

# The Living CHURCH

## A Better General Confession

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## Easter Meditation in Lent

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The Rev. Arthur M. Sherman (left), rector of St. John's Church, Lancaster, Pa., and the Rev. David I. Shoulders, assistant, vested in the style of the late 18th century for bicentennial services held recently at St. John's [see p. 2].

New Era Photo



# AROUND & ABOUT

With the Editor

# The Living Church

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An independent weekly record of the news of the Church and the views of Episcopalians.

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## CALENDAR

March

21. Third Sunday in Lent
22. James DeKoven, P.
23. Gregory the Illuminator, B.
25. Annunciation to the Blessed Virgin Mary
27. Charles Brent, B.
28. Fourth Sunday in Lent
29. John Keble, P.
31. John Donne, P.

April

1. Frederick Denison Maurice, P.

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. PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs. THE LIVING CHURCH is a subscriber to Religious News Service.

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The Living Church

I thought the point I had made in my sermon was a sound and good one, and I still do. But it did elicit a question that I had not anticipated, had never thought about before, and needs thinking about. My point had been that although St. Paul prayed that his "thorn in the flesh" — presumably epilepsy — might be removed, the Lord left it with him, and appointed him — thorn and all — to be his apostle to the whole vast and forbidding world of the Gentiles. I asked the congregation to imagine a scene in which Paul was preaching his strange new gospel to an audience of skeptical people, say, in Athens, and suddenly he had an epileptic seizure in the midst of his preaching. The Lord had envisioned all such possibilities when he had chosen to let that affliction stay where it was. I suggested that *perhaps* — who could know for sure? — the Lord knew that a saving gospel proclaimed to weak and afflicted human beings, not by some apostolic superman without spot, wrinkle, or flaw but by a human being obviously weak and afflicted himself, might get a better hearing. The Lord understands these things so much better than we do, even though he never had the advantage of a college course in the psychology of communication or something like that.

Then somebody who had heard the sermon raised the question: If that was the case when the Lord called Paul to the ministry, why does the church reject aspirants to holy orders in whom is some serious physical or psychic defect

— e.g. epilepsy? Is the church trying to improve on what was evidently the Lord's own policy when he called Saul of Tarsus to be the apostle to the Gentiles?

After some deliberation, hear and head searching, I am prepared to defend the church's policy and practice, at least in principle. When the church is reviewing candidates for the ordained ministry it has in mind the specifically pastoral, administrative, and sacramental functions that are performed by the ordained clergy. The church is not choosing somebody to be *the* apostle to the whole world, as was the Lord when he chose Paul. That calling was a unique, once-for-all-time one. There needed to be only one man for that particular mission. And it seems that the Lord wanted for that ultimately global assignment a man who, along with his manifold gifts, had a severe thorn in the flesh.

The Lord still calls afflicted and handicapped people to special ministries. But they do not have to become bishops, priests, or deacons to fulfill those ministries. A Helen Keller can have a ministry to the world around her that will be of power, range and effect utterly beyond all human assessment, such that no person lacking her handicaps could possibly have. But Helen Keller did not have to be a bishop, priest, deacon, or nun in order to do her work for the Lord. I think she did it very much better than she could have done if it had she been an ordained minister or a member of a religious order.

So, when the church refuses to accept somebody for ordination because he or she suffers from what the church considers an impediment too serious to overcome, the church is not presuming to deny to that person an opportunity to fulfill his ministry. Whatever may be the reasoning of the ecclesiastical authority in any specific instance, it is entirely conceivable, to me at any rate, that God is closing that particular door in order to open up another one through which he wants the aspirant to go because it opens upon a more blessed and fruitful ministry as a witness to the goodness and glory of God.

## 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	\$3,207.67
Receipts Nos. 17,575-17,583, Feb. 12-26	284.05
	\$3,491.72

## The Cover

A year of research and planning went into the four Sunday bi-centennial services held at St. John's Church, Lancaster, Pa., during February. In rite, ceremony, and music, the services followed as closely as possible the four Anglican Prayer Books: The First Prayer Book of Edward VI (1549); the Prayer Book of Elizabeth I (1559); the Prayer Book of Charles II (1662); and the First American Prayer Book (1789). A special altar was constructed, and new vestments, created to conform with the tradition of the period, were made by members of the congregation. Antique communion silver appears on the altar.

# 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.

## Musical Offerings

I've just read the editorial "Needed: Bicentennial Symphony" [TLC, Feb. 1]. I don't know whether the effort we are projecting at the cathedral meets the image you have in mind, but I'm happy to tell you that we have some time ago commissioned Gian Carlo Menotti to do a new religious ballet opera for this bicentennial year. Performances are scheduled in the cathedral June 17, 18, 19, and 21.

We have not yet seen the completed script but several conferences with the composer have determined the theme of what I hope will be a first class musical offering. As Mr. Menotti stated, "There is no life until first it is given away." He was thinking, he said, of the first settlers of our nation who had first to leave their established existence in Europe before they could found a new one here. He also said with a twinkle in his eye that he thought Christians might understand such a theme in the light of the cross.

Mr. Menotti himself will conduct the world premiere performance of this projected work which he has entitled "The Egg."

(The Very Rev.) FRANCIS B. SAYRE, JR.  
Dean of Washington Cathedral  
Washington, D.C.

In TLC of Feb. 1, you suggested a need for a bicentennial symphony. You may be interested to know that my son, Daniel E. Tucker, composed such a symphony, which was given its first presentation by the Chicago Symphony on Feb. 25 in Orchestra Hall, Chicago.

(The Rev.) IRWIN ST. JOHN TUCKER  
Evanston, Ill.

## Abortion

I appreciate Fr. Liebler's reply to my letter [TLC, Jan. 18].

His reference to Bathsheba and the Blessed Virgin Mary is understandable. He bases his point of view on a reading of the King James Version, which in some instances is a perversion of the original text. Hence the need for the new versions we enjoy. Bathsheba, according to the Hebrew Bible, said, "I have conceived." The Hebrew word is *harah*. St. Jerome, who knew his

Hebrew better than either Fr. Liebler or I, translated the Hebrew text, "Et reversa est in domum suam *concepto foeto*. Mittesque nuntiavit David, et ait: *Concepti*" (my italics). Mary, according to the Greek text, said, "Echo in gastri," which Jerome translated "habens in utero." That is not "a lot of talk," but I trust it is enough.

A careful study of Exodus 21:22-23 will throw some light on the subject under discussion. I suggest reading either the Jerusalem Bible or the Living Bible. The fact is that the ancients distinguished the foetus, the death of which was not considered murder in this text, from the mother, the death of whom was murder.

No, I don't want to "play God," although some would think I do when I take an aspirin. They would think the headache God-sent, and therefore to be endured for my soul's salvation. Men and women "play God" when they use artificial means of contraception. The only people who do not "play God" are the savages, although they try with their magic.

Fr. Liebler makes an assumption when he writes that a woman who has had an abortion is saddled with a "guilt she'll have to carry the rest of her unhappy life." Some women may have such a feeling if the abortion was motivated by selfishness.

I do not believe in abortion. Neither

do I believe in divorce or war. Sometimes, however, we have to live with the lesser of two evils. I do believe in the Ten Commandments, but also have to practice casuistry.

(The Rev.) WALTER G. HARDS  
St. Paul's Church  
Chestertown, Md.

## Natural Disasters

Edward Berckman's article "All Things Dark and Dangerous" came to us at a time when many of us were suffering with the people of Guatemala, and sharing with many of them the question - "Why?"

First, we must admit that not everyone in the church belongs to a university community where the problems of natural disaster are wrestled with in scientific terms. There are many who will think of these calamities in theological reflection as from God. This is where they are, and we cannot answer for them on another level.

Second, there is the element of mystery to which Fr. Berckman alludes, and before it we can become bitter or we can bow our head in worship before God in whose power the economy of the universe rests.

Third, it presses upon us all who are baffled by earthquakes, fire and flood, the necessity of thinking them through with the aid of all of the disciplines we have. I set aside the Christian faith for a good many years because it would not fit within the scientific method as I thought anything real should. It did occur to me in those years that God made

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a universe in which the matter of freedom extends far beyond the human will. This means to live in it is to take risks. The only other alternative is a mechanistic system. Then, we could be without good and evil, without sorrow and happiness, and love would have no meaning.

Fr. Berckman has wrestled with a reality that Christians must face. This is one problem which points up the need for realistic theological thinking in our times, and in all times.

(The Rev.) H. PAUL OSBORNE  
St. John's Church

Great Bend, Kans.

## Thanks to CPF

The trustees of the Church Pension Fund have been able to make a small but significant increase in pension payments. In the face of the poor financial situation in most businesses and in many churches, this is a remarkable achievement. The trustees and their agents deserve congratulations for their competence, and the sincere thanks of us beneficiaries for their diligence.

(The Rev.) HUGH MCCANDLESS  
Branford, Conn.

## Rite 1

Those of us who have quite happily been using Rite 1 for some time now can certainly find much agreement with the thoughts of Fr. Brumbaum ["As Others See It," *TLC*, Feb. 15]. Having only recently received the Draft Proposed Prayer Book I can only rejoice in the really traditional, orthodox and majestic Rite 1.

Fr. Brumbaum's comments are certainly well taken and I can hope with him that the current Rite 1 revision will become part of the legacy of the whole Episcopal Church.

(The Rev.) G. W. LEESON  
St. James' Church

West Bend, Wis.

## Preaching as Priority

I want to commend you for the editorial entitled "Anglicanism's Bifocal Ministry" [*TLC* Feb. 15]. I salute the Archbishop of Canterbury for his insistence on the dual responsibility represented by the phrase "Word and Sacraments." It has seemed to me that not only have we downgraded preaching in our usual thinking about the ministry, but we have canonized this downgrading in the way in which we have allowed almost anyone to occupy pulpits, speaking about secular subjects without any insight from Scripture or theological tradition to illuminate it, and granting as a regular concession the right of lay readers and deacons to carry on this very important ministry. When we want to provide for the ministry of the church in isolated and rural

communities we talk about raising up "sacramentalists." Nothing is said about preaching as a necessary means of grace. My reading of the second chapter of the Acts of the Apostles is that the apostles preached on the first Pentecost. I see no reference to their having celebrated the eucharist on that occasion!

I have had the responsibility of chairing a committee on preparation for ordination, and one of the groups we sought out for their opinions was "search committees" of parishes that had recently been looking for a rector. Somewhat to everybody's surprise, the lay people in registering their opinion of what skills they were looking for primarily in a new rector put first priority on preaching. Counseling came second and educational leadership rated third. So your editorial is on the right track, and I hope it will be taken very seriously in the Episcopal Church. Indeed, the main impression I get from hearing many sermons is not that the preacher is doing it badly but that he does not really care whether he does it at all! My thanks to you for trying to redress the balance here between two means of grace to which the Archbishop referred.

(The Rt. Rev.) JOHN M. KRUMM  
Bishop of Southern Ohio  
Cincinnati, Ohio

## Letting Them Rest

I have a one word comment regarding your editorial "Indicting the Illustrious Dead" [*TLC*, Jan. 25]: "Amen!"

HELEN R. MCLARNAN  
Chicago, Ill.

• • •

I must agree with your editorial "Indicting the Illustrious Dead." Beyond the point that you make lurks a concept of comparative morality and fear of the realities of abuses of power.

Though your choice of words is usually well considered, your reference to the "intolerable turpitude of the Nixon Administration" seems unfair. As soon as you capitalized "Administration," your statement passed moral judgment on many dedicated civil servants who loyally (and morally) served their country during the period of 1969-1974. Guilt by association colors objective thinking and is unfair.

HART T. MANKIN  
Wilmington, Del.

## Last Straw

I received today a mailing from the Seabury Bookstore. The envelope bore the return address "Executive Council of the Episcopal Church." The mailing was first class and also bore a stamp urging us to "Give: Presiding Bishop's Fund for World Relief."

The Living Church

Within the envelope was an invitation to write for free posters, bulletins and inserts for Good Friday. The heading was as follows:

"Promotion materials for Good Friday . . . are now available. You will find them helpful in raising both the attendance and the offering. And, as usual, all the items are free."

The unspeakable vulgarity of thinking of Good Friday as something an institution chooses to promote to a larger crowd for increased offerings is something useless to protest to the Executive Council of a church that lends its sanction to it. What you say shows what you think, and this is the way this part of our church is thinking about the central mystery of Christianity.

The same mindless, creeping secularism has been infecting the thought and language of the "official" publications of the Episcopal Church for so long one had become almost inured to it. This last mailing was the final straw.

(The Rev.) WILLIAM H. RALSTON, JR.  
St. John's Church

Savannah, Ga.

### From an Old Sailor

Thank you for the "Around and About" in TLC of Feb. 8.

The coast downhill is very pleasant in that comfortable habit of planning to do things and then not doing them. Old age is a bonus God gives to some who do not deserve it and to others who have earned and deserve it.

My church, my Masonic activities and my veterans' associations bring to mind a statement that I once heard a very lovable old person say: "Son, if you want to be a lovable old person, you have to begin by being a lovable young person."

FAVRE C. FRAZER  
U. S. Navy, ret.

Memphis, Tenn.

### That New-Time Religion

In reply to your editorial "Is *This* the New-Time Religion?" [TLC, Feb. 1] I would like to ask: If Alison Cheek and her cohorts have done nothing more except violate church rules and procedures, why, then, has the church reacted with such extraordinary vehemence that even *Time* magazine took notice?

The fact is, of course, whether we care to admit it or not, that Alison has done much more than to violate the rules of procedure. As a direct consequence of her action we have established and appointed committee upon committee, commission upon commission; we have formed discussion groups, study groups, survey groups, and workshops, on all possible levels, beginning with the parish and ending with the highest ecclesiastical

March 21, 1976

authorities. We have written and read, spoken and heard an inestimable amount of position papers, theological theses and editorials, and an equal amount of uninformed lay opinion. All this because a few wayward women disobeyed certain rules and procedures of the church? Nothing more?

I would like to suggest that the reason why the actions of Alison and her cohorts have disturbed many of us so deeply and profoundly is not at all their violating church rules, but rather because they have touched upon a *fundamental image* (a central nerve) which C. G. Jung calls archetype. We are not dealing here at all with obedience or disobedience of church rules, but rather with a possible tampering (or attempted tampering) of a universal pattern which is rooted in God. Those of us who are still in touch with primeval energies and who still understand the value and purpose of symbolical truth and religious symbols, react to this tampering intuitively. We register disapproval and concern at a level far beyond rational comprehension and logical thought, and we find it therefore extremely difficult to formulate our reactions in a way which would be comprehensible to those who have abandoned themselves to the spirit of the age and have lost their ability to interpret religious symbols.

It seems to me, then, that the only intelligent course of action would be to attempt to impress upon Alison Cheek that she may have done something *far more* than violate church rules; that she may have tampered with certain universal images and symbols which are rooted in the very structure and fabric of creation, the result of which may be comparable with ecological balance.

If we should be able to do this with a sufficient amount of humility and faith, and with being ourselves persuaded that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Jesus Christ our Lord" (Rom. 8:38), then we may get the attention of Alison Cheek, a woman whose sincerity we have no right to question and whose courage in face of opposition we can't help but admire, even though she may be severely misled and mistaken.

KARIN KLECZEWSKI  
Milwaukee, Wis.

*The point is well made indeed, and we agree. However, our intended focus in our editorial was not upon Mrs. Cheek's sacramental theology, or her disobedience, but upon the "new-time religion" explicated in her statement to Time. Ed.*



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## THE LIVING CHURCH

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# The Living Church

March 21, 1976  
Third Sunday in Lent

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## OHIO

### Provincial Court Hears Beebe Case

At the time of this writing the jury "is still out" in the case of the Diocese of Ohio *vs.* the Rev. L. Peter Beebe, rector of Christ Church, Oberlin, Ohio. The "jury" is the court of review of Province V of the Episcopal Church. Fr. Beebe had appealed to that court his conviction by a trial court of the Diocese of Ohio on a charge of having allowed two illegally ordained women to perform priestly acts in his parish contrary to the "godly admonition" of his bishop, the Rt. Rev. John H. Burt.

The provincial court of review met at St. James Church, in Milwaukee, to hear the case. In the public hearing arguments were presented both for and against the defendant's claim that he was acting in obedience of a higher law than that of the Episcopal Church and was therefore not properly subject to ecclesiastical censure.

It is believed that this may be the first case in the history of the Episcopal Church in which a provincial court of review has received such an appeal from the verdict of a diocesan court.

Members of a provincial court of review are elected by the provincial synod. Presiding at this court was the Rt. Rev. Stanley Atkins, Bishop of Eau Claire. There are three clerical members of the court: the Rev. Messrs. Eugene N. Stillings, of St. James Church, Milwaukee, James D. McManus, of Grace Church, Menomonie, Wis., and Jonathan Mitchell, of St. Stephen's Church, Columbus, Ohio.

Lay members of the court are Mmes. Alice Morrissey, attorney, Elkhorn, Wis., Tanya Vonnegut, of Indianapolis, and Robert Foltz, attorney, of Chicago.

The court has three legal advisors, all attorneys: Messrs. Robert Dernbach of Eau Claire, Wis., Robert Allen of Cincinnati, and James Winning, of Springfield, Ill.

The Rev. Mason Knox of Milwaukee is canonical advisor and the Very Rev. Jay W. Breisch, dean of Christ Cathedral, Eau Claire, is clerk of court.

John Rea of Cleveland was legal counsel for Fr. Beebe and Sterling Newall, also of Cleveland, legally represented the Diocese of Ohio and argued for the verdict of the trial court

which found Fr. Beebe guilty and imposed upon him the mild sentence of an admonition not to repeat the offense.

Having received that sentence Fr. Beebe disobeyed the admonition and was inhibited by his bishop from performing any priestly acts outside his parish. As a result of this continuing controversy the Oberlin parish has split into two congregations, one of them an "underground" group that adheres to Fr. Beebe.

In presenting the case for his client to the court of review, Mr. Rea argued that all laws of the church as an institution are subordinate to what he called the "Christian ethic." Fr. Beebe, he contended, had obeyed the Christian ethic in what he did, and therefore was not properly subject to discipline under the man-made canons of the institutional church.

The particular "Christian ethic" which pertains to this case, he said, is "the whole personhood of women."

Mr. Newall, in defense of the guilty verdict declared by the trial court of Ohio, disagreed with Mr. Rea as to what was the real issue in this case. According to Mr. Rea, it is the ordination of women and the validity of the ordinations bestowed upon the Philadelphia 11, two of whom celebrated the eucharist in Fr. Beebe's parish at his invitation. Mr. Newall contended that the issue was whether or not Fr. Beebe had disobeyed a "godly admonition" by his bishop.

There was considerable discussion of what is meant by a "godly admonition" by a bishop, and also of what happens, or ought to happen, when a bishop issues a "godly admonition" to a presbyter who, on the basis of his "informed conscience," says in effect that he must obey God rather than bishops and disobeys the bishop.

On that point the attorney for Fr. Beebe was challenged to answer the question: When a bishop on the basis of his "informed conscience" is impelled to issue a "godly admonition" to a priest, and the priest claims his own "informed conscience" as justification for defying his bishop, what happens to the Episcopal Church as a body?

Nobody ventured an answer to that question.

Under the canonical procedure in such cases, the court of review will arrive at its decision, communicate that

decision in writing to the parties concerned, and then announce it to the public.

Bishop Atkins had said at the time of the public session of the provincial court that it might be about two weeks before that finding would be made known. Later he told THE LIVING CHURCH that it might take a longer time than that to do what needs to be done.

## CHURCH OF ENGLAND

### "Call" Draws National Response

Christian groups are springing up all over Britain to discuss the kind of society the nation wants and the type of people needed to create it.

This is in response to a "Call to the Nation" issued last October by the Most Rev. Donald Coggan, Archbishop of Canterbury, and the Most Rev. Stuart Blanch, Archbishop of York. The call listed such areas as power and powerlessness, ambition, integrity, and law and order, which, they said, needed study, group discussion, and prayer leading to action.

One of the groups that has been formed is the New Citizen Movement whose members believe that change for the better could only come about not so much through laws, but through a drastic change in people.

Recently, Dr. Coggan told a congregation at Canterbury Cathedral that some had completely misunderstood the call, but that was to be expected. Some, he said, had opposed it, but that was far better than indifference.

The archbishop posed this question to the congregation: "What do you believe is Britain's greatest need today? A halt to inflation? A recovery of our old world position? A higher level of prosperity?"

"Let me tell you how I would answer my own question," he continued.

"Britain's greatest need today," Dr. Coggan said, "is an army, an army of men and women, young and old, who line up with Simon Peter and say out of a deep conviction:

'Lord, to whom can we go? You have the words of eternal life. We are your men, your women, and we will follow you to the death. No scoffing for us. No procrastination. We believe that

# CONVENTIONS

you are the answer to our need, as a race, as a nation, as individuals. In your infinite mercy you came to meet us. In our infinite need, we look to you!"

"That way," Dr. Coggan declared, "lies the answer to our need. That way lies hope. That way lies life eternal."

## Evangelical Urges More Lay Celebration

More lay celebration of the eucharist and greater flexibility about the procedure were called for by Prebendary Peter P. Johnston in his presidential address at the 124th Islington Conference at Church House, London.

The conference is a body of Anglican Evangelical clergymen which was founded in Islington, in 1827, and although members come from all parts of the country, its president is always the vicar of Islington.

Prebendary Johnston, who has been conference president since 1962, said he would wish to see a lay person, who has been "recommended by the parish incumbent, or rural dean, and by the Parochial Church Council as being acceptable to the congregation, duly authorized by the bishop to administer holy communion (i.e. to celebrate the eucharist) in the absence of the clergyman, and only in his home church."

"It has been suggested," he said, "that to authorize lay celebration would open the door for anyone, who felt so led, to hold communion services in house groups and on other occasions and an incumbent might have no idea of what was going on in his parish . . . Actually, this is happening already in some places, and I doubt that anything [sic] has the power to stop it . . . This is no valid argument against properly authorized lay celebration."

He concluded by saying that the sacrament belongs to the church and not to the ministry, and lay celebration such as he had outlined would "make this far more evident that it is at present."

## License Prostitution Says Vicar

The licensing of prostitutes was advocated at the Leicester (England) City Council by the Rev. Kenneth Middleton, vicar of St. Matthew and St. George and leader of the council's controlling labor group.

Prostitution "has always gone on. It is time we woke up to the fact and controlled and licensed it," he declared.

The Rt. Rev. Ronald Williams, Bishop of Leicester and chairman of the Church of England's Board of Social Responsibility, warned that he

*Continued on page 13*

The Diocese of the Central Gulf Coast has increased its budget 88% since its organization in 1971 from parts of the Diocese of Florida and the Diocese of Alabama. In 1971, there was a budget of \$299,370 but at the recent diocesan convention the 1976 budget of \$563,120 was approved. Last year the diocese paid its full quota of \$73,072 to the national church; \$6,300 to help support other programs of the Executive Council; \$6,200 to the Cuttington College fund drive; and \$4,800 to the Pathfinder Fund. Program funds financed work for under-privileged girls in the Pensacola area, and contributions of \$14,432 were made to the Presiding Bishop's Fund for World Relief in addition to the \$11,000 contributed by parishes and missions. St. Christopher's, Pensacola, was host to the convention.

• • •

Delegates attending the annual council of the Diocese of Southern Virginia voted to petition General Convention to change its unit rule (on voting) that led to the defeat in 1973 of the proposal to authorize women in the priesthood, although it received a majority of the votes cast.

In another measure, delegates approved of abortion under several circumstances although the concept of abortion on demand was criticized.

Bishop David Rose told the council that the irregular ordinations of the Philadelphia 11 (now actually 10) and the Washington 4 may prove to have defeated the possibility of women priests being approved by General Convention. He expressed the belief that if convention fails to approve the ordination "it will be directly due to the irresponsible behavior of the zealots who acted for themselves without the authority of the church." He said he would have difficulty accepting women as priests . . . but "after a good deal of study, I am convinced that it is man's problem rather than God's that now prohibits women from entering the priesthood and ultimately the episcopate." He said he sees no biblical or theological arguments which would exclude women from ordination.

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The 159th convention of the Diocese of Ohio adopted a budget of \$1,254,313 for 1976 — \$40,000 less than the 1975 figure. (The diocese has reduced its pledge to the national church by \$39,000.) Convention also refused to consider a resolution condemning the

ordination of homosexuals and a resolution for the unseating of the Rev. Dalton Downs, rector of Emmanuel Church, Cleveland, as a member of the standing committee and a deputy to General Convention — he is facing a presentment arising out of a celebration in his parish by members of the Philadelphia 11.

Convention approved resolutions establishing publication of clergy salaries, raising the minimum salary for rectors and vicars to \$12,500 and \$11,000 for assistants — these not to include car allowance, pension premiums, or other professional costs. In a vote by orders, delegates approved a resolution calling for a special diocesan convention to deal with the problem of women's ordination in the event General Convention fails to enact such an authorizing canon. The special convention would deal with the proposed Canon 31 which was tabled pending the General Convention action and which states: "No distinction or restriction respecting sex shall be made in this diocese in the admission of persons to candidacy for ordination or, on and after November 1, 1976, in the ordination of persons to the sacred ministry, unless the General Convention shall enact a canon specifically requiring that such a distinction and restriction be made."

A new canon reinstating a form of postulancy was adopted as was a proposed change in the constitution which would provide for equal representation of parishes and organized missions to diocesan convention. The constitutional change will have to receive a two-thirds majority at the 1977 convention before it can become effective.

The Rt. Rev. John Burt, Bishop of Ohio, told convention that the diocese had given only \$87,000 instead of a proposed \$280,000 for anti-hunger efforts and that he had not observed many parishes reaching out to blacks despite a program adopted last year to eliminate racism in the church.

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The 133rd annual convention of the Diocese of Florida celebrated the Bicentennial year by meeting in the nation's oldest city, St. Augustine. Delegates voted to increase diocesan giving to the national church by \$20,000 in order to meet the full quota of \$90,000. They also voted to give a tithe of \$23,758.67 from the final payment of its largest bequest, the Ruge Fund, to the Presiding Bishop's Fund for World Relief.

# A BETTER GENERAL CONFESSION

*Does the language of the General Confession  
fail to allow for heartfelt sincerity  
on the part of lay people?*

By MARILYN S. SIRUGO

**I**n the January 12, 1975, issue of THE LIVING CHURCH, a reader, L. J. H., commented that the General Confession in the Order for Holy Communion uses words he does not "really feel" and asked, "Shouldn't we be more honest and realistic in the language of our worship?" The reply made to him (in the column "Our Readers Ask") was that "the fact" of saying the confession "is quite independent of our feelings."

Religious acts by a Christian should, of course, be governed by the mind and the will, and not merely by "feelings" in the sense of "emotions." However, "feelings" in the sense of "heartfelt sincerity" are important. Didn't Jesus say:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind"? Our Lord mentioned "heart" first, indicating that feelings in this second sense of the word should be part of our devotions. The reply to L. J. H. recognizes this when it says that the Holy Spirit helps us as we say the confession "with sincere hearts."

It seems to me that L. J. H.'s unhappiness with the General Confession is not due to the fact that his feelings in the sense of emotions are uninvolved, but that he cannot say it with sincere heart. Its "language," he indicates, does not make possible a heartfelt response and, as a consequence, L. J. H. feels "guilty."

I sympathize with L. J. H. And so, I believe, do many other Episcopalians, if the bland and uninterested tone with

which I hear the confession said every Sunday is any indication. The language of the General Confession simply does not allow for heartfelt sincerity on the part of the lay people.

For example, the phrase "We acknowledge and bewail our manifold sins and wickedness" can come from the lips, or from the mind of someone with an above-average vocabulary; it cannot come from the heart, simply because this is not the language we lay people use in talking about something that deeply concerns us. (A confession of sins should deeply concern us.)

L. J. H. comments that the word "intolerable" in the phrase "the burden of them is intolerable" seems unrealistic; we "tolerate" our sins only too well, he says. The reply to him explains the meaning of "intolerable" in simple, everyday, "realistic" language: "The burden of my sins is heavier than I can carry all by myself, so please help me with it, Lord." Why can't we have language such as this in our confession and eliminate the Latin derivatives which require explanations?

In addition, the General Confession states that we have committed our sins

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*Marilyn S. Sirugo makes her home in  
La Porte, Ind.*

"from time to time," a phrase which suggests "now and then" or "occasionally." Such wording seems to make light of the "manifold . . . wickedness" which we are supposed to be "bemoaning" ("deploring," "grieving over").

But, the language of the General Confession is not its only failing; it contains an even more serious fault. The General Confession states that we "bemoan our manifold sins . . . which we . . . most grievously have committed"; it makes no mention of our equally manifold and grievous sins of omission. Any sincere self-examination and confession before taking holy communion (or at any other time) should include recognition of and sorrow for sinning by what we have *not* done. But when the General Confession does not even bring these sins to mind, they are all too easy to forget. Forgotten sins are not repented of.

The Second Service in the controversial Green Book attempts to correct this fault of the General Confession by saying: "We have not loved you with our whole heart; we have not loved our neighbor as ourselves." However, this too vague confession does not specifically mention the sins we *have* committed. What we need is a confession which covers all sins, those of commission and those of omission.

There is such a confession in the Prayer Book, in the Order for Morning Prayer. Unfortunately, it is little used, at least in my parish. I quote it in full:

Almighty and most merciful Father; We have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou those, O God, who confess their faults. Restore thou those who are penitent; According to thy promises declared unto mankind In Christ Jesus our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life. To the glory of thy holy Name. Amen.

The merits of this confession are: (1) that its language is simple and clear; the most difficult words in it are probably "erred," "devices" and "penitent"; (2) it confesses both what we "have" done and what we "have left undone" — sins of commission and sins of omission; (3) it reminds us of some truths. For example, the first sentence describes our relationship to God — that of "lost sheep" to Father, or Shepherd. The second sentence states, in very simple terms, the essence of original sin: "We have followed . . . our own hearts." The third tells us why sin is sin: it is an offense against God's "holy laws." Both types of sin are then confessed in the fourth sentence, and the remainder is a plea for mercy and

direction. A confession such as this can readily come from the hearts of lay people.

The only phrase of the General Confession I personally miss in the Morning Prayer confession is "grant that we may hereafter serve and please thee in newness of life." The idea of pleasing God with a "new" life made possible by his grace is a hopeful, positive idea, which can help us overcome sin. This phrase could be incorporated at the end of the Morning Prayer confession: "And grant, O most merciful Father, for his sake; that we may hereafter serve and please thee in newness of life, to the glory of thy holy name. Amen."

Generally speaking, the Prayer Book language is beautiful. I personally favor retaining its dignified and stately language in the parts of the Order for Holy Communion which the priest recites. But when the people start speaking, the language should be such that can come, not from the lips only, but from sincere hearts, minds, and souls.

Loving God with all of these — heart, mind, and soul — requires absolute honesty. If we confess our sins by repeating words which seem unrelated to us (and thus which make little connection between mouth and mind), and, if we confess only some of our sins but not all, then our confessions are not honest ones. Such confessions must, understandably, make conscientious Christians feel guilty and also must seem less than adequate to God himself. The fact of saying the confession — the mere recitation of words, however truthful or adequate those words may seem to seminary-educated priests, simply is not enough.

I suggest that we substitute the Morning Prayer confession (p. 6 of the Prayer Book) for the General Confession (p. 75) in the Order for Holy Communion. Such a confession would serve the needs of the lay people of the Episcopal Church; it would allow us to confess our sins in a manner and spirit more acceptable to ourselves and to God.

## Ballad of Mary

A maid there lived in a far country;  
A goodly maid withal was she.  
God's Son she bore, Who died on tree.  
Hail, Mary!

While once she humbly knelt in prayer,  
God's angel brought a message there:  
By Holy Spirit she should bear  
Jesus fair.

Her soul did magnify the Lord,  
Albeit His angel gave the word  
That henceforth 'twould be pierced by sword  
Most untoward.

Naught knew she of the great round earth,  
Yet to save it she brought to birth  
The Saviour, Who should change its death  
Into mirth.

To Son of God 'twas she who gave  
The Body and the Blood that save  
All souls that in Him dare to brave  
E'en the grave.

Then let us all sing merrily  
To her whose Son from sin set free  
All dolorous humanity.  
Hail, Mary!

Jane C. Winchenbach

AN EASTER  
MEDITATION  
TO BE MADE  
IN LENT

By CHRISTINE FLEMING HEFFNER

To know the joy of Easter, someone said  
you have to have had a Lent —  
Darkened the sun in Holy Week,  
felt the nails of Friday,  
lain dead in Saturday's tomb.  
Then you can have the joy.

Is the light of Easterday a thing to earn,  
reward for putting up with miseries  
you take upon yourself?  
The winter sun is climbing, in that week,  
and is it God's design  
that after gray winter  
you must shut your eyes to light  
or turn your back and close the door  
on warmth you waited for  
because a calendar  
says, No, not yet for you?  
(You have to play by rules  
to win prizes.)

Friday nails pierce sometime somehow  
each one of us.  
Do we in stoic quiet endure them then  
while now we act an agony that isn't true  
that isn't ours  
to make the drama work?  
Will the spell be broken without us? Is it magic  
instead of drama?

Birds sing on Saturday  
ferns uncoil  
grass jumps up  
and a riot of breaking, bursting,  
exploding into green  
goes on around us,  
a carnival of squeals and shouts  
and laughing calling games  
played by the world's children  
infant leaves and shoots and buds —  
baby things.  
Baby things never keep quiet on schedule.

In the middle of this party are we so old  
we must weep on schedule  
sing when we are told and shut our rusty hearts  
in a Saturday silence we have learned by rote?  
Because a Saturday so long ago was silent?  
But it didn't know the secret  
that is no secret now.  
If we are glum it's all a sham.  
We only pretend to ignorance.  
Living this long after,  
we know. We know.

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*Christine Fleming Heffner, an author and poet, is a  
member of Trinity Church, Wauwatosa, Wis.*

Our real Lents happen as they will.  
Our bitter fasting is forced on us.  
Our true Fridays hammer nails  
of cold iron we bleed on  
and pain  
comes  
and fear  
comes.  
And the dead quiet of Saturday  
we fall into  
sometime. Somehow.  
Each of us.

I think the Easter sun is meant to warm  
these Lents, these weeks, these days.  
We cannot earn an Easter anyhow,  
not even by the sharp nails  
we really do writhe under.  
Those would be there anyhow.  
Hurt and harm and hot tears and cold fear  
always come around.  
Nerves that can message pleasure  
can message pain.  
Eyes that can see beauty  
can see horror.  
Hearts that can swell with love  
can shrink with terror, or starve to bones.  
Those are not coins  
for a turnstyle in a calendar  
that guards a gate to joy.  
We do not ever have to pay for Easterday.  
It was paid for long ago  
and given to us.

The God to whom a thousand years  
are but a glance,  
before whom ponderous planets wheel and twist  
in a child's dance,  
never engages by clumsy calendars  
the dates of our lives.  
And if we can trip on grief in the sun  
or fall into blackness by one step  
on a bright day  
so can we grope blindly to touch a warm hand,  
so can we reach a view of loveliness  
in one more step of a hard climb,  
so can we break from grief to glory  
in a heartbeat.

Easter is  
because it was.  
We do not live before that.  
And so it may come suddenly to us in any season  
and none can say we must pay for it.  
In the length of our own Lent,  
the ruin of our own Fridays,  
like roots, we can grow in the dark  
because the Easter sun is out there shining  
where we cannot see it.

I rather think  
the preparation for Easter is not fasting  
but stopping to think of these things.



# EDITORIALS

## Consciences in Collision

At the provincial court of review in the case of the Diocese of Ohio *vs.* the Rev. L. Peter Beebe a question that is fairly racking the whole Episcopal Church was raised but not answered. (Story on page 6.) It is an ecclesiastical variant of the old question in physics as to what happens when an irresistible force meets an immovable object. In physics (we suppose) the question is a purely hypothetical one, since there can be no absolutely irresistible force or an absolutely immovable object.

In the conflict between the “godly admonition” of the Bishop of Ohio and the “informed conscience” of the rector of Christ Church, Oberlin, we have a collision of two human wills, which, because they are human, are not absolute. Moreover, the collision is not purely hypothetical but only too real. And it is not unique. In one form or another it goes on all over the church. It is not peculiar to the Episcopal Church either; but because of this church’s polity as a church governed by bishops it is a special problem for Episcopalians.

We hope we are not lacking in sympathy or respect for any individual, of whatever order in the church, whose “informed conscience” impels him to take a stand against ecclesiastical authority. We have no infallible hierarchy or magisterium in this church, any more than we have infallible individuals.

But we think there has to be, and there is, an answer to the question as it was raised in the public session of the provincial court of review in the case of Burt *vs.* Beebe. The defense answers it on the basis of its professed principle that when the individual takes the “Christian ethic” as his ultimate guide, and the canons or hierarchy of the church get in his way, he should by-pass the latter. Then comes the question: What does this do to the Episcopal Church as such, with its essential principle that the judgment of the bishop as to what is to be done in a specific situation must be finally decisive in matters of dispute?

It seems to us that the priest, having taken at his ordination vows of obedience to his bishop, is bound by that vow. And if his obedience conflicts with what he conceives to be the will of God he must obey God — and accept the ecclesiastical consequences of his action without complaining. If the conflict is one of conscience, and it persists, the priest must ask himself whether the Episcopal Church is the portion of the Lord’s vineyard where the Lord wants him to be.

There is no way of saying what we have just said without seeming to invite people to “like it or leave it” in the Episcopal Church. We detest that “like it or leave it” attitude as expressed in those jingoistic bumper stickers by super-patriots. We detest it in the church. We can only remind our brethren that

the Episcopal Church is governed by bishops and that’s what makes it episcopal. We don’t have to stay in it if we find episcopal government contrary to our conscience. The churchman who considers episcopacy wrong may be able to serve the Lord better as a Quaker or as a Baptist.

But do we have any duty, or any right, to embrace a principle of weakening the very life of the Episcopal Church by setting individual conscience against episcopal authority? (We might note in passing that that authority just could be, now and then, itself the expression of an “informed conscience” since bishops too have consciences.)

The Episcopalian must be ruled by God and governed by his bishop. If he finds God, the bishop, and himself all in happy accord, well may he rejoice with a festal *Te Deum*. (It has actually happened a number of times to this writer.) But if ever the crunch comes when he believes that the bishop’s “godly admonition” is unwise or unjust he must patiently endure it, remembering St. Peter’s counsel: “This is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully . . . If, when ye do well, ye take it patiently, this is acceptable with God” (*I Peter 2:19-20*). The bishop can be wrong. The canons can be wrong. Nobody is called to be a slave to them. But everybody is called to patient endurance if ever he suffers what he believes to be wrong, whether at the hands of a bishop or anybody else.

How can the Episcopal Church exist upon any principle of order other than that?

## The Recovery of True Lent

It may be our inevitable optimism, which doesn’t always shine through our incurably saturnine editorial persona, but we think we see signs throughout our church that Lent is making something of a comeback, on the parish level and presumably in the lives of God’s faithful people. A comeback is needed, because it was only a very few years ago when many of the church’s leaders and spokesmen were frankly confessing a sense of weariness, boredom, and fed-upness with what had become the routine sort of Lent-keeping.

And they had a point that needed to be made. If a way of Lent-keeping turns out to be a drag and a bore, a burden to the spirit no less than to the flesh, there’s a question that needs to be squarely faced: Does the Lord Jesus call his people to anything in his companionship that can be a bore and a burden to those who love him? May not a well intended thing that Christians do in their effort to be better Christians turn out to be, in fact, a “plant” by the Devil, whose purpose is to turn their religion sour for Christians?

If people rebel against Lent simply because they

don't want to abstain from their selfish pleasures or to make an effort to be more faithful Christians they are failing to be good disciples. But if they rebel against a certain kind of Lent-keeping because they have tried it and found that it only takes the joy out of their life in Christ their rebellion makes good Christian sense.

To put it positively, the only valid purpose for Lent in anybody's life is to bring one closer to Jesus, the joy of man's desiring. The end of Lent, in both senses of the word "end"—purpose and result—is growth in the joy and life of the Lord.

Our hope is that in this current comeback of Lent there is a general recovery, a re-discovery, of that true and valid purpose.

Just as we were trying to get our thinking about

this together we received from Christine Fleming Heffner the "Easter meditation to be made in Lent" which appears elsewhere in this issue. We had been groping for the right theology for our concept of a true and healthful Lent-keeping when she came along with exactly what we were groping for: Lent as part of Easter. Of course. It is the age-old Christian Paschal mystery—the death and resurrection of Christ reflected in the life of the faithful member of Christ. We cannot joyfully or even meaningfully experience the Lenten death—death to self—except as part of the resurrection to the new and eternal life within us.

Read Mrs. Heffner's meditation carefully and see if it doesn't put your own Lent-keeping into clearer focus upon its true end.

## NEWS

*Continued from page 7*

felt that licensing of prostitutes implied approval.

"The general Christian community," he said, "is not prepared to consider this as part of the national way of life. The abuse of women that is implied in this whole system is a grievous deprivation which no Christian should accept."

Prostitution is not illegal in Britain, but soliciting by women is.

## RELIGION AND AMERICA

### Dr. Marty Expounds "American Religion"

Dr. Martin Marty, noted church historian, described what he called a double hinge of religion in America in a six-lecture series at Union Theological Seminary, Richmond, Va.

Delivering the 1976 Sprunt Lectures, Dr. Marty said the double hinge anchored religion in America to the Great Awakening of the mid-18th century and to the Revolution.

Established religion, he explained, did not play a major role in either event, but what happened involved a transfer of religious values to the national culture.

Dr. Marty, a clergyman of the Lutheran Church-Missouri Synod, listed four aspects of "American religion" as it has been developed by philosophers and theologians—a reflection of religion in one's personal beliefs, a religion experienced by the individual rather than determined by the dictates of a church, the organization of church members in congregations for mutual support against secular religious elements, and the concept of the environment as a creation of God that should be revered.

The Great Awakening was an innovative development that produced

several new concepts in religion, he noted. But today, he said, "we call it the old-time religion."

As a society grows and becomes more complex, the churchman explained, it becomes less likely that it will carry with it the original ideas that were in vogue when its "social contract" was written.

But the "shell" of each old idea remains, Dr. Marty said, so that new concepts can sometimes be made palatable if they are presented in the "old shells" that have become a part of the ethos of the society.

Speaking of the contemporary generation of Americans, the scholar commented: "This is the generation in which America has lost its 150-year-old concept of international mission, but is still too big in the world to pretend there's no world out there."

He spoke approvingly of some aspects of the current introspective mood in American religion that has replaced the social action fervor of the 1960s.

In the 1960s, the churches "got foolish—that does not mean that what was done was wrong," Dr. Marty said, "But during the '60s, the church acted like it was a political-social agency. And it isn't."

Dr. Marty summed up his thoughts about the way in which traditional concepts absorb new thoughts with a quotation from Samuel Goldwyn: "Underneath all that artificial tinsel, there's real tinsel."

## EPISCOPAL CHURCH

### Dialogue Held with Lutherans

Those who took part in the second series of Episcopal-Lutheran dialogues in Alexandria, Va., expressed the hope that their churches would eventually approve "mutual recognition of faith, ministry, and sacrament."

"What is the Gospel?" was the theme of the three-day session at the Virginia Seminary. Theologians discussed the

special features of worship and doctrine that make a congregation either Episcopal or Lutheran.

In addition to recommending that their churches study the results of the talks, the theologians urged that the two churches give a "formal response" to the report of the previous series held in 1972.

The earlier series of discussions issued recommendations for some sharing of communion in certain parish situations.

Co-chairmen of the Alexandria meeting were the Rt. Rev. William Weinbauer, Bishop of Western North Carolina, and American Lutheran Bishop Robert L. Wietelmann of the Michigan District.

## RIO GRANDE

### Man, Woman, Have Team Ministry

On an experimental basis, a male priest and a female deacon are co-clergy for two missions in the Albuquerque area.

The Rev. William Howden, 37, who has been vicar of Holy Apostles Mission, Espanola, since 1974, shares preaching responsibilities, services, house calls, and meetings with the Rev. Virginia Dabney Brown, 28, a diocesan missionary who works at St. Chad's Mission, Albuquerque.

The idea of a co-ministry came from the two clergy and the Rt. Rev. Richard Trelease, Bishop of the Rio Grande, gave his approval to the arrangement.

Mrs. Brown is a native of Savannah, Ga. Prior to her ordination to the diaconate in 1974, she was active in social work and served in the Peace Corps. Her husband, Bruce, is on the staff of St. Thomas of Canterbury, Albuquerque. They have divinity degrees from Seabury-Western Seminary, Evanston, Ill.

Fr. Howden, a grandson of the late

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- (C) Resolutions and minutes of Church organizations: 15 cts. a word.
- (D) Copy for advertisements must be received at least 20 days before publication date.

THE LIVING CHURCH  
407 E. Michigan Street Milwaukee, Wis. 53202

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THE LIVING CHURCH

Rt. Rev. Frederick B. Howden, who was Bishop of New Mexico and Southwest Texas (now Rio Grande) from 1914-40, attended the Episcopal Seminary of the Southwest in Austin, Texas. He was ordained to the priesthood in 1974.

When the Howden-Brown dual ministry began, Fr. Howden told the congregations that he could be addressed as "Father."

But when questioned by members of the congregations as to how she should be addressed, Mrs. Brown replied: "... Mother?"

On a more serious note, Mrs. Brown feels a co-ministry may be a good way for women to break into the priesthood, if the laws of the Episcopal Church are changed.

## ROMAN CATHOLICS

### Bishop Permits Absolution to Confessions Involving Abortion

Stressing that he is "in no way" intending to diminish the seriousness or "intrinsic malice" of abortion, the Roman Catholic Bishop of Raleigh (N.C.) has delegated permission to his priests to "absolve from censure" in confessions on abortion.

Bishop Joseph Gossman told his priests, who have faculties to hear confession in the diocese, that they may remove the censure of automatic excommunication that results from a Roman Catholic's participation in an abortion.

Previously, a priest was required to ask special permission from the bishop of a diocese before a penitent could be restored to full communion with the church.

"The granting of the faculty is in no way intended to diminish the seriousness or the intrinsic malice of abortion," Bishop Gossman said in a letter to his priests. He added that it was done so that "each of you in your role as confessor can more expeditiously offer . . . the loving mercy and forgiveness of God."

## HUMAN RIGHTS

### Group Works for Release of Christian Prisoners

An organization called the Christian Prisoners' Release International was launched in London with full and half-page advertisements in leading secular newspapers.

Director of the organization is the Rev. David Hathaway, an Elim Pentecostal minister at Dewsbury, Yorkshire, who himself spent 10 months in a Czechoslovak prison for smuggling Bibles into the country. He was released in 1973 on the intervention of the Bri-

tish Foreign Ministry and Prime Minister Harold Wilson.

Mr. Hathaway said that in Russia, today, there are several thousand evangelical Christians imprisoned for their faith — a number that does not include the Russian Orthodox and other Christian groups.

He also said that since 1929, more than 45,000 evangelical Christians alone have been jailed by the Russians and 22,000 have died.

Worldwide simultaneous rallies, marches, and vigils at Soviet embassies have been planned by the Prisoners' Release organization for the second Saturday in May.

## SPECIAL REPORT

### Seed Grant Grows

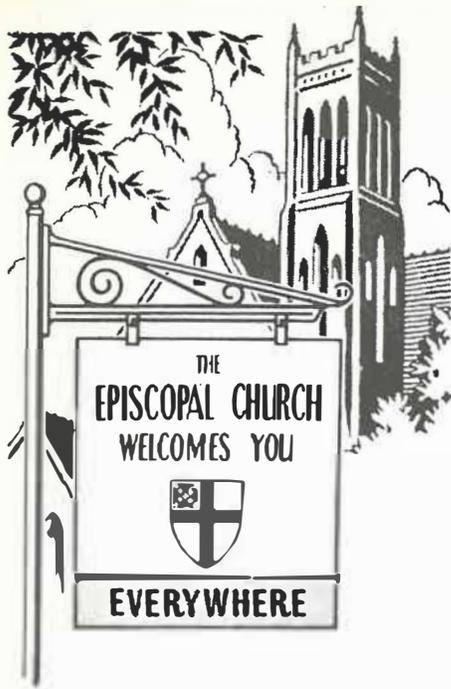
In 1968 the Puerto Rican Educational Program (PREP) of Jersey City, N.Y., received a \$35,000 grant from GCSP for community organization. PREP has since evolved into PACO, "one of the most sophisticated community organizations in the country" according to the Rev. William Albert, former rector of Grace Church, Van Vorst, who gave PACO early leadership and continuing support.

"I really got into it," he said, "when a Puerto Rican man was brutally beaten by a policeman because he refused to stand up when he was sitting on a street corner listening to a ball game. I went to the hospital and took pictures to show his injuries. We went to court but lost in the lower court; the case was settled before the appeal was heard."

Fr. Albert encouraged the Puerto Rican community to organize and fight back. He made money available so that the witnesses could appear, paying them what they would lose by being away from their jobs. Many organization meetings were held at St. Christopher's House of Grace Church, and the late community organizer, Saul Alinsky, was asked to be a consultant in training community leaders.

Since then the initial seed grant has grown into a \$18.5 million program. The major part is invested in two apartment projects being rented to moderate and low income families. Other PACO services provide a bilingual multi-service center for senior citizens, a family planning program, outreach center, high school equivalency program, juvenile program, summer employment for youth, college admissions fair, bilingual education center in cooperation with Jersey City State College, and food co-op, operating voluntarily.

Fr. Albert said the \$35,000 was the essential impetus for the Puerto Rican leadership to move, but all the results should be credited to the Puerto Rican community.



# 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.

## ANCHORAGE, ALASKA

**ALL SAINTS'** 8th and F Sts.  
The Rev. Norman H. V. Elliott, r  
Sun 8:30 HC, 9:30 SS, 10:30 HC (1S, 3S), MP (2S, 4S); Wed 9:30 & noon HC & Healing; 7 Healing

## CORTE MADERA, CALIF. (Marin Co.)

**HOLY INNOCENTS'** 2 Tamalpais Blvd.  
Sun 7:30, 8, 9:30 & 11. Eve 7:30. Wed 11:30 & 8. Fri 7. Charismatic.

## 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 Communions

## LA MESA, CALIF. (near San Diego)

**ST. ANDREW'S** Lemon Ave. and Glen St.  
The Rev. C. Richmond, r; Chap P. Linaweaver, ass't  
Sun 8 HC, 10 MP & Ser (HC 1S & 3S). Wed & Saints Days 10 HC

## LOS ANGELES, CALIF. (Hollywood)

**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
The Rev. Fr. John D. Barker, S.S.C., r  
Sun Masses 8:30, 9:45 (Sung), 12 (Sol High), Ev & B 3 (1S); Tues 6:30, Wed & Fri 12 noon; Thurs & Sat 9. C Sat 9:45; LOH 1st Sat 9

## 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

**KEY**—Light face type denotes AM, black face PM; add, address; 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; HM, 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.

## SAN FRANCISCO, CALIF.

**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 & Fri) 9:30; Tues 6; Thurs 7; Fri 12:15; Stations of the Cross & Meditation Fri 7 (during Lent); C & Holy Hour Sat 4:30-5:30

## DENVER, COLO.

**ST. RICHARD'S** University of Denver  
Fr. J. B. McKenzie, chap.  
MP & HC 9:15, MP, HC, EP daily  
Evans Chapel Student Center 1957 S. High

## NORWALK, CONN.

**ST. PAUL'S ON THE GREEN** 60 East Ave.  
Sun Masses 8, 10:15 (High), Ev & B 5 (1S); Daily Mass; C Sat 12:15, Sun 10

## 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 and Ser 9 & 11 (HC 1S); 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

## COCOA, FLA.

**ST. MARK'S** River Dr. & Church St.  
The Rev. A. Charles Cannon, r  
Sun Eu 7:30 & 9:30 (Sung); MP 11:15. H Eu Tues 5:30 & Thurs 10 (LOH)

## 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

## 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

## WEST PALM BEACH, FLA.

**HOLY SPIRIT** 1003 Allendale Rd.  
The Rev. Peter F. Watterson, S.T.M., r  
Sun Masses 8, 9 (Sung), 11. An Anglo-Catholic Parish Serving the Palm Beaches.

## ATLANTA, GA.

**CANTERBURY CENTER** 791 Fair Street, S.W.  
The Episcopal Presence in the Atlanta University Center Community  
Jazz Goes to Church—1S & 3S; Family Mass—2S & 4S

**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 Ev 8, 9:30 & 11; Daily Eu 12:10; Daily Offices 9 & 5

**ASCENSION** 1133 N. LaSalle St.  
The Rev. E. A. Norris, Jr., r; the Rev. S. H. Helfarty  
Sun Masses 8, 9, 11 & 6; Ev & B 7; Daily Mass 7 & 6; Daily Office 6:40 and 5:40. C Sat 5-6

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

## 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

## NEW ORLEANS, LA.

**HOLY COMFORTER**  
Mirabeau Ave. at Elysian Fields  
Sun HC 8, 10 (MP 2S, 4S 10) Thurs HC 10

## BOSTON, MASS.

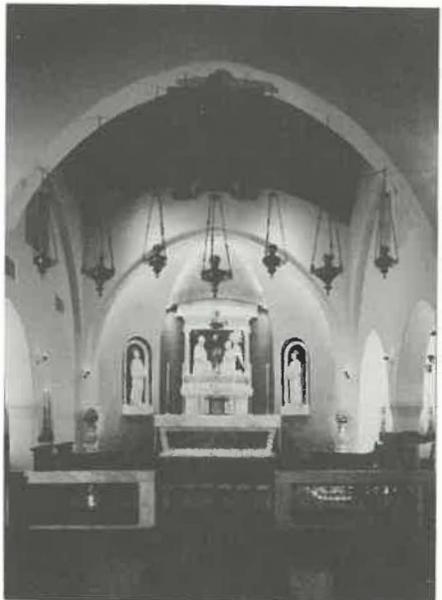
**ALL SAINTS'** At Ashmont Station, Dorchester  
Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

## CAPE COD, CHATHAM, MASS.

**ST. CHRISTOPHER'S** Main Street  
The Rev. C. Carozzi, r  
Sun HC 8, 10 (1,3,5S); MP 2S & 4S. Wed HC 8:30

## OMAHA, NEB.

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



St. Mary of the Angels, Los Angeles, Calif.

# LENT CHURCH SERVICES

(Continued from previous page)

## LAS VEGAS, NEV.

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

**ST. MATTHEW'S** 4709 S. Nellis Blvd.  
The Rev. R. L. Frew, v; the Sisters of Charity  
Sun Mass 10; Mon, Tues, Thurs, Sat EP 5:45; Mass 6; Fri  
12:15 Mass; 7:30 Sta & B; Sat C 5

## BRICK TOWN, N.J.

**ST. RAPHAEL'S** The Rev. Peter Cooke, v  
Wed 10 HC at Chapel, 1800 Lanes Mill Rd. Call  
458-3883. Sun 10 HC at Vets Mem. Elem. School, off Van  
Zile Rd.

## MIDDLETOWN, N.J.

**CHRIST CHURCH** The King's Highway  
The Very Rev. James Simpson, the Rev. Geoffrey West  
Eu, Daily 9; Sun 8 & 10; Wed 8

## BROOKLYN, N.Y.

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

## LONG BEACH, L.I., N.Y.

**ST. JAMES OF JERUSALEM** West Penn & Magnolia  
Marlin L. Bowman, v; Glenn A. Duffy, ass't; G. Daniel  
Riley, ass't  
Easter Eve 10; Easter Day 10:30, 5

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun 8 HC; 9:30 MP; 10HC (Spanish); 11 Lit & Ser; 4 Ev; 4:30  
Concert (as anno). Wklys 7:15 MP & HC; 5 EP (Sat 3:30 plus  
Organ Recital). Wed 12:15 HC & Healing; 5:30 HC

**ST. ANDREW'S** Richmondtown, Staten Island  
The Rev. Geoffrey R. M. Skrinar, r  
A Bicentennial Church  
Sun H Eu 8, 10, 11:30. Vespers 6; Wed in Lent Vespers and  
Healing

**ST. ANN'S FOR THE DEAF** West End Ave. & 82nd St.  
The Rev. Columba Gilliss, OSH  
Sun HC 11:30; EP 1st Sun 3:30

**ST. BARTHOLOMEW'S** Park Ave. & 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

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

**EPISCOPAL CHURCH CENTER**  
**CHAPEL OF CHRIST THE LORD** 2nd Ave. & 43d St.  
Daily Eucharist, Mon-Fri 12:10

**EPIPHANY** 1393 York Ave. at E. 74th St.  
Ernest E. Hunt III, r; William Tully, c  
Sun 8 & 12:15 HC; 9:30 Family, S.S.; 11 HC (1S & 3S) MP (2S  
& 4S); MP 9, Wed 5:45; Thurs 12 HC

**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.

**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; the Rev. Dr. Leslie J. Lang  
Sun HC 8, 9, 11 (1S) MP 11, ES 4; Mon thru Fri MP 8, HC  
8:15; Mon, Tues, Fri HC 12:10; Tues HS 12:30. Wed SM  
12:10, HC 12:40, EP 5:15, HC 5:30; Thurs HC 12:40.  
Church open daily to 9:30.

**THE PROTESTANT CHAPEL** J.F. Kennedy Airport  
Center of airport opposite Control Tower  
Marlin Bowman, chap.  
Serving Protestants, Anglicans and Orthodox  
Sun H EU 1 followed by Happy Hour

## TRINITY PARISH

The Rev. Robert Ray Parks, D.D., Rector  
**TRINITY CHURCH** Broadway at Wall  
The Rev. Bertram N. Herlong, assoc r  
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15;  
Sat HC 9; Thurs HS 12:30

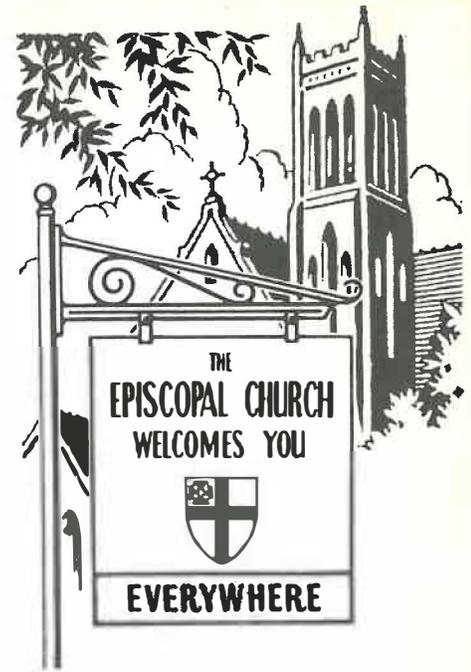
**ST. PAUL'S** Broadway at Fulton  
Sun HC 9; HS 5:30; Mon thru Fri HC 1:05

## QUEENS, N.Y.

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

## PHILADELPHIA, PA.

**ANNUNCIATION, B.V.M.** 12th and Diamond Sts.  
Sun Masses 8 & 11 (Sol High), C 10. Daily Mass 9 also Tues 7  
and Thurs 6:45. A Traditional Anglo-Catholic Parish.



## PITTSBURGH, PA.

**GOOD SHEPHERD** "A Historic Landmark"  
Cor.: 2nd (Pa. Rt. 885) & Johnston Aves., & Gertrude St.  
— Hazelwood  
Sun H Eu 8:30 & 10:15 (Sung). Weekdays as anno

## 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

## DALLAS, TEXAS

**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.  
Arps, Jr.; the Rev. Stephen R. Whitfield; the Rev. Lyle S.  
Barnett; the Rev. Canon Donald G. Smith, D.D.  
Sun Eu 7:30, 9:30 MP (Eu 3S), 11:15 MP (Eu 1S); Daily Eu  
Tues, Thurs, Fri, Sat 7; Wed 10:30 & HU

## FORT WORTH, TEXAS

**ST. ANNE'S** 6055 Azle Avenue  
Fr. Norman V. Hollen  
Sun MP & Eu 8, Sung Eu 9:30

## MIDLAND, TEXAS

**HOLY TRINITY** 1412 W. Illinois  
The Rev. Bob J. Currie, r; the Rev. C. J. Kraemer, c  
Sun HC 8, MP 9:30, 11 MP (HC 1S & 3S)

## HOT SPRINGS, VA.

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

## RICHMOND, VA.

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

## HAYWARD, WIS.

**ASCENSION** 216 California St.  
The Rev. Richard C. Nevius, v  
Sun Mass 10:15 (Sung), Tues 9:15, Thurs 6



Christ Church, Las Vegas, Nevada

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.