

# The Living CHURCH



RNS

Archbishop Coggan gives his blessing from the altar of Canterbury Cathedral during his enthronement [p. 6].

## The 101st Archbishop of Canterbury

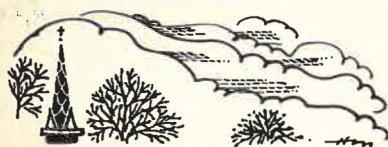
# AROUND & ABOUT

— With the Editor —

That was a good discussion of Prayer Book revision on William F. Buckley's *Firing Line* on Feb. 2. It may not have been good theater but it was a good show and it had positive educational value for all who tried to listen to both sides rather than simply taking sides. Fr. Leo Malania and Dr. Harold Weatherby deserve our thanks for giving us so much light with so little heat. We need all of the former we can get. I thought they both talked especially good sense, while not agreeing, about the issue of "thee" vs. "you" as forms of address to God, and I want to add a comment of my own.

Those who prefer "you" to "thee" usually argue that Christians should always approach God with the filial tenderness of a loving child for a loving father, and that "you" in English, like *tu* in French and *du* in German, is the most intimate and familiar second-personal pronoun. I know just enough French and German to see the point where *tu* and *du* are concerned, and I think I know enough English to see that "you" has had a different development from *tu* and *du* and therefore comes out with a different affectional tone. We use "you" in our most formal and impersonal modes of address; the French and Germans make no such use of *tu* and *du*.

What we need, in the language of worship, is something that says what *Abba* said in the language that Jesus spoke. He taught us to think of God and speak to God as *Abba*. This Aramaic word, if literally translated, comes out in English as



something like "dear Daddy." Therefore it had far better be left untranslated, because "Daddy" in English means something very different from what Jesus shows us of the Father.

The truth is that we don't have a word that comes nearly as close to saying *Abba* as *tu* or *du*. Even our wonderful language doesn't have everything. Lacking a word that says what we feel, the best we can do is to offer the feeling through whatever word we use, knowing that the Lord will hear it.

There's no problem in that spontaneous prayer which should be the Christian's continuous conversation with God. That cannot be entirely wordless in our mind

and heart, but whether we say "thee" or "you" to God makes no difference whatever. Most of us probably say both, and couldn't possibly explain to you why. No matter. It is in corporate, liturgical prayer that the problem arises, because there we must use words which for the many who join in using them mean the same thing—and carry the same affectional tone. There is no reason why corporate prayer should lack affection and intimacy; but does "you" convey that in a way that "thee" does not? I don't think so; not in our language as it is. So I am on the "thee" side of the argument because, for me at least, "thee" is more intimate than "you," not less. And I don't mind speaking in two different idioms to God—one in church, the other elsewhere. It seems to me meet and right, and in the end unavoidable.

According to our contemporary *The Milwaukee Courier*, a weekly paper serving the black community, the perfect pastor has been found. The astounding discovery is reported as follows, in the issue of January 18:

"After hundreds of years of search, a model preacher to suit everyone has been found. He preaches exactly 20 minutes, and then sits down. He condemns sins, but never hurts anyone's feelings. He works from 8:00 a.m. to 10:00 p.m. in every type of work, from preaching to custodial service.

"He makes \$60 a week, wears good clothes, buys good books regularly, has a nice family, drives a good car and gives \$30 a week to the church. He also stands ready to contribute to every good work that comes along. He is 26 years old and has been preaching for 30 years. He is tall and short, thin and heavy set, and handsome.

"He has one brown eye and one blue, hair parted in the middle, left side dark and straight and right side brown and wavy. He has a burning desire to work with teenagers and spends all of his time with the older folks.

"He spends all of his time with a straight face because he has a sense of humor that keeps him seriously dedicated to his work. He makes 15 calls a day on church members, spends all his time evangelizing the unchurched and is never out of his office.

"Unfortunately we are unable to supply the name and address of this man."

# The Living Church

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## THE KALENDAR

### February

23. Lent 2
24. St. Matthias the Apostle
27. George Herbert, P.

### March

1. David, B.
2. Lent 3
3. John & Charles Wesley, PP.
7. Perpetua and her Companions, MM.

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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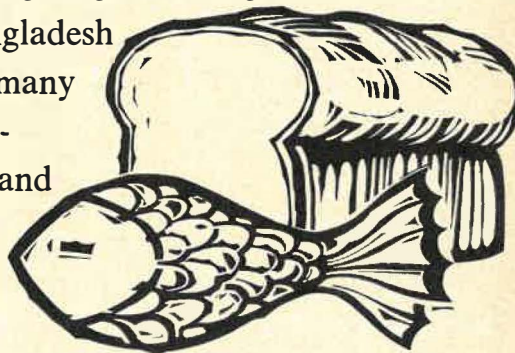
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# Letters

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

## The Problem of Schism

Your news article about the consecration of two more bishops for the "United Episcopal Church" [TLC, Jan. 19] must serve as a salutary warning to those who may be agonizing about their position if the Episcopal Church proceeds to the ordination of women in 1976.

I suppose I can claim a good deal of experience with clergy and congregations of an independent nature formed during the last ten years. Your present announcement underlines what normally happens. The "Diocese of Southern Virginia" of the United Episcopal Church comprises at present at the most two congregations. Each congregation is totally autonomous. The bishops are therefore purely liturgical officers. The "United Episcopal Church" itself was formed from a split in the "Anglican Episcopal Church" which was created by bishops who had spent time in at least one more group since they left the Anglican Orthodox Church.

I hasten to add that I am not seeking to call in question the integrity of these clergymen or their congregations. The only question I have is how can a "congregationalist" association of churches, however many bishops they elect and consecrate, claim to be in existence to perpetuate the faith and traditions of the Protestant Episcopal Church?

If traditionalists believe at some stage that they must continue as an Episcopal Church, their leaders would do well to examine the history of the "Continuing Episcopal Movement" in this country during the last ten years. Two points may soon become clear. The clergy have exhibited a strong aversion to any form of diocesan discipline, and at the same time have sought and obtained episcopal consecration of one sort or another! Certainly there is little to defend in such a process from a traditionalist point of view. But perhaps the ecumenist may take heart. The problems between the churches about ministry would be easily solved if each congregation in COCU elected their minister a bishop, and the church proceeded to consecrate the lot.

(The Most Rev.) ANTHONY F. M. CLAVIER  
Primus of the American Episcopal Church  
Simpsonville, S.C.

## Sabbath and Lord's Day

Sterling Rayburn's excellent article on worship [TLC, Jan. 19] contains an error, widely held, not very serious, and one which in no way weakens his main thesis. It is true that Scripture clearly shows that the first generation of Christians met on the first day of the week for the breaking of bread — in modern language they "went to mass on Sundays." But there seems to be no indica-

tion that they thought of that first day as the Sabbath (the word in Hebrew means *rest*). The Sabbath was just that, and not a day of worship more than any other day. When the Temple had been set up, sacrifice was offered every day, without discrimination, and "the priests violated the Sabbath blamelessly."

The word *synagogue* does not appear in the Old Testament — in fact it is obviously a Greek, not a Hebrew, word (Ps. 74:8 is a mistranslation in AV, BCP's is better), and dates from the captivities. Even then, it was not a house of worship — men met there on the Sabbath to discuss holy things, strangers were often called upon to address the multitude. St. Paul took advantage of this to declare the Savior and his gospel.

It seems that the first Christians, who were Jews, rested on the Sabbath, and met for worship the next day. Mass was held early in the morning to enable men to get to their work on time. As Gentiles were admitted into the church, controversy arose; although it had its focus on circumcision, it included the whole Law — Sabbath and all. The controversy was settled by St. Peter at the council described in Acts 15:6ff. Gentile Christians were free of the Law.

Modern Judaism has made the synagogue very like some Christian meetings, consisting of scripture reading, prayers and a sermon. This has helped us to think that the Sabbath was the day for worship as our First-Day is for us.

Sunday as a day of rest was probably unknown among Christians before the fourth century A.D. The Council of Elvira in Spain enjoined it (about 302 A.D.) and of course the edict of Constantine ordering rest for all but farmers(!) on Sunday, was obviously to allow public eucharists on that day at hours convenient to the people. As "the Sabbath was made for man," so the Lord's Day was made for the Lord. The Latin breviary and missal still call Saturday "Sabbath."

(The Rev.) H. B. LIEBLER (ret.)  
Hat Rock Valley Retreat Center  
Monument Valley, Utah

## World Relief

In an editorial "Christmas—The Starving and You" [TLC, Dec. 15] it is stated, "What you give will go to the immediate relief of the people who face actual starvation." That is the wish of the generous American Christian. The bishops appeal for aid to Africa is convincing and the news media constantly remind us of the need. The response has been great but there is a long line between the giver and the victims. Let us hope there is a just, generous and efficient committee to receive, classify and distribute, with care, so the poor, pitiful souls, (who may not even know that help is on its way) can actually receive the benefit.

If the administration has been left to the local or native officials we can rest assured that the first, most and best will go to mismanagement, with only a small percentage finding the goal. *Giving* is only the smaller half—*putting the gift in the right place* is the greater.

I know for a fact that world relief response was immediate for the hurricane

sufferers in August 1974, in the Caribbean. Much good was done. In October, a witness tourist reported that tons of food, medicine, bales of blankets and clothes were still received at a port 50 miles from the disaster area. Stuff was lying in open warehouses and box cars. Authorities had opened and thrown in heaps what they had no use for. When natives were asked how they felt about the gifts that the USA had sent, the reply was, "Gifts? We pay for what we get!"

I hope and pray this will not be the case in Africa and with the Presiding Bishop's Fund.

Can we hope for an answer?

BLANCHE K. TURNER  
St. Alban's Church

Glen Burnie, Md.

It is hard to answer from where we sit in Milwaukee, but we are trying to get the facts so we can publish them. Ed.

### Working with Mormons

In reply to the letter "Answer to Mormons?" [TLC, Jan. 5]: I would suggest he deal with the Mormons as we do here at our church. We asked them to work with us and be our friends as well as our neighbors. Before our EYC God Squad spent a month working in Guatemala, our Mormon friends showed us their slides on that area. When they needed a place to meet, we offered them our parish hall. They meet there every Thursday and have for the past three years. They donate rummage to our semi-annual "boutique," etc., etc.

We feel that we can learn quite a lot about "outreach," family relations, and commitment from our new friends.

NAME WITHHELD

### Parish Music Resources

May I suggest another "music resource," not included in Mr. King's article [TLC, Jan. 12], but one which I have found personally helpful and which I believe deserves a wider use.

It is: *Above the Noise*, by Peter Waring (sometime Professor of Church Music at E.T.S.), available from the author at Box 259, Cazenovia, NY 13035.

While the book includes sections on, e.g., Christian education, liturgical use of dance, and the like, the primary usefulness lies in the "hymn selection" section which comprises half of the pages. Each Sunday's propers (all three cycles) are cited and paraphrased, and nine or so hymns are suggested. It is particularly good in its suggestions for gradual or sequence hymns, but all choices reflect a deep sensitivity to the integrity of the biblical texts and an exhaustive knowledge of all verses of all hymns. It has to be the product either of a computer or of a man well-versed in the theological and musical traditions of the church and I know Dr. Waring doesn't have a computer!

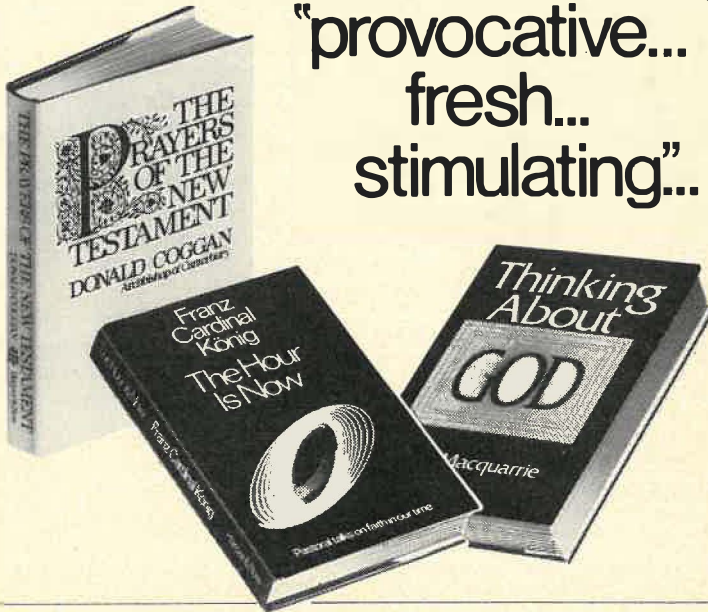
Having long used both the Diocese of Minnesota handbook and the Church Army guides, I now find that I am using *Above the Noise* almost exclusively. Not infrequently, I puzzle over a choice until I look it up; then it's "Aha!"

(The Rev.) ROBERT A. WINTER

St. Thomas of Canterbury Church  
Greendale, Wis.

February 23, 1975

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# The Living Church

February 23, 1975  
Lent 2

For 96 Years  
Serving the Episcopal Church

## CANTERBURY

### 101st Primate Takes Chair of Augustine

By LEE H. BRISTOL, JR., LL.D.

Canterbury Cathedral was the scene Jan. 24 of the enthronement of F. Donald Coggan, 65, as 101st Archbishop of Canterbury in what is believed to have been one of the most elaborate ceremonies in its history.

The Most Rev. and Rt. Hon. Donald Coggan, who succeeded Michael Ramsey as Archbishop of Canterbury, Primate of All England and Metropolitan, came to that post, like many of his predecessors, from the Archbishopric of York.

Behind the pomp and ceremony, which none but the British can do so well, were massive security precautions which even included the searching of the archbishop's family for possible planted explosives.

The ceremony, attended by 3,000, was carried live by BBC on television and on closed circuit television to those within the cathedral who might not otherwise be able to see it all.

Although the ceremony followed much of the traditional format for such an occasion, there were several innovations which made it doubly significant.

One such feature was the unprece-

dent presence of three members of the Royal Family: the Prince of Wales, the Princess Margaret, and the Duchess of Kent.

The Free Churches, the Church of Scotland, the Roman Catholic Church, and the Greek Orthodox Church had short but official parts in the service for the first time.

Among the overseas representatives were clergy from German Lutheran Churches, the Old Catholic Church, the World Council of Churches, prelates of the Russian and Greek Orthodox Churches, and three Roman Catholic cardinals. The Pope was officially represented for the first time by the Apostolic Delegate to Britain and by Cardinal Willebrands, who heads the Secretariat for Christian Unity at the Vatican.

Legal, political, and civic leaders were first to enter the cathedral in procession, among them Methodist Prime Minister Harold Wilson and former Prime Minister Edward Heath.

Following the arrival of the Royal Family, Dr. Coggan, in gold cope and mitre, the gift of the dean and chapter of York, struck the great West Door to demand entrance. As he began the slow procession up the nave, he was greeted officially by a fanfare of brass and words of welcome from the dean of Canterbury who later performed the "enthronement into the chair of St. Augustine."

In his sermon the new head of the Anglican Communion spoke of the need for both realism and confidence in the church as it prepares for days of tribulation and probable sacrifice ahead. Given the problems facing the church, he said, maybe the secretary was wiser than she thought when she misspelled "enthronement" as "enthornment."

The Episcopal Church was officially represented by the Presiding Bishop John Allin, but at least two other Americans took part in the service: Bishop Robert Rusack of Los Angeles and Bishop David Rose of Southern Virginia.

Donald Coggan (he dislikes his first name Frederick) is a deeply spiritual man, a scholar, an eloquent preacher, and a no-nonsense presiding officer who gets things done. He is a man of compassion and great humor. He has the spiritual resources within him to keep his cool under fire and knows how to put someone firmly in his place, when occasion demands it. Five years is not a long time to serve as Archbishop of Canterbury, but

friends are certain this man will leave an indelible mark upon our communion during these crucial five years in which he will be its leader.

The music before the service included organ works by Bach and Mendelssohn and music for brass by Gabrieli, Scheidt, Clarke, and others. The choir sang "I was glad when they said unto me" by Parry, "Expectans expectavi" by Wood, the Te Deum in C by Britten, and a specially composed setting of the 150th Psalm by Robert Walker. The organ music after the service included music by Elgar and Vierne played by sub-organist Stephen Darlington. Dr. Allan Wicks was master of the choristers.

[Dr. Bristol, former executive secretary of the Joint Commission on Church Music, is the editor of the forthcoming book of sermons by the archbishop, *Christ and Our Crisis*.]

### Top Priority: "Vocation to Ministry"

Dr. Donald Coggan, Archbishop of Canterbury, has offered as first priority within the Church of England and the worldwide Anglican Communion the fostering of vocations to the ordained Christian ministry.

To the wider Christian community he has offered the challenge to abandon "much that we have hitherto taken for granted," so that the entire world may one day be encircled "in an embrace of love."

The enthronement of Dr. Coggan as the 101st Archbishop of Canterbury has been seen by many as having special significance: he is the first product of the church's evangelical wing to become primate since John Bird Sumner was appointed over a century ago.

Dr. Coggan took as his text St. John 16:33—"In the world you shall have tribulation. But be of good cheer, I have overcome the world."

"I bid you," the archbishop said, "look these words in the eye. What do you see? I see in them two things: The realism of Jesus. 'Tribulation'—he was on his way to the Cross. His followers would tread in the steps of the Crucified. The confidence of Jesus. 'Be of good cheer. I have overcome the world. The victory is mine.'

"The touch of the evangelist in recording these words is sure," Dr. Coggan declared. "Realism and confidence. Suf-



Dr. Coggan and his family in the sitting room of the Old Palace at Canterbury. From left are daughter, Ann, a teacher in Winchester; his wife, Jean, and daughter Ruth, a doctor at a missionary hospital in Bannu, Pakistan [RNS].

fering and victory. Calvary and Easter. He got it right."

The archbishop then invited the congregation to take a good look at the last quarter of the 20th century "in which we are called to bear witness to our Lord."

The church's answer to the world's "fear, agony, and wistfulness," he insisted is "realism and confidence.

"Realism," he said. "Let the church face the fact—and face it unblinkered—that it is in for a time of retribution. If we are fools enough for Christ's sake, to follow him, then we must face tribulation and even crucifixion . . .

"Confidence . . . not starry-eyed optimism based on a theory of human progress and perfectibility, (but) hope based on the resurrection-victory of Jesus. . . ."

It was against this background of realism and confidence that the archbishop offered the challenges to the Church of England and the wider Christian world.

He said one of the greatest needs of the church "at this moment" is a steady increase in the number of those "coming forward to ordination. . . . Such a decline is like a hemorrhage in the human body. . . . We must have a steady supply of parish priests" wholly devoted to "the thoughtful ministry of the Word, the awesome ministry of the sacraments, the visiting in the homes of the people, the ceaseless ministry of intercession, the equipping of the laity for their witness.

"Let us say to our young men today: 'There is no finer life than that of a parish priest. Covet the calling. Train for it. Pour your best in it. Glory in it. Count yourself thrice-blessed if you hear God calling you to it.'

"My second word," said Dr. Coggan, "is addressed to all who name the Name of Christ. It can be summed up in one sentence: 'We must grow till our arms get right around the world.' When you put your arms round somebody, you tell him that you love him. It is a sacramental act. The world desperately needs loving and it will have to be done sacramentally by outward and visible signs of the inward grace of God's love."

The archbishop pointed out that such an embrace will be costly, and involve the abandonment "of much that we have hitherto taken for granted," including "our selfishness" in the face of the world's deprived multitudes. "Round such deprived millions," he said, "our arms must go, and for that we must grow. Our most powerful arms will be the arms of prayer."

## WASHINGTON

### President Meets with Churchmen

A delegation of 34 Episcopal, Orthodox, and Protestant church officials discussed mutual concerns with President Gerald Ford at the White House, in the first of what will be similar meetings between the chief executive and other groups of religious leaders.

Dr. W. Sterling Cary, president of the National Council of Churches, said it had been 10 years since the last time a president met with any NCC leaders or officials of churches related to the NCC, and then it was with only a few people.

According to Warren Day, NCC press secretary, the meeting came as a result of a telegram NCC General Secretary Claire Randall sent to Mr. Ford after his inauguration requesting that he meet with religious leaders.

Those present for the hour-long conference declined to talk about what the president told them, saying they were "not in a position to quote the president."

Mr. Day, who sat in on the meeting which was closed to the press, said participants felt that the "decent way to open the road to communication (with the president) and to keep it going is for him to realize that they aren't trying to repeat his position. Some of that happened in the 1960s and caused some very bad feeling.

"Part of our understanding with him," Mr. Day added, is that "his reaction would be conveyed through the press office" at the White House.

Asked how Mr. Ford differs from his predecessor, Dr. Cary said, "The fact that we are here highlights that difference. Many of us were objects of CIA or some government agency surveillance (during the Nixon administration). . . ."

Members of the group had decided that there were to be three major areas for discussion with the president—human rights, the world food crisis, and the economic and energy situations.

Mr. Day reported later that Mr. Ford "repeatedly said, 'Give me specifics and I'll make sure that the right person in this government responds. I don't want to deal in generalities.'"

Following the meeting with the president, three administration officials met with the churchmen for briefings: Ambassador Robert Ingersoll, Deputy Secretary of State; Sidney Jones, adviser to Treasury Secretary William Simon; and Michael Duval, director of natural resources for the president's domestic council.

Asked by representatives of the press if there was a possibility of another large meeting of church leaders with the president, James Christison, acting General Secretary of American Baptist Churches in the USA, replied: "When he left, he

said he was looking forward to meeting with us again in the not too distant future, something to that effect."

Representing the Episcopal Church at the meeting was the Rt. Rev. Richard B. Martin, executive for ministry with the Executive Council staff.

## CHURCH AND STATE

### City Law Bars Fund Raising in Churches, Schools

A surprised City Planning Commission learned that church and school bazaars are illegal in Phoenix, Ariz.

It was informed that the city zoning ordinance doesn't permit bazaars or craft shows or dinners or any other fund raising activity inside or outside a church or school building.

Recently, zoning inspectors closed down at least three church sales in one day.

Local citizens appealed to the City Council. It responded by directing the Planning Commission to amend the ordinance to allow "primarily religious or charitable fund raising events" when the groups involved get a "use" permit from the city.

The ban on church and school fund raising activities had been enforced for some time but this was the first time any complaints had been made to the council. Arizona law requires that any change in the zoning ordinance must go through the Planning Commission before the council can take action.

## ROANRIDGE

### Ministry for Small Churches Studied

New Directions for Churches in Small Communities was the name given a recent meeting held at Roanridge Conference Center, Kansas City, Mo.

Sponsored by the Joint Commission on the Church in Small Communities and administered by Roanridge, the two week residential meeting sought to outline the problems of serving rural areas and to train supervisors of work in these situations.

Keynote speaker and chairman of the Joint Commission, the Rt. Rev. William Davidson, told the conferees that a new type of advanced training and continuing education is needed to enable clergy and church officials responsible for supervision and staffing in small towns and rural areas to do so effectively.

The Rev. H. Boone Porter, director of Roanridge, described the two part goal in this manner: "First, there are existing programs which offer training. But we are establishing a new training course specifically for persons with supervisory roles involving small churches in small communities . . . our course includes study and

## 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.

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practical training . . . followed by further specific work in the community served and then in October, a third week at Roanridge to complete the process."

In study groups, there were expressions of need to develop effectual lay leadership, to have non-stipendiary clergy in areas that can't support full time priests, and to develop the concept of "voluntarism" in which people are helped to do things that need to be done but for which they are not paid.

The program, described as a middle management training program for those not of the episcopate who have responsibilities spreading beyond one church, drew rural deans, convocation deans, and archdeacons, 17 in all, from every corner of the country.

The staff included Bishop Davidson, the Rev. Frs. Charles Winters, Sewanee, Tenn.; Arthur Williams, Jr., Diocese of Michigan; and Raymond Cunningham, Jr., a church consultant and educator from Wassaic, N.Y.; and Mrs. Joan Bordman from the National Committee on Indian Work (NCIW).

#### WORLD HUNGER

### **Churchmen Respond to P.B.'s Appeal**

The initial report on the response to the Presiding Bishop's appeal to all Episcopalians for a special offering to aid in the fight against world hunger shows that more than \$250,000 has been received.

In announcing the appeal at the December meeting of the Executive Council, the Rt. Rev. John M. Allin said it could be "a test of our communication system and a measure of the responsibility of our church community."

Bishop Allin noted that, potentially, if every member of the Episcopal Church gave a minimum of one dollar, a sum in excess of \$3 million would be available immediately for world hunger relief.

The special appeal funds will be used through the Presiding Bishop's Fund for World Relief.

#### DELAWARE

### **Bishop Named on Late Ballot**

The Rev. William Hawley Clark, 55, of Worcester, Mass., was elected eighth Bishop of Delaware on Jan. 24, at the annual convention of the diocese. St. David's Church, Wilmington, was host parish.

Fr. Clark was one of four candidates on the 11th and final ballot, receiving the necessary two-thirds votes by orders.

One earlier candidate, the Rev. John S. Spong of Richmond, Va., declined to run at the last minute.

The Rev. John M. Taylor, Jr., of Grace

Church, Talleyville, Wilmington, was nominated from the floor but withdrew after the second ballot.

Other nominees included the Rev. James R. Moodey of Scranton, Pa., the Very Rev. John C. Sanders, dean of St. John's Cathedral, Wilmington, and the Very Rev. Henry L. Whittemore, Jr., dean of Nativity Cathedral, Bethlehem, Pa.

No speeches for candidates were allowed until after the 10th ballot.

The ringing of the church bell of St. David's heralded the election, after four hours of balloting.

The bishop-elect received 31 of the 46 clerical votes and 50 of the 75 lay votes.

The Diocese of Delaware, which has been without a bishop since the death of the Rt. Rev. William H. Mead a year ago, has approximately 19,000 baptized members and approximately 14,000 communicants.

Fr. Clark, canonically resident in the Diocese of Massachusetts, is executive director of the Worcester County Ecumenical Council working with some 150 urban and rural congregations.

His ministry has been varied—a downtown parish in Flint, Mich., a rural parish in Connecticut, and three years with the World Council of Churches in Geneva. In 1965 he became rector of St. Andrew's Church, Wellesley, Mass., and in 1973 he accepted the Worcester position.

Fr. Clark and his wife, Rosemary, have three children.

#### TEXAS

### **Dr. Graham: Mr. Nixon Not a "Well" Man**

Evangelist Billy Graham said that he and other friends of former President Nixon "don't know what happened" to produce changes in Mr. Nixon that became apparent in the last year.

Dr. Graham said he had had two telephone conversations with Mr. Nixon since the latter resigned as president.

"He is a little bit better physically and mentally," the evangelist said, "but the pressures of the last months almost crushed him. He is not a well man, even on the telephone, that is apparent."

Referring to White House tapes made public during the Watergate cover-up trial, Dr. Graham commented, "The Nixon on those tapes was not the Nixon we all knew. Many of his other friends said they hardly recognized the tone of his voice. Those of us who knew him, don't know what happened."

Meeting with representatives of the press during a visit in Dallas, Dr. Graham was asked whether he thought the Nixon Administration had taken advantage of his friendship with Mr. Nixon to bolster the former President's image.

The evangelist replied: "There is always that possibility." He said he did not

think Mr. Nixon had personally done this, but added that "some of his staff may have tried to do so."

"Maybe I was naive at that time; maybe I was used. I just don't know," Dr. Graham said.

#### CANADA

### **Congregation Changes from "Wealth" to "Welfare"**

A century ago All Saints Church, Toronto, served the spiritual needs of some of the city's wealthiest families. The parish supported its own missionaries in far-off places.

Last month, as the downtown parish celebrated its centennial, it was taking a new look at its ministry.

The key to the church was blessed by the Bishop of Toronto, the Rt. Rev. Lewis Garnsworthy, and turned over to city officials as a gesture of its ministry.

Although All Saints will continue as a place of worship, it has been disestablished as a traditional parish. It has begun a new life as a missionary church in a neighborhood which has changed from middle class to one in which almost everyone is on welfare or pension payments.

The Rev. Norman Ellis, 63, rector of the parish for the past ten years, said the Sunday collection rarely amounts to more than \$30.

While half the church's interior is maintained for worship, the remainder has been adapted to serve numerous organizations, a legal aid service, a thrift clothing shop, and room registry service.

### **Changes in the Episcopate Announced**

Four major changes have been made in the episcopal ranks of the Anglican Church of Canada.

The Rev. Reginald Hollis, 42, was elected Bishop Coadjutor of Montreal (Province of Canada) to succeed the Rt. Rev. Kenneth Maguire. Born in England, Fr. Hollis has a master's degree from Cambridge and attended McGill University.

The Rev. Frederick Crabb, 59, of Calgary has been installed as Bishop of Athabasca (Province of Rupert's Land). A native of England, he has been a priest for 35 years, six of them spent as principal of Bishop Gwynne College in the Sudan and ten of them as principal of Emmanuel and St. Chad College, Saskatchewan.

At present the Diocese of Brandon, also in the Ecclesiastical Province of Rupert's Land, is without a bishop. The Rt. Rev. T. W. Wilkinson, who resigned Jan. 31, was elected in 1969 to head the 72,000 square mile diocese which covers the western half of the federal Province

*Continued on page 13*



# Bishop White

## And The Philadelphia

### Ordinations

By HENRY HASKELL RIGHTOR

The "irregular" ordination of 11 women deacons to the priesthood in Philadelphia July 29th brought a variety of reactions. They ranged from horror to joy. A common denominator of almost all the reactions was surprise—a surprise that four bishops, over 50 clergy (who participated in the laying on of hands), and a churchful of good Episcopalians would join the 11 women in such an irregular service.

The purpose of this article is neither to condemn nor praise the bishops, ordinands, clergy or laity involved in these ordinations. They all knew that General Convention's House of Deputies had failed to approve the ordination of women to the priesthood less than 12 months before; and that the canonical authorities in the dioceses where the ordinands were resident were unwilling to proceed with their ordinations in the face of Convention's failure to approve them.

This article will attempt to (1) get at what lay behind such ecclesiastical disobedience; (2) assess the predictability of such disobedience; and (3) suggest a method of restoring order to the church immediately.

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*The Rev. Henry Haskell Rightor is Arthur Lee Kinsolving Professor of Pastoral Care at Virginia Theological Seminary, Alexandria, Va.*

There was at least one Philadelphian who, had he been still living, would not have been surprised by the ordinations of last summer in that city. He was William White, rector of Christ Church, chaplain to the Continental Congress, and the first Bishop of Pennsylvania. No less than 145 years before these ordinations Bishop White went on record *predicting* that church people, clerical and lay, would probably not "think themselves . . . bound to compliance" with the rulings of General Convention—not in the absence of proportional representation in its House of Deputies (Bird Wilson, *Memoir of the Life of William White*, Philadelphia: James Kay, Jun. & Brother, 1839, p. 133).

Bishop White, of course, spoke with real authority. He had been the chief architect of the Protestant Episcopal Church in the USA. The original draft of the church's Constitution, in 1785, had been largely his work; and it was largely his statesmanship that brought together the high churchmen who followed Bishop Seabury and the congregationalists from South Carolina on the basis of a final, revised draft of the Constitution in 1789.

There remained, however, one amendment to the original draft of the church's Constitution that even Bishop White had been unable to put through. The change he sought would have given the dioceses proportional representation in the House

of Clerical and Lay Deputies. White had noted with approval that the new Federal Constitution, drafted in 1787 and ratified in 1789, gave the American states proportional representation in the House of Representatives of the new Congress. He had also been chaplain to the earlier Continental Congress that adopted *The Declaration of Independence*, whose second paragraph begins:

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. That to secure these rights, Governments are instituted among Men, *deriving their just powers from the consent of the governed*. That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it . . . (Italics added).

In a paper written prior to the General Convention of 1829, Bishop White expressed his deep concern for the future of the church without proportional representation of its members in the House of Deputies. He also expressed his hope that such representation would be provided. The Rev. Bird Wilson, in the Memoir cited above, quoted the following portion of White's paper:

There having been brought into view the disproportionate state of the representation (in the House of Deputies), the writer will embrace the opportunity of expressing his regret, that this was an essential requisition in the organizing of the American Church; and his fears that it may, in future, be the cause of a severing of the bond of union. On the occurrence of differences of views, on any points esteemed deeply interesting, if the votes of the representation of the smaller number should bear down those of the representatives of a confessedly much greater number, both clerical and lay, it is not probable, that the latter will think themselves bound, in consequence, to compliance. But instead of being discouraged by the anticipation of a possible rupture, let us look up, with humble trust, to the Saviour's protection of his Church; not without hope, that she will in time adopt the policy which has governed in the concerns of state; that of moderating the sectional selfishness, which gave birth to the unfair partiality in the confederation of the thirteen United States, and which has eventuated in the more just distribution of legislative power, of which we may say, in the words of Father Paul of Venice, "*esto perpetua*."

Because of what Bishop White labeled

"sectional selfishness," his pious hope for proportional representation of clerical and lay deputies has gone unfulfilled. Geographical entities, that is, dioceses rather than church members, still continue to be represented in the House of Deputies by four clerical and four lay deputies each.

The situation was exacerbated in 1970 when General Convention voted to give equal representation in that House to the dioceses and churches in foreign countries—this in the Anglican Communion which has always found that *national* churches, with a common social and historical background, can best address the primary tasks of worship and evangelism both abroad and at home. Just one *physical* result of this action was the spectacle presented by the House of Deputies at the 1973 Convention in Louisville. Assembled to attend to three years accumulated business in ten working days with a separate House of Bishops were over 900 deputies, most of them attending for the first time. The Dioceses of El Salvador (66 communicants) and Ecuador (186) each had the same representation as the Dioceses of Los Angeles (93,493 communicants) and Connecticut (85,599).

This, then, was the House of Deputies that declined to approve the ordination of women to the priesthood in 1973 on a vote "by orders and by dioceses." (It is even arguable that a plurality of deputies present and voting in each order under the existing method of representation approved such ordinations.)

It was not necessary, after that vote, to have the prescience of Bishop White to predict that hundreds of good Episcopalians would participate in such a service as "the Philadelphia ordinations" of last summer. By the same token it was not surprising that, on October 27th, approximately 1500 bishops, clergy and laity did not, in the good bishop's words of 1829, "feel themselves . . . bound to compliance" with General Convention's vote. This was the number that participated in the holy communion celebrated by three of the Philadelphia ordinands at the Riverside Church in New York City.

One need not be a prophet to predict that these women will continue to fulfill priestly functions on a smaller scale in parish churches throughout the nation. There are just too many Episcopal bishops, clergy and laity who have read the Declaration of Independence. Like Bishop White, they know that in our society the authority and integrity of *any* government, civil or ecclesiastical, is derived from the consent of the governed. They also know that General Convention will not be legitimized until it represents, in its clerical or lay orders or both, the people it seeks to govern. This requires proportional representation in one or both of those orders in the House of Deputies: and the history of that House in

this matter is not promising. (See *Journal of General Convention*, 1967, p. 236 and Appendix 33.7-10, and *Journal of General Convention*, 1973.)

Members of the Protestant Episcopal Church in the United States of America are now being asked to condone categorical discrimination against the majority of its members, who are female, until this House of Deputies takes action to remove it—possibly two years from now, possibly not. That may be too much to ask of many Episcopalians who are sensitive both to the Gospel imperatives and to the fact that our mission must be carried on in a society where such discrimination is no longer acceptable.

An obvious way to restore and maintain order in the church would be through regularizing the ordinations of the Phila-



Bishop White: His hope has gone unfulfilled.

delphia ordinands, and the "regular" ordination of other women to the priesthood in the future. This could be done by the bishop of a diocese, given the recommendation of the Standing Committee of the particular diocese and the required certificates from the minister and vestry of the parish where each woman resides.

There is good precedent in the Anglican Communion for diocesan authorities to interpret generic words inclusively, so as to permit the ordination of women to the priesthood without canonical or constitutional changes. In 1971 the Rt. Rev. Gilbert Baker, Bishop of Hong Kong and Macao, so ordained the Rev. Jane Hwang and the Rev. Joyce Bennett.

There is also precedent in our own church for the canonical authorities of a diocese rejecting the "askings" of Convention. The failure of Convention to approve the ordination and consecration of women is at best *precatory* rather than obligatory, regarding the right of the diocesan authorities to include women in the canon on ordination to the priesthood.

That is to say, Convention's failure to pass such a resolution cannot be considered as more than a *request* that women not be ordered priests. The precatory nature of the resolution would be equally apparent had the vote in Convention gone the other way. That is, had Convention approved the ordination of women to the priesthood, such action would have been an asking that would in no way *require* a bishop and diocese to ordain a woman against their judgment, if they believe a woman priest would hamper the Christian mission in that particular diocese.

Bishops and dioceses have always remained free to reject the "askings" of Convention. A recent example was the refusal of the diocesan authorities of New Mexico and Southwest Texas to pay to the national church its quota, the "asking" made by Convention of that diocese. They rejected Convention's asking in 1969 because they did not like one grant made from the General Convention Special Program. Diocesan autonomy could just as well be exercised in a positive way to *enlarge* the boundaries of Christian mission and ministry, boundaries that are left over from another age.

There is no need in this article to comment on the "validity" of the Philadelphia ordinations, or the forum in which such assessment is properly made. There is ample comment on those subjects elsewhere by others more competent in that field. Nor should it be necessary to comment on the current attempt to import the concept of "collegiality" to prevent the regularization or granting of priestly orders. It may be a useful concept in the Roman Catholic Church, or in the Church of England where every bishop is in one sense a suffragan to an archbishop. Collegiality is not in the tradition of the Episcopal Church in this country, however, and nowhere appears in our Constitution, Canons or Ordinal. The word "collegial" appears in the Rules of Order of the House of Bishops, but only to define the membership of a resident bishop from another church in the Anglican Communion who may be given a voice but no vote in that House.

In conclusion, however, it *should* be pointed out that many more than the 11 ordinands and four bishops are involved in the issues arising from the Philadelphia ordinations. There is no question that those who have expressed "anguish" for them are sincere. There *is* a question as to whether those who have expressed this feeling are also aware of the extent to which these persons also symbolize innumerable other women and men throughout our church and beyond it. It is even probable that the women and bishops themselves do not realize the extent to which they are representative persons, rather than human islands; and that any bell which might peal or toll for them, would also peal or toll for all those whom they represent.

# EDITORIALS

## Who Governs the Episcopal Church?

We are happy to publish the thoughtful article by Dr. Henry H. Rightor (on page 9) and urge our readers to ponder it carefully, and to do the same with our dissenting opinion which here follows. What Dr. Rightor and we are talking about is of primary and urgent importance, and all churchmen must make up their minds as to where they stand.

His premise is that the Episcopal Church's House of Deputies, like this country's House of Representatives and for the same reason, should be based strictly on proportional representation—one deputy for every so many members, rather than so many members for each diocese regardless of its size.

His conclusion from that premise is that if the General Convention of past and present were constituted as he and other followers of Bishop William White would have it, the scandal of last July 29th—the illegal ordination of 11 women—would not have occurred, and its resultant tumult and turmoil would not be afflicting the church.

Episcopalians are now torn by a "jurisdictional dispute" about church government and authority. Dr. Rightor and others hold that the General Convention has no right to forbid the ordination of women but that the bishop and diocese have the right to perform it. Over against them are those, we among them, who hold that the General Convention has no authority to allow it, nor has any bishop or diocese: not if this church is to remain in the apostles' teaching and fellowship. The Episcopal Church must soon decide whether it will retain its historic catholic ministry or will replace it with a merely denominational ministry. That will be the issue at the Minnesota Convention.

It is futile, Dr. Rightor thinks, for the Episcopal Church to expect its members any longer to abide by decisions and decrees of General Convention not to their liking. He warns: "There are just too many Episcopal bishops, clergy and laity who have read the Declaration of Independence. Like Bishop White, they know that in our society the authority and integrity of *any* government, civil or ecclesiastical, is derived from the consent of the governed." Maybe that is how "too many" Episcopalians do in fact feel. But we must ask one or two questions:

First, since when did the Declaration of Independence become Scripture for catholic Christians? Since when did the Episcopal Church become a peculiarly American institution governed by the U.S. Constitution?

Secondly, if we must have church government strictly and solely by the consent of the governed, how do we get to it by either changing the constituency of the House of Deputies to make it thoroughly proportional or by reverting to an essentially diocesan form of authoritative church government? Dr. Rightor seems to have both in mind as alternatives to the present order, or disorder.

If we make that change in the General Convention structure we shall still have people getting together every three years to make decisions binding upon the

rest of the church's members, essentially without their consent. If we look at the ordinary churchman in any diocese we see the obvious fact that he is stuck, for better or for worse, with a bishop, a rector, and a vestry whom he may or may not have had some part in choosing. They can make decisions and establish programs and policies he must live with, whether he consents or no. Is there ever, anywhere, in church or in state, government with the free and entire consent of the governed on all matters? For our own part, we have seen a lot of autocratic governing without the consent of the governed by bishops, diocesan bureaucrats, high-handed rectors and vicars and vestries, as who has not? We don't get rid of that by tampering with the machinery.

Dr. Rightor's appeal is to a distinctly American principle of government as what is needed now by the Episcopal Church. If this church is just an American denomination and institution he may well be right, and certainly in that event it has the authority to ordain women if it chooses for its purely denominational ministry. But if this church is a living part of Christ's one church for all times and places, as truly as are the Roman Catholic and Eastern Orthodox and Old Catholic bodies, it cannot be reformed in the way that Dr. Rightor suggests without being replaced by something else.

Or so it seems to us.

## An All-Episcopal Plebiscite?

An Episcopal priest has asked his bishop's permission to propose to their diocesan convention that a plebiscite on the ordination of women be conducted throughout the diocese. His proposal is that all communicants in good standing be asked to declare their mind about it. He holds that if such a poll were taken the deputies to the General Convention would be bound to express that mind of the people they represent in their voting on the acceptance or rejection of female ordination when it comes before the convention.

What the bishop's response has been or will be we do not know. We just want to declare our hearty endorsement of the proposal and to commend it to all bishops and dioceses.

Such a plebiscite is not called for about every important issue that comes before the church in General Convention. But when the issue has the gravity and destructive potential of this one it is not only prudent but morally mandatory that the church as a whole be consulted before the few who belong to the General Convention make decisions binding upon all.

The Episcopal Church's leaders have always delighted in the claim that theirs is a thoroughly democratic church in which all members of the body participate in the decision-making process. There never was a better time or issue for a demonstration of that. We ask for an all-church caucus on the ordination of women, to be conducted by diocesan plebiscites.

If you like this idea, tell your bishop that you do; and if he doesn't, ask him why he doesn't.

# ND New Directions

Program of the Joint Commission on the Church in Small Communities

This Program is currently providing:

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## Clergy: Making Your Vacation Plans?

Why not arrange an exchange of work during the summer with another clergyman through a classified ad in The Living Church? Provides an inexpensive way for you and your family to see another part of the country.

Use the classified section, too, if you want to find an out of print book, if you want to sell used books, furnishings, etc.; if you want to find the right people for your staff, if you want supply work or want to make a change. Details on the nominal rates are on page 14.

## Books

**PARABLES FOR THE PRESENT.** By Christine Fleming Heffner. Hawthorn Books. Pp. 129. \$4.95.

*Parables for the Present* is a misnomer for Christine Heffner's little book because the word parable usually suggests an allegorical narrative; there are few of those. The author does draw analogies between mundane aspects of everyday living and the spiritual life, but these are very simple and brief and the author does all the interpreting. Nevertheless, the fact that the book is not what it says it is, does not render the content worthless.

Mrs. Heffner has obviously contemplated and analyzed her personal relationship to God, and in general, man's relationship to God, and vice versa. The insights she has gained, and presents in her book, should lead the reader to an introspective analysis of his or her own life to see if it is all it should or could be.

For instance, is the reader proud he is not addicted to alcohol or drugs? "Don't be too smug," she warns. There are a variety of very bad habits which people can get themselves into in an attempt to run away from life or themselves. How about overeating, over-activity, or overtalking ("A particularly virulent kind of overtalking is the addiction to complaint")? Her solution to all forms of addiction: "There is only one way it can be done. You can't run away from yourself but you can give yourself away. First you have to give yourself to God."

One interesting simile the writer uses is

to compare a person's not being able to see all three dimensions of a nickel at one time ("You can see two of its three dimensions but you simply can't see the whole thing") to the inability of man to understand all dimensions of God ("People are still saying that God can't [God can't?] be a Holy Trinity and still be the One God because they can't see both sides of the proposition at once"). She implies that because people can still believe in the coins in their pockets they should be able to do the same about the Creator "who is greater than man's imagination can picture."

Though her writing tends to get somewhat preachy at times, there is indeed something to be gained from reading Mrs. Heffner's "parables." It's a good book to have around to read and re-read, either a chapter at a time as basis for a moment of meditation during a busy day or in its entirety at one sitting. It will add dimension to any life.

RITA BURFEIND  
Grafton, Wis.

**THE PRACTICE AND PRESENCE OF GOD.** By Brother Lawrence of the Resurrection. Trans. by Donald Attwater. Intro. by Dorothy Day. Ill. with woodcuts. Templegate. Pp. 126. \$5.95.

Dorothy Day, co-founder of the Catholic Worker movement writes: "We need this book today when we are overwhelmed by the vastness of today's problems. We need to return to the simplicity of a Brother Lawrence, whose 'little way' makes our burdens light and rejoices the heart."

The first known translation of the writings of Br. Lawrence was done in 1724, and since then there have been many others. Mr. Attwater's translation is done from a reprint of the originals, excluding two works, and is a selection of The Episcopal Book Club and The Thomas More Book Club.

## Books Received

**SOME PARADOXES OF PAUL,** Edmund B. Keller. Philosophical Library. Pp. 263. \$8.50.

**THE GARDEN OF THE BELOVED,** Robert E. Way; ill. by Laszlo Kubinyi. Pp. 71. \$4.95.

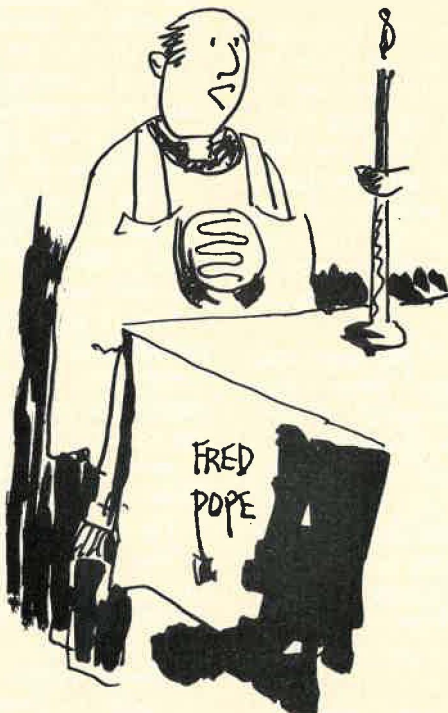
**BEYOND PLEDGING,** Charles R. Supin. Seabury/Crossroad. Pp. 173. \$3.95 paper. An informal guide to lay leadership in the Episcopal Church.

**THE EVANGELICAL FAITH, Vol. I Prolegomena: The Relation of Theology to Modern Thought Forms,** Helmut Thielicke. Eerdmans. Pp. 420. \$10.95.

**GOD, GRASS AND GRACE: A THEOLOGY OF DEATH,** Ronald C. Starenko. Concordia. Pp. 80. \$2.50 paper.

**AGING: ITS CHALLENGE TO THE INDIVIDUAL AND TO SOCIETY,** ed. by William C. Bier, S.J. Fordham University Press. Pp. 292. \$12.50.

**BEYOND PLEDGING,** Charles R. Supin. Seabury. Pp. 173. \$3.95 paper.



"Thou art aware, O Lord, that the Dow-Jones Average hast sunk to new depths. . . ."

of Manitoba, from the U.S. border to the North West Territories. An episcopal election will be held soon.

In the Maritimes, the Most Rev. William Davis, 66, Archbishop of Nova Scotia and Metropolitan of the Ecclesiastical Province of Canada, has announced his intent to retire from both responsibilities Sept. 1. The province includes New Brunswick, Newfoundland, Nova Scotia, Prince Edward Island, and Quebec. Archbishop Davis' successor will be elected at the diocesan synod in May.

## ENGLAND

## "Recapture" Spirit of Oxford Movement, Group Is Urged

Anglo-Catholics have been urged to "recapture the spirit" of the 19th century Oxford Movement.

The appeal was made by Dr. Lynn Millar, chaplain of Ecclesia, an organization of Anglo-Catholics interested in the old, pre-Vatican II form of the Roman Catholic mass.

Dr. Millar preached at a special mass of thanksgiving for the "heroes" of the Oxford Movement, sometimes called Tractarianism or the Catholic Revival, in St. Anne's Church, East London. He alleged that the "noble heritage" of Tractarianism was being rejected by those churchmen "who barter their faith for the trash of the world.

"They belittle or openly deny the great Christian doctrines," he said. "They trivialize the language of the liturgy. They abandon Catholic ceremonial. They exchange the glories of the sanctuary for the trivial and ephemeral."

(Among the first leaders of the Oxford Movement was John Henry Newman, who was received into the Roman Catholic Church in 1845 and made a cardinal in 1879.)

In his sermon, Dr. Millar observed that it was "now fashionable" to disparage those who dared to "look back to former time." But, he said, the remembrance of the "saints" of the Catholic Revival was no "empty nostalgia," but a "challenge for today.

"Shall we betray those truths for which our forefathers gave their all?" he asked his congregation. "The torch which they lit glows still, despite the efforts of the enemies of the church within and without her ranks. . . .

"It is the duty of all Anglican Catholics to hold high that same torch, that the world may know the glory and beauty and splendor of the traditional Catholic faith," Dr. Millar declared. "In fulfillment of that sacred duty we can countenance neither retreat nor compromise."

# BRIEFLY...

■ The life and work of St. Francis Homes for Boys and Girls in Kansas and New York are seen in a 21-minute film available for borrowing by parishes for postage only. Filmed on location, the documentary's single purpose is bringing the viewer an inside picture of these Christian rehabilitation centers.

■ Bishop George L. Cadigan of Missouri has set April 16 as his official retirement date. He was consecrated April 16, 1959, and became diocesan later that year.

■ The 50th anniversary of the late E. Stanley Jones' first book was marked by the publication of *The Divine Yes*, his 29th. It was written during a 14-month illness that followed a paralyzing stroke that hit the famed United Methodist missionary late in 1971. At that time, Dr. Jones said, "Now I must apply what I have been preaching through the years: that no matter what happens to us, the final result depends on how we take it." He learned to speak and walk again and returned to India where he had worked for many years. He died there in January, 1973. He was one of the most popular modern figures in India where he is openly regarded as a saint.



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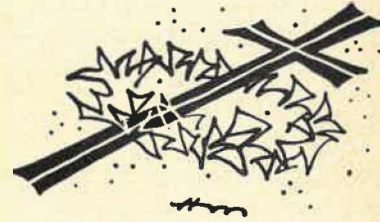
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# Our Readers Ask

Questions should be addressed to "Our Readers Ask," THE LIVING CHURCH, 407 E. Michigan St., Milwaukee, Wis. 53202. We may shorten them, or several questions on the same subject may be suitably rephrased. We cannot promise to answer every question submitted.

I never hear the term "original sin" without being confused. How can I be personally guilty of a sin committed by our first parents? J.W.C.

Of course you can't be. This hoary old phrase has always been confusing, and I wish we had another term for the thing it is meant to designate. The primal sin of our first parents was that of rejecting God's will to follow their own. As a matter of record we have all been doing that ever since. In Christian theology

"original sin" means the weakness in our nature which results in this constant disobedience of God and self-idolatry. This weakness results in a tendency to sin, a bias toward evil (that is, toward serving self rather than God). We need not only forgiveness for our actual sins but the strengthening grace of our Lord for the healing of our "original sin" or congenital moral weakness. But original sin is not itself sin; it is weakness which makes sin inevitable until it has been healed.

?

On a recent visitation our bishop told us in his sermon that schism is the worst of sins for Christians, and he defined schism as separating from one another. I can well understand why Chris-

tians should dread schism and avoid it whenever they can, but it seems to me that to call schism the worst possible sin is extreme. What do you think about this? Mrs. C.F.

With you and your bishop, I would place schism among the worst possible evils within the body of Christ, but if you are recalling exactly what he said I must say that I think he is wrong. If to avoid schism you were to assent to a doctrine which you are sure is false, or consent to a practice which you are sure is wrong, you would sin against the Holy Spirit. We must appreciate what is undoubtedly in your bishop's mind. He sees the Episcopal Church facing a serious threat of schism over at least one issue, and he dreads seeing it fall apart as a result of some members' inability to accept what the other members manage to impose upon the church as a whole. In this situation each of us must make three resolves: to stay in the church; to stay with what we are persuaded is the truth of God; and to listen to the Holy Spirit as he speaks to us through our brethren, so that if we are honestly in the wrong about something he can lead us into truth.

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### BOOKS

"RETURN TO EDEN: A Play about Ecology" by Charlotte Baker. Short, simple to produce, \$1, 5/\$3, 10/\$4. "Joy in the Lord" by Granville Williams, SSJE. The Christian life. \$2. At bookstores or Parameter Press, 705 Main, Wakefield, Mass. 01880.

### BOOKS WANTED

COPY of "Some Modern Superstitions," by Bede Frost. Reply Box F-174.\*

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### POSITIONS OFFERED

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TWO PRIESTS, rector's administrative assistant, youth work, large southwest parish. Photo and resumé. Reply Box I-163.\*

### POSITIONS WANTED

ASSOCIATE RECTOR, age 50, desires to relocate as rector or assistant. Area unimportant. Good pastor/administrator/youth worker. Reply Box W-175.\*

EXPERIENCED rector, recently earned degree of Master of Sacred Theology in Pastoral Care and Counseling, member of College of Chaplains, desires correspondence with institution, vestry, or bishop. Reply Box L-176.\*

PRIEST, 12 years parish experience receiving Th.M. degree in counseling wishes to affiliate with Episcopal counseling center, school, or hospital. Also consider parish situation. Reply Box L-177.\*

PRIEST, 38, family, seeks Eucharist centered parish. Strengths are leadership and pastoral skills. Box 334, Bloomfield, Ct. 06002.

PRIEST, single, inner city church. Box 2169, Denver, Colo. 80201.

YOUNG MAN, 28, born-again Christian, seeks position as sexton-maintenance person with parish. Qualified in plumbing, heating, and construction. Also, background in youth work, camp counselor, church school teacher. Can relocate. Highly recommended. Information: Fr. Carozzi, St. Christopher's, Chatham, Mass. 02633. (617-945-2242).

### PUBLICATIONS

EPISCOPALIANS outside the Episcopal Church? For news and views subscribe to ECCLESIA, 205 W. Faris Road, Greenville, S.C. 29605.

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### SUMMER SUPPLY

BEACH HOUSE (ocean) in Florida in exchange for two masses Rites I and II each Sunday: June, July, August. Reply Box T-173.\*

ENGLISH vicar (40) wishes to spend four to six weeks in the USA in summer. Offers duty in return for use of house, or exchange cures. Dates by arrangement. Please write: Rev. Mark Kiddle, St. Bede's Vicarage, Nelson Lanes, England.

### VACATION OPPORTUNITY

A SUMMER ranching experience. Christian family desires to host a few teenagers in southern Colorado Rockies, 2-3 weeks this summer. For more information: La Paz Ranch, Box 24, Bon Carbo, Colo. 81024.

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HANDBELLS, set of 25 or more. St. Margaret's Church, 150 Elm St., Emmaus, Pa. 18049.

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# PEOPLE and places

## Positions Accepted

The Rev. Donald D. Dunn is rector of St. James' Church, Albion, Mich.

The Rev. John T. Ellington is with the social services department of Harry County, S.C. Address: Rt. 1, Galivants Ferry, S.C. 29544.

The Rev. J. Michael Jupin is canon of Trinity Cathedral, Cleveland, Ohio. Address: Church House, 2230 Euclid Ave. (44115).

The Rev. William H. Kieldsing is vicar of St. Stephen's Church, Romney, W.Va., and resident manager of Peterkin Conference Center. Address: 310 E. Main St., Romney (26757).

The Rev. Rolf Amundson Leed is rector of Emmanuel Church, Kellogg, and in charge of Holy Trinity Church, Wallace, and St. Andrew's Church, Mullan, Idaho. Address: 201 W. Riverside, Kellogg (83837).

The Rev. W. Cherry Livingston is clinical chaplain, Neuse Clinic, New Bern, N.C.

The Rev. Robert L. Luckett is vicar of Epiphany Church, Laurens, S.C. Address: Box 876.

The Rev. John F. Mangrum is dean of St. John's Cathedral, Jacksonville, Fla. Address: 256 E. Church St.

The Rev. James D. Manning is vicar of the Church of St. Augustine and St. Martin, 29-31 Lenox St., Boston, Mass. 02118.

The Rev. James W. Mathieson is rector of St. Andrew's Church, Rocky Mount, N.C.

The Rev. Laurence C. Maud is clinical director of the Paoli and Pottstown Centers of the Foundation of Pastoral Counseling, Inc., Pa. Address: 20 Pickwick Lane, Malvern, Pa. 19355.

The Rev. Herbert G. McCarriar, Jr., is vicar of the Church of the Epiphany, Crestview, and St.

Agatha's Church, DeFuniak Springs, Fla. Address: Box 324, DeFuniak Springs (32433).

The Rev. William S. McInnis is vicar of All Saints' Church, Beech Island, and St. John's Church, Clearwater, S.C. Address: Box 317, Clearwater.

The Rev. Gordon H. Morey is rector of the Church of St. Mary Magdalene, Coral Springs, Fla. Address: Box 4005, Margate, Fla. 33063.

The Rev. John Palmer, youth coordinator for the Diocese of Southeast Florida, is also on the staff of Trinity Cathedral, Miami.

The Rev. George Parmeter is in charge of Trinity Church, Park Rapids, Minn., and the missions in White Earth and Ponsford. Address: Naytah-waush, Minn.

The Rev. Robert G. Preston is assistant to the rector of St. Benedict's Church, 7801 N.W. 5th St., Plantation, Fla. 33324.

The Rev. William Pugliese, former Roman Catholic priest, is activity director of the Mountain Community Center, Mannings, W.Va. Address: RD #2, Box 704, Harpers Ferry, W.Va. 25425.

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

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

**SAN FRANCISCO, CALIF.**  
**ADVENT** 261 Fell St. near Civic Center  
 The Rev. Richard S. Deitch, r  
 Sun Masses 9, 11; Daily (ex Fri & Sat) 7:30, Fri & Sat 9; HD 6:15; HS Fri 9:30; C Sat 9:30-10:30 & by appt

**ALL SAINTS'** 1350 Waller St. near Masonic  
 The Rev. Fr. Edwin H. Walker IV  
 Sun Masses 8 & 10 (Sol High), Sol Ev & B 6; Daily (ex Tues & Thurs) 9:30; Tues 6; Thurs 7; Stations of the Cross & Meditation Fri 7 (during Lent); C & Holy Hour Sat 4:30-5:30

**DENVER, COLO.**  
**ST. MARY'S** Iliff & S. Clayton—near Denver Univ.  
 Sun Masses 7:30, 9, 11:30 & 6; Daily 7, also 9:30 Mon, Wed, Fri & Sat. Stations Fri 7:30

**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

**ST. PAUL'S** 2430 K St., N.W.  
 Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Mass Daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

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

**FORT MYERS, FLA.**  
**ST. LUKE'S** 2635 Cleveland Ave.—U.S. 41  
 The Rev. Robert Bruce Ryan, r; the Rev. John E. Kulp, c  
 Sun 8, 9, 11, Daily 7, ex Wed 10; Fri 5:30; HD as anno; C Sat 4:30

**LANTANA, FLA.**  
**GUARDIAN ANGELS** Cardinal at Hypoluxo  
 Fr. David C. Kennedy, r  
 Sun Masses 8, 10 (Sung), 6; Daily

**MIAMI, FLA.**  
**INCARNATION** 1835 N.W. 54th St.  
 The Rev. J. Kenneth Major, r  
 Sun HC & Ser 8, 11 & 5; Wed & Fri 7

**NAPLES, FLA.**  
**ST. PAUL'S** 3901 Davis Blvd.  
 The Rev. Larry G. Smellie, r  
 Sun 8, 10; Tues 10; HD as anno

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

**ATLANTA, GA.**  
**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
 Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30; Tues & Fri 7:30, 7:30. C Sat 5

**CHICAGO, ILL.**  
**CATHEDRAL OF ST. JAMES** Wabash & Huron  
 The Very Rev. James E. Carroll, dean; the Rev. David N. Harris, canon pastor  
 Sun Eu 8, 9:30 & 11; Daily Eu 12:10; Daily Offices 9 & 5

**ASCENSION** 1133 N. LaSalle St.  
 Sun Masses 8, 9 (Sung) & 11 (Sol), & 6, Ev & B 7. Daily Mass 7; Daily MP 6:40; Daily EP 6; 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** Pork & Leavitt  
 The Rev. Howard William Barks, r; The Rev. Jeffrey T. Simmons, c  
 Sun HC 8, 9, 11; Daily HC, Hours posted

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

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



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

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

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

**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, Evenson; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

# LENT CHURCH SERVICES

(Continued from previous page)

## INDIANAPOLIS, IND.

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

## DAVENPORT, IOWA

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

## 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

## LOWELL, MASS.

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

## ST. LOUIS, MO.

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

## OMAHA, NEB.

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

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
The Rev. Karl E. Spatz, r  
Sun 8, 9:30, 11 H Eu & 6; Wed 10 & 6 H Eu; HD  
6 H Eu

## EDISON (Piscatawaytown), N.J.

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

## KEANSBURG, N.J.

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

## SCOTCH PLAINS, N.J.

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

## BROOKLYN, N.Y.

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

## LONG BEACH, N.Y.

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

## NEW YORK, N.Y.

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

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

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
The Rev. Terence J. Finlay, D.D., r  
Sun HC 8, 9:30, 11 MP & Ser; 4 Ev Special Music;  
Weekday HC Mon, Tues, Thurs & Fri 12:10; Wed  
8, 1:10 & 5:15; Saints' Days 8. EP Mon, Tues,  
Thurs & Fri 5:15. Church open daily 8 to 6

**EPIPHANY** 1393 York Ave. at E. 74th St.  
Clergy: Ernest Hunt, r; William Tully, c; Lee Bel-  
ford, assoc; Hugh McCandless, r-em  
Sun 8 & 12:15 HC; 9:15 Family Service (HC 2S &  
4S); 10 Ch S & Adult Forum; 11 Morning Service  
& Ser (HC 1S & 3S); Daily 9 MP; Thurs noon HC

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

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

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

**RESURRECTION** 115 East 74th St.  
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord  
Hitchcock, Jr.  
Sun 8 & 12:15 H Eu, 9:45 Ch S, 10:30 Sol Eu & Ser;  
H Eu 7:30 Daily ex Sat; Wed & Sat H Eu 10; Thurs  
H Eu 6; C Sat 10:30-11 and by appt

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. John Andrew, r; the Rev. Canon Henry A.  
Zinser; the Rev. Thomas M. Greene, the Rev. J.  
Douglas Ousley  
Sun HC 8, 9, 11 (1S) MP 11, Ev 4; Mon thru Fri  
MP 8, HC 8:15; Mon, Tues, Fri HC 12:10; Tues HS  
12:40; Wed SM 12:10, HC 12:40, EP 5:15, HC  
5:30; Thurs HC 12:40. Church open daily to 11:30.

## QUEENS, N.Y.

**RESURRECTION**  
Lefferts Blvd. & 75th Ave., Kew Gardens  
The Rev. George Raymond Kemp, r  
Sun HC 8, 10; Tues 10; Wed 10, 6:15

## SOUTHERN PINES & PINEHURST, N.C.

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



ST. JOHN'S CHURCH  
LOWELL, MASS.



## PHILADELPHIA, PA.

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

## CHARLESTON, S.C.

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

## MIDLAND, TEXAS

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

## SAN ANTONIO, TEXAS

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

## HOT SPRINGS, VA.

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

## RICHMOND, VA.

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

## STAUNTON, VA.

**TRINITY**  
The Rev. David W. Pittman  
Sun 8 HC, 11 MP (ex 1st HC); Wklys HC anno

## WARRENTON, VA.

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

## ACAPULCO, GRO., MEXICO

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

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.