St. George's and director of the Model Cities Program, Houston, has been named chairman of the \$1.5-million capital-funds drive for the 57-county Diocese of Texas. Among the several projects to be supported by the fund will be the construction of a lay training center in Central Africa.

Deaths

Elizabeth Frank, wife of the Rev. John L. Frank, deacon, died Dec. 25. A Requiem was held at St. Nathaniel's Church, Port Charlotte, Fla.

The Rev. Clarence W. Brickman, retired priest of the Diocese of Southwest Florida, died Jan. 11. He is survived by his widow, Anna, one daughter,

CLASSIFIED

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CAUTION

LAYTON—Caution is suggested in dealing with a man using the name of Wayne Layton, of Utah. He may represent himself to be a Postulant of the Diocese of Lexington and a student in the Lexington Seminary. In two instances, he has given checks not honored by the bank. He has no connection with the Diocese of Lexington nor with the Seminary. Further information may be obtained from the Diocese of Lexington, 530 Sayre Ave. Lexington, Ky. 40508.

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COMPLETE TEXT—Trial Use Propers (Collect, Lessons and Preface) 2¢ each. Samples: Propers, 1600 E. 58th St., Kansas City, Mo. 64110 (816) 444-9880.

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POSITIONS OFFERED

PRIEST-ORGANIST wanted for growing Florida parish. Prefer married, full shared ministry. Reply Box W-958.*

SAN FRANCISCO parish in good neighborhood offers nice 2½ BR apartment with all utilities and garage, together with modest honorarium, to pastoral-minded retired or worker priest in exchange for light calling schedule and (non-preaching) altar duties. "Moderate" churchmanship. Write to Rector of St. James', 4620 California St., San Francisco, Calif. 94118.

WANTED: Priest, conservative, yet open-minded. Christ centered and energetic. Medium size parish in upper midwest town of 17,000. Excellent salary and fringe benefits. Parish is in fine condition both spiritually and physically. This parish has always had outstanding clergy. Send complete information to Box J-954.*

POSITIONS WANTED

MATURE PRIEST, now in charge of resort church, wishes small parish or mission in south, southwest, or west coast. Will pay own transportation if interview seems desirable. References. Reply Box S-956.*

PRIEST, with family, desires Prayer Book parish where Christian education begins with parents and their spiritual growth. Reply Box B-959.*

PRIEST, single, 42, currently educational-guidance counsellor, seeks Catholic parish looking for pastoral care, solid preaching, enlivened teaching. 18 years parochial experience. Assistantship acceptable. Area irrelevant. Reply Box J-955.*

PUBLICATIONS

FOUR PAMPHLETS on the healing ministry by the Rev. E. Winkley in booklet form entitled "Jesus for World Healing and for You," "Prayer," "Nerves," "Drugs." Order from Cathedral Bookshops, and from 2807 N. Union, Tacoma, Wash. 98407. \$1.25 postage-paid.

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

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THE LIVING CHURCH

The Living Church

and two grandsons. A Requiem was held at the Church of the Atonement, Lauderdale Lakes, Fla.

Marguerite Howard Brisbane Comer, 86, mother of the Rev. H. Hunt Comer of Columbus, Miss., died Feb. 9, in Detroit, Mich. She is also survived by one daughter, six other sons, twenty grandchildren, and five great-grandchildren. A Requiem Eucharist was held at Christ Church, Savannah, Ga.

Sr. Winifred Agnes, member of the Community of the Transfiguration, died in Cincinnati, Ohio, Feb. 17, of cancer, in the 33rd year of her Life Profession. She is survived by her mother, Mrs. Reginald N. Willcox, three sisters, and one brother. Her father, the Rev. Reginald N. Willcox, and one sister preceded her in death. Requiem Masses were held at the convent in Glendale, Ohio, and in several parishes Fr. Willcox had served. Burial was in Glendale. Memorials may be made to the order.

The Rev. Canon Eugene Lewis Nixon, 64, retired priest of the Diocese of Central Florida, died Nov. 20, in Mount Dora, Fla. He held the rank of colonel, USAR, ret., and was a chaplain (Col.) during WW II. He is survived by his widow, Mildred, his mother, two daughters, three sons, and 13 grandchildren. A Requiem was held at St. Thomas' Church, Eustis, Fla., where he had been rector. Burial with full military honors was in Lakeside Garden, Eustis.

Verkinia G. Markarian Avelhe, 91, widow of the Rev. Carlos A. Avelhe, died Jan. 21, in Springfield, Mass. A native of Turkey, she was a lecturer

and teacher there and in the U.S. She is survived by nieces and nephews in Istanbul and Paris. Fr. Avelhe died last year.

The Rev. H. Leach Hoover, 94, rector-emeritus of St. Bartholomew's Church, Hartsville, S.C., died Feb. 15, in Hartsville. He was a veteran of WW I, and was a chaplain with the South Carolina National Guard for a number of years. He is survived by two daughters, Mrs. H. L. Bryan and Mrs. P. A. King of Hartsville, four grandchildren, and ten great grandchildren. Services were held in St. Bartholomew's and burial was in Magnolia Cemetery. Memorials may be made to the parish church.

The Rev. George Robert Hewlett, 93, rector-emeritus of Christ Church, Newton, N.J., died last November in a Keene, N.H., hospital. His home was in Winchester. He is survived by his son, David, organist at Christ Church, Fitchburg, Mass., where a Solemn Requiem was held. Burial was in Skaneateles, N.Y.

The Rev. Victor McKinney Walne, 65, non-parochial priest of the Diocese of California, died Feb. 13, in Tempe, Ariz. He is survived by his widow, Lydia Ann, and three children. A Requiem was held at Epiphany Church, Tempe.

The Rev. Michael Joseph Kippenbrock, 69, retired priest of the Diocese of Central Florida and assistant, Church of the Good Shepherd, Maitland, Fla., died Feb. 24, in his home in Orlando. He was a US Army chaplain during WW II. Survivors include his widow, Virginia, one daughter, one son, four grandchildren, and one brother. A Requiem

was held at the Church of the Good Shepherd, and burial was in Norfolk, Va.

Companion Georgine Mary Molnar, OAR, wife of the Rev. Canon Enrico S. Molnar, prior, Order of Agape and Reconciliation, died Feb. 2, at St. Michael's Yosemite Priory, Oakhurst, Calif., after a long illness. A Memorial Eucharist was held at St. Michael's. Burial was in Fresno. Memorials may be made to OAR, Box 668, Oakhurst (93644).

The Rev. Canon Walter Pond, 89, rector-emeritus of St. Barnabas' Church, Chicago, Ill., and cousin of the Rev. Charles Pond, died Mar. 1, after a long illness. His home was in Savanna, Ill. He is also survived by one niece, Mrs. Donald Wolfe, Sr., one great nephew and two great-great nephews. The Funeral Mass, and the Burial Office were said at St. Paul's Church, Savanna, and burial was in Savanna. Memorials may be made to that parish.

The Living Church Development Program

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

Previously acknowledged\$2,892.79
Receipts Nos. 13,251-13,255, Mar. 26-28 128.50
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LENT CHURCH SERVICES

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

LOS ANGELES, CALIF. (Hollywood)

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

MERCED, CALIF.

ST. LUKE'S 2000 M Street
The Rev. Edward E. Murphy III
Sun HC 8, 10 & Ser (25, 45, MP & HC); Tues 7:30 HC, HS, LOH; Thurs 12:15 HC & Int

SAN DIEGO, CALIF.

ST. LUKE'S 3725 — 30th St.
The Rev. Jack C. Graves, r
Sun HC 8, Service & Ser 10; Wed HC 11:30

SAN FRANCISCO, CALIF.

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

COLORADO SPRINGS, COLO.

ST. MICHAEL THE ARCHANGEL 7400 Tudor Rd.
Near Air Force Academy —
Woodmen Valley Exit off I-25
Sun Eu 8, 9:30, 11:15

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 7:30; Service & Ser 9 & 11 (HC 1S, 3S, 11); Daily 10

EMMANUEL, Anacostia

1301 V St., S.E.
The Rev. Robert C. Kell, r
Sun Masses 7:30, 10; Wed, Fri 7; Thurs 9:30. C Sat 4

ST. PAUL'S

2430 K St., N.W.
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass Daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45, EP 6; Sat C 4-6

COCONUT GROVE, MIAMI, FLA.

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

WINTER GARDEN, FLA.

MESSIAH Woodland & Tilden
The Rev. Arthur L. Dasher, r
Sun HC 8, 10; EP 7; Wed HC 9, LOH

WINTER PARK, FLA.

ALL SAINTS' Interlachen & Lyman Aves.
Sun 7:30, 9, 11:15; Wed 12; Thurs 6:30 & 9:15; C Fri 5

ATLANTA, GA.

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

CHICAGO, ILL.

ASCENSION 1133 N. LaSalle St.
Sun Mass 8, 9, 11 & 6; Ev & B 7; Daily Mass 7. C Sat 5-6

GRACE

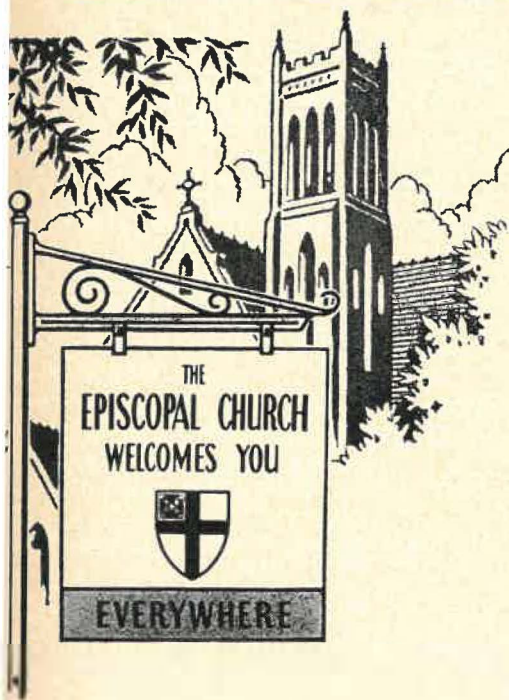
33 W. Jackson Blvd. — 5th Floor
"Serving the Loop"
Sun 10 HC; Daily 12:10 HC

FLOSSMOOR, ILL.

ST. JOHN THE EVANGELIST Park & Leavitt
The Rev. Howard William Barks, r; the Rev. Linas H. Brown
Sun HC 8, 9, 11; Daily HC Mon Wed & Sat 9; Tues HC 6; Thurs HC 7; Fri HC 11

HANOVER PARK, ILL.

CHURCH OF ST. COLUMBA 1800 W. Irving Park Rd.
The Rev. John R. K. Stieper, S.S.C., v
Mr. James Edward Krotz, ass't
Palm Sunday Mass 8:30 & 9:30; Wed Mass 9, Tenebrae 6:30; Maundy Thurs Mass 6:30 Vigil at Altar of Repose; Good Fri Mass of Pre Sanctified—noon, The Passion of Jesus Christ 12-3; Holy Sat Holy Baptism 4; Feast of Resurrection 8:30, 9:30, 11



DOWNEY, CALIF.

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

LA JOLLA, CALIF.

ST. JAMES-BY-THE-SEA 743 Prospect St.
The Rev. Robert M. Wolterstorff, D.D., r; the Rev. Thomas M. W. Yerxa, the Rev. Fred R. Bartlett
Sun 7:30, 9, 11; Daily HC Tues thru Fri (Chapel)

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; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

LENT CHURCH SERVICES

(Continued from previous page)

KANKAKEE, ILL.

ST. PAUL'S 298 S. Harrison Ave.
Fr. Robert A. L'Homme, r; Fr. Kenneth E. Brown,
Fr. James G. Parker
Sun H Eu 8 & 10:15, also daily

SPRINGFIELD, ILL.

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

BOSTON, MASS.

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

STURGIS, MICH.

ST. JOHN'S Williams & S. Clay Sts.
The Rev. Dennis R. Odekirk, r
Sun HC 8, 9, 11; Lenten Devotions Wed 6

KANSAS CITY, MO.

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

ST. AUGUSTINE'S The Rev. E. L. Warner, r
The round church at 28th and Benton
Sun 9, 7; Wed 6:30; Fri 10; C Sat 12-1

ST. GEORGE'S 58th St. & Highland
Clergy: G. G. Swanson, J. F. Moon, C. D. Greenall,
E. F. Shiddell, K. vA. Swanson
Sun 8 HC, 10 Sol Eu (2S & 4S MP & HC)

FALLS CITY, NEB.

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

OMAHA, NEB.

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

LAS VEGAS, NEV.

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

BRADLEY BEACH, N.J.

ST. JAMES' 4th & Hammond
(Serving Neptune & Ocean Grove)
The Rev. D. S. Alexy, r; the Rev. K. A. Gluckow, asst
Sun 8, 10 Eu & Ser; Wed 6 Eu and family program;
Fri 10 Eu and healing; HD 6

BROOKLYN, N.Y.

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

HIGHLAND FALLS, N.Y.

HOLY INNOCENTS 112 Main St., near South Gate
U.S. Military Academy, West Point
The Rev. William M. Hunter, r
Sun HC, Ser 8; Cho HC, Ser 10; Wed 10 HC, Ser,
HS, LOH; HD 10, 7 HC, Ser; C by appt

LONG ISLAND CITY, N.Y.

ALL SAINTS' 43-12 46th St.
The Rev. Robert C. Dunlop, r
Sun 8 & 10 HC; Thurs 10 & 6 HC

NEW YORK, N.Y.

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

The Living Church

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

ALL ANGELS' West End Ave. at 81st St.
The Rev. Eric J. Whiting, r
Sun 10, Folk Mass 11 (1S, 3S)

ST. BARTHOLOMEW'S Park Ave. and 51st St.

The Rev. Terence J. Finlay, D.D., r
Sun HC 8, 9:30, 11 MP & Ser; 4 Ev Special Music;
Weekday HC Mon, Tues, Thurs & Fri 12:10; Wed
8, 1:10 & 5:15; Saints' Days 8. EP Mon, Tues,
Thurs & Fri 5:15. Church open daily 8 to 8.

EPIPHANY

1393 York Ave. at E. 74th St.
Clergy: Ernest Hunt, r; Hugh McCandless, r-em; Lee
Belford, assoc; William Tully, asst
Sun 8 Eu; 9:30 Family Service, Adult Class, Ch S
(HC 2S & 4S); 11 MP (HC 1S); 12:15 HC; Wed
HC 7:30; Thurs 12 HC, 6 Guitar Eu

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.

ST. IGNATIUS' The Rev. Charles A. Weatherby, r

87th Street, one block west of Broadway
Sun Mass 8:30, 11 Sol Mass; C Sat 4

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.

The Rev. Chas. H. Graf, D.D., r; Rev. K. Bohmer, c
Sun HC 8, Cho Eu 11; Wed 6; Thurs & Sat 10

ST. MARY THE VIRGIN

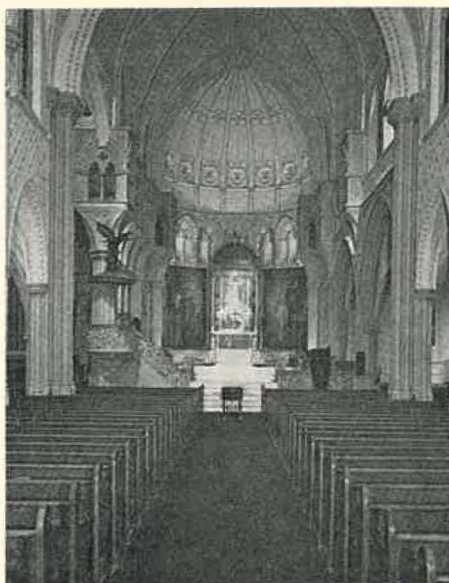
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer;
the Rev. S. J. Atkinson, O.H.C.
Sun Masses 7:30, 9 (Sung), 10, 11 (High), 5; Ev &
B 6. Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 6,
C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

RESURRECTION

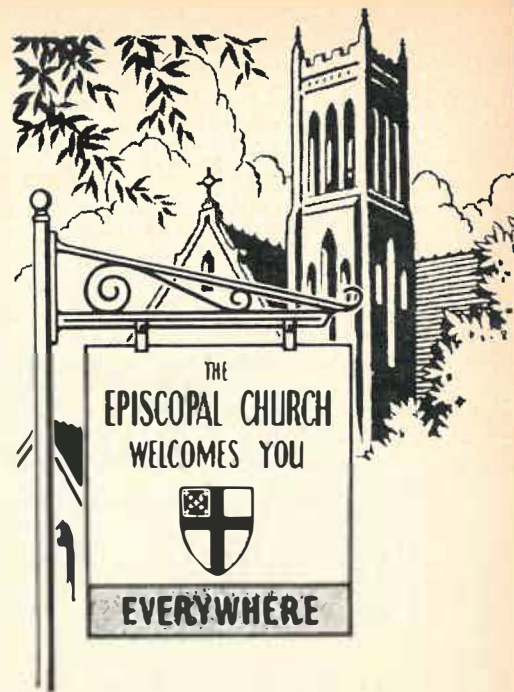
115 East 74th St.
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord
Hitchcock, Jr.
Sun H Eu 8, 9:15 Sung Eu & Ch S, 11:15 Sol Eu;
7:30 Daily ex Sat; Wed & Sat 10; C Sat 10:30-11
& 5-5:30

ST. THOMAS

5th Avenue & 53rd Street
The Rev. John Andrew, r; the Rev. Canon Henry A.
Zinser
Sun HC 8, 9:30, 11 (1S), MP 11, EP 4; Mon thru
Fri HC 8:15; Wed HC 5:30; Tues HC & HS 12:10.
Church open daily to 11:30



ALL ANGELS' CHURCH
NEW YORK, N.Y.



QUEENS, N.Y.

RESURRECTION
118th St. and 85th Ave., Kew Gardens
Sun HC 7:30, 10; Tues 10; Wed 10, 6:15

PHILADELPHIA, PA.

ST. LUKE AND THE EPIPHANY 330 S. 13th St.
The Rev. Frederick R. Isacksen, D.D.
Sun HC 9; 11 (1S & 3S); MP other Sundays

ST. STEPHEN'S

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

CHARLESTON, S.C.

CATHEDRAL OF ST. LUKE & ST. PAUL
126 Coming St.
Sun 8 HC, 10:30 HC & Ser (1S & 3S) MP & Ser
(2S & 4S); Thurs & HD HC 10:30

HOLY COMMUNION

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

ODESSA, TEX.

ST. JOHN'S 4th & W. County
The Rev. D. N. Hungerford, the Rev. J. P. Haney,
the Rev. C. E. McIntyre
Sun 7:30, 9:15 & 11, Ev 7

HOT SPRINGS, VA.

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

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

STAUNTON, VA.

TRINITY
The Rev. E. Guthrie Brown, r
Sun 8 HC, 11 MP (ex 1st HC); Wkdys HC anno

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