

The Living CHURCH

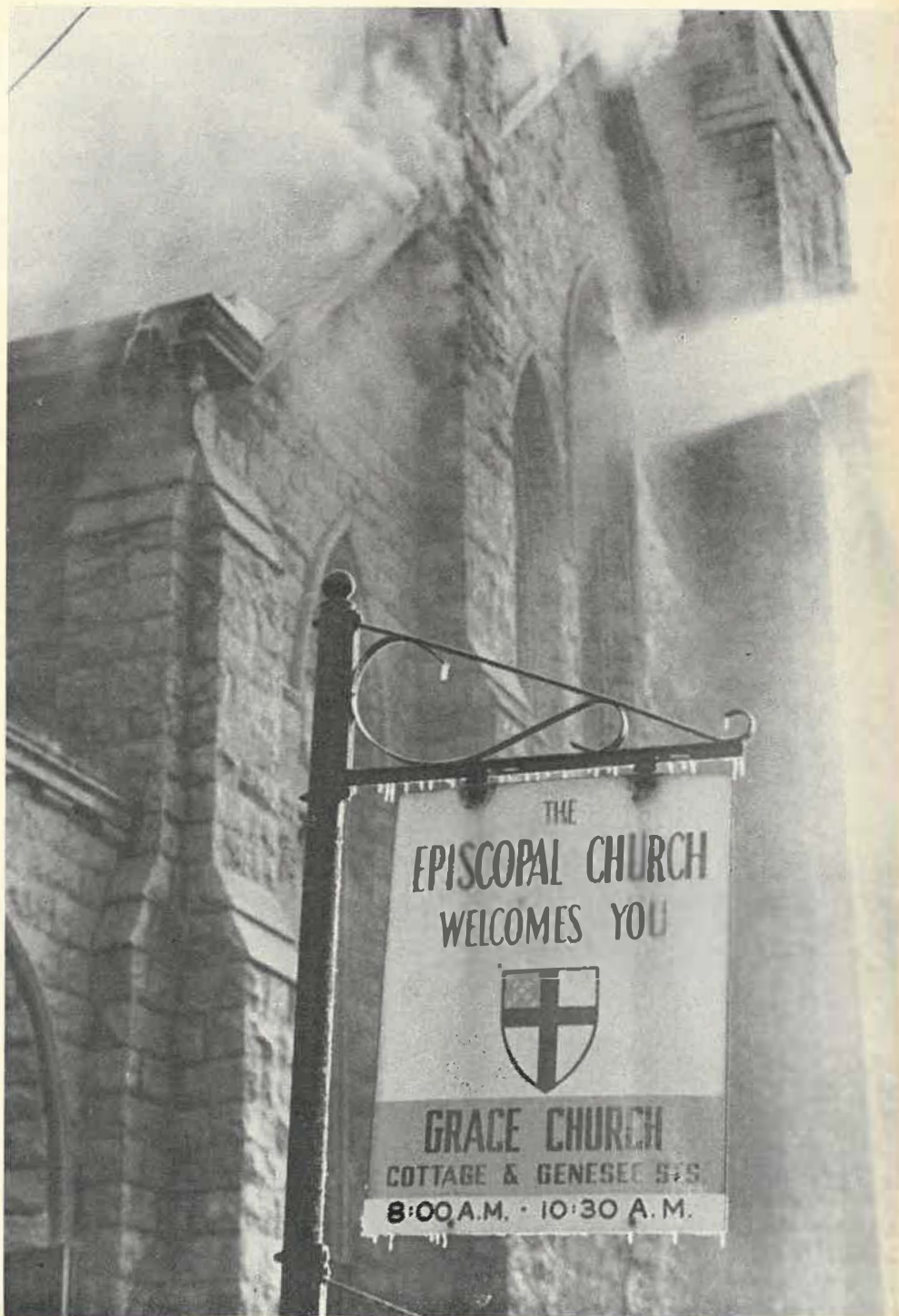
A Tough God

—George Wickersham II

A Call To Anglican Integrity

—Editorial

Grace Church, Lockport,
N.Y.: A total loss
of close to \$1 million [p. 7].



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AROUND & ABOUT

— With the Editor —

The following *obiter dicta* just came in a letter from a friend and I hope he won't mind my sharing them with you.

"Has it ever occurred to you that so many of our saints or saintly people in the church have never needed anything else than the orthodox church which they inherited? Father Andrew, Father Bob, Tubby Clayton, the famous nun (I forget her name) who has devoted her life to the sick and poor in India. (Whether she was a priestess or not, she—as the young people might say—could care less.) And so many others—all noiseless. I remember reading a piece by Norman Rockwell who wrote that when a boy he told himself that if he wanted to be an artist, who was going to stop him? He didn't stop to get restructured. . . . If the Dismantling Committee liquidates all our theology, dogma, and tradition, the crazies will keep on and on and on demanding changes in all things seen or unseen.

"Regarding the committee of the Executive Council that is trying to stop IBM from trading with South Africa: Can you visualize our Lord and his followers making an organized and vigorous effort to stop the export of dromedaries to Capadocia because those folks weren't nice to the Medes?

"I liked your column on liking and loving. Our neighbor to the rear is a little bit prickly. Our trees overhang her wall; she cuts the limbs off and throws them back into our yard. She says our pond breeds mosquitoes. (It is full of carnivorous goldfish.) I'm not sure, I think her name is Miz Gorgon. When we go up to communion, we are in love and charity with our neighbors all right, but just barely."

Many churchpeople are fasting for the first time in their lives this Lent, in response to the call of their bishops and pastors to eat less so that they can share with the world's hungry folk. If you are among these, or if fasting is not a new experience for you but yet a trial, you might find some fuel for your flagging will in something that William Hazlitt said about most of us (certainly me) just as we are: "The least pain in our little finger gives us more concern than the destruction of millions of our fellow men." The reminder of this truth about ourselves ought not to discourage us. If we are Christians, knowing that the grace of our Lord Jesus Christ is ours for the

asking and using, it should encourage us. That we are that way is bad news, but that we don't have to stay that way is the Good News of incarnate God who for our sake became poor.

The sad case of Wilbur Mills has raised once again the question of whether the alcoholic is sick or a sinner. *Newsweek* in its issue of Jan. 13 referred to "Wilbur's repentance." This drew a sharp protest from Mary J. Kidd, a professional worker in the field of alcoholism, who in a letter to the editor (Feb. 3) demanded to know: "Why must Mills 'repent' and 'admit' to his alcoholism? What public figure in memory has repented and admitted to having diabetes, heart disease, hypoglycemia or hyperthyroidism, some symptoms of which may resemble those of alcoholism?"

If alcoholism is just a sickness it doesn't need to be repented. If it needs to be repented it is a sin. Why can't it be both—or, a sickness resulting from a sin, which can't be cured until its causative sin be repented?

Ms. Kidd's contention that the alcoholic is no more morally responsible for his plight than is the diabetic for his will not hold up if we examine the steps by which the two sufferers got that way. The diabetic is the victim of perverse biochemical factors of which he was unaware while falling into his sickness. The alcoholic knew what he was risking whenever he took a drink. He "asked for it" in the way that a naughty child asks for a spanking, hoping that he won't get it. I have never known an alcoholic who had not received plenty of warning signals along the way, telling or trying to tell him that he could not drink safely, harmlessly, and controllably. Can we say that his disregard of those signals was morally blameless?

The alcoholic is entitled to all the compassion and understanding we can give him, but true understanding must frankly recognize that his sickness is the consequence of a willful self-indulgence in sinful disregard of God, other people, and his own self. On that count it is not in a class with those sicknesses that can befall the best self-regulated life. Of the alcoholic it can always be said—and it must be said, until all admit it and the victim repents it—that while God was trying to turn him off he was "asking for it."

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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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March 2, 1975

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.

Thanks

I don't often write notes like this, but I want to thank you for the excellent work you are doing with THE LIVING CHURCH. Although I can ill afford it, you are forcing me to renew my subscription when it runs out! I always seem to agree with everything you write—and in this day, that's a bit unusual. Thanks for "A Suggestion to Gallup." And what a great article "Six Weeks in Prison" was. I would like to shake hands with W. Hamilton Aulenbach.

(The Rev.) JOHN R. COOPER
The Chapel of the Prince of Peace
Fallston, Md.

GCSP and CAHD

Thank you so very much for your editorial entitled "Let's Keep GCSP Soundly Dead" [TLC, Jan. 26]. The Diocese of North Carolina is grateful on its own behalf, but no less on behalf of the entire church for any efforts exerted by you to accomplish precisely what your editorial advocated. The ironic aspect is that this diocese has asked of CAHD nothing but that it abide by the provisions of the 1970 and 1973 General Convention guidelines.

It is so regrettable that the top level administration of the Episcopal Church apparently has little interest in upholding these policies if they prove inconvenient or evadable.

(The Rev.) JOHN A. GRAY
St. Timothy's Church
Wilson, N.C.

Healing

This letter will not be an attempt to answer the questions you raise in your column [TLC, Feb. 2] about the views of Monica Furlong, but I would like to express some thoughts about the controversy she has provoked. I believe that the questions can be answered; the difficulty is that the issues have become so confused by the uncritical thinking of armchair theologians that one has to undertake as much of demolition as of reconstruction.

If I were to make a response, it would be along the lines suggested by your question about the real meaning of healing. I mean to say that the apparent difficulties result from the habit of many modern liberal thinkers to reduce complex questions to simplistic ones and then to arrive at very simple—and immoral answers.

Any physician, psychologist or curate of souls, who in this day and age attempts to deal rationally with the ills of men without taking into account the insights of all the respective contemporary disciplines, is incompetent for such an endeavor. For churchmen this means, of course, that the theology

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of orthodox Christian doctrine occupies the highest place.

Right thinking is imperative but there is one thing we need even more. That is to understand that there is the sacred science of theology and that there is the higher theology of hearing and responding to the Word of God. This is labor for the theologian and for the layman alike. It is apostolic doctrine that Christ did not come to abolish the law and the prophets but to fulfill. He said that if we would enter into life we must keep the commandments. He alone kept them; he alone makes it possible for us to keep them by his grace. All cannot hope to give orderly explanations of this doctrine but all are obliged to keep it.

One reason such strange doctrines as those of Fletcher, Furlong and Company gain such a hold as they do is because many churchmen, with itching ears, love to have it so.

FRANCIS H. KNAPP

Atwater, Ohio

The quote of Miss Monica Furlong concerning healing is most amazing. From what you quote her as saying we must assume that she believes Jesus to approve an act of adultery or fornication so long as "healing" comes of it. This equates his acts of healing with our acts of "mortal sin." (Now there is a good old outmoded term, meaningless in today's relevant Episcopal Church.) I do not recall that in the healing ministry of Jesus he hurt anyone else by his act of healing. But in fornication, adultery and/or homosexual relationships, persons, not always party to the act, are hurt. Is a wife not hurt by her husband's adultery? Is the person seduced not injured at least morally and at times physically from an act of fornication? And does homosexual activity not perpetuate an abnormal condition rather than attempt to heal it? Healing that hurts someone else is not healing, it is just gratification and any animal can get that.

(The Rev.) WILLIAM L. LAHEY
Winter Haven, Fla.

I was first inclined to dismiss the excerpts from Miss Furlong's discussion, as I usually do with such drivel, but fortunately I realized how truly relevant (to what?) they were. For the past many years I have been a rugged stanchion unsuccessfully trying to hold change under control. I have felt that from say 30 A.D. to World War I the *trend* in Western cultural changes has been more and more exacting in that self-denial, self-sacrifice, and self-discipline were increasingly demanded. In that period the changes tended to raise or upgrade the standards of our life, both religious and secular. Not that these standards were followed too well but most of those who violated them recognized that they had sinned and such standards tended to channel progress in what I mistakenly thought was an upward direction. Since World War I, and more especially in the last decade, the change to relaxed standards and moral degradation has liberated us from that delusion.

I have clearly erred in not realizing that the first and great commandment is to heal, feed, and shelter our neighbors and, of minor importance, one should worship and adore our triune Lord. How poorly did I understand how well we continue to press upward

under the relaxed new morality. Consider the economic suffering that has been alleviated among the deprived who no longer have to pay black market prices for their pornographic matter. Consider how many wives have been physically healed by a short, intense, adulterous junket, not to mention the saving in psychiatrists' fees. Then we have the homosexual primary teacher whose sickly smirk has been replaced by the radiant smile of exuberant health as he receives his check for back pay and returns to the job from which he was illegally ousted. Finally think of the priest who by performing his sacerdotal duties under some street-side sapling has gotten himself jailed for a day or so and acquired more for his welfare clients at the expense of his smug taxpaying parishioners. No longer need he suffer, blaming his own conscience for his ineffectiveness in reaching the social conscience of his congregation. He has found a way to heal himself.

It is now easy to see the errors of my over-simplified approach to change, thanks to the formerly misunderstood philosophical and theological tenets that Miss Furlong has now so brilliantly interpreted to us.

JOSEPH HAMILTON

Kennebunkport, Me.

Anglicans and Alcohol

"The Parochial Ministry and the Alcoholic" by David M. Moss [TLC, Feb. 2] expresses a disgraceful attitude in the church today. I hope that some active clergyman in close touch with the alcoholism problem in the church will be able to write an article which will place the church in a more favorable light. I only hope that not too many non-Episcopalians will read Dr. Moss's article. Too many of them feel that our church treats all too casually this problem as it affects both clergy and laity.

It seems to me unfortunate that a situation such as this one should have been given such publicity as an article in *THE LIVING CHURCH* is bound to create.

(The Rev.) RICHARD G. PRESTON
Wellesley, Mass.

Admiring Mr. Nixon

Why do people admire President Nixon? Is it that the people admire evil and dishonest men?

Certainly there is a possibility that this is the case. Many people do believe that the world of elected officers, the politicians, is so dishonest that they necessarily must elect men who are themselves dishonest in order to survive.

Yet I do not think that this is the reason for their admiration of Mr. Nixon. They may have voted for him because of the usefulness of his supposed dishonesty, but they would not admire him for it. If a poll showing admiration for Mr. Nixon is to be believed, the admiration is based on something else.

Perhaps they really do not believe the charges against him. You think that it is now not possible to disbelieve the charges. But a great many charges were made that were untrue. There were so many that it was hard to keep score, to see which were finally tied down. I can understand why doubts may remain.

Even so, that would not be enough. I think that for which they admire him is this, that he continued to function.

No man in the history of this nation has had to endure such unceasing, sophisticated, penetrating attacks on his person. Every voice that could be heard was against him, whether from the pulpit, the press or the classroom. His own self defense was inept even observed in isolation, and that it never was but was in every case both preceded and followed by commentators who wished to take his words in the worst possible light. His attackers were clever and attractive, all the people who set our style and whose approval we seek. Yet the man continued to do his day by day work in the government, and indeed handled many thankless operational tasks more efficiently than his predecessors had done. He kept the shop going.

Only if he was really other than human is this to be taken from him. If he was cold-blooded, uncaring, unfeeling, then there is no credit to be given him. Is that true?

For some years it has been fashionable to destroy the heroes of public life, to show that they did have weaknesses. Can the teachers now convince their students the reverse, that a man can not be wholly without virtues? Not one of our sophisticated purveyors of words has ever shown any understanding of Nixon as a person. It may be that they taught their earlier lessons too well. The pure villainy of Nixon may turn out to be no more acceptable than the unrelieved piety of Washington.

PAUL H. WALKER

Brookline, Mass.

Your suggestion that a Gallup poll of the most admired people [TLC, Feb. 2] should include "why" brings up the question of counting "whys." This question could get funny so let's just say that a lot of people admired our 37th president but you didn't.

JOHN HULING, JR.

Elkhorn, Wis.

But I did admire our 37th president until we all learned the truth about him, and my question remains: *Why* do people admire him when they know the truth? Ed.

MP for HC: Sin?

Sterling Rayburn, always an interesting writer and who seems to be one of the church's promising young priests, has touched upon something important in his article, "Worship—A Moral Question" [TLC, Jan. 19], in which he concludes, "It is a *sin* to substitute morning prayer for holy communion . . . [because] Jesus commands us to 'do this,' and it is time to face the fact that it is simply *immoral* not to do it." Then he said, "That is the stand I have taken in my own parish, and I would like a little more support from the powers that be."

What Fr. Rayburn has touched upon is, unfortunately, how *not* to lead one's congregation to a deeper sense of the centrality of the eucharist. Most simply put, you just don't tell them they're committing a sin three Sundays a month for doing something another priest has taught them to love and to choose above playing golf. Morning prayer as a major Sunday morning worship form is deeply set in the minds and spirits of some very intelligent people who will respond poorly to an indictment of sinfulness

for their tradition, even if they are given the astounding news that morning prayer is not on that limited list of things Jesus told us to do.

Above all else, one's laity will quickly dismiss the credibility of their priest who calls for a reinforcement of his indictment by means of "support from the powers that be." For years I have listened to priests beg the bishop to back them in their attempts to effect changes in matters such as trial rites, confessions, more frequent eucharists, vestments, and so forth. But rallying the weight of the "powers that be" produces neither objective nor subjective validity for eucharistic centrality.

What is really needed whenever a priest would lead his people is a congregation that will listen to him—a congregation that genuinely likes to listen to him. And they must like to listen both from the pulpit and in the living room to a priest who has not given in to a temptation to alienate or isolate himself from them.

(The Rev.) PAUL W. PRITCHARTT
Church of the Incarnation

Dallas, Texas

Lest We Split

How the church deals with any problem is a good barometer of the presence of Christ within the church and her people, individually. One problem in particular—ordination of women to the priesthood—is, because of the emotional content of the issue, difficult to deal with. There are three conditions that I believe must precede any solution: non-condemnation, discipline, and faithfulness to Christ, the Great High Priest.

Some weeks ago I learned a chant from an African student in our Canterbury group. It goes:

"How do you feel? I feel fine, for there is no condemnation in my heart."

We in the church must first look into our hearts and see that we don't condemn women who wish to be priestesses or those who think they are; as well, those who support women's ordination (to the priesthood) must have no condemnation toward the opposition. This is a must for those who claim to be guided by the Holy Spirit, for nothing can quench the Spirit as fast as man's lack of love, which is condemnation.

Next, we must follow the example of Christ and the saints, not in self-made martyrdom, but in discipline—the discipline of obedience that will enable us all to accept the decision of PECUSA at General Convention, whatever the decision may be—the discipline that will enable the "Philadelphia 11" to "rest in the Lord" until a decision is made: a decision of the whole church.

Finally, and most importantly, we must seek Christ and follow him as we prepare to make a decision. Because if we seek him, we will continue to minister for him in other areas and we won't make an idol of the priesthood at the expense of the whole Gospel message.

These conditions will lead to spiritual discernment and they must be met before any communications can take place. We must be secure in Christ before we make arguments; otherwise, we are not led by his Spirit and we risk schism because of our pride.

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March 2, 1975
Lent 3

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1974 Diocesan Pledges Paid 99.7%

Dr. Lindley M. Franklin, Jr., treasurer of the Episcopal Church, has announced that in 1974, 99.7% of the pledges for the support of the national church budget was paid in full. Only four dioceses failed to pay their pledges in full.

The 1973 diocesan quota support was slightly less than last year's—98.3%.

Total income on the 1974 budget exceeded the \$13,625,732 estimate by \$8,116.20. Income other than the accepted pledges by the dioceses came from voluntary offerings by overseas dioceses, trust funds, special gifts, short term investments, outside trusts, and unexpended budget of 1972.

U.S. dioceses paid \$10,825,638.73 on pledges of \$10,856,505. The assigned apportionment to the 93 dioceses was \$11,008,381.

Seventy of the 93 domestic dioceses have made their 1975 pledges as of the first of February, with 61 accepting their assigned quotas or more, seven pledging less, and two estimated.

The 1975 budget is \$13,925,732, with the U.S. dioceses apportioned \$11 million.

SEMINARIES

Dean Installed for Seabury-Western

The Rev. Otis Carl Edwards, Jr., 46, was installed as president and dean of Seabury-Western Seminary in a service held in St. Mark's Church, Evanston, Ill.

Celebrant at the service was the Rt. Rev. Philip F. McNairy of Minnesota, chairman of the seminary's board of trustees.

The Rt. Rev. James W. Montgomery of Chicago, vice chairman of the board of trustees, and Bishop McNairy delivered the charges to Fr. Edwards.

Gifts symbolic of Dean Edward's new ministry were presented during the service by Victoria Collins, a student's wife; Evelyn Hoagland, president of the women's board; Prof. Jack B. Van Hooser of the faculty; the Rev. Theodore R. Gracia for the alumni; Perry W. Collins, Jr., for the students; Walter Miller for the community children; and John Seabury for the trustees.

Special music was presented by the

Seabury-Western Schola Cantorum and the Nashotah Chorale under the direction of Douglas E. Peterson, organist.

Following the service a luncheon was served in St. Mark's parish hall.

Dean Edwards was sub-dean and professor of New Testament at Nashotah House when he was elected dean of Seabury-Western. He succeeds the late Dean Armen Jorjorian.

CANADA

Bishops Reject Union Plan

Bishops in the Anglican Church of Canada have rejected the Plan of Union proposed for their church, the United Church of Canada and the Christian Church (Disciples of Christ).

The Plan of Union "in its present form is unacceptable," they said in a statement sent to the National Executive Council and to the other two churches.

"Most of us doubt," the bishops said, "that there is serious hope for a successful outcome to a further revision process."

Talks between the Anglican and United Churches have been on-again, off-again since 1944. The Christian Church joined the discussions in 1969.

In their "Statement of Counsel," prepared during a closed meeting, the bishops said they base their conclusions about the Plan of Union, in part, "on our perception that our churches have not yet reached a common mind on faith and order. . . ."

Observers feel that 30 bishops from 28 Canadian dioceses have tolled the death knell of merger between Episcopal and non-Episcopal churches.

It is reported that the statement came as a "bombshell" to members of the National Executive Council.

The council, which was meeting just after the House of Bishops to decide on recommendations to the June meeting of the General Synod on how to proceed with the merger, feels it has had "the plug pulled on it" by the bishops.

The Rev. Robert Craig, of the United Church, who is executive secretary of the three churches' Committee on Union and Joint Mission, commented: "It's a disappointment. It would be ridiculous to say it wasn't. But out of the darkness comes light."

He said that earlier the joint committee had drawn up a plan to delay the union scheme by two years.

The United Church leader commented that Anglicans have more difficulty with the idea of church union because they've never done it before—and their traditions go back so far.

He also said it's "an opportunity for clarification of the difficulties in the Anglican Church."

The House of Bishops made the decision "with a great deal of sorrow," according to the Most Rev. E. W. Scott, Primate. He said many Anglicans felt their objections to some aspects of merger had been ignored "and they were being caught in a process that they didn't help set in motion."

"It will be difficult for some United Church people to accept the bishops' position as one of real sincerity," the primate told newsmen. "I think the bishops are saying that all of us failed and that they share the responsibility. They doubt that the process of word-changing in a document (Plan of Union) will get at the issues that need to be worked out."

Archbishop Scott, who is known to favor church union, declined to state to the press his own views on the bishops' action.

BUSINESS

Phillips Drops Namibian Exploration

Phillips Petroleum Company, target of stockholder resolutions on Southern African operations by the Episcopal Church and other churches, has announced that it is withdrawing from oil explorations off the coast of Namibia (South West Africa).

The government of South Africa has occupied Namibia contrary to United Nations' action cancelling the League of Nations' mandate to administer the government in Namibia. The U.S. government does not recognize South Africa's occupation of Namibia as legal nor does the World Court.

The Church Project on U.S. Investments in Southern Africa, a coalition of church groups, has maintained that U.S. corporations should not seek to develop Namibia's natural resources until a free, sovereign, legal government is in control of the country.

Phillips Petroleum, in a letter to the church challengers, asked that the 1975 stockholder resolution be cancelled. The decision to withdraw, the letter stated, "is attributable to the lack of a foresee-



Bishop Allin (left) receives a copy of the French Book of Common Prayer from Canon Osborn.

able resolution of the issues of sovereignty which have been recently accentuated."

Getty Oil Company, a partner of Phillips in the Namibian project, is also withdrawing its operations.

The six church groups planning to file a resolution with Phillips own a total of 50,774 shares in the company.

A resolution asking for withdrawal of the company from Namibia was introduced by the Episcopal Church at the 1974 Phillips annual meeting. It was defeated, receiving approximately 5% of the vote.

HAITI

"Concerned Episcopalians" Provide French BCP for Haiti

Some 12,000 copies of the Book of Common Prayer, printed in French, have been shipped to the Missionary Diocese of Haiti, according to the Rev. Canon Charles H. Osborn, executive director of the American Church Union (ACU).

Funds for reprinting the French prayer book came from the efforts of the Fellowship of Concerned Episcopalians, a group of independent organizations in the Episcopal Church, and from matching funds from the Bible and Common Prayer Book Society of the Episcopal Church.

The project, which cost about \$26,000, was begun at the 1973 General Convention when the ACU pointed out in its Convention Daily that no funds were available in the General Church Budget for supplying Haitians with copies of the French Prayer Book which was then out of print. Representatives of several publications and organizations met and decided to undertake raising funds for the project.

The Prayer Book Society offered to

match whatever funds the loosely knit coalition could raise.

The French language prayer books, printed by Seabury Press, have been shipped to the care of the Rt. Rev. Luc A. J. Garnier, Bishop of Haiti.

The Fellowship of Concerned Churchmen includes THE LIVING CHURCH, ACU, Hillspeak, *The Certain Trumpet*, The Foundation for Christian Theology, and the Society for the Preservation of the Book of Common Prayer.

GENERAL CONVENTION

Extra Representatives May Be Sent to Minneapolis in 1976

In addition to deputies to the 1976 Minnesota General Convention, dioceses may send additional representatives — representatives of "the diversity of interests and viewpoints" which may not be reflected in the already duly elected deputations.

This action was taken by members of the Joint Committee on Agenda and Arrangements at their recent meeting in Minneapolis. The convention will be held there Sept. 11-23, 1976.

Each diocese may select up to three people designated as special diocesan representatives, who may take part in all non-legislative sessions of the convention.

The Agenda Committee also approved the following:

- ✓ A Bicentennial Evening will be held Sept. 17 and will also honor the Presiding Bishop.

- ✓ A daytime lounge, Common Ground, will be adjacent to the House of Deputies.

- ✓ The evening Gathering Place will be in the Leamington Hotel, official convention headquarters.

- ✓ The Plaza Room will be set aside for the religious and secular press.

With the exception of the opening service of General Convention in the St. Paul Coliseum Sept. 11, all sessions of the convention will be held in the Minneapolis Auditorium and Convention Hall.

The Triennial Meeting of Episcopal Church Women will meet in Minneapolis concurrently with General Convention, but adjourning 24 hours earlier, Mrs. Carter C. Chinnis told the Agenda Committee.

The Triennial presiding officer also said each diocese may send up to five delegates and the sessions will be issue oriented rather than legislative.

Among others presenting convention details to the Agenda Committee were the Rev. John B. Coburn, president of the House of Deputies; the Rt. Rev. Philip F. McNairy, host bishop of the 1976 General Convention; and the Rt. Rev. Willis R. Henton of Northwest Texas, chairman of the committee.

The Rt. Rev. John M. Allin, Presiding Bishop, attended the meeting.

THE COVER

Church Fire Loss Nears \$1 Million

One of the worst fires in the history of the Diocese of Western New York destroyed Grace Church, Lockport, Feb. 2.

The blaze was discovered about 3:30 p.m. just under the slate roof near the front of the large stone structure. By late evening, the interior and roof of the 122-year old building were demolished and an adjoining parish hall was a total loss. The rectory, an educational building, and a small frame office building were not damaged.

Parishioners and other volunteers were able to save all parish records and many of the vestments, vessels, and other valuables.

Most of the church and parish hall furnishings were destroyed, including the pipe organ valued at \$100,000. Total loss was placed at very close to \$1 million by the rector, the Very Rev. Russell Foster.

The Rt. Rev. Harold B. Robinson, Bishop of Western New York, who was on the scene, said it was probably the worst church fire in the diocese since St. Paul's Cathedral, Buffalo, burned in the mid-nineteenth century.

Lockport is one of the oldest cities in upstate New York, located on the old Erie Canal. Grace Church was the oldest church building in the city.

MINNESOTA

UFW Seeks Ouster of University President

University of Minnesota President C. Peter Magrath has incurred the displeasure of the United Farm Workers because he announced that he will oppose a boycott of head lettuce and grapes at the university.

The UFW began a petition drive to force Dr. Magrath to quit. A UFW organizer said he had "shown complete contempt for the faculty, students, and staff of the university" by ignoring a campus referendum in which the boycott was supported 19,295-18,830.

Dr. Magrath said he will institute a Two Bowl policy permitting the sale of both UFW and Teamster picked lettuce in campus dining halls and cafeterias.

The result of the referendum, he said, was "not conclusive" because the vote was nearly "an even split" and some constituencies such as students in residence halls, and faculty and staff, favored the continued sale of head lettuce.

"In addition," the president said, "I still remain absolutely convinced that this, or any university, should not become officially involved in issues of this kind."

Dr. Magrath's appointment as president had been under investigation earlier by a state senate sub-committee on the grounds

that religious discrimination might have been involved. The other leading candidate for the position is a Jew. Dr. Magrath is an Episcopalian.

The sub-committee ruled that religious discrimination was not involved but said "the inappropriate topic of religion" was raised repeatedly during the selection process.

The UFW has opposed the university official's Two Bowl policy because it would permit the sale of head lettuce.

SOUTH CAROLINA

"Independent" Episcopal Parish Now Belongs to PNCC

What was formerly an "independent" Episcopal parish—St. Francis Church in Spartansburg, S.C.—has been received into the communion of the Polish National Catholic Church (PNCC) and made an autonomous "Shrine Church of the Book of Common Prayer."

Last December the parish voted to take this step, and on Jan. 29 the Most Rev. Thaddeus F. Zielinski, Prime Bishop of the PNCC, formally received the parish into his jurisdiction in a special ceremony at St. Stanislaus Cathedral in Scranton, Pa. At the same time he conditionally validated the priestly orders of the Rev. Robin B. Connors, rector of the parish. (Fr. Connors was originally ordained in the American Episcopal Church, not the Protestant Episcopal Church.)

Bishop Zielinski will provide episcopal oversight and ministrations for the parish. It will be an autonomous-rite parish, whose liturgy will be strictly that of the Book of Common Prayer, but a full-fledged member of the PNCC with representation in that church's national synod. Instead of belonging to a diocese, however, it will be under the direct jurisdiction of the Prime Bishop.

The PNCC is one of the Old Catholic Churches and is in full communion with the Episcopal Church USA, which means that St. Francis Church, Spartansburg, now shares in that intercommunion as a parish of the PNCC.

PERSONALITIES

Charles Colson Plans to Write on Religious Themes

Charles W. Colson, convicted Watergate conspirator just released from prison, said he hopes to spend as much time as possible in religious service and writing.

In December, 1973, Mr. Colson, who was brought up in the Episcopal Church, attracted wide notice with his public announcement of a personal commitment to Christ.

Indicted in the Ellsberg break-in case and in the Watergate cover-up, Mr. Colson, 43, admitted guilt to obstructing justice in a plea bargaining arrangement.

He began serving a one-to-three year sentence last July.

Judge Gerhard A. Gessell of the U.S. District Court said the release was given because of Mr. Colson's "serious family difficulties which have greatly aggravated the severity of the sentence imposed."

Mr. Colson's lawyers said the death of Mr. Colson's father had left him solely in charge of his mother, 73. Also, his 18-year old son was recently arrested on charges of possessing marijuana with intent to distribute.

Mr. Colson, former special counsel to President Nixon, said he was "very grateful to the Lord" for his release and to Judge Gessell for "the compassion he has shown."

WEST MISSOURI

"Study of" Included in Resolution on Ordination

In the coverage of the reconvened convention of the Diocese of West Missouri, the phrase, "study of" was inadvertently dropped from a resolution on female ordination.

The adopted resolution recommended study of female ordination within the diocese, not ordination of women within the diocese.

WASHINGTON

President Ford: Don't Separate Public Morality from Public Policy

President Ford, while affirming that the separation of church and state is a "fundamental principle" to which he "fully subscribes," told a gathering of religious broadcasters in Washington, D.C. that the principle "was never intended in my view to separate public morality from public policy."

Addressing for the seventh consecutive year the National Religious Broadcasters' 32d annual Congressional Breakfast, he said this principle asserts that the "power of government shall not be used to support or suppress any one faith, but in the same sentence it protects the profession and propagation of all faiths."

The First Amendment to the Constitution "says an awful lot in one sentence," the president declared. It "sustains some of the most precious rights" and also "underscores how inter-related they are.

"Freedom to exercise one's religion would be meaningless without freedom of speech and assembly; without freedom of the press there could be neither religious books nor religious broadcasters," said President Ford.

Attending the breakfast were 1,400 radio and TV owners, program producers and broadcasters, several members of

Continued on page 14

BRIEFLY...

■ The Episcopal Church is one of several organizations giving money to the renovation of the Howard Theater, a landmark in the nation's capital and closed since 1970. The Episcopal Church's Committee on Ghetto Loan and Investments provided \$17,500 toward the \$325,000 project.

■ On May 11, the formal transfer of Grace Church, Union Springs, N.Y. (Diocese of Central New York) to St. Michael's Roman Catholic congregation in the same community will take place. Grace Church has been empty for some time since the congregation became a part of the (Protestant) Shared Community Pastorate. Fr. John Hayes of St. Michael's said that the memorials in the Episcopal Church "would be respected and revered by the new congregation out of a deference to the founders of this house of worship."

■ For the second time in episcopal elections the man elected was first identified as a possible candidate by a search of the Clergy Deployment Office files. The name of the Rev. William H. Clark, Bishop-elect of Delaware, was sent to the diocesan nominating committee along with 19 other names by CDO. The other bishop first identified by a CDO search is Bishop Donald J. Davis of Erie.

■ The Rev. Austin R. Cooper, Sr., rector of St. Andrew's, Cleveland, Ohio, is the new president of the Cleveland chapter of the National Association for the Advancement of Colored People. He is immediate past president of the Union of Black Episcopalians and just completed a three year term on the Ohio diocesan council. He is a consultant to the Joint Committee on Agenda and Arrangements for the 1976 General Convention.

■ Of the 11 members of the Canadian Council of Churches, eight, including the Anglican Church, have gone on record as opposing capital punishment. The three groups not taking a stand by the time the CCC made its report are the Greek and Armenian Orthodox Churches and the Salvation Army. Canada is in the middle of a 2d five-year moratorium on capital punishment. The legislation bans execution except for the slaying of on-duty policemen and prison guards, and for sea piracy and treason.

■ Voorhees College, Demark, S.C., will receive a grant of \$227,517 to operate a Head Start Program for the second consecutive year serving 260 pre-school children from a four-county area. The grant was approved by the U.S. Department of Health, Education, and Welfare.

A Tough God

Although he permits an enormous amount of suffering . . . he suffers, too.

By GEORGE W. WICKERSHAM II

It was a children's Christmas pageant and I had asked one of the church officers to read the nativity story from St. Matthew. He read about the star, the wise men, Herod and the gifts. I had asked him to stop there, but he became confused by the verse numbers and plowed on. We heard about Joseph's dream warning him to flee from Herod, about Herod's rage when the Magi failed to return and, finally, about the slaughter of the children in Bethlehem. It was hardly what I had in mind for our young people's joyous celebration. The lesson ended with those devastating words: "A voice was heard in Ramah, wailing and loud lamentation, Rachel weeping for her children; she refused to be consoled, because they were no more."

Once Christmas was over and all of the excitement had died down, I began to realize that my layman's doleful reading had, in all likelihood, been for the best. Christmas, with its Santa Claus, its gifts, its red wrappings and its generally roseate

view of things, can provide our children with a totally wrong idea of God and a thoroughly false interpretation of life. The seeds of atheism are sown early.

We love to picture the star on our Christmas cards and to draw, paint or otherwise represent the three wise men and their camels—all of which is beautiful, natural and right. The only trouble is that we tend to forget that Herod was in that picture too, and the cold blooded murder of a large number of little children.

I had occasion to think about this, and so did all Virginians, this past Christmas, when our Christmas celebrations were rudely jolted by a particularly sadistic and grisly murder of a young mother and her four small children on the day after Christmas. The details are too awful to describe. The horror of them woke me up time and again during the nights following. Suffice it to mention that the two smallest children were found battered to death still clutching prized Christmas presents.

One's immediate reaction to such an infamous crime is simply, "How could a good God allow such a thing to happen?"



The earth: A beautiful furnace?

Whether we attended Sunday school or not, many of us have been profoundly influenced by the sort of milk-toast for which these somewhat dubious institutions are notorious: "If you are a good little boy, God will take care of you." I will never forget entering a third grade Sunday school class in one of my former charges just when the teacher was interpreting the story of Shadrach, Meshach and Abednego with these identical words: "If you are a good little girl . . ." Exactly three weeks later two of our dearest little girls slipped off the icy rocks of the Bearcamp River and were drowned. Believe me, there were a lot of puzzled little faces in that community the next day.

Is it not amazing, when you stop and think about it, that Matthew's Gospel virtually begins with the slaughter of the innocents and virtually ends with the slaughter of the Son of God? And this is the "Gospel"! This is the "Good News"!

To a great many people this seems like anything but good news. In fact, it is precisely what none of us likes to hear. And why? Because it implies that the gift which God actually gives us is that gift which most of us would rather do without—the unwanted gift of responsibility. It is up to us to deal with the Herods. It is up to us to wrestle with crime.

No, he will not interfere. The innocents were slaughtered in Bethlehem in the year zero, A.D., and slaughtered again in Martinsville in the year 1974 A.D. For that matter, they are starving by the thousands at various points on the globe at this very moment. And who is responsible? Would that we could slough it off on God!

Without pursuing or pressing the obvious implications of this theology, I would like to express just this much in its favor. In view of the ghastly events which occur

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on this planet every day, I have to reject all simplistic, Pollyanna views of God. I cannot be so blind nor, indeed, so self-centered as to embrace any idea that he is going to give me special treatment, or anyone else special treatment. All right, I am perfectly willing to ask for it—I am only human, but in view of the holy innocents of Bethlehem, of Mi Lai, of Martinsville and of countless other places, I am not willing to expect it. The Scriptures tell us to ask for anything, but they also tell us to ask for it in the name of him who did not get what he asked for. So I ask in his name—always.

The fact is that I would hate God if I did not believe that he was a God who was willing to come into this world of selfishness, cruelty and murder and suffer

the very worst which it can deliver. This is the good news for me. It tells me not only that he has given us responsibility, but also that he himself suffers the dire consequences of having done so. He bears our griefs, carries our sorrows, is wounded for our transgressions, is bruised for our iniquities and assumes the terrible burden of our sins. Think how he must feel about the holy innocents—all of them—over centuries! And what has he done about them? Who knows what he has done subsequently? But we do know that, this side of Jordan, he has done all that he could have done without trespassing on our responsibilities.

An astronaut, returning from the moon to the earth, wondered how this most beautiful object in the solar system, this

jewel of blues, greens and whites, could be such a furnace of problems and tragedy. The answer to his question is, of course, that the Creator is not striving for a creature who is immature, superficial and innocuous. God's nature is love and he wants us to share in it. About real love there is nothing mushy. It must struggle with all of the problems deriving from creatures who are truly free.

And so the planet is a furnace, a beautiful furnace perhaps, but still a furnace. Gold, as the Scriptures remind us, is refined in the fire.

The God of the holy innocents! Yes, he is a tough God—almost hard at times. He permits an enormous amount of suffering. But, unlike other gods, he suffers too.

The Ten Commandments Of Contemporary Thought

- I. I AM THE LORD THY GOD; THOU SHALT HAVE NONE OTHER GODS BUT ME; unless, of course, my astrological forecast puts Mars in a collision course with Venus and I am directed to think only of myself.
- II. THOU SHALT NOT MAKE TO THYSELF ANY GRAVEN IMAGE; unless, of course, I am absolutely certain that my conception and image of God and his plan for this world is the right one, and everyone else's, even though they mean well, is a bit distorted.
- III. THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN; unless, of course, I get very angry, feel insecure and like to name-drop, or find that my vocabulary is so limited that the only way in which I can get attention is to call upon God even when I'm talking about something entirely different.
- IV. REMEMBER THAT THOU KEEP HOLY THE SABBATH DAY; unless, of course, I was out late last night, the weather is great for golf, or I figure that St. Mattress and Fr. Pillow are more to my needs and mood.

- V. HONOR THY FATHER AND THY MOTHER; unless, of course, they notify me that they have changed the will, they get sick and need attention and this interferes with my social life, or senility hits and they get a bit trying on my emotions.
- VI. THOU SHALT DO NO MURDER; unless, of course, I am very strong willed and someone blocks this will and I can find sufficient reasons and grounds for saying and meaning, "I'll kill you, if you don't!"
- VII. THOU SHALT NOT COMMIT ADULTERY; unless, of course, the person is irresistibly attractive, I've had a little too much to drink and can transfer the blame, or my mate isn't as charming and as understanding as I know myself to be.
- VIII. THOU SHALT NOT STEAL; unless, of course, I'm sure that the insurance company will never miss it, my neighbor doesn't need it, or I'm just positive that I can't live without it.
- IX. THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY NEIGHBOR; unless, of course, that miserable so-and-so has it coming since, after all, he's done the same to me and I feel obligated to return the favor.
- X. THOU SHALT NOT COVET; unless, of course, I'm sure that I deserve that house and car and boat and job more than they, and am convinced that even God would see it my way.

(The Rev.) CARL G. CARLOZZI
St. Christopher's Church
Chatham, Mass.

EDITORIALS

Call to Anglican Integrity

Representatives of 10 Anglican organizations and periodicals in the United States and Canada have issued a joint statement called "A Call to Anglican Integrity." The editor of THE LIVING CHURCH is among the signatories. We present the statement here knowing that, of course, some readers will disagree with it in part if not totally, but also that many others will heartily subscribe to it.

If you are among the latter, feel free to make this statement your own, but please use it for more than strictly private ingestion and digestion. Tell your bishop, your clergy, and, if you know who they are, your diocesan deputies to General Convention, that this is where you stand and it is where you think they ought to stand if they do not. (You can probably put it to them more tactfully than that, but be sure that they get the point: you too are the church, and you are the church talking.) What follows is the text:

A CALL TO ANGLICAN INTEGRITY

The Episcopal Church in the United States and the Anglican Church in Canada are buffeted by innovation, strange doctrines and disorder. Anglican Christians have been thrown into confusion, controversy, dismay and anger. The church is in disarray. Its membership and outreach are clearly diminishing.

This state of affairs is disastrous to the mission imposed upon us by the Lord Jesus Christ. It cripples his church and wounds and divides his people. It is time to change course.

We therefore call upon all Anglicans to renew in heart, in worship and in life their allegiance and dedication to Jesus Christ.

1. We call the church to devote itself single-mindedly to Christ's command to go into the world to preach the Gospel of God's love for man, of redemption from sin, and of the hope of everlasting life in Christ. The world cries out for evangelization in these perilous times when evil seems so triumphant.
2. We call for a return to reverence and beauty in worship, as is God's due and as has always hitherto been our catholic and Anglican custom.
3. We call for a return to order and discipline in the church in a spirit of humble obedience to the Lord and to his apostolic successors. The church is Christ's army and it can fight his battle only in unity and obedience.
4. We call the church and all churchmen to a renewal of the spiritual inner life and a rejection of all that is purely worldly. As Christians, we can carry the Christian message *into* the world only if we have removed ourselves from the spirit *of* the world.

To these ends, we declare our conviction that spiritual humility, love and obedience must replace anger, spite and self-serving if all of us are not to stand dishonored in his Name and Presence.

We beseech the church's leaders to draw back from

a course which, if continued, can only divide the Episcopal Church and the Anglican Church in Canada and separate them from the apostolic church.

Loyal leadership is not wanting. There are tens of faithful bishops. There are thousands of faithful priests. There are hundreds of thousands of faithful lay men and women. We call upon them to stand firm, to show forth their light, to renew their stand for Christ, and to look to the future with complete faith in him.

A Eucharistic "Creed" for Today

One of the learned and devout lay leaders of the catholic movement within the Episcopal Church in the last generation was Jared Sparks Moore, who died in 1951. He was a professor of philosophy at Western Reserve University and a communicant of St. James's Church in Cleveland, and a frequent contributor to this magazine. Recently a friend gave us the text of something that Dr. Moore had written and which our friend felt—and we agree—ought to be shared with our readers.

For our own part, we are happy to join Jared Sparks Moore in what he calls *A Creed of the Blessed Sacrament*, and which follows:

"I believe that in the Blessed Sacrament of the Altar, through the operation of the Holy Spirit, our Lord Jesus Christ is verily and indeed present, in a mystical and wonderful manner, in his risen and glorified Body, in the fulness of his humanity and the fulness of his Deity, under the forms of Bread and Wine, as truly as he was during his earthly life in Palestine, according to his promise to be with us even unto the end of the world; and that he is there to be worshipped with as real devotion as he is eternally adored by all the Saints and Angels on his heavenly Throne.

"I believe that in the Holy Sacrifice of the Mass our Lord offers himself to his Father for us men and for our salvation, the Lamb slain from the foundation of the world, that taketh away the sins of men. I believe that this is the one, true Sacrifice and Oblation which was once offered by the Eternal Son of God upon the Cross of Calvary, and which he is continually pleading before his Father in heaven, through which alone we are made worthy to approach God now, and in which is all our hope for union with him hereafter.

"And I believe that in the Sacrament of Holy Communion, he who is the Living Bread, the Food of Angels and the Wine of salvation, comes into our souls to strengthen us with his indwelling Presence, to refresh us in this our earthly pilgrimage, to purify us from sin, and to prepare our souls and bodies for eternal life; in the strength of which Meat I live, and in the faith of which may God Almighty preserve me; to whom, Father, Son, and Holy Ghost, be eternal praise, adoration and thanksgiving, by all his faithful ones, now and forever. Amen."

Our thanks to Jared Sparks Moore, now in the Nearer Presence, for sharing this with us.

The Easter Vigil

By the Rev. H. BOONE PORTER, JR.

Easter has always been recognized as the high point of the Christian calendar. In recent years, an increasing number of Episcopalians, and members of the other churches too, have found the most adequate rite for this occasion to be the Easter vigil. This is a service for Saturday night, the night of March 29 this year, which gathers together readings of Holy Scripture and the administration of "the two great sacraments" on a most dramatic, impressive and solemn scale.

The vigil perhaps ideally takes place at midnight, or it may begin before sunrise. Many parishes would prefer to have it soon after the Saturday sunset, however, so that families with children of all ages can attend. It begins with the kindling of a fire. This may be in a container in the back of a church, or it may be a real bonfire out-of-doors. From this fire, the large paschal candle is lit and carried in procession into the dark church. This great candle is then consecrated by a long and

remarkable prayer sequence known as the *Exultet*: "Rejoice now, heavenly hosts and choirs of angels." This is traditionally sung by a deacon; if no deacon is available, or if he cannot sing, a priest or lay cantor can do it. It is one of the most beautiful things in all Christian liturgy.

The vigil office then follows. It includes a succession of great passages from the Old Testament, normally beginning with the story of creation (Genesis 1:1-2:2) and including the story of the exodus (Exodus 14:15-15:1). Each lesson is followed by a chant or hymn and a prayer. The present writer prefers to include the sermon in this part of the service, but it may come later.

The third section of the vigil is devoted to Christian initiation. If candidates are available, holy baptism should by all means be administered, for it is in a unique sense the sacrament of the resurrection. Where the bishop is available, confirmation can also be given. In any case, however, the entire congregation can reaffirm



The paschal candle: An old tradition is renewed.

its baptismal vows. A litany may be sung or said on the way to or from the font.

The fourth section of the vigil is the holy eucharist, in which we meet the risen Lord in the breaking of bread. For this, the finest vestments and vessels of the parish are of course used, and the sanctuary is decorated in the most festive manner. After the service, worshipers will remain for a party with suitable food and drink, and perhaps more singing.

Such a service has to be seen to be believed. The awareness of the awakening of creation in the spring, the recalling of the Jewish Passover, and the celebration of the reality of Jesus' resurrection and his gift of the Holy Spirit to his people—all of this is a dynamic combination of spiritual forces united in one great liturgical drama. "It is a night much to be remembered" (Exodus 12:42).

For the text of the service, *The Vigil of Easter Eve*, obtainable from the Church Army (815 Second Ave., New York, NY 10017), is strongly recommended. Information may also be found in the Green Book, pages 521-526, the American Missal, and elsewhere. The complexity of this service is such that it is not easily undertaken by people who have never seen it before. If your parish wishes to adopt it and no one is familiar with the vigil, a first step is for as many people as possible to go *this year* to a nearby parish which has it. Then you can organize it in your own parish *next year*. Another approach is for a group of parishes to band together to hold a vigil in a central location. For several years, here at Roanridge we have had a vigil to which we have invited clergy and laity from nearby parts of Missouri and Kansas. We urge visiting clergy to vest, and likewise encourage acolytes, readers and others to take active parts. As a result, a growing number of local parishes have now learned to arrange their own vigils. The first year only

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20 or 30 may come. After two or three years it draws a crowd. Priests report that this does not hurt attendance at Easter morning services. Many of them who come Saturday night are so excited they return again Sunday morning.

One of the great things about the vigil is that a responsible part can be played by any individual, family, or group in the parish that so desires. Before the service, a number of people will need to work to prepare the church, and also the place where the party is held after the vigil. Many kinds of decorations may be arranged. Boughs of forsythia, fresh dogwood, or other spring flowers may be contributed by members of the congregation. Some parishes buy a plain white paschal candle and some talented parishioner designs and paints decorations on it. Several years ago I saw a large and beautiful paschal candle which a youth group had actually made. (They boiled down candle stubs saved throughout the previous year.)

In the service itself any number of acolytes, choristers, and ushers can be used. Several lay readers are needed for the lessons and epistle. As to the clergy, here at Roanridge we have often had two or three deacons and four or five priests officiate. As to music, besides the customary organ accompaniment, other instruments can also be used. A high point in our vigil last year occurred after the Exodus reading, when a black soloist sang "Go down, Moses." For the party after the service, people gladly contributed cold cuts, colored eggs, cheese, cakes, bottles of wine, soft drinks, and so forth. On such a night we learn to exchange with conviction the ancient Christian Easter greeting:

Christ is Risen.
He is Risen indeed.

Time Out

Given
a white paper stage
silent voices clad
in ink perform
their mime. Ten thousand
times ten thousand
clamor daily to be heard
while one
quite still and very small
will sometimes turn
in flight
fleshed out in prayer
to seek aloft for moments
with One Word
and find His answers
there.

Lenore H. Findley

Books

A CONCISE DICTIONARY OF RELIGIOUS QUOTATIONS. Ed. by William Neil. Eerdmans. Pp. 214. \$7.95.

William Neil's new publication is precisely what the title indicates, a concise dictionary of religious quotations. There are many publications of general quotations. This is devoted solely to religion and mainly the Christian tradition, but it also contains many selections from other faiths as well. The author, an ordained clergyman of the Church of Scotland, has gathered innumerable citations from modern writers along with those from traditional sources and his coverage is wide and varied. Biblical quotations are taken from the New English Bible and there are many from the Book of Common Prayer. All are kept short to be easily quotable and most have source references, but there are occasional quotations with authors' names only.

The quotations appear under an alphabetical arrangement by subjects. If from



the Bible they follow the order in which they fall within the various books.

The indexes are excellent. There is an extensive subject index which gives cross-references to quotations which might well be listed in several places. There is also a source index in which the searcher will find the subjects on which authors have been quoted as well as the pages on which these quotations may be found.

The dictionary is an admirable addition to the numerous other reference books on quotations, thoughts, words, etc., and can be of great help to writers, preachers, and teachers especially. I think it also could have a more general use in the home as well as in the classroom or church. It is readable, up to date, and a source of much inspiration as well as information. Professor William Barclay, the noted British biblical scholar, has summed up its value aptly: "As a dictionary this book has everything . . . it is a book in which to dip at random, always to emerge with treasures old and new. Its unique quality is that at one and the same time it suits the desk, the armchair and the bedside."

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NEWS

Continued from page 8

Congress, ambassadors, and other government officials.

Reviewing briefly the background of the First Amendment, the president told the group that while the nations' founding fathers "never dreamed of radio or television, the personal freedoms they protected make your work possible. The electronic era of communications which is only beginning, as the age of books was only beginning when Gutenberg printed his Bible, holds unlimited opportunities for those who today tell and retell the good news of God's love for man.

"If we can make effective and earlier use of the moral and ethical wisdom of the centuries in today's complex society," he said, "we will prevent more crime and more corruption than all the policemen and prosecutors of the government can ever deter."

Noting that the total listening audience

of National Religious Broadcasters members exceeds 40 million people and that religious broadcasting in this country and abroad "is growing at the rate of 20-30% per year," Mr. Ford said this "can be a tremendous force for good, for freedom, and for peace."

He cited a quotation from George Washington's Farewell Address in which the first president asserted that "religion and morality are indispensable supports" to political prosperity which the "mere politician . . . ought to respect and cherish."

President Ford, who addressed last year's NRB Congressional Breakfast as vice president, said that it has been his "experience in the Congress" over 25 years "that most of us mere politicians really do respect and cherish the principles of religion and morality."

He closed with a verse from the Book of Proverbs which he said he learned when he was young, "which has stuck with me all my life," and on which he

took his oath as president: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."

"This is what I have tried to do, and will try to do, as your president," he said. "I think it does no violence to the separation of church and state to commend these words to my countrymen. If it does, I am in pretty good company, starting with George Washington."

National Religious Broadcasters is an association of religious broadcasting organizations comprising about three-fourths of the total religious radio and TV programs aired in this country.

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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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BOOKS WANTED

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

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200 KNEELERS for metal folding chairs, \$200, shipping extra. St. Matthew's, 9549 Highland Dr., Brecksville, Ohio 44141.

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POSITIONS OFFERED

RETIRED or non-stipendiary priest wanted to serve two small midwestern community parishes. Excellent housing in fine community with medical and cultural facilities nearby. Reply Box R-172.*

RETIRED PRIEST. Apartment available, four rooms (1 bedroom, 2 baths), utilities, telephone, in exchange for equivalent of two days work each week. Car not needed. Occasional help with services, calling and covering for vacations. Can arrange to be away up to three months per year except summers. Large parish, multiple staff, on Chicago Gold Coast. Moderate healthy Evangelical tradition. Reply Box C-171.*

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.*

ORGANIST-CHOIRMASTER, Churchman, married, M.Mus., A.A.G.O., seeks full-time position. Experienced. Would consider church-college teaching combination. Reply Box J-179.*

PRIEST-AUTHOR, 49, wishes to return to parish work to help defend historic Anglicanism after seven years teaching. Deep love for sacramental life, evangelical preaching and pastoral counseling. Married, 3 children at home. Profile obtainable from Clergy Deployment Office. The Rev. Hebben Taylor, Dordt College, Sioux Center, Iowa.

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

PRIEST: 56, ordained 1944. Daily celebration catholic but not Smokey the lace-iringed Bear. Believes in Creeds. Has respect for the Constitution and Canons. Finds nothing abhorrent about the KJV or BCP. Does not foresee the end of the Church nor the Death of God. Does not speak in tongues, forked or otherwise. Knows how to help the vestry raise parish income in city parish. Cannot perform miracles. Have six years D.V. to give the parish that wants to worship. Have made all the major mistakes. Don't have to leave. Making 12M. Don't like the computer. Reply Box G-181.*

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).

RELIGIOUS COMMUNITIES

THE CONGREGATION OF SAINT AUGUSTINE. A teaching community for men, operating Saint Michael's Farm for Boys. For information, write to the Very Rev'd William K. Hart, C.S.A., Ph.D., Prior, P.O. Drawer 640, Picayune, Miss. 39466.

RETREAT/CONFERENCE CENTERS

ADELYNROOD, Byfield, Mass.—Conference and Retreat Center—under auspices of The Society of the Companions of the Holy Cross, open June-September to individuals, groups, organizations, for conferences, workshops, retreats. Inquire: Mrs. John B. Guild, Program Coordinator, 6A Halcyn Drive, West Yarmouth, Ma. 02673.

SUMMER SUPPLY

ENGLISH vicar seeks exchange of cures, house, car, etc. six weeks in summer. The Rev. Mark Kiddle, St. Bede's Vicarage, Nelson Lancs, 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.

WANTED

COLOR lithograph of 1841 drawing of General Theological Seminary. Contact Fr. T. Jordan, 9845 McCree Rd., Dallas, Texas 75238.

VESTMENTS, 15-20, for Junior Choir, grades 2 through 4, boys and girls. Please contact Director, Shepherd Choir, St. Barnabas Church, Broadway, Irvington, N.Y. 10533.

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

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THE LIVING CHURCH

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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.**

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. GEORGE'S

160 U St., N.W.

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

ST. PAUL'S

2430 K St., N.W.

Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Mass Daily
7; also Tues & Sat 9:30; Thurs 12 noon; HD 12
noon & 6:15; MP 6:45, EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

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

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 Park & 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.

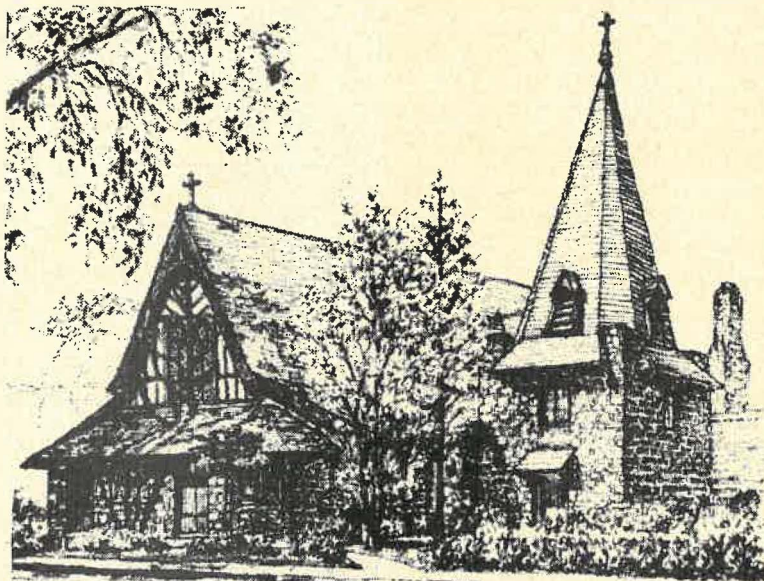
ST. JAMES' 105 S. 6th St.
The Rev. R. J. Goode, r
Sun 7:30 Low Mass, 10 Sung Mass; Masses daily;
C Sat 4

INDIANAPOLIS, IND.

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

DAVENPORT, IOWA

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



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ST LUKE'S, Mountain Brook
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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. Bau-
mann, c
Sun 8 & 6:30 H Eu, 10 Family Ser & Ch S. Wed 6 &
9:30 H Eu; 7:30 Home Communion

LONG BEACH, CALIF.

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

LOS ANGELES, CALIF. (Hollywood)

ST. MARY OF THE ANGELS 4510 Finley Ave.
Sun Masses 8:30 & 11 (ex summer 8 & 10); Tues
6:30; Wed, Thurs, Sat 9; Fri 12 noon; Ev B & C
1st Sat 4

SAN DIEGO, CALIF.

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

SAN FRANCISCO, CALIF.

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

ALL SAINTS'

1350 Waller St. near Masonic

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

KEY—Light face type denotes AM, black face
PM; add, address; anno, announced; AC, Ante-
Communion; appt, appointment; B, Benediction;
C, Confessions; Cho, Choral; Ch S, Church
School; c, curate; d, deacon; d.r.e., director
of religious education; EP, Evening Prayer; Eu,
Eucharist; Ev, Evensong; EYC, Episcopal Young
Churchmen; ex, except; 1S, 1st Sunday; hol,
holiday; HC, Holy Communion; HD, Holy Days;
HH, Holy Hour; HS, Healing Service; HU, Holy
Unction; Instr, Instructions; Int, Intercessions;
LOH, Laying On of Hands; Lit, Litany; Mat,
Matins; MP, Morning Prayer; MW, Morning
Worship; P, Penance; r, rector; r-em, rector
emeritus; Ser, Sermon; SM, Service of Music;
Sol, Solemn; Sta, Stations; V, Vespers; v, vicar;
YPF, Young People's Fellowship.

LENT CHURCH SERVICES

(Continued from previous page)

BOSTON, MASS.

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

LOWELL, MASS.

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

ST. LOUIS, MO.

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

OMAHA, NEB.

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

LAS VEGAS, NEV.

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

EDISON (Piscatawaytown), N.J.

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

KEANSBURG, N.J.

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

SCOTCH PLAINS, N.J.

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

BROOKLYN, N.Y.

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

LONG BEACH, N.Y.

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

NEW YORK, N.Y.

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

ST. BARTHOLOMEW'S

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

EPIPHANY 1393 York Ave. at E. 74th St.
Clergy: Ernest Hunt, r; William Tully, c; Lee 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.

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

The Living Church

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

CHAPEL OF THE INTERCESSION (Trinity Parish)

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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

PHILADELPHIA, PA.

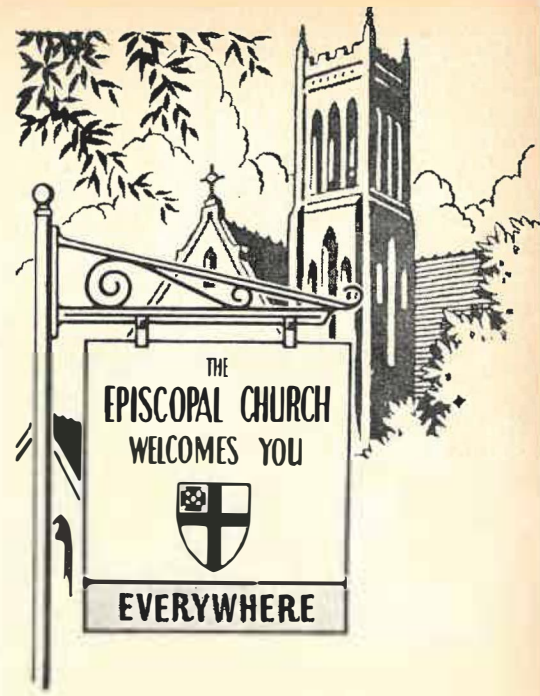
ST. STEPHEN'S 19 S. 10th Street
Sun HC 9 (1S & 3S), 11 HC (1S & 3S) MP (2S & 4S); Wed EP 12:30, HC 5:30; Thurs HS 12:30 & 5:30; Fri HC 12:30. Tel. (215) 922-3807

ST. TIMOTHY'S, ROXBOROUGH

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



ALL SAINTS' CHURCH
SAN FRANCISCO, CALIF.



CHARLESTON, S.C.

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

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

MIDLAND, TEXAS

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

HOT SPRINGS, VA.

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

RICHMOND, VA.

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

STAUNTON, VA.

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

WARRENTON, VA.

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

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
The Very Rev. Sturgis Lee Riddle, D.D. dean
The Rev. Thomas Wile, canon
Sun 8:30, 10:45; Thurs 10:30

GENEVA, SWITZERLAND

THE AMERICAN CHURCH (Emmanuel, Episcopal)
Rue Alfred Vincent
The Rev. Donald G. Stauffer, r
Sun 8 HC, 9:30 Worship with Choir, Ser & Discus-sion, Adult Classes, Sunday School (HC 1S)

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.