

The Living CHURCH



Sculptor Eduardo Castrillo with his work, "The Redemption" [p. 6].

RNS

The Matter of Weddings [P. 9].

AROUND & ABOUT

— With the Editor —

I do not gladly utter any deep conviction of the soul in any company where I think it will be contested, no, nor unless I think it will be welcome. Truth has already ceased to be itself if polemically said." Thus spake Ralph Waldo Emerson. If that last sentence of his is true, I and many others are guilty of a dreadful lot of ex-truth utterance, so naturally I hope he's wrong and think that he is.

Does truth cease to be truth if polemically spoken? The swing word here is "polemically" and our answer hangs on the meaning we give to it. Certainly truth loses its winsomeness and beauty, as distinct from its essence, when we try to clobber other people with it. Perhaps that's what the Sage of Concord meant by "polemically"—i.e., aggressively, with other-destructive intent. But if by that adverb we mean "controversially" or "dialectically" I don't see how his attractive thesis can be sustained. When Socrates addressed the judges who had condemned him he spoke pure truth sublimely but he certainly spoke it "polemi-



cally"—albeit in an urbane manner. And what of Jesus, in his running controversy with his opponents: did his truth cease to be truth because he spoke it polemically?

Emerson is a wonderfully wise, good, honest spirit. I think of him in the eternal present. I love him. When I read him, *cor ad cor loquitur*. But in this attitude of his about commitment and communication there is the fragrant scent of something that lives in an ivory tower. It is to his credit that he will not "gladly" utter any deep conviction in any company where it will be contested. No gentleman will ever punish or bully other people with "his" truth. But sometimes, and necessarily very often in this fallen world, if by God's grace we have some truth (meaning that it has us), it is going to be resisted and resented by others—not because we are nastily arrogant and aggressive with it but just because it is the truth, and they know only too well that it is, and

they don't want any part of it. We know that some people react that way to "our" truth because we, too, are people and we catch ourselves reacting that way to "their" truth. Truth is never entirely welcome in any company of fallen human beings. In the stream of human life it always has to make its way upstream.

But Ralph Waldo, bless him, was just barely a fallen man himself—a near-miss for Satan, and he simply couldn't understand people who are fallen all the way; so he talked this airy nonsense. It is nonsense; but, Lord, how sweet it is!

To "KANSAS CITY KITTY" (this being a pet name for a *bona fide* friend and correspondent):

Yes, I agree that we ought to be entirely honest and frankly specific in our prayers, just as you propose. And yet . . . and yet . . . Well, why don't I just quote here the text of a prayer once offered by a Christian who would have agreed entirely with you and me about honesty and specificity in prayer? By the providence of God his prayer has been preserved, undoubtedly for our admonition or instruction or amusement or something. His name was John Ward, he was an English Puritan, he was once Member of Parliament for Weymouth, and thus did he pray:

"Oh Lord, thou knowest that I have lately purchased an estate in fee simple in Essex. I beseech thee to preserve the two counties of Middlesex and Essex from fire and earthquakes; and as I have also a mortgage at Hertfordshire, I beg of thee also to have an eye of compassion on that county; and for the rest of the counties, thou mayst deal with them as thou art pleased. Oh Lord, enable the bank to answer all their bills and make all my debtors good men; give a prosperous voyage and safe return to the Mermaid sloop, because I have not insured it; and because thou hast said, 'The days of the wicked are but short,' I trust in thee that thou wilt not forget thy promise, as I have an estate in reversion, which will be mine on the death of the profligate young man, Sir J. L. . . . g. Keep my friends from sinking, preserve me from thieves and housebreakers, and make all my servants so honest and faithful that they may always attend to my interest and never cheat me out of my property night or day."

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Katrina Swanson Case

Bishop Vogel's report to the House of Bishops concerning Katrina Swanson (as quoted in TLC of Nov. 10) includes some misleading statements.

At the West Missouri convention last May there was a normal discussion (rather than "so much passion") on a resolution to initiate a study on the ordination of women. The chair did not recognize Mr. Curry Miles, one of the signers of the resolution, to speak to his resolution. The resolution was tabled because the diocesan community did not wish to hear different points of view.

Various requests for study after the 1973 General Convention met with silence within West Missouri. The Ordinary instructed me shortly after the Louisville convention not to mention the subject publicly within the diocese, although it was permissible to write for publication nationally. In October of 1973, the Department of Christian Education quietly dropped from its agenda the possible study of women's ordination.

After seven months of silence, the resolution was to *begin* and not "to continue study" as THE LIVING CHURCH quoted Bishop Vogel. There was no study in existence which could continue.

The article quoted Bishop Vogel as saying that Katrina "did not communicate to her bishop in any way what she planned to do." After her letter to Bishop Vogel in late June requesting letters dimissory, the bishop's secretary wrote to Katrina that the bishop would not receive her letter until early August. On July 10, when the decision was made to hold an ordination on July 29, it seemed that Bishop Vogel could not be reached until early August.

The October 4, 1974, to January 4, 1975, covenant of suspension which she and Bishop Vogel signed applied only to Katrina's diaconate. The report as printed said "she agrees not to function clerically for three months." In fact it was clearly her diaconal functions which the bishop and the new priest agreed she would not exercise.

(The Rev.) GEORGE GAINES SWANSON
St. George's Church
Kansas City, Mo.

No Blessings!

January 22nd was the second anniversary of the Supreme Court's infamous abortion decision. For the second year a March for Life was held at the United States Capitol to petition our Congress for a Mandatory Human Life Amendment. The March for Life drew about thirty thousand. Next year the goal is one hundred thousand. It will be obtained.

We hear now of programs to save our

nation from inflation, recession and even depression. There is one lesson the people of this beloved country need to understand. There will be no blessings in this land until human life is respected and revered once again. God will not have the gift that only he can give frustrated and denied and destroyed. God wants to bless us, but we have tied his hands.

The central issue facing our nation today is not war, inflation, crime, recession, unemployment . . . even hunger . . . but whether or not this nation will please God in allowing the life that he brings to the life of men to have its purpose and fulfillment. No blessings will be ours until we once again acknowledge the sanctity of human life. "In Rama was there a voice heard, lamentation, and weeping, and great mourning. Rachel weeping for her children, and would not be comforted, because they are not" (Matt. 2.18).

(The Rev.) PETER F. WATTERSON
Church of the Holy Spirit
West Palm Beach, Fla.

Election of Deputies

The time for diocesan conventions is fast approaching in many places, and deputies to General Convention will be elected in many of these. Conservative people have a reputation for not pushing as hard as liberals. Considering the vital issues at stake in 1976, however, it behooves us to make the effort (which starts at the local level) to elect delegates, and they in turn deputies, who will stand up for the integrity and character of our church. As we are not sufficiently democratic to have a national referendum on vital issues, nor sufficiently conservative to require a consensus rather than a majority for sweeping changes, the future of our church is in the hands of the deputies whom we elect.

(The Rev.) BEVERLY LAMB
St. Paul's Church
Vergennes, Vt.

"And Also With You"

In "Around and About" [TLC, Feb. 9] you very properly raise objection to the "banal 'And also with you'" which, according to the Green Zebra, is to be used in response to "The Lord be with you." Amen, I say, Amen.

But then you go on to declare that you intend to continue using "And with thy spirit," "whatever the Standing Liturgical Commission and the General Convention may decree to the contrary." And you say that you are unable to give any final assurance that you will keep it inaudible.

Sheer hyperbole, Sir! As a gentleman and an Anglican of the sort I know you to be, you will conform, however bitter the taste of conformity. I am sure that you will agree that disobedience to the decrees of General Convention is unbecoming a sincere churchman, whether it be in defiance of a silly, feeble phraseology in the liturgy or, say, in officiating at an illegal, invalid, and specifically forbidden eucharist.

You and I both, if that time should come,

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will knuckle under to the duly enacted decisions of General Convention. There are, in the ordination vows we made, certain references to the canons of the church and reverent obedience.

So, although I shall resist it to the bitter end, if in that end the adopted revision of the Book of Common Prayer should contain those pedestrian words, I shall use them. The ordination vows carry a great deal of weight with me.

And (may I add?) also with you.

(The Rev.) BEN A. MEGINNISS
Trinity Church

Mobile, Ala.

“. . . that is what I intend to do, *whatever* the Standing Liturgical Commission may devise and *the General Convention may decree* to the contrary; and I can't give any final assurances that I will always keep it strictly and inaudibly *sub*.”

The Rev. Carroll E. Simcox, *THE LIVING CHURCH*, vol 170, #6, page 2 (emphasis supplied).

“Can there be reconciliation before this contumacious and schismatic behavior is repented, rejected, and concluded? . . . Now is not the time for Episcopal Church leaders to summon the rest of us to the kind of “reconciliation” which can only mean appeasement of those who triumphantly violate the peace and unity of the church.”

The Rev. Carroll E. Simcox, *THE LIVING CHURCH*, vol 170, #6, page 15. (The reference is to the “ordination” and subsequent actions of eleven women.)

Is there any slight inconsistency here?

Obedience is the first of virtues; disobedience was the first sin. Partly, but primarily, because of what I have seen in your columns, and especially in your editorials, over the last several months, partly because the Episcopal Church in the South is anti-sacramental (in flagrant disobedience to that church's official Prayer Book), I have become a Roman Catholic. That church still demands some measure of obedience, both from her clergy and people—and gets it.

And in that church I have found love, instead of self-satisfaction and self-will.

F. WARREN MORRIS

Winston-Salem, N.C.

Cruelty to Women?

The letter by the Rev. Roy Pettway [TLC, Jan. 19] upset me very much. Fr. Pettway said: “A deacon is an ordained man (male).”

A deacon, according to the Greek, is a servant. Then he says: “A deaconess is quite another thing, a woman set apart to serve in submission and obedience.”

I would like to ask him to whom he feels that women should be submissive and obedient. Does he mean to men or to God? If he means to God I will agree heartily with him. But if women are called to be submissive and obedient to God so are men, especially bishops and priests who have also been ordained deacons (servants).

If all deacons, priests and bishops are then servants of the Lord, we are all called to be compassionate and forgiving. Fr. Pettway's remarks about women and the eucharist must not only be hurtful to the 11 women who tried to answer God's calling to serve in the best way they knew how, but these remarks

could also be hurtful to many other women within the Anglican Communion around the world.

The story of the 11 women who asked to be priests was the number-one religious news story in the USA last year and it aroused a great deal of interest in Canada. The whole world must be looking at the U.S. Episcopal Church and puzzling why so many Christians could be so cruel to fellow Christians, male or female. What kind of Christian witness are Fr. Pettway and others who resort to abuse and insult-making in our already very cruel world?

(The Rev.) VIRGINIA BRIANT, Deacon
Christ Church Cathedral

Vancouver, B.C.

Schism or Humiliation?

It appears obvious enough that the church's present course can lead only to schism. There is no way for the Philadelphia ladies to turn back; they would cease to be what they are.

We do not know *their* depths or needs, but the rest of us, being, as we justly claim we are, the upholders of the traditional way, at least have an alternative to schism. We do not have to let them make our decisions.

We who love the church can see that the way to unity is not a defense but an offering. Out of love we will pray for the church to find its way in freedom. Pray not for the preservation of the church we love, for that is conditional love. Pray rather for the community of Christ, for the sisters and brothers of Jesus. It is a hard way. It will bring us as close to despair as Christians can come.

We will not be able to apply the logic of our experience nor the wisdom of generations. We will stand before the illogical (to us) needs of the others without a shred of protection. It will bring down upon us Von Hügel's awful observation that the way to a humble life is through humiliation.

We cannot in our day burn another for our beliefs and it is past the time for us to die for them. Living is our role—not living for our beloved church but living as witnesses to our faith that in Jesus all things will be made new.

We must be constant and steadfast in our parochial duties, not because the church is whole but because beyond the shatteredness we can see the wholeness to come. Ours is the pain, the dismal, the division for such a time as will seem to be final. Our Sunday kneeling will be in an alien place until we are empty, until we no longer hurt, until there is no future, until the decision is truly beyond the will of men and women.

Every other way is schism.

JOHN CLARK

Poughkeepsie, N.Y.

“Proper” Ministers

Anne George's main point [TLC, Feb. 16] is not at all answered by the editorial comment “that the benefit or efficacy of a sacrament, though given *ex opere operato*, still requires a proper minister.”

Although the American Prayer Book since its inception has altered or ignored some provisions of the 1662 Book of Common Prayer (e.g., in conveniently omitting the Athanasian Creed in Article VIII), the two books offer identical statements of Article

XXVI, "Of the Unworthiness of the Ministers, which hinders not the effect of the Sacrament." But then, maybe Article XXVI could not be applied to female ministers, since only males were then priests. And that takes us back to Anne George's main point: "... the question to be considered is whether maleness is an essential characteristic of priesthood." If so, why?

Alternatively, if even male priests may be unworthy, yet effectual, should only women be required to be "proper" ministers?

AMY M. CHARLES
St. Andrew's Church

Greensboro, N.C.

The word "proper" when used in sacramental theology concerning holy orders has no connection whatever with moral worthiness or "propriety." It is used rather in the Latin sense (*proprium*) of authorized, appointed, appropriate. Ed.

Priorities in Priesthood

I read with interest Fr. Claudius's letter concerning the priorities of the priesthood [TLC, Feb. 2] and, as usual, couldn't disagree with him more. He is continuing to foster the (hopefully) outdated medieval notion of the priest as super-Christian. It has been this notion that has been largely responsible for the idea among so many laymen that they can hire the priest to be holy for them. As one parishioner down the line so aptly put it, "I pay my priest to not do my sinning for me."

Unless the Episcopal Church has become completely unglued over the past few years, I presume the Reformation concept of the priesthood of all believers still holds some validity in our teachings. All members of the body of Christ exercise a priesthood "that should take precedence over all areas of life regardless of whether the (person) be celibate or married" to quote Fr. Claudius.

If we could drive that concept home to every couple getting married and to every person being confirmed, the spiritual vitality of the church would extend so far beyond its present level that a complete transformation of society would probably occur.

It's true, that for a priest, his family should come second to his first love for God and his church, but *no more* so than for every Christian worth the name.

(The Rev.) PETER E. VAN ZANTEN, JR.
Grace Church

Carthage, Mo.

Reconciliation

Having read Bishop McNairy's desire for "reconciliation" [TLC, Feb. 9] and your so vehement attack on it, I concluded neither of you know "reconciliation" as I understand it. If the good bishop really wants the "reconciliation" of a "moratorium on all petitions, presentations, letters and statements which might be considered inflammatory and demonstrations by anyone," he just won't get it. That's not the way of "reconciliation." If on the other hand, dear editor, you insist that what the bishop is talking about is the appeasement of "tyranny" then you are no nearer "reconciliation" than the bishop. Disagreeing with "old friends" (your words) and recognizing their right to their own convictions is the only way we can live together

—"reconciliation"—in this most democratic church of ours.

Some years ago, serving on a diocesan council while we were debating a most controversial issue, one member who had strong opposing views dared to thoughtlessly state he could not be reconciled to anyone until that person completely agreed with him. Isn't that what you are demanding? The bishop also?

Doesn't God's "reconciliation" permit the togetherness of strong differences? I sure hope so. I read every issue of TLC entirely—immediately, even though you are at times brutally rough in dealing with my reactions. So much the "angry Christ," at times you swish cords and call Pharisees names they resent. But you also provide the balance of our Lord's compassion who bade us go "the second mile." Who ate with Zaccheus despite the crowds hissing him as a cheat. Who told the woman not stoned to death for adultery as required by an outmoded law, "Go and sin no more." Who reminds us that if we judge the convictions of others as "tyranny" ours will be judged similarly. Whose life emphasizes that "reconciliation" comes only through living together as Christians—Episcopalians—despite our differences.

(The Rev.) W. HAMILTON AULENBACH
Claremont, Calif.

Insensitivity Training

In our diocese candidates for holy orders are required to spend a weekend at a "center for sensitivity training" at which they are taught to paw over parishioners and hug the old ladies—enough to drive us out of the church! A handshake with a smile would be friendly enough. If these men developed real "sensitivity" they would discern who wants to be stroked and patted and who does not. How I long for the old dignity! As for the services: Singing "happy birthday" has become a part of the liturgy. And during communion the organist plays from "Jesus Christ Superstar." We even had the love song from that operetta as a solo. Anything except low-brow is condemned as "Anglican elitism." But when was excellence ever a sin? Where did such confusion come from? In some parishes today the choice is only between accepting banality or worse and staying at home on Sunday mornings.

I suspect that we are being groomed for COCU. Will nothing remain for us who want "Prayer-Book worship"? Manners and morals are being overcome by the vulgar everywhere in our civilization, and the church conforms to the world. The Episcopal Church, instead of resisting the downward trend, is drawn into the general *insensitivity*. Where can we go except out?

NAME WITHHELD

That Word "Deaconesses"

The language we choose to discuss or present the debate about the ordination of women to the priesthood can reflect our theological understanding and choices as well as our attempt to continue accepting education.

My own bishop, the Rt. Rev. Walter Righter, recently corrected a misapplication of terminology I was using in *de liberation*. In speaking from his experience drafting the Chicago resolution, he pointed out that the

emergency meeting of the House of Bishops last August did *not* declare the July ordinations "invalid," but rather stated that "the necessary steps for valid ordination" had not taken place.

One is left to debate whether the bishops intended to equate "validity" with "efficacy," or rather with "regularity." Two things seem to indicate the latter.

First, the new term "completeable" was used by the bishops in Mexico in regard to the July ordinations.

Secondly, Bishop Spears said recently, "I make the decision to postpone regularization of Merrill Bittner's status as priest with great reluctance," indicating that it was not the efficacy of her orders, but the regularity of them to which the term "validity" may be linked.

If, then, there is no question as to the efficacy of the sacrament celebrated in Philadelphia, then it certainly is acceptable to refer to the Philadelphia ordinands as priests—though certainly so in an irregular, perhaps extracanonical way. (I am still searching for language in the canons which prohibits the ordination of women as priests or bishops.)

In any event, I think none of the 11 women considered herself a deaconess, and I find that terminology archaic in light of the action of the 1970 General Convention. I think the continued use of that term by THE LIVING CHURCH to describe the deacons ordained July 29, is inflammatory and indefensible.

ANN KNIGHT

Iowa City, Iowa

Christian Sexuality

Not only is the article "Christian Sexuality" by the Rev. Steinman E. Stephens [TLC, Feb. 9] patronizing in the extreme, it does not even present a logical base for its point of view. We are told that secretly gay bishops, theologians, and psychologists should "come out," so that straight people who are looking for information will be able to recognize them as unreliable, having a "vested interest," and not objective, when talking or writing about homosexuality. Are straight people more objective? Do they not also have a "vested interest"? By Fr. Stephens's definition of objectivity, the only person capable of giving sound information would be one with no sexual orientation of any kind, if such a person exists.

Fr. Stephens quotes David Wilkerson as saying only 3% of gays want to change their sexual orientation. Is it the purpose of Return to deal only with that 3%, or to increase the percentage? And we have always heard that *gay* people proselytize.

It is useless to try to argue from scriptural evidence whether or not a practicing homosexual can live a Christian life. Homosexuality was not known to be a specific orientation in the time of St. Paul. The biblical evidence is inconclusive, and it remains for each gay person to work out his own Christian vocation as best he can. I do not feel that an organization such as Return is going to be of any help in this matter, and I suggest that the organization try instead to promote a cure for ephelides or sinistrality, which are also abnormal conditions.

DAVID WHITE

Astoria, N.Y.

The Living Church

March 9, 1975
Lent 4

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PRESIDING BISHOP

No Special Convention to Be Called to Deal with Women's Ordination

Even if every bishop in the Episcopal Church threatened to resign over the issue of ordaining women to the priesthood the Presiding Bishop said he would not call a special convention to deal with the matter.

The Rt. Rev. John Allin was asked by a reporter for the *Cleveland Plain Dealer* if he were under pressure to call such a convention in the wake of a threat made by the Bishop of Ohio, the Rt. Rev. John Burt.

Bishop Burt said he would resign if the 1976 General Convention fails to approve women priests.

Bishop Allin, attending the annual convention of the Diocese of Ohio, said he did not feel that Bishop Burt's threat put him under pressure to speed up consideration of the ordination of women to the priesthood.

Threats from all the bishops, retired and active, he said, would not force him to convene a meeting to make a decision on women priests.

That issue, he said, is "out of proportion to the other issues which the church confronts and we have too many other matters to tend to."

Asked specifically about Bishop Burt's threat, Bishop Allin said, "He is a fine bishop, but no one is indispensable to the church."

The Presiding Bishop did not think the

tension over the women's issue is interfering with the church's mission.

He declined to comment on the pending trial of the Rev. L. Peter Beebe, of Oberlin, charged with breaking church law by permitting two of the Philadelphia 11 to take the part of priests in services of holy communion in his parish (TLC, Feb. 9).

It was, he said, a case for the Diocese of Ohio to handle.

SOUTH AFRICA

A Few Apartheid Barriers Falling

Some apartheid barriers are falling in South Africa, according to a report by the South African Council of Churches.

A ban on blacks using the dining cars on two luxury trains has been dropped, the Council reported.

South African Railways, the report continued, has agreed to employ large numbers of blacks as stokers on steam engines, meaning they will work with white engineers.

The Nico Malan Theater in Capetown has been opened to blacks. The theater, built in 1971 with tax money but restricted to whites, had been boycotted by whites who oppose apartheid.

The town of Sandton, near Johannesburg, has decided to abolish "petty apartheid" as soon as possible. That means "white only" signs on public buildings and facilities will disappear, blacks will be paid equal wages for equal work, and new job opportunities will be opened to blacks.

"In theory if the town clerk's position was vacant, a suitably qualified black could be appointed to the post," according to Sandton's mayor.

Government Plans to Take Over Seminary

The government of South Africa plans to go ahead with the expropriation of the Federal Theological Seminary at Alice (Cape Province), despite church protests, the Rt. Rev. A. H. Zulu of Zululand reports in Capetown.

Federal Seminary is the only institution in South Africa that trains black, colored, and Indian ministers on an ecumenical basis.

Bishop Zulu said that government plans

to expropriate the property were reasserted by M. C. Botha, minister of Bantu administration, during an interview with a church delegation.

The take-over order was made last December. Fort Hare University, which adjoins the seminary, is expected to benefit by the seizure.

South African church leaders and international groups have vigorously protested the action of the government against the school.

Federal Seminary is operated jointly by the Anglican, Congregational, Methodist, and Presbyterian Churches.

ORGANIZATIONS

Female Ordination Advocates Gather Momentum

The policy board of the National Coalition for Women's Ordination to the Priesthood and the Episcopate met in Chicago to develop plans and to enlist support for canonical changes to permit the ordination of women. Time goal is General Convention.

The board, seeing "the church perilously close to schism if the issue of women's ordination is not dealt with justly, promptly, and forthrightly," elected officers and designed a structure to carry out its purpose.

Co-chairmen of the organization are the Rev. George Regas, Pasadena, Calif., and the Rev. Patricia Park, Alexandria, Va.

Canonical change favoring ordination of women, the board said, would "facilitate the regularization of the Philadelphia ordinations, the ordination of other women to the priesthood, and encourage full lay ministries for women in the Episcopal Church."

George Guernsey III, an elected member of the church's Executive Council, in referring to the Philadelphia ordinations, "You have taken pot shots at your closest friends, those who have most strongly supported your cause. You have given the Bishops of New York and Ohio considerable anguish and embarrassment." Mr. Guernsey is also a member of the policy board.

The Rev. Robert M. Cooper, assistant professor of ethics and moral theology at Nashotah House, and board member, noted that he repudiated the Philadelphia ordinations as divisive, but he added he

The Cover

Sculptor Eduardo Castrillo stands beside the figures of his work, "The Redemption," at Loyola Memorial Park in Marikina, a Manila suburb. The basic subject of the work is the Last Supper but the artist says he tried to crystalize the great mystery of the death, passion, and resurrection of Christ in the sculpture. The 13 figures are set in a circular base, made from tons of brass sheets. At 42 feet, Christ is the dominant figure, standing almost twice as tall as the others.

"would like to see women priests, but I'd like to see compelling theological reasons for it."

Another seminary representative and member of the policy board, the Rev. Henry H. Rightor, professor of Christian education and pastoral theology at Virginia Seminary, said, "My membership in this group does not imply I disapprove of the Philadelphia ordinations. Three tactics must be employed: Before Minnesota, canonical change at Minnesota, and after Minnesota." He might, he said, "... decide to do things upon which this group might not have consensus."

The Rev. Carter Heyward, one of the Philadelphia 11, said she could not remain a member of the board in order to follow the actions of her conscience.

The Rev. Frances G. Zielinski, director of the National Center for the Diaconate and a board member, said the ordination of women to the priesthood "is not the solution to the role of ministry of women in the church."

It was estimated by the policy board that \$50,000 would be needed to fund its work between now and General Convention. The board will supervise promotional programs throughout the church but paid local organizers will coordinate the work.

Oscar C. Carr, executive for development with the Executive Council staff in New York and a member of the policy board, noted it was necessary to "merchandise and package the educational and promotional resources and recruit sellers" to reach the bishops, deputies, and the people of the church.

One member of the board voiced a caveat, saying that the issue of ordination of women may not be divinely given; it may be an issue of human psychology. It may be right to ordain women, the speaker concluded, but it may be expedient for those concerned.

Other members of the policy board include three bishops—Sims of Atlanta, Trelease of Rio Grande, Walker of Washington, D.C.; the Rev. Messrs. R. Stewart Wood, Jr., who is also a member of the church's Executive Council, Hunsdon Cary, Jr., William R. Coats; Mmes. Marge Gross, Charles M. Guilbert, Marion Kelleran, Marjorie Nichols; Miss Janice Duncan; and Sister Columba Gillis, OSH.

ECF Awards Fellowships

Eight fellowships, totaling \$44,822, have been awarded for doctoral study in the 1975-76 academic year. New fellowships were given to the following:

✓ Douglas H. Adamson, a senior at Episcopal Divinity School, Cambridge, Mass., who plans to study ethics at Harvard Divinity School in the fall. A graduate of Yale, he has a degree from Harvard Law School and a doctorate from Harvard School of Education. He

belongs to a law firm in Boston and teaches at Lowell State College.

✓ Irene Lawrence, a senior at Church Divinity School of the Pacific—the only one there to pass her comprehensive senior qualifying examination with distinction, will attend Graduate Theological Union in Berkeley, Calif.

Six fellowships for a second or third year of doctoral study have been renewed for the Rev. Bruce D. Chilton, Jr., at Cambridge University, England; the Rev. L. William Countryman, University of Chicago Divinity School; the Rev. Christopher Duraisingh and the Rev. M. David Eckel both at Harvard Divinity School; the Rev. Thomas G. Goman at Claremont Graduate School; and Miss Alda C. Marsh at the Graduate Theological Union, Berkeley.

The foundation's first fellowships for graduate study were awarded in 1964, and since then 122 individual grants have been made to clergymen preparing themselves for teaching careers.

CANTERBURY

Call Issued for Christian Patriotism

Prayer, political criticism, and agony are the three characteristics of true Christian patriotism, according to the Archbishop of Canterbury, Dr. Donald Coggan.

And it was to such patriotism that the Primate called the church when he delivered the presidential address at the winter session of the General Synod in London.

To a Christian, he said, patriotism meant prayer that was constant, deep, and costly. "This prayer may occasionally," he said, "find expression in days of special prayer called at times of special national significance or danger.

"But it finds better expression in that constant prayer which may emerge from a thoughtful reading of the daily paper or from listening to the radio news bulletin.

"It is a prayer which is constantly asking questions—what is God seeking to say to my nation through the present state of affairs? What part have I, and the community of which I am a member, in doing the will of God in this emergency?"

On political criticism "of nation and governmental policies" which "this kind of patriotism may well involve," Dr. Coggan stressed that it must come from involvement in the nation.

"Our very loyalty to our nation," he said, "may have to express itself in terms of criticism, as we bring to bear on it the particular insights which God has given to us, his children."

Dr. Coggan referred to three biblical figures whose lives, he said, had been marked by true patriotism—Moses, Ho-

sea, and Jesus—and said that these three characters were bound together by what he described as "a certain agony inseparable from a deep patriotism. Out of such agony they spoke in the name of him who sent them.

"Perhaps this is England's greatest need today—a band of men and women whose patriotism goes so deep that it leads them to pray, to criticize, to agonize. . . ."

CHARISMATICS

Growth of Charismatic Renewal Forecast for Orthodox Church

A Greek Orthodox theologian has predicted that the charismatic renewal will move into Eastern Orthodoxy "like wildfire" in the coming years.

The Rev. Eusebius Stephanou, head of the Logos Foundation for Orthodox Awakening, Fort Wayne, Ind., said that "since the Orthodox believe that they continue organically in an unbroken continuity the church of the Apostle Paul, they have no reason to distrust the charismatic renewal. . . ."

He observed that the Orthodox Church has always taught that the baptism of the Holy Spirit—one of the central elements of the renewal—"is a second blessing following water baptism, indeed necessary for salvation."

Fr. Stephanou, one of several speakers taking part in a meeting of clergy at the Melodyland School of Theology, Anaheim, Calif., told the group the Orthodox Church "through the centuries has affirmed the primacy of the spirit and the logos. In one sense, it is the most pentecostal and charismatic church. It has all the theological presuppositions for a charismatic renewal."

He acknowledged that the charismatic movement in the Orthodox Church has been "very slight" thus far.

"Nevertheless," he said, "the charismatic renewal will move in the Orthodox Church like wildfire in the years ahead, as soon as more of her pastors and theologians are prepared to realize that it is a full-gospel movement of the Holy Spirit."

CANADA

Churchmen Ask Province to Match "Aid" Gifts of Citizens

Church leaders have asked the Province of Ontario to match dollar for dollar the voluntary contributions made annually by its citizens through international agencies and churches.

This combined citizen-provincial dollar would then be matched by the federal government through its Canadian International Development Agency.

The recommendation would mean that

instead of the estimated \$9 million now donated by citizens each year to help poorer Third World lands, \$36 million would be available.

Among those signing the brief to the Ontario government was the Rt. Rev. T. D. B. Ragg, Bishop of Huron.

Calgary Endorses Women's Ordination

The 49th synod of the Diocese of Calgary approved for the second time a motion supporting the ordination of women to the priesthood.

Although the synod supported the concept of female priests at its 1973 meeting, and although the General Synod of the Anglican Church of Canada voted the same year to accept "in principle" the ordination of women, the debate at the Calgary meeting was often stormy.

Anglican bishops have not yet put into a working plan the 1973 decision. The Bishop of Calgary, the Rt. Rev. Morse Goodman, told his synod that additional debate could still provide valuable input for consideration by the bishops.

One delegate, Mrs. Edna Linster, whose husband is a priest, advised any woman thinking of becoming a priest to think again. She described it as a lonely, frustrating, 24-hour-a-day occupation, which required "infinite faith and stamina."

CHURCH AND STATE

Baptist Raps Appointment of Buddhist

A Southern Baptist pastor has criticized the appointment of a Buddhist clergyman to serve as chaplain for the California State Senate.

The Rev. Jack Johnson, pastor of First Southern Baptist Church of El Monte, wrote in a guest editorial in the California Southern Baptist magazine that "Buddhism denies the existence of any creator, or of any being who stands outside of man and the world."

He asserted that "not only is God said not to exist, but an idol usurps the place of the infinite, eternal God in the worship of many Buddhists."

The Baptist pastor said his concern about the appointment "has nothing to do" with the man's "background, racial origin, or political persuasion." But he declared that "there is no justification for an idol worshiper serving as senate chaplain."

State Sen. Albert S. Rodda, a United Methodist, had nominated the Rev. Soko Masunaga of Sacramento for the chaplaincy post. He said at the time that the selection of a Buddhist chaplain would be especially appropriate in 1975 because it is the 75th anniversary of the Buddhist Churches in America.

Commenting on this, Mr. Johnson

wrote that the position of senate chaplain "should not be a political plum or a means to an end." He said that Sen. Rodda had indicated to him that the chaplaincy might be abolished if a major controversy arose over the appointment and commented that "the absence of a chaplain is less offensive to God than the presence of a chaplain who does not believe in God."

At the time of the appointment there were no public objections. Since Mr. Johnson's guest editorial appeared, letters of protest have been received each day at the senator's desk.

Sacramento County's State Senator traditionally nominates the chaplain. Sen. Rodda has held that position for 16 years.

PUBLICATIONS

"Anon" in Church Year Book: Bishops "Middle Class Nice"

The "uniform middle class niceness" of the episcopate is criticized by the anonymous author of the preface to the 1975 edition of the Church of England Year Book.

The writer also refers to the many changes that have come about on the episcopal bench in the past year through retirements. "At the same time," anon says, "we have seen the growth in the number of suffragan bishoprics. Ancient names have been revived. Church commissioners have been petitioned for money, and men have been consecrated.

"Why at a time of declining congregations, less clergy, and financial difficulty, must every diocese have its own two or three suffragans? One is glad to see that some bishops—led by the sturdy Bishop of Leicester (the Rt. Rev. Ronald Williams)—still believe that they are bishops of their own dioceses, and that the relationship of clergy and laity to one man, the father in God of the diocese, is possible, appropriate, and right.

"In the end," the preface concludes, "the quality of the bishops does no more than reflect the quality of the clergy from whom they have come, and the quality of the clergy indicates the quality of the laity of the church which has produced them . . . occasionally we sigh for just a dash of vulgarity on the bench—but in vain."

The Year Book statistics show that confirmations in the Church of England declined by just over 11% between 1970-73—from 113,005 in 1970 to 100,227 in 1973.

Ordinations to the diaconate fell in the same period from 437 in 1970 to 377 in 1973.

No new figures for baptisms, Sunday attendance, or Easter communions are included in the Year Book.

BRIEFLY...

■ The synod of the Diocese of Niagara (Province of Ontario) rejected guidelines of the Canadian House of Bishops which permit baptized children to receive communion before they are confirmed. Actions joined together to defeat the measure by two votes. Christian initiation was a major debate at the synod. The diocese is observing its centennial this year.

■ Eight members of the committee on evangelism of the House of Bishops met in Dallas under the chairmanship of Bishop Frank Cerveny of Florida. In calling for renewed commitment to the task of evangelism, the committee noted in a formal statement that evangelism does not replace "the long process of Christian nurture" nor does it "relieve the church from a responsibility to call nations and institutions to accountability before God." All people, the bishops said, are "not gifted by the Spirit as evangelists, but each Christian is Christ's witness, commanded to confess him before men and to exercise his spiritual gift for the upbuilding of the body and bringing men and women to him as the Spirit leads."

■ A coronary care room at The Dalles (Ore.) General Hospital, is now available for use through gifts sent to the hospital in memory of the Rev. E. E. Taylor who died last year. Fr. Taylor was a priest at St. Paul's, The Dalles, for 37 years.

■ Episcopal actors Marv Jackson, Peter Hansen, and Ed Andrews, along with priest/actor Harry Townes, gave performances of "A Christmas Triptych," a dramatic reading from Frederick Buechner's *The Magnificent Defeat*, at seven parishes in the Diocese of Los Angeles during the Christmas and Epiphany seasons. Fr. Townes, who assists at St. Stephen's, Hollywood, was co-ordinator of the productions.

■ Vatican Radio announced that in Poland 4,216 young men are studying for the priesthood and that last year, 638 men were ordained to the priesthood. Of the latter number, 486 are diocesan clergy, the rest members of religious orders. Poland, with a Roman Catholic population of some 30 million, has more than 19,500 priests.

■ A valuable addition to the library of Cathedral House, Diocese of West Texas, is the James Joseph Memorial Library which was presented to the diocese by Fr. Joseph's widow, Rosemary. The collection of some 600 volumes includes rare books, commentaries, and reference works. Fr. Joseph was rector of St. Paul's, San Antonio, from 1955 until his death in 1973.



The Matter Of Weddings

Do we need a canon
requiring a couple to have
a civil ceremony first
and then a "religious" one?

By ROBERT A. SHACKLES

There is a demand for an absolute separation of church and state in the matter of weddings, based on the conscience and excited moral standards of some in the church. The movement thrives among some clergy who want to cleanse their hands, hearts and souls of the degradation of any official involvement with the state in the legalizing/sanctifying of the institution/sacrament of matrimony.

The idea seems to be to pass a canon

that will require any couple wishing to marry to have a civil ceremony first and then a "religious" one. In this way, no priest need be subjected to the ignominy of functioning as a civil servant. Certainly this will be a marvelous joy to those who find the touch of state to be "obscene" or are easily threatened by government.

I applaud these activists for their sense of morality and idealistic purity. In order to assist in clarifying this more effectively, I should like to propose an amendment to the motion to separate church and state in the officiating actions of the reverend clergy.

In order to be consistent in securing

protection to the clergy against the violation of their souls, I move to amend all motions to prohibit the clergy from officiating as servants of the state, in this manner: "that all clergy so inhibited in the matter of marriage be also inhibited from voting in any election at any level of government, domestic or foreign, or even to be certified so to vote."

I think the amendment is as theologically consistent as the original motion. I believe it is politically more consistent than the original motion. Still, I would immediately urge the defeat of the whole thing as ultimately irrelevant, pragmatically unrealistic, and essentially self-defeating.

If it is illogical to submit to the state as a certifying agent, then it is also illogical for a priest to act as the state's certifying agent by voting! However, it should be kept in mind in either case that the state is not asking submission, but guaranteeing our right to act in conscience in the totality of our lives. There were years in Maryland when state law *required* a couple to go exclusively to a clergyman to be wed. *That* law was successfully, and rightly, opposed and changed.

There is little quarrel that the state has

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a right to regulate the institutional and social aspects of marriage. Also, despite our anguished cries, the state does not dictate to the priest that (a) he *must* officiate, or (b) that he *must* follow a state ritual, or (c) that the church must teach a particular definition of marriage, civil or sacramental. In other words, all the state asks of the priest is that he be a bona fide clergyman according to the definitions of his church, and that he certify in writing, properly witnessed, that he did in fact officiate at the wedding ceremony.

All else is *entirely* at the discretion of the priest. If he disapproves the commitment of any couple, he refuses them. He need give no other explanation for his action than his refusal. Our canons guarantee that right to every priest. If he submits to the couple's demands out of a concern that some other clergyman will do the wedding anyhow, that says more about the clergy than about the law! The problem in that case is bringing the clergy to a higher standard of commitment to theological perfection.

No priest is required to vote just as no priest is required to officiate at any wedding. To resolve the matter, I find it important to ask in the first pre-marital interview "Why are you coming to me?" When it is clear to me the couple have no sacramental understanding I have two options. I tell them I cannot officiate, or I try to teach them about *holy* matrimony and its sacramental meaning. If they accept the latter, then in *every* case there follows some very intensive pre-marital counseling which concentrates on what builds a Christian marriage.

This process works well. Those couples whose commitment is inadequate for Christian standards do not confront me with any need to be violated by the state. They go elsewhere. If they approach another priest, I hope he would do as I were such a couple to come to me. I would tell them I want to discuss their case with my brother first. As often as not, though, refused couples are pleased to discover they will be just as legally married if by a justice of the peace, judge, or mayor, as by a priest.

If instead of passing motions to satisfy our tender, threatened ecclesiastical ego, we really got busy and beefed up our teaching, and our courage to stand firm in our teaching, then, protected by canons currently in force, every wedding ceremony could be a grand opportunity for real evangelism. Then the certifying for the state would be the incidental matter to clergy it really is. If civic involvement so easily bruises and violates us, I think that says more about our sorry state of moral, theological and spiritual virtue as clergy than the oppressive power of the state.

I call the question. Either pass the motion as amended, or vote it down and get busy at living up to the standards of priesthood already awaiting our devotion.

Confessions Of An Old-Fashioned Catholic

By VIRGINIA MAY GILES

As a concerned layman, an adult convert, and an old-fashioned Anglo-Catholic, I was dismayed by the article, "Confessions of a New-Fashioned Catholic" by Edwin M. Leidel [TLC, Dec. 15]. But I was also hopeful.

What made me hopeful chiefly was his concluding paragraph in which he suggests that the "new" catholic church will be a "rebirth of the old-fashioned catholicism" . . . which "has something to do with synthesizing or holding the tension between . . . the traditional catholic and evangelical positions." Although I don't know exactly what Pope John XXIII meant by "unity in essentials, freedom in uncertainties, and in all things charity," I believe it could be a brief summation of what our Anglo-Catholic forefathers stood for: the faith of the one holy catholic and apostolic church, as we have received it in the Anglican Communion. The key question is, of course: "What are the essentials?"

The other thing which made me hopeful was the fact that Fr. Leidel is obvi-

ously searching for a deeper understanding of the catholic faith, and shows courage and honesty in describing his search.

What dismayed me was his apparent confusion, if the language he uses to express his own thinking and that of the authors he quotes is fair evidence of their thought. I couldn't help wondering just what he was taught at Nashotah House 10 years ago about the faith, language (English—to say nothing of Hebrew, Greek, and Latin), scripture, history, theology in all its branches, worship, and prayer. As a layman I obviously don't have the knowledge and training of a priest. But the priests of earlier generations were firmly grounded in all these disciplines, essential to the unique vocation of the priesthood—the bringing of souls to God. I suspect that the present day seminaries skip rather lightly over this basic knowledge as belonging to the past, no longer significant, and instead stress contemporary theology, sociology, psychiatry, education, on the assumption that these fields will train better priests in today's world.

If this is true, it would account for much of the confusion and conflict in the church now, and for the theological jargon in Fr. Leidel's article. This jargon is one symptom of the secularization of the

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***It is important
to see the difference
between stability and stagnation.***

church, and its consequent failure to bring people what we desperately need—God.

I hope it is true that God is drawing together Christians of all denominations, into the unity which is according to his will. But I doubt that unity which makes sense—God's unity—can come about by lifting "catholic" and "protestant" out of their historical, traditional, plain language meanings.

The catholic faith stands for a definite body of doctrine about God, creation, man, history, sin, redemption, the church in time and eternity. Although there are differences among the various parts of the catholic church, there is the underlying unity grounded in the apostolic faith of the undivided church. Similarly the protestant churches of various denominations have their specific historic and doctrinal differences which have definite meaning.

No doubt protestants today are less Calvinist, Pelagian, Arian than they have been in the past. They are certainly bland. Perhaps the use of such terms as the "catholic tag," "style," "stance," "method," "coring," shows God's action in crumbling the walls which separate us now. But does it indicate movement toward a real understanding of catholic doctrine about the church, the Bible, the apostolic priesthood, the creeds, the sacraments, the eucharist as the central act of worship?

If we ourselves are not clear about these basic elements in our Anglican heritage, how can we possibly carry on meaningful dialogue with other denominations, whether catholic or protestant? If we all lapse into the language of Fr. Leidel's article, the resulting "unity" would be a church built on sand, not really Christian, not worth preserving for future generations—to say nothing of convincing today's world. It would be empty calorie junk food, not the bread of life. To the extent that we water down the faith, tinker with it, get excited in the search for something "new," we will only increase the present nightmarish religious scene, which Leidel so rightly deplores.

It is important to see the difference between stability and stagnation. Stability, the deep grounding in our spiritual heri-

tage, is essential for real growth, in the church as well as in the individual. If we pull up the roots of our faith, embedded in centuries of wisdom and truth, we will die, just like any plant pulled out of the earth and left to dry in the sun. This does not mean to be stuck in the past, to have any romantic or nostalgic notions about other ages, nor to be narrow minded now. But it does mean to take a stand, a refusal to believe that every change is progress, to pray for a capacity to "discern spirits."

Our Lord, accepting the limitations of his manhood, steeped himself in scriptures, found in them, as well as in his nights of prayer in the mountains and all the circumstances of his daily life, the will of the Father. That was the method of the apostles, the church fathers, the saints of all ages, which enabled them to add their contributions to the faith. We have every reason to expect the Holy Spirit to go right on speaking to us through these same channels, giving us the perspective and light to live in the present, preserving and enriching our heritage with whatever insights God may give us to pass along to future generations.

I believe if Fr. Leidel digs deeper into

the catholic faith as we have received it, its doctrine, worship, and discipline distilled in the Book of Common Prayer, he will find that whatever true insights he is now discovering in protestant theologians have been waiting for him at home for centuries. Its very familiarity tempts us all to conclude, "Oh, I know all that old stuff." Certainly we know the words. But it takes much prayer and experience to begin to find in them the Word of the living God.

We could learn much from the great naturalist, J. Henri Fabre, who found in a hidden corner of France a barren rock-strewn field overgrown with weeds, his Eden. To the passerby the field was worthless, ugly, its owner a crackpot. But to Fabre at the age of 55 that thistly arid red soil was worth every franc of his meagre savings. He devoted the rest of his long life to observing and recording and revealing in minute detail the teeming life of the insect world. For many years he had only a pocket lens, not even a microscope. He claimed his best instruments were time and patience.

Isn't our God-given Prayer Book rather like Fabre's pocket lens, a seemingly antiquated, totally inadequate tool for dealing with this complex technological world? But haven't God's ways always looked pretty inadequate—even hopeless? From his promise to aged Abraham and his barren wife, to the baby in Bethlehem, the loaves and fishes, the cross, the handful of weak frightened disciples, on to the triumph of the Resurrection and Pentecost.

Aren't we all a bit like the Russian astronaut who said on his return to earth from his trip into outer space, "I didn't see any God up there"? Do we find him in every seed, blade of grass, our homes, the common occurrences of everyday life, our crosses, our very hearts, and above all hidden in the blessed sacrament? To the extent that we do, our Lord can use our faith to overcome the world.

Tensions

O Lord, let us not permit religion to remove tensions.

A passive person is like a contented cow — not like a soul struggling towards the achievement of a Christian character.

Let us not strive for ease and comfort —

For we know, Lord, as only taut strings will produce beautiful music —

So will adversity bring forth the deep tones of the soul.

Give us tensions, Lord.

Amen.

Helen Redett Harrison

EDITORIALS

We Protest Some Church Politics

We regret to note that two members of the Executive Council of the Episcopal Church and one member of the council's professional staff are serving on the policy board of the National Coalition for Women's Ordination to the Priesthood and the Episcopate [story on page 6].

We should regret it no less if they were playing the same kind of leadership role in an organization for the prevention of the ordination of women, and for the same reason. It is inappropriate for these men, elected or appointed to serve the whole church, to be using the prestige and influence of their offices to promote a cause which is sacred to many good churchpeople but anathema to many others.

That they as members of the church have the same right as all other members to work for what they consider God's will for his people is not in question. But Oscar C. Carr, Jr., as executive for development and stewardship of the church, and the Rev. R. Stewart Wood, Jr., and George Guernsey III as members of the Executive Council, cannot realistically pretend that they are functioning in this matter simply as "private citizens" rather than as officials of the national church. Perhaps they make no such pretense.

As we see it, their role as policy-makers for that partisan group is incompatible with their calling to serve the whole church as a whole. They are giving the general public the impression that the movement to authorize the priesting of women has the official backing of the national church leadership. It has not.

Their position in this matter is comparable to that of the rector of a parish who has strong political convictions. Nobody can reasonably question his right to act upon them by belonging to the party of his choice and working for the candidates of his choice. But he must keep his political activity as a citizen so visibly clear and separate from his exercise of his ministry that nobody can sanely accuse him of using his ministry for political ends.

From where we sit it appears that our good friends Messrs. Carr, Wood, and Guernsey are playing church politics with their church offices. We are sorry to see it, and we protest.

True Religion — and Verbal Flap

It's good to know that Charles Colson has got religion, but we hope it won't be long before his religion teaches him that "the tongue no man can tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God" (James 3:8-9). As a guest on a recent *Today* show Mr. Colson reported that Mr. Nixon, while president, had described Mr. Ford in effect as a nice guy but a dummy, and Mr. Kissinger as an unstable prima donna who needed a lot of controlling which Nixon could do and Ford could not. Whether Mr. Nixon ever said these things or not we shall never know; we have only Mr. Colson's word for it. But what Colson

said on the talk show, whether true or false, didn't need to be said at all. It could only hurt the President of the United States and the Secretary of State as they try to do their jobs in a terribly troubled time.

Mr. Colson was of course neither the first nor the last professing Christian to commit the sin of irresponsible verbal flap. Was there ever one who did not? Gossip is well defined as a low form of the communion of saints. This slander of Ford, Kissinger, and Nixon too, was spoken not as testimony in a necessary search for truth, or as a moral commentary with a purpose to edify, but as talk on a talk show. It was mean and malicious gossip, nothing more.

We earnestly wish Charles Colson well in his effort to rebuild his life, and we pray that he and all of us, during this Lent, may grow in that blessed grace so well described in St. Paul's phrase, "speaking the truth in love."

A Noteworthy Resolution

The Diocese of North Carolina at its recent annual convention adopted a resolution, by a strong majority vote, which we here present to our readers without further comment, except to say that we would urge other dioceses to consider this course.

Whereas The Standing Liturgical Commission of the Episcopal Church was duly authorized to undertake a revision of the Book of Common Prayer, and

Whereas the resulting revisions have been faithfully and loyally studied and used by many clergy and local congregations, and

Whereas after several years of faithful use, there continues to be substantial and widespread demand for the 1928 Book of Common Prayer, and

Whereas those who prefer to worship by the 1928 Prayer Book will feel abandoned and may be embittered by a sense of loss of services which they treasure, and

Whereas since it was the stated intent of the Standing Liturgical Commission to provide flexibility and freedom of choice in a changing and diverse society, consistency and fairness would require that the national church respond in the affirmative, not only to those whose preference is for the revised services, but also to those whose preference is for the 1928 Book of Common Prayer, and

Whereas it is consistent with the mission of the church to effect reconciliation in Christ's name,

Now therefore be it resolved that this one hundred and fifty-ninth Annual Convention of the Diocese of North Carolina memorialize the General Convention of the national church to retain the Book of Common Prayer (1928) as an authorized alternative to any proposed revised Book of Common Prayer.

As Others See It

After reading Sterling Rayburn's article, "Worship—A Moral Question" [TLC, Jan. 19], I've almost reached dead end with THE LIVING CHURCH. He writes that "it is a sin to substitute morning prayer for the holy communion on the Lord's day."

I think of some of the giants of the recent past—Henry St. George Tucker, Henry Knox Sherrill, Theodore Parker Ferris, etc. Broad, evangelical churchmen, all of them. Were they sinners? Presbyterians, Lutherans, Baptists, etc.—I suppose they too are sinners in Rayburn's book, or they don't count.

How tiresome is this everlasting insistence on the holy communion as the exclusive act of Christian worship for Christians. If Jesus said, "Do this in remembrance of me," he did not say, "Do it every hour on the hour." As I read the New Testament, I don't find the apostolic church continuously preoccupied with this one rite and ceremony. The apostles are seen engaged much more often in preaching the Gospel. And in our tradition going back to the Protestant Reformation, 400 years of it, which seems forgotten by clerics like Rayburn, morning prayer has long been the service of the Word, the service of the reading and preaching of the Word of God. This too is biblical; the Lord himself was nurtured on it. Preaching has never been to the fore where the

service of the table was the one and only service Sunday by Sunday, for the obvious reason that the climax therein comes at the altar rail. In Sunday morning prayer the climax is the sermon, and many churchmen find sermons sacramental, means of grace, at least where the preacher is willing to put in the prayer, study and hard work that good preaching demands. I find articles like the Rayburn one demeaning to many of us in the church, bad in argument and conclusion, and wonder why you continue to run such pieces.

The editorial policy of the magazine and the tenor of letters and articles about the ordination of women is likewise one that discourages me about the Episcopal Church. I think of the position recently taken in your pages by the retired Bishop of Albany to the effect that the presbyter (a more New Testament term than priest) in offering the "sacrifice of the mass" represents Christ himself on the cross. Therefore, concluded the bishop, we cannot have women presbyters because we cannot envision a female body in that position and want of attire. What kind of stuff is

this?! I'm embarrassed for the Episcopal Church that such an argument could be used in one of its honored publications. It is specious if not obscene.

Constantly we are told that our relations with Rome and Orthodoxy will be endangered if we ordain women to the full ministry. But how many of us out on the front lines have had anything like close relations with Orthodox clergy and congregations in this country? In Great Britain? Anywhere? How many, except for a handful of the same professionals who are paid to go to occasional conferences? It's interesting to note too that 112 Roman Catholic theologians and religious writers have signed a statement of support for the 11 Episcopal women ordained to the priesthood, but I've seen no report of that in THE LIVING CHURCH. One is sometimes tempted to ask what the real hang-up is of some of these people who become so emotional about the ordination of women.

I don't expect a journal to be an echo of all my pet ideas and prejudices. I need to hear other points of view. But I do look for something better from THE LIVING CHURCH than the above examples, and I could mention a few others. Surely this church has better qualified theological, biblical and liturgical voices than those you've been using.

(The Rev.) BENJAMIN MINIFIE
Grace Church, New York, N.Y.



"The vestry has announced a new pledge rebate plan of \$200 to all who will tithe."

A SPECIAL OFFER FOR NEW SUBSCRIBERS

THE LIVING CHURCH, a weekly record of the news, the work, and the thought of the Episcopal Church, is for the Churchman who cares—who wants to be informed, who is not content to let others do his thinking for him about the most important issues of life.

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Milwaukee, Wis. 53202

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PEOPLE and places

Positions Accepted

The Rev. Graham Pulkingham becomes provost of the Church of the Holy Spirit, Millport, Isle of Cumbrae, Scotland, March 1.

The Rev. John F. Riggle, Jr., is vicar of Holy Cross, St. Petersburg, Fla. Address: 750 93d Ave. (83702).

The Rev. George B. Salley, Jr., is vicar of St. Alban's Church, Lexington, S.C. Address: Box 882.

Ordinations

Priests

Central Pennsylvania—The Rev. David Mackey, rector of St. James, Bedford, address, 309 S. Richard St. (15523).

Lexington—The Rev. Bruce Boss, vicar of St. James', Prestonburg, Ky.

Los Angeles—David Caffrey, Stephen K. Commins, Drew Hawkins Wales, Christopher Perry Mason, Warren L. Pittman, Preston Belfield Hannibal (son of the Rev. H. Belfield Hannibal), and Walter Griesmeyer.

Northwest Texas—The Rev. Joseph H. Schley, Jr., J.D., assistant, Heavenly Rest, 602 Meander St., Abilene (79602).

Oregon—The Rev. Arlin J. Rothauge, Ph.D., chaplain of Oregon Episcopal Schools.

Southern Virginia—The Rev. Messrs. Paul Hogg, Jr., in charge of St. David's and Our Saviour, both in Chesterfield County, Va.; Norman Richard Baty, in charge of St. Paul's, Kenbridge, Gibson Memorial, Crewe, and St. Andrew's, Victoria; and John Allen McColley, assistant, Holy Trinity, Onancock, and Emmanuel, Jenkins Bridge, Va.

Texas—The Rev. Robert Tarbet.

West Texas—The Rev. Messrs. John Beebe, U.S. Army, ret., assistant, St. James', Del Rio, Texas; Douglas Thomas, rector of Annunciation, Luling, Texas; David England, worker/priest, St. Michael and All Angels, Blanco, Texas; and Melvin Gray, assistant rector of Christ Church, San Antonio, Texas.

Executive Council

The Rev. A. Wayne Schwab is evangelism officer on the Executive Council staff, effective April 7. This is a newly created position.

Ecumenical Office

Mrs. Fayetta deMontigny has resigned as executive secretary of the National Committee on Indian Work (NCIW), which is a part of the Mission Service and Strategy program.

The Rev. William A. Norgren is assistant ecumenical officer of the Episcopal Church, with special responsibility for relating with the National and World Council of Churches. He will continue as editor of the *Ecumenical Bulletin* and as communications officer for the Episcopal Diocesan Ecumenical Officers.

General Convention

The Rt. Rev. Scott Field Bailey, secretary of the House of Bishops and Suffragan of Texas, is also executive officer of General Convention. He has been interim executive officer of G.C. for the past year.

Deaths

The Rev. Raymond Tuttle Ferris, 61, rector of St. Michael's in the Hills, Toledo, Ohio, died suddenly Nov. 10. Memorials may be made to the parish.

Norah Sadlin Cowdrey Streeter, wife of the Rev. P. H. Streeter, Beaverton, Ontario, Canada, died Aug. 22.

Ethel Atkinson Arens Tyng, 86, widow of the Rev. Walworth Tyng and mother of Mrs. Charles Higgins, Little Rock, Ark., died Aug. 29. The Tyngs were missionaries in the Diocese of Hankow for nearly 40 years.

The Rev. W. Ross Baley, 68, vicar of St. Paul's, Avondale, and Grace Church, Northfork, W.Va., and director of the Richland Educational Project, died Sept. 3.

The Rev. Robert John Ottaway, 81, assistant rector of Fox Chapel, Pittsburgh, Pa., died Oct. 28. A former Methodist minister, he was ordained to the priesthood at age 77.

The Rev. George DePue, Jr., non-parochial deacon of the Diocese of West Virginia, died Oct. 29.

The Rev. John Arthur Klein, Sr., 78, rector of Grace Church, St. Francisville, La., from 1950-66, died Nov. 3. A veteran of WWI, he was chaplain of American Legion Post #164.

The Rev. George David Graeff, 93, founder of the Home for the Aged, Diocese of Central Pennsylvania, died Dec. 13, in Fayetteville, Pa. After his retirement in 1949, he was a chaplain at the state hospital, South Mountain, Pa., until he retired again at age 90.

The Rev. David A. Stoddart III, 32, assistant at St. Michael's in the Hills, Toledo, Ohio, died Dec. 30.

Sister Agnes Genevieve, CSJB, died Dec. 8, in the 44th year of her Profession with the Community of St. John Baptist. She was Superior of St. John Baptist House in New York City.

Sister Ysabel, TCG, died Dec. 11, in her 32d year in the religious life. She was a member of the Order of the Teachers of the Children of God.

Arthur Lee Kinsolving, Jr., 36, son of the Rev. and Mrs. Arthur Lee Kinsolving, died Dec. 4, in Palm Beach, Fla. Memorials may be made to Seamen's Church Institute, N.Y.

The Rev. Fred Perry Sutton, 72, rector of Church of the Good Shepherd, Shelton, Conn., from 1943-70, died Jan. 12.

Jane Crandall Havens, communicant of St. Mark's, Jacksonville, Fla., and mother of the Rev. Henry W. Havens, Jr., of Savannah, Ga., died Jan. 7, after a long illness. Memorials may be sent to her parish church.

The Living Church Development Program

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

Previously acknowledged\$2,698.12
Receipts Nos. 15,905-15,909, Feb. 13-21 85.00
\$2,783.12

CLASSIFIED

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BOOKS WANTED

AMERICAN MISSAL. Write: James Sharp, 1335 Freeman Court, Adrian, Mich. 49221.

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

COPY of "The American Missal Revised Edition 1951" in good condition for altar use. Reply Box B-183.*

CAMPING

WILDERNESS EXPERIENCES for young people. Backpacking, survival, travel for teenagers. Coed. Wilderness, Box 12586, Albuquerque, New Mexico 87105.

FOR SALE

PIPE ORGAN: 2 manual plus pedal, 8 ranks. Reply Box A-159.*

POSITIONS OFFERED

SMALL growing parish needs a dedicated hard-working priest, who knows and lives the Faith. Age of no consequence. Excellent opportunity for the right man—must be interested in building Christ's Kingdom rather than a chaplain to Episcopalians. Reply Box T-180.*

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

POSITIONS WANTED

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.*

I'VE BEEN the rector of a large and significant parish for a good many years. Now I'm open to change. Any part of the country. Will consider large, medium, or small congregation. My own Bishop knows my plans. My references are tops. My health vigorous. My children grown/gone. My wife fully supportive of my work. What kind of priest/pastor are you needing? Every reply will get my written response pronto. Thank you kindly. Reply Box H-182.*

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: 56, ordained 1944. Daily celebration catholic but not Smokey the lace-fringed 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 12M. the major mistakes. Don't have to leave. Making 12M. Don't like the computer. Reply Box G-181.*

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 Halcyon Drive, West Yarmouth, Ma. 02673.

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.

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

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THE LIVING CHURCH

The Living Church

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. 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

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

BIRMINGHAM, ALA.

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

GARDEN GROVE, CALIF.

(Diocese of Los A—Orange County)

ST. ANSELM OF CANTERBURY 13091 Galway St.
The Rev. Samir J. Habiby, r; the Rev. David M. Baumann, c

Sun 8 & 6:30 H Eu, 10 Family Ser & Ch S. Wed 6 &
9:30 H Eu; 7:30 Home Communion

LONG BEACH, CALIF.

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

LOS ANGELES, CALIF. (Hollywood)

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

SAN DIEGO, CALIF.

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

SAN FRANCISCO, CALIF.

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

ALL SAINTS' 1350 Waller St. near Masonic
The Rev. Fr. Edwin H. Walker IV

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

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



ST. BARNABAS CHURCH
OMAHA, NEB.

LENT CHURCH SERVICES

(Continued from previous page)

BOSTON, MASS.

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

LOWELL, MASS.

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

ST. LOUIS, MO.

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

OMAHA, NEB.

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

LAS VEGAS, NEV.

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

EDISON (Piscatawaytown), N.J.

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

KEANSBURG, N.J.

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

SCOTCH PLAINS, N.J.

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

BROOKLYN, N.Y.

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

LONG BEACH, N.Y.

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

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.

Sun HC 8 & 9; Family Eu 10; Liturgy (sung) & Ser 11; Spanish Mass 1; Concert/Dance/Drama 3; Ev & Address 4; Sung Eu & Homily 5:15. Wkdys 7:15 Matins & HC; 5:15 Ev & HC. Tues 9:30 Int; 10 Eu. Wed 12:15 HC & Healing. Tours daily including Sun: 11, 1 & 2

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

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

EPIPHANY 1393 York Ave. at E. 74th St.

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

SAINT ESPRIT 109 E. 60 (Just E. of Park Ave.)

The Rev. René E. G. Valliant, 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

The Living Church

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

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 Osley

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. Manion; 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. 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.

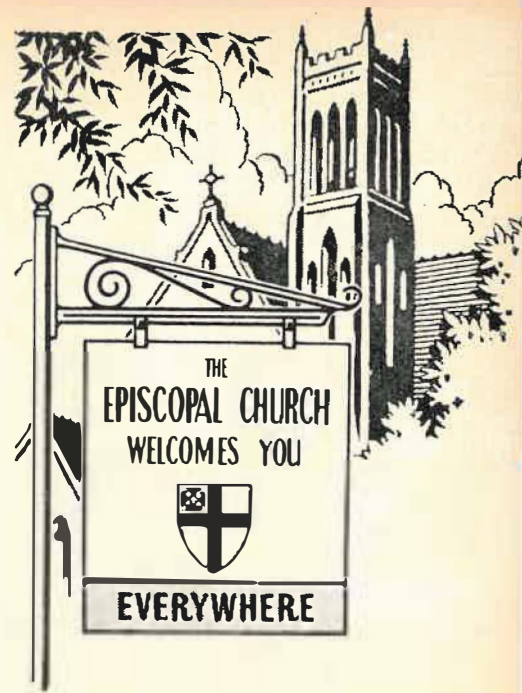
ST. PHILIP'S 142 Church St.
Sun HC 8:30, MP 10:30 (1S HC 10:30). Wed HC 10 & 5:30

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)

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

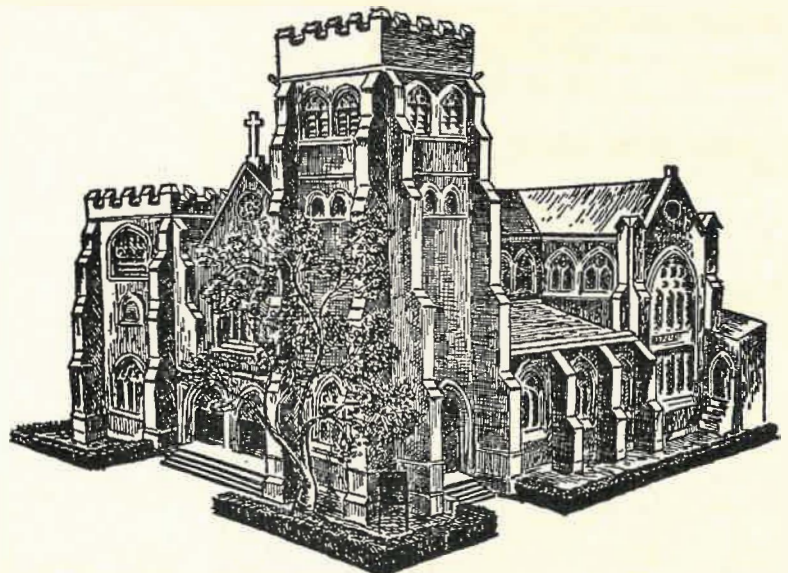
STAUNTON, VA.

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

WARRENTON, VA.

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

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



ST. PAUL'S CHURCH, FLATBUSH
BROOKLYN, N. Y.