

# The Living CHURCH



Residents of Guatemala City after the earthquake: Episcopalians respond [see p. 6].

RNS

Keeping a Better Lent • *page 10*

# AROUND & ABOUT

With the Editor

I hope that the political season now getting underway will be as exciting as the football season just ended, and that my guys in politics will do better than my guys did in football. If they are to do so they will be well advised not to have me as one of their consultants on public image tactics (PIT).

My reason for saying this is that two political candidates within recent years have said or done things that I thought were great and that turned out to be suicidal for their aspirations.

In one of these, George Romney, running for the Republican presidential nomination in 1968, told us that he had changed his mind about American involvement in Vietnam because he had learned that he had been brainwashed. That wrecked him as a candidate, but it was true. He *had* been brainwashed, by the president and secretary of state and other leaders of his country, and so had I, and so had most of us. Mr. Romney confessed to having believed what he was told by people whose word must be trustworthy if our free society is long to survive. When he said "brainwashed" he used a charitable word; he could have said "lied to." How did he thus disqualify himself for the presidency? Evidently by admitting that he could be lied to successfully. I thought, and still think, that anybody can be lied to, deceived, brainwashed, and that it is to a person's credit when he knows when he has been had, and he admits it openly. But that's a no-no for one who would be president.

The other case was that of Senator Muskie crying with rage in front of the office of that scurrilous editor in Manchester, N.H., because the newspaper had vilified his wife. It might have been better if the senator had gone into the office and horsewhipped the editor, but I have my own reasons for not wanting to see that fine old frontier custom revived. There's something decent about a man who will weep, openly and publicly, when his wife, or anybody, has been slandered. The ability to cry when one human being does some things to another human being is, I think, a virtue, and therefore it ought to be a political asset. But that is probably a quite sufficient reason why I should not sit on any candidate's PIT committee.

TO MRS. A. L.:

I agree with you heart and soul about the need for evangelism in the church, but I hope you won't take offense if I

express my distaste for the conventional phrase you use about "accepting" the Lord Jesus Christ as your Savior.

To accept the Lord is rather like tolerating him, isn't it? We say such things as "Death and taxes are inevitable and we must accept them." It isn't just the tone of the word that seems incongruous, but the theology of salvation it implies. As I hear the Good News it is that if Jesus Christ accepts me — as distinct from if I accept him — I shall be saved. What the jubilant soul assured of that great salvation should want to say is something like: "Jesus Christ my Lord and Savior accepts me, praise God!"

To talk about our accepting him is to put the accent upon what we do about



him rather than what he does about us. It is to put the initiative on our side rather than upon his, and that is wrong. The initiative is always his: "We love, because he first loved us." Our part is only response. Of course our response is necessary; he will not save us against our will. You could say that he waits for us to accept his acceptance of us, but you can't turn that into a slick formula. The fact is that I can't think of any verbal formula as slick as the old familiar phrase, one that will express the truth of the matter with the accent in the right place: initiative his, response ours. But then maybe we'll do better without one at all. Such clichés of piety always seem to clog up the channels of spiritual communication, if not the streams of living water.

In his sermon at the ordination to the diaconate of Ellen Marie Barrett [TLC, Feb. 1] Bishop Paul Moore, Jr., of New York said: "Jesus himself was not afraid to love anybody he felt like loving, and that included just about everybody — except the Pharisees." That would be a startling statement coming from any Christian, but from a bishop? It seems to say, as we hear it, that Jesus would first feel like loving somebody, then he would screw up the courage to do it, and then he'd do it. But nix on those he didn't feel like loving — such as the Pharisees.

Where did some of us get that crazy notion that Jesus not only told his followers to love their enemies but did so himself, loving and praying for them even as they crucified him?

# The Living Church

Volume 172      Established 1878      Number 10

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

The Living Church is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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## ARTICLE

Keeping a Better Lent	Rosannah Cole 10
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## CALENDAR

### March

7. First Sunday in Lent
9. Gregory of Nyssa, B.
10. Ember Day
12. Ember Day/Gregory the Great, B.
13. Ember Day
14. Second Sunday in Lent
17. Patrick, B.
18. Cyril of Jerusalem, B.
19. St. Joseph
20. Cuthbert, B.

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.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$15.95 for one year; \$29.90 for two years; \$41.85 for three years. Foreign postage \$2.00 a year additional.

The Living Church

# 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.

## Our Other Problems

I agree in principle with both the editorial "Problems Besides the Big Two" [TLC, Jan. 4] and the letter headed "Other Big Problems" [TLC, Feb. 1].

Without minimizing the importance of either of the "big two" or the other problems, I would suggest priority for certain basic problems such as (1) poverty in the world, including our "affluent" nation, (2) the search for world peace, (3) elimination of class and racial injustices, (4) the cause of human liberty, (5) application of Christian principles to personal relations, and (6) reunion of Christ's church.

(The Rev.) HENRY HUBERT HUTTO  
Austin, Texas

## Correction

In your WCC report [TLC, Jan. 11] you have called the Rt. Rev. Festo Kieyengere the Bishop of Uganda. He is not. He is the Bishop of the Diocese of Kigezi centered around the see city of Kabale. There are 15 dioceses in Uganda. The diocese in question is the most southern one and on the border with Kwanda. The church in Uganda has its own archbishop.

(The Rev.) C. L. PICKENS, JR.  
Annisquam, Mass.

## "Reconfirming" (?) the Confirmed

To Fr. Brumbaum's recommendations as to what to do about confirmation [TLC, Jan. 11] I would take only one exception. What is done at and by confirmation, and even by whom it is administered and by whom rendered operative, so to speak, seems to me less important than to whom it is done, or rather to whom it is *not* done. I believe it should *not* be done (or rather the motions of doing it gone through) by an Anglican bishop, or by an Anglican priest with a faculty, to a person already confirmed by an apostolic bishop in another branch of the one, holy, catholic and apostolic church.

An old friend of mine, baptized, reared, and confirmed (and by a bishop, not a priest with a faculty) in the Roman Catholic Church, of which he had all his life long been a pious and

practicing lay adherent, decided a couple of years ago to adhere to the Anglican Communion. Instead of being simply welcomed or received, formally or informally, he was subjected by the bishop of the diocese to the BCP rite of confirmation, along with persons (Anglicans and protestant non-Anglicans) who had *not* been (apostolically) confirmed. The bishop, in so doing, implied either (a) that confirmation, unlike baptism, is repeatable, or (b) that is a proper, or perhaps the only, way for *any* non-Anglican Christian to become an Anglican, or (c) that Roman Catholic confirmation is invalid. (I suppose there is, strictly, a fourth possibility, viz., that the bishop thought Roman Catholic confirmation not *certainly* valid, in which case he ought to have made the confirmation conditional.) But the Anglican Communion does not "rebaptize" or "reordain" recruits from the Roman Catholic Church; there is, if anything, *less* justification for reconfirming them.

Most — probably all — Anglicans, of (at least almost) all schools of thought, would be pleased if the Roman Catho-

lic Church were some day to acknowledge the catholic character of the Anglican Communion, however unnecessary such acknowledgement may be for most Anglicans' confidence of their own catholicity; that day will not be hastened by an Anglican bishop's doing something that at least seems by implication to call in question, if not actually to deny, the catholic character of the Roman Catholic Church.

JOHN W. CLARK  
Minneapolis, Minn.

## Homosexual "Rights"

Lately there has been considerable agitation, especially in religious circles, over the "rights" of homosexuals. Curiously, nothing that is said gives more than a vague indication of the corrective measures desired. I suspect that it would be a form of ERA for homosexuals, possibly requiring quotas for jobs in government, business, religion, education, etc., as has been proposed elsewhere for minority groups. Fr. Aulenbach's letter in TLC of Dec. 21 is an example of the type of arguments that recur on this subject.

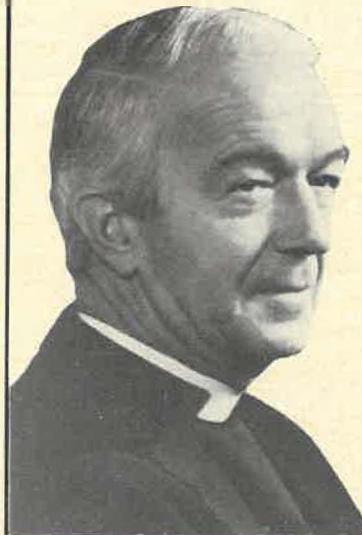
Regarding their rights, Fr. Aulenbach considers homosexuals in the light of women and racial minorities, which is an absurd analogy for they really belong to the category of algologists,

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masochists, pedophiliacs, etc., and other types with perverted and abnormal sex impulses. He suggests that the homosexual who misbehaves should no more reflect on his group as a whole than the heterosexual who misbehaves, ignoring the fact that homosexuality is intrinsically wrong to start with. He uses the term "normal homosexual," which is a contradiction *per se*, since no such thing exists.

The average person feels an antipathy towards homosexuality that is instinctive rather than a fear of the "connotation of the label" as he claims. Fortunately, that feeling cannot be easily dispelled by indoctrination. I say "fortunately," for authorities have established that homosexuality can corrupt by association. For just such reasons, restrictions must be imposed on the employment of homosexuals in places where they would exercise influence over other people. No doubt, there may be some "hidden" homosexuals in various occupations, just as there may be latent kleptomaniacs, alcoholics, and other types of manics in jobs where they should not be. But certainly it is far better to have homosexuality "hidden" by self-imposed restraint than openly displayed as an acceptable and "normal" condition.

DANIEL J. JONES

Falls Church, Va.

## Understanding

The quotation "It is not the peace that passeth understanding . . ." [TLC, Jan. 25] appeared in the *Readers' Digest*, Oct. 1975, p. 98, attributed to Helen Keller. If she was only quoting from someone else, perhaps it was Mary Baker Eddy. Her followers claim that if you read her book and it doesn't work it is because you didn't read "with the understanding."

William Lyon Phelps was University Orator when Yale gave an honorary degree to a curmudgeon in F. D. R.'s cabinet. Trying to describe the man he said: "Children love him but they do not understand him. His enemies hate him for the same reason."

WILLIS H. BURNS

Bridgeport, Conn.

## "Another Orthodox View"

In response to the letter "Another Orthodox View" [TLC, Feb. 1] I would simply like to say that as an Anglican I do not think that the Cleveland statement was uncalled for. Everything the letter says about division within Orthodoxy is true, of course, but the thing which concerns me is the motivation behind the Cleveland statement itself. I believe the statement was made in good faith and in a brotherly way.

There was nothing of the smugness which sometimes characterizes the Orthodox attitude toward Anglicans. As an Orthodox, the letter writer has the right to be critical of his own church, of course. And he knows that we Anglicans are past masters of self criticism. But I, as an Anglican, would be very hesitant to interpret any statement coming from another church as anything but in the best of faith. This would be particularly true in the case of the Cleveland statement.

The letter from Metropolitan Ireney accompanying the text of the statement has the words: "With all lowliness and meekness . . . eager to maintain the unity of the Spirit in the bond of peace," we commend the message to you and your church for your prayerful attention." The text itself has the words "We are compelled by our concern for loved ones [you Anglicans] to bear witness to the fulness of apostolic truth."

I see this statement to be a brotherly expression of concern on the part of one church for another. It shows that the Orthodox Church is not sitting back smugly watching the Anglican Communion disintegrate and hoping to gain some converts thereby. The statement demonstrates instead that winning converts is not the purpose. Implied, yea rather explicitly stated, is the desire to bring about full doctrinal and sacramental unity between our two communions.

(The Rev.) DAVID BURT  
Church of the Good Shepherd  
Clinton, Mass.

## That "Gospel" Float

What disturbed me about the Miami Metropolitan Fellowship of Churches' float in the Orange Bowl parade [TLC, Jan. 11] was not the cost, but the omission of anything that could have been a sincere witness of the Gospel. All the churches were invited to participate financially and I elected not to. After seeing the float in the parade on New Year's Eve, I rejoiced in my decision.

I cannot use your argument of cost to attack the MMFC's float, no more than I could that as an argument against the building of a cathedral or the installing of an expensive pipe organ in the church. My disappointment in the float was that it said nothing that a dollar bill did not already say. To hold before a million people a motto they carry around in their wallets and pockets can hardly be classified as making a witness for Jesus Christ. It was a pretty float, but insofar as the idea of "proclaiming the Gospel," as proposed by the MMFC, the float and purpose were a flop.

(The Rev.) PHILIP E. WEEKS  
Church of the Holy Comforter  
Miami, Fla.

The Living Church

# BOOKS

## Logotherapy

**THE UNCONSCIOUS GOD.** By Viktor E. Frankl. Simon and Schuster. Pp. 162. \$6.95

Those who know Dr. Frankl and logotherapy will welcome *The Unconscious God*, the latest of his books in English. Those who do not, and I recommend both clergy and psychotherapists to become acquainted with his writings, will want to include *Man's Search for Meaning: An Introduction to Logotherapy* and *The Will to Meaning*.

There is so much one would like to quote from this fascinating book. Logotherapy has an essentially religious purpose. Frankl defines religion in its widest sense as "man's search for ultimate meaning." Freud saw religion as "the universal compulsive neurosis of mankind," and his explanation of the unconscious left man driven by an impersonal force centered in his sexuality. Jung went beyond this in recognizing distinctly religious elements within the unconscious, yet he saw the "unconscious God" as an impersonal force operating in man. He allotted religion to the region of drives and instincts where unconscious religiousness no longer remained a matter of choice and decision. (One sees this in so many forms of fundamentalism.)

Logotherapy, on the other hand, contends that the religious unconscious, or for that matter the spiritual unconscious, are forms waiting to be assimilated by man in an existential way, i.e., to be made his own. Man's unconscious relation to God is profoundly personal. He has to make the choice and take the responsibility. In fact, "being human is being responsible." There is no true freedom unless I have the choice of saying "No!" to God. "Our responsibility is always responsibility *ad personam plus ad situationem*."

(The Rev.) JUDSON S. LEEMAN, M.D.  
Sacramento, Calif

## Meticulous Scholarship

**THE VIRGIN BIRTH: An Evaluation of Scriptural Evidence.** By Manuel Miguens, O.F.M. Christian Classics, Inc. Pp. 162. \$7.95

Since a major purpose of reviewing is to bring together particular books and readers in a helpful way, it is perhaps allowable for the reviewer to suggest

the utility of good books (which this one is) without being categorical. It does seem to me that the scholar or pastor who is *quite* at home in the biblical languages and tools of biblical research is the most likely to benefit from *The Virgin Birth*. Then it should be mentioned that some summary evaluations made by the author, based upon meticulous scholarship, are more generally valuable.

Miguens is often in dialogue with



other contemporary scholars in these pages, and introduces his work with particular reference to papers on the subject by two other Roman Catholic scholars, Raymond E. Brown and Joseph Fitzmyer. Both of these influential papers were characterized by some skepticism concerning the historicity of this cardinal point of Christian belief. Miguens avows a positive purpose in returning to the relevant texts with the sole purpose of determining the *historical* contributions of the New Testament

to this subject. He records his assessments of the texts and gives us, as he does so, a ringing affirmation of the historical credibility of the virgin birth of Jesus.

Rather than outlining the several directions of the author's conclusions, it may be more helpful, by way of recommendation, to cite one of his summaries:

"God's real interest in Christ's birth and coming in general, is by far more aptly and efficaciously signified by a genuine and factual intervention than through a narrative which has to fabricate an imaginary event where, after all, the message remains highly conceptual and dialectic. Obviously, there is no conflict between the doctrine of God's interest in Christ and God's intervention — virginal conception — to make his interest clear. Even more: the only way to signify one's interest in a fully convincing and unequivocal manner is personal and factual intervention. This is the way God has acted throughout the ages in salvation history: committing his 'power' to his interest" (p. 162).

Its salutary tone and faithful perspective do the best recommending of this book "to whom it may concern." If it is to be read, it should be read sitting up, with study tools at hand.

(The Rev.) ALAN ROSENAU  
St. Michael's Church  
Arkadelphia, Ark.

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## Parish Administration Number

# The Living Church

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## PRAYER BOOK REVISION

### Intent: Emphasis on Eucharist

The Draft Proposed Book of Common Prayer, now in print, contains major public services of worship in the classic language and format of the present Book of Common Prayer, according to the Rt. Rev. Chilton Powell, chairman of the Standing Liturgical Commission (SLC).

Texts for the major public services, he said, "are also presented in more contemporary language, and with alternative texts."

Rite 1 contains the traditional language, while Rite 2 uses the more contemporary language.

The intent of the revisionists has been to emphasize the eucharist as the principal act of the church's worship, especially on Sundays and other major feast days.

To meet this objective, the offices of morning and evening prayer are now adaptable as part one, or the Liturgy of the Word, in the communion service.

The same principle holds true for such other services as marriage and the burial of the dead.

Each service has been designed to include the eucharist, if desired.

Bishop Powell said that the theology of the Draft Proposed Book "is especially rooted in the Paschal mystery, that is, the death and resurrection of Jesus Christ. This accent makes every Sunday an Easter commemoration."

The book also provides "the framework for an ancient initiatory rite of baptism-confirmation-holy communion," he noted. In the Proposed Book, baptism becomes the only Christian initiation rite, with confirmation being a later public reaffirmation, during a eucharist, of vows made for the infant.

According to the bishop, the lectionary will put five times as much biblical liturgy into public worship in the Episcopal Church. Old Testament lessons and Psalms have been added to the communion service.

The three-year cycle of lessons, epistles, and gospels has been used in many parishes during the past two or three years.

Bishop Powell said the "total book represents the greatest major revision of the Book of Common Prayer since the first English Prayer Book produced by Thomas Cranmer in 1549."

General Convention is expected to take the first constitutional action on the Proposed Book. Open hearings will be held prior to the first day of convention and at least two full legislative days will be devoted to consideration of the book.

If the book passes the first constitutional vote, it will become the Proposed Book of Common Prayer, with any textual changes made by convention incorporated in it.

Following first approval, the 1979 General Convention (Denver) will consider a second positive vote. If the answer is affirmative, the Episcopal Church will have a new Standard Book of Common Prayer.

The SLC, Bishop Powell said, "has the duty of obtaining a complete overview of the whole draft book," which it plans to do in April.

At the close of that meeting, representatives from the Prayer Book committees of the House of Deputies and the House of Bishops will meet with the SLC to review and discuss the book.

The principle of "trial use" in Prayer Book revision was adopted by the 1964 General Convention. Trial use was begun with publication of "The Liturgy of the Lord's Supper" by the 1967 General Convention. This was followed by "Services for Trial Use" (the Green Book) in 1970, then "Authorized Services" (the Zebra Book) in 1973.

The new Proposed Draft Book has already received, from people scattered throughout the church, an identifying name in the series of trial rites — the Groundhog Book — in honor of its publication date, Feb. 2.

## GUATEMALA

### Episcopalians Respond

Immediately after receiving word of the earthquake in Guatemala, officials of the Presiding Bishop's Fund for World Relief sent \$20,000 to the Rt. Rev. Anselmo Carral in Guatemala City.

One Episcopal church in the city was destroyed and three others in the country are "gone."

Relief work is being carried out from the bishop's home, where volunteers, including Mrs. David B. Reed of Louisville, Ky., are on duty around the clock.

Earthquake damage extended into

Honduras where the Church of St. John the Baptist, Porto Cortés was again damaged. The church had received extensive damage in 1974 during Hurricane Fifi.

Several diocesan sponsored teams from the U.S. went to Guatemala early in February — medical teams from Central Florida and Kentucky and construction specialists from West Texas.

The team from the Diocese of Kentucky — one pharmacist, two nurses, and three doctors — was supported through a public appeal issued by the Rt. Rev. David B. Reed.

The diocese was also instrumental in sending 11 tons of grains, with at least five tons being trucked at no charge.

The Rt. Rev. William H. Folwell, Bishop of Central Florida, who accompanied his diocesan team of volunteers, is representing the Presiding Bishop in all aspects of relief work.

The Diocese of Kentucky and Central Florida have a companion relationship with Guatemala.

A team of 26 from Galesburg, Ill. (Diocese of Quincy), under the leadership of the Rev. T. B. Rudd, planned to work in an area outside Guatemala City. They left from New Orleans on Feb. 13.

Other dioceses have also responded to the disaster with funds, supplies, or volunteers. A mail-o-gram sent by the Presiding Bishop to all dioceses opened the way for a larger response to the Presiding Bishop's Fund for World Relief.

### Tons of Materials Arrive

In spite of aftershocks and tremors following the earthquake, tons of materials were shipped to that Central American nation by truck from neighboring Nicaragua and Honduras and by plane from the U.S., Panama, and elsewhere.

In addition, funds are being sent by numerous organizations to purchase supplies on the spot.

The only fortunate aspect of this mammoth tragedy, according to a Church World Service (CWS) official, is that relief organizations in Central America — a disaster-prone area — are better set up to respond, offering the possibility of saving more of the injured and homeless.

Dwight Swartzendruber, Latin American director for CWS, the relief agency of the National Council of

Churches, said that out of other disasters, such as hurricanes and earlier earthquakes, a network has developed which is equipped to respond to new crises.

Immediate aid came from such other sources as:

CWS — 80,000 pounds of supplies.

Catholic Relief Services — 70,000 pounds of supplies.

CARE — shipment of drugs.

Salvation Army — erection of temporary housing.

Southern Baptists — money and plastic sheets for shelters.

World Gospel Crusades — medical supplies.

World Vision International — money and two barrels of vitamins. Of the 1,200 children sponsored in Guatemala, 95 are known to be dead.

World Council of Churches — \$500,000 to be channeled through CWS.

Caritas Internationalis — 400 volunteers in Guatemala; agencies in Europe responded with money and medicines.

## ISRAEL

### Uncovered Ruins Date Back to Time of Jesus

Franciscan archeologists working in Capernaum have uncovered what some believe to be the ruins of a house used by St. Peter on the shore of the Sea of Galilee.

A report by the Israeli Ministry of Tourism says the archeologists, digging at the site of a ruined Byzantine church, have exposed 11 construction levels. At the lowest level, the group found fish hooks and other signs of a poor fisherman's household at the time of Jesus.

At the different levels of the excavation, the archeologists have found more than 130 Greek, Latin, Aramaic, and Estrangelo (an old form of the Syriac alphabet) inscriptions. The name of Jesus appears several times, that of Peter at least twice.

The first chapter of the Gospel of Mark records Jesus' healing Peter's mother-in-law at Peter's house.

## CONSULTATIONS

### Ordination Issue Divides Episcopalians, Eastern Orthodox

The U.S. Episcopal - Eastern Orthodox Consultation failed to reach an agreement on the question of ordaining women to the priesthood.

In a joint statement on such ordinations released after a meeting of the 16-member consultation, the Orthodox warned that "if the Anglican Commu-

nion takes the decisive action of admitting women to the priesthood and the episcopate the issue will involve not only a point of church discipline, but the basis of the Christian faith."

The result, said the Orthodox, will be a "decisively negative effect on the issue of recognition of Anglican orders and on the future of Anglican-Orthodox dialogue in general and will call for a major reassessment of the quality and goals of dialogue between the two bodies."

Episcopalians on the consultation said they "share with the Orthodox the belief that there can be no question of the inferiority of women in the eyes of God" but that a "problem arises in the question as to whether withholding from women the sacrament of ordination to the priesthood and the episcopate violates the common status of all Christians as imparted in holy baptism.

"The Orthodox clearly say no to this question and some Anglicans agree with them . . . Others see no contradiction."

The Orthodox said the discussion on women's ordination "disclosed basic differences between Orthodox and Anglicans in the understanding of the scripture and tradition and their significance for the church."

Episcopalians reaffirmed "both a duty and a desire to express . . . unity with the Orthodox Church" and their concern for "maintaining the historic relationships between our two churches."

They suggested that the question of women's ordination requires "a willingness to be led into a new percep-

tion of the truth and fidelity to the basic tradition of the faith." They spoke of the "difficult and delicate process" of "balancing continuity of tradition with explication of tradition."

The Orthodox section of the statement summarizes the reasons the Orthodox oppose the ordination of women. The Episcopal section takes no position on such ordinations.

The consultation will discuss intercommunion at their October meeting.

## UNITED NATIONS

### Illiteracy on the Increase

Despite efforts by the United Nations Educational, Scientific, and Cultural Organization (UNESCO), the organization's latest report reveals that there are now 800 million illiterates in the world — an increase of 65 million since 1965.

The experimental world literacy program launched 10 years ago reached only 1 million illiterates — not all of whom were taught to read and write. But the work was hampered by a variety of problems, among them being "bureaucratic tangles," transportation, and linguistics.

Progress in the literacy programs in 11 countries — Algeria, Mali, Madagascar, Sudan, Ethiopia, Tanzania, and Guinea in Africa, Ecuador in Latin America, and India, Iran, and Syria in Asia — was hindered by high drop-out rates (only 35% showed up for final examinations in Iran) and a hold-back on funds allocated to the governments to fight illiteracy. Only 62% of the plan-



The Four Freedoms Festival held at Trinity Cathedral, Miami, Fla., was opened with a colonial banquet complete with costumed hosts, John and Abigail Adams, and their many guests including George Washington and King George III. A 40 foot lighted live tree, representing the Liberty Tree, was centered in the parish hall. The four day Bicentennial festival was sponsored by the Diocese of Southeast Florida.

ned expenditure was used in Ecuador and less than one-third used in India. Some governments, the report stated, "lacked the will" to promote the program.

However, the program has resulted in progress in some areas. In Tanzania, for example, the government continued the programs without UNESCO aid. Last year, there were 215 million adults enrolled in literacy classes. A Tanzanian daily paper runs a special page for new literates using simplified language.

Sudan was praised in the UNESCO report for its new law requiring employers to provide literacy training programs for employees.

## CONFERENCES

### PCC Holds Assembly

Meeting in Port Moresby, Papua New Guinea, for the Third Assembly of the Pacific Conference of Churches (PCC), delegates from the 17 member churches urged that Britain and France, which have jointly administered the New Hebrides since 1906, help the territory to achieve political unity and independence.

A resolution adopted by the assembly asking the colonial powers to take "immediate constructive steps towards building up a political unity," also asked the assembly members to inform their governments of the needs of the New Hebrides.

The specific mention of the New Hebrides came in a commission report on evangelism, which contained suggestions for "prayer, planning, and action" to confront "forms of injustice and oppression" in Pacific countries. Low wages and unfair distribution of lands were cited as examples of problems needing attention by the churches.

In a unanimous move, the assembly endorsed a 1974 resolution of the PCC executive committee that called for a nuclear-free zone in the Pacific. It condemned "the disregard of the stated wishes of the peoples of the region for self-determination in this matter."

A report indicated that people in French territories are "deeply divided" over the nuclear testing. "If the churches say 'no' it is interpreted as meaning 'we want independence,'" the report said, and "if the churches say 'yes' it is interpreted as meaning 'we want to stay with France.'"

Other reports to the assembly called for Pacific churches to engage in consciousness-raising projects to help Pacific people interpret the forces affecting their lives; and for a "prophetic awareness" of the ways in which people are manipulated by commercial interests, so that Christians can utter a "prophetic 'no.'"

The Rt. Rev. Jabez L. Bryce, Bishop of Polynesia, was elected chairman of the conference succeeding Masiofo Fetauo Mata'Afo of Western Samoa.

Commenting on the state of the PCC, the bishop said: "We are like the governments of our countries. We are taking up the reins of the churches for the first time, and the directions are not yet clear. The churches have to re-examine why they exist."

The assembly nullified a 10-year old association with the World Council of Churches by eliminating a constitutional provision for membership which suggested that relationship to the world body was desirable.

Membership in the PCC was increased to 21 groups with the acceptance of the Episcopal Conference of Roman Catholic Bishops of the Pacific, the Solomon Islands Christian Association, the Fellowship of Christian Churches in Samoa, and the Church of Christ of the New Hebrides.

## HOMOSEXUALS

### Gay Christian Group Set Up in London

A Gay Christian movement of homosexuals has been secretly formed in London by some 70 people, both clerical and lay, according to published reports.

The movement, the reports said, was formed at a secret meeting behind closed doors at a secret London address attended by Anglican, Roman Catholic, and Nonconformist homosexual clergy.

Its aims were defined as encouraging formation of and support for existing local fellowships of Gay Christians; providing Christian fellowship and support for isolated and lonely homosexual Christians; and putting pressure on churches to re-examine negative attitudes toward homosexual relationships.

None of the clergy present, according to the press, wore clerical collars, and all refused to be named because of the "prejudice in our churches."

But a spokesman said: "The Gay Christians present are ordinary men and women who happen to have or are seeking a loving fulfilled relationship with another person of the same sex."

Meanwhile, a group of Roman Catholics at another meeting rejected the Vatican declaration on sexual ethics which affirmed that extra-marital sex, homosexuality, and masturbation are objectively evil.

The meeting was on the subject of Roman Catholics and homosexuality.

A Jesuit theologian, the Rev. John Ashton, was applauded when he stated that the Vatican document was "likely

to cause nothing but harm. I cannot see that any good can come out of it at all."

Only three classes of people would pay any attention to it, Fr. Ashton said. "First were those Roman Catholics already disenchanted with the church. The Vatican declaration could be the last straw that drove them away."

Second were the scrupulous "who had managed to come to terms with their homosexuality," he said. They would now despair and "lose all hope."

Third, he said, were those priests who had in recent years moved towards a more liberal attitude but who were not courageous enough to stand firm against the declaration.

## WOMEN'S ORDINATION

### Pro-Women Coalition Claims Enough Votes

At a strategy session of the Coalition for the Ordination of Women held in Atlanta, the Rev. George Regas, chairman, said: "Of course, it's a very fluid situation, but at this point it looks like the votes are there," to approve women priests in the Episcopal Church.

The rector of All Saints Church, Pasadena, Calif., said that the group "wants to work through the system — through the laws of the church — so that the church gives its highest blessing to women priests."

The Rev. Patricia Park of Alexandria, Va., said the coalition wants Episcopalians to know that women's ordination "is a deep issue that a lot of people are committed to. Our goal is reconciliation."

A member of the church's Executive Council attending the meeting said that the coalition is "trying to work for unity, so that . . . splinter groups . . . won't have to happen."

The Rev. Stewart Wood of Indianapolis also noted that there are conflicting views about whether the irregular ordinations of the Philadelphia 11 and the Washington 4 had helped or harmed the cause of women priests. But, he added, they "did make it inescapable as an issue for the church to deal with."

Fr. Regas said his group is not planning past September, in the event General Convention defeats proposals on the ordination of women.

"We feel that it is going to pass and it would be counterproductive to say, 'What if it doesn't,'" he said.

The group is not releasing its tally of preferences on the ordination issue as indicated by General Convention deputies.

"It wouldn't be strategic," commented Jan Duncan of Philadelphia, speaking for the coalition. She said the

organization does not know whether opponents of women priests are keeping a tally on deputy preferences, but it does not want to make the task easier for them.

For the measure to pass at General Convention, a majority of dioceses must approve it. For a diocese to be counted in favor, a majority of its clerical deputies and a majority of its lay deputies must favor the measure. If a diocesan deputation is evenly divided, the vote counts as a negative response.

## DALLAS

### Clergy Salaries Cited in Survey

Dr. W. A. Criswell, pastor of First Baptist Church, Dallas and a past president of the Southern Baptist Convention, receives a salary 40 times as large as that of Roman Catholic Bishop Thomas Tschoepe of Dallas.

But so do Dr. Clayton Bell, pastor of Highland Park Presbyterian Church; United Methodist Bishop W. McFerrin Stowe of Dallas-Fort Worth; and the Rt. Rev. A. Donald Davies, Episcopal Bishop of Dallas.

Information about these religious leaders was published in the *Dallas Times Herald*, which ran a survey on ministers and bishops.

With an annual cash salary of \$600, Bishop Tschoepe is far below the average for prominent clergymen in the Dallas area. In addition to his salary, he has a two-room apartment in the diocesan chancery, free meals, and a retirement fund contribution.

Dr. Criswell's salary is \$25,000. The same is true of Dr. Bell and Bishop Stowe. Bishop Davies' salary is \$24,255.

In addition to these salaries, the men receive compensation for other expenses, such as those the *Times Herald* cited for Bishop Davies: \$7,500 for housing, \$4,200 for car allowance, \$5,810 for pension assessment, \$3,000 for travel outside the diocese, \$2,400 for bishops' meetings, and \$522 for Social Security tax.

The paper cited an unidentified source as saying that clergy often receive free medical, dental, and legal services from parishioners, and that hospitals, hotels, restaurants, airlines, and stores frequently offer special clergy discounts.

Most of the Dallas clergymen surveyed receive salaries in the \$25,000 range.

## THINGS TO COME

### March

23 ff: Anglican Consultative Council, Port of Spain, Trinidad.

29 ff: Annual Conference of Diocesan Executives (CODE), Franciscan Renewal Center, Scottsdale, Ariz.

March 7, 1976

# BRIEFLY...

The symbolic 50,000,000th copy of *Good News for Modern Man*, the American Bible Society's paperback translation of the New Testament in Today's English Version (TEV), was given to the Archbishop of Canterbury, the Most Rev. Donald Coggan, who is president of the United Bible Societies. *Good News* was published in September, 1966, and by the end of 1975 the 50,000,000th copy was in circulation — a record for a paperback. Dr. Coggan was chosen to receive the special leather bound copy in appreciation of his wise leadership and vigorous promotion of the Bible.

The Pontifex (Bridge Builders) Committee of the Diocese of Southwest Florida and the Roman Catholic Diocese of St. Petersburg sponsored the 2nd Annual Day of Christian Unity at St. Peter's Cathedral, St. Petersburg. Pontifex was organized in 1970 and since then it has promoted numerous shared social and religious events.

The Rev. Joseph N. Wittkofski, 63, president of the Foundation for Christian Theology since 1973 and rector of St. Mary's Church, Charleroi, Pa., since 1944, died Feb. 6. He had been hospitalized since Jan. 21, following a heart attack. A former Roman Catholic priest, he was received into the Episcopal Church in 1944.

Almost 600 members of the Episcopal Church Women of the Diocese of Los Angeles attended the first meeting of the year under the direction of their new president, Mrs. Daniel Connelly of Newport Beach. Speakers included Bishop Robert Rusack of Los Angeles and Bishop Melchor Saucedo of Western Mexico. The final blessing was given by Bishop Robert Gooden, 101, retired Suffragan Bishop of Los Angeles.

Representatives from around the world are expected to attend the council June 21-25 that will conclude two weeks of celebrations commemorating the centennial of the Mothers' Union, the largest women's organization in the Anglican Communion. Currently it has 410,000 members. Called the backbone of the Church of England, it is now open to all baptized Christians, now in-

cluding men — there is a "significant trickle" of male members, according to Susan Varah, president. Central focus is on the strengthening of family life while at the same time coming to terms with the problems of modern society.

American Lutheran Church women are now using thank offering labels on old cans or other suitable collection containers in an effort to cut costs and "recycle while we give thanks." Paper for the labels is cheaper "by far" than cardboard for the mite boxes that have been used, emptied, and discarded in the past.

Dr. Ronald P. Chadwick, professor of religious education at the Grand Rapids Baptist Seminary has suggested that Sunday school attendance dropped during the first part of the 1970s partly because the schools became "too professional." He said tremendous growth has been experienced in Sunday schools which have concentrated on Bible study.

Interviewed by Vatican Radio, Bishop Mark Hurley of Santa Rosa, Calif., described the U.S. Supreme Court's ban on school aid to parochial schools as a "major problem" for the U.S. church, and said: "I don't think there is another issue in the United States where our rights are being violated in the same way."

Presbyterians are being asked to contribute two cents per meal to combat world hunger. Under a plan approved by the Orange Presbytery of the Presbyterian Church in the U.S. (Southern), the money raised would be divided three to one between the church and the Orange Presbytery hunger programs. No more than five cents per dollar would be permitted for administrative and promotional costs.

Forty projects with a combined value of nearly \$3.1 million have been approved by the governing committee of the Lutheran World Federation's Community Development Service (CDS), including projects in Chad and the Philippines for the first time. The new grants make a total of 633 development projects that have been approved since the agency was organized in 1962. Almost all of the \$62.5 million contributed to support these works has come from congregations and agencies in Europe and North America.

# KEEPING A BETTER LENT

*If we are to know God better,  
we need to use all five senses.*

By ROSANNAH COLE

Very often, observing Lent has been thought of in terms of mortifying the senses; the idea being that we can thus free ourselves from distractions in order to better contemplate our Lord and more fully enter into his dying and rising again.

Our human nature, which our Lord exalted by virtue of the Incarnation, learns, knows and perceives by virtue of the five senses. Contemporary man tends to play down taste, touch and smell and to emphasize sight and hearing almost to the exclusion of the others. It seems to me that if we are to know God better, we need to use *all* five senses and instead of mortifying them, should be sharpening them so that we can better apprehend the God we worship. We literally need to return to our senses and with their help find the Lord in whom we believe. As the hymn says:

*"Faith our outward sense befriending  
Makes our inward vision clear."*

When it comes to "really important" matters such as "success" or "failure," we unconsciously think in terms of all the senses. To illustrate: "Success was practically within his grasp; it was so

*Rosannah Cole is a communicant of the Church of the Annunciation in Glendale, N.Y.*

close he could almost taste it." "The sweet smell of success" or "the bitter taste of failure." We are all familiar with phrases such as these. Even the most hard-headed literalist among us understands what is meant. But when it comes to religion, we immediately narrow our sights and understanding and seem to pride ourselves in relying on our eyes and ears, thus receiving only part of the message.

The Psalmist tries to encourage us. He says to us "O taste and see that the Lord is good" (Psalm 37:8). He knows that if we can ever get close to the Lord just once, we will never get far away again. Taste is something we just don't pay much attention to cultivating. We are always in too much of a rush. Even when we give ourselves a treat of gourmet food, let us say, it is appalling that we really don't take the time to savor and enjoy it and only too often let a substantial amount go to waste. When so many in the world are going hungry today, we have a stronger moral obligation than before properly to appreciate the good food that we have.

I will never forget an experience I once had. A Chinese student of my husband's had invited us to dinner. The food was superb. All who were there raved about it. Upon inquiry, it turned out that this man had been cooking for only a few years and until the age of 30 had never set foot in a kitchen in his life. We assumed, of course, that he had

pored over cookbooks but found out instead that these dishes had been *re-created by taste memory* with some trial and error. In a couple of difficult cases, he had written back home to ask advice. Then and there, I was convinced that we Occidentals do not really taste our food. How many of us could have done the same under similar circumstances?

When we receive communion, we should really notice the taste of the bread and the taste of the wine. To my way of thinking, fasting during Lent is not just a matter of curbing our desire for food but rather fasting makes possible our coming to a greater appreciation of what we do allow ourselves to eat. Inevitably and inexorably we come to a greater appreciation of that Living Bread which came down from heaven to sustain us forever. "Take and eat this in remembrance that Christ died for thee . . ."

Don't touch! This is almost a household phrase in some families where there are young children. Instead of showing the child how to appreciate the beauty of something fragile and how to handle it, we say, "Don't touch!" Instead of teaching how to pet the dog or cat, we command, "Don't touch!" Instead of taking the time to show a child how to behave in a store, many a parent lets him wander off with the only instruction, "Don't touch!" Instead of demonstrating the dangers of matches, we simply shout, "Don't touch!" The list is endless. (Also worthy of mention are "Take your hands off of me" and "Leave other people's things alone.") Many times due to inadequate instruction, children have been bitten and burned, scolded and spanked because they were expected to obey without being given sufficient motivation for obeying. It is no wonder that so many people feel "out-of-touch" and find encounter sessions so helpful as much emphasis is given to an appreciation and an awareness of the sense of touch.

In our perception of the holy, touch is very essential. The background things all add up. It may be the feel of our hands clasped in prayer, the prayer book in our hands, the clasping of the hands of the person next to us at the giving of the peace, the feel of the host in our hand, the holy water on our fingertips. Both Buddhists and Christians know the feel of rosary beads as they slip through the fingers while they pray. When we have been moved by a strong emotion, we say that we have been "touched." Will we be touched this Lent by all our Lord has done for us and feel his presence or to all appearances will we remain unmoved and stay the same?

It is unfortunate that when we speak of smell we think in terms of bad smells. Ads on TV certainly confirm us in this way of thinking. And yet, cer-



He makes himself known.

RNS

tainly scents evoke very strong memories. At Christmas time, for example, a very vital part of our awareness of the festive season is the fragrances and aromas. The fragrance of the pine tree, the smell of the Christmas cookies, the scent of the candles, the aroma of the Christmas turkey - these are among the memories that we store in our minds and when we experience them anew, all the Christmases we have ever known are recalled and we relive them again.

At communion time, we become aware of the fragrance of the wine we are about to receive. In the old Roman rite, this was considered extremely important.

"We offer unto Thee, O Lord, the chalice of salvation, beseeching thy clemency that it may ascend as a sweet odor before thy divine majesty, for our own salvation, and for that of the whole world."

Fragrance is the sense modality of anamnesis (remembrance). At Christmas time, the fragrance of the evergreens in the church is a vital part of the backdrop of worship just as at Easter is that of the Easter lilies. When incense is used at worship, memory stirs, awakes and seeps into our consciousness. In the twinkling of an eye, the mood is set as we relive Christmas, or Easter or whatever feast we may be celebrating that day, as we begin to celebrate once more. Meanwhile, the

smoke is rising to the heavens, permeating us and the church with its sweet smell. "Let my prayer be set forth in thy sight as the incense . . ." (Psalm 141:2a).

How precious our hearing is to us! How many times children are amazed that their parents know just what they are doing and can't believe that it is because the parents have *heard* though not seen them. Many times our ears tell us things before our eyes do, as for example, the sound of the train whistle before the sight of the train.

If there were no music in our churches, how impoverished our worship would be! After Palm Sunday, when we mute our music and our joy in anticipation of Good Friday, nothing is more marvelous to the ear than the sounds of the Easter celebration. The organ booms forth, the clothing of the congregation rustles as they move expectantly, the chains of the censer clink, and at the Gloria, the continuous ringing of the bells makes it abundantly clear that the joyful day of Resurrection has come. As we hear the voices raised in song, I am reminded of a saying of St. Augustine, "He who sings prays twice."

We are called upon to listen, to listen to each other, to pay attention to what our neighbor is telling us. The prophets call upon us to listen. The prophet Isaiah begins by saying, "Hear, O heavens and listen, O earth, for the Lord has spoken" (Isaiah 1:2a). Later

on he speaks of the word of the Lord going forth. When I hear these words I can almost see the sound waves going out, gradually covering a larger and larger area until they fill all the corners of earth and heaven.

Our Lord calls upon us to listen. Will we hear what he has to say to us this Lent or will we be like one deaf? We have heard his invitation, "He who has ears to hear, let him hear" (Matt. 11:15).

Sight! How do I describe that sense which more than all others enables us to know the world around us? And yet, what great difficulty we have in perceiving the world and all of creation as doors to a living God. We no longer discern his image in our ourselves and in our fellow man, nor do we perceive his hallmark on the wonders of nature around us. In a very real sense, we are blind, deaf and dumb; for seeing we do not see and hearing we do not hear and our speech is to no avail. We need to trust in what *all* of our senses tell us in order to get our world back into focus. These gifts of God have been given us that we may use them well to perceive the Light of the world that shone in the darkness when the darkness comprehended it not.

Where the vigil of Easter is celebrated, a most moving spectacle is seen. The church is plunged into complete darkness, a fire is made using flint, the Paschal Candle is lighted, the single flame representing the Light of Christ in a darkened world. In a few moments, the faces of the congregation are seen clearly, as the candle that each one carries is lit from the one flame, each one receiving the Light of Christ. I am reminded of the Preface for Epiphany which says that ". . . Jesus Christ, our Lord, came to us, who in substance of our mortal flesh, manifested forth his glory; that he might bring us out of darkness into his own glorious light."

The catechism tells us that the sacraments are outward and visible signs of an inward and spiritual grace. The Psalms assure us that God is everywhere. The heart of his presence in the world, however, is to be found in the eucharist. Here visibly evident to all as bread and wine, the Maker of heaven and earth makes himself known. He who first made himself visible to us through the Incarnation has deigned to become our food. The words of our Lord to St. Thomas seem especially appropriate here. "Blessed are those who have not seen and yet believe."

Lent has begun and we seek to keep a better Lent than before. Here is a special opportunity to sharpen our senses, to sharpen our awareness so that our lives may be richer and fuller and to come to a better perception of him in whom we live and move and have our being.

# EDITORIALS

## Abortion: An "Inherent Right"?

Some strange words and phrases have come into currency in the course of the modern abortion debate, some of them deplorably uncharitable and irrational — (e.g. "murder" as a synonym for abortion). Clayton Fritchey of *Los Angeles Times* in a recent column uses the phrase "the inherent right to abortion." It may not have been original with him. Whether he coined it or borrowed it, we wonder where he got the idea.

The pro-life people have some solid basis for speaking of an inherent right to life for any human being once conceived and launched upon his mortal career. If of Christian or Jewish faith they will find that basis in their sacred scriptures and the basic teachings of church and synagogue. If people are pro-life, anti-abortion, and also secular humanists, they take their stand upon what used to be called natural-law principles of the sort undergirding the belief that any human being has an inherent, natural right — by virtue of being human — to life, or liberty, or the pursuit of happiness, or all three.

But where in any sacred scripture or civilized tradition or humane philosophical principle would one look for a solid base to establish "the inherent right to abortion"? Does a "right" become "inherent" simply because the exercise of it is going to serve the convenience of some individual, even if at the expense of the life of another human being?

We wish that Mr. Fritchey, or somebody who regards "the inherent right to abortion" as an indisputable axiom, would tell us whence it is derived and on what it is based.

## Can Everybody "Celebrate"?

The Presiding Bishop of the Episcopal Church now predicts that the 65th General Convention will vote to authorize the ordination of women to priesthood, and hopes that we shall all "celebrate the fact" [TLC, Feb. 29]. If by "celebrate" he means "rejoice" in the outcome it is a forlorn hope. In that event many faithful church-people will mourn the fact, and, granted their premises, with reason and justification. Their convictions being what they are, it is unrealistic to expect them to "celebrate" what they regard as a repudiation of the ministry which the Lord has given to his church.

However preposterous that view may appear to those who get their theology from sources other than the holy scriptures and catholic tradition, it is the conviction of thousands of Episcopalians, and it will remain their conviction regardless of what the General Convention says or does in September.

With obvious pastoral concern and intent Bishop Allin offers this counsel to those who may consider leaving the Episcopal Church if the decision made

by the General Convention is unacceptable to them: "Do not break relationships unless you are endowed with the judgmental qualities of God himself — which none of us are endowed with — and know you are absolutely right and the rest of the world absolutely wrong." Undoubtedly he would say this to the dissidents of either side and he means it for all. But since he has predicted a decision favoring the ordination of women this counsel seems to be aimed specifically at those who will find that decision very hard to live with. The imputation of pretending to "the judgmental qualities of God himself" is placed upon them; and we protest that it is unjust.

We do not suggest that if some choose to depart they will be taking the right step. We say that if they are impelled by conscience to consider taking that step their motive may be a zeal for loving obedience of God's will as they understand it and not a presumption that they possess "the judgmental qualities of God himself."

We can see no way that any earnestly devoted Christians can reasonably be invited to celebrate with joy a decision by the governing body of their church which they must reject as contrary to God's will. If we who divide sharply on the issue of women and priesthood are Christians who love one another we may not assume that people are claiming for themselves "the judgmental qualities of God himself" when either (a) they disagree with us, or (b) they are numbered with the losers when the votes are counted, or (c) they experience a grievous trial of conscience about their church allegiance if their church leaders commit their church to a course which they consider apostasy.

## From God — Three Gifts

Have we joy? The Eternal is here —  
As if the world were a village farm,  
And people clean of heart, and God  
A light like a flower in the hay of a barn.

Have we truth? God summarized  
Himself in the Son of a Virgin girl, in a dove,  
And words to teach, and a delivering death —  
Stored in an endless Supper of Love.

Have we life? One is given, our size —  
Like a garment we are asked to wear.  
God warns that it burns with its shining folds  
Until the wearer becomes His prayer.

Elizabeth Randall-Mills

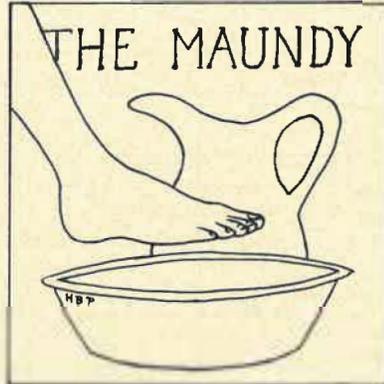
# Maundy Thursday

By H. BOONE PORTER, JR.

Lent is about to begin, and it is hoped that for all of us this time will be recognized as a needed opportunity for prayer, reflection, and discipline. Throughout Lent, those who are responsible for liturgical planning must be looking ahead to Holy Week. In this column last year we discussed (on successive months) Palm Sunday and Easter Eve. This year we would like to look ahead to Maundy Thursday. This day has been treated in a great variety of ways in different congregations. We would not wish to curtail such variety. On the other hand, perhaps certain norms and priorities can be established.

Most congregations nowadays have their principal service for this day in the evening. In some parishes, it has been the custom to interrupt the normal Lenten routine and get out white vestments for the eucharist on Maundy Thursday, to sing the *Gloria in excelsis*, and to treat the occasion as the "birthday of the blessed sacrament." Such an approach raises some questions. The Last Supper was just that — the final meal of a man about to undergo execution. No doubt this final meal had its element of joy, but this is hardly the time to forget about Lent. Scholarship has reminded us, furthermore, that the Jewish day begins at sundown. Maundy Thursday evening is, thus, the beginning of Good Friday. People sometimes ask why holy communion is not commonly administered in the Episcopal Church on Good Friday. The ultimate answer, in the opinion of some of us, is that the Maundy Thursday evening eucharist is the Good Friday communion. This may affect our view of how Maundy Thursday should be celebrated.

Some parishes seek to replicate the Last Supper by having the eucharist in conjunction with an actual parish supper. Some re-enact a Jewish Passover meal, or "seder." The latter can certainly have great impact and great meaning. On the other hand, experience has indicated that a good deal of care and thought is needed. When the eucharist is actually celebrated at a table with other food, it would seem common courtesy, both to our Lord and to the communicants, to differentiate very



clearly between the bread and wine which are consecrated and those that are not. *In a sense*, Jesus hallowed all bread, and he is concerned with all the hungry people of the world, and we must never forget this. *At the same time*, what is consecrated is different, and has a unique meaning which, on Maundy Thursday (of all times), should not be obscured. It is regrettable that further confusion has sometimes been created by the use of unauthorized forms of consecration. In view of the several eucharistic prayers now legally approved for use in the Episcopal Church, it would seem that ample latitude is provided.

The most neglected aspect of the Maundy Thursday liturgy is precisely one of its oldest and most distinctive features: the washing of feet. The provisions for this day in the new Draft Proposed Prayer Book call attention to this ancient tradition. In the course of Christian history, footwashing has been carried out in various ways and in various circumstances. Among the many possible ways of doing it, we would commend a simple and practical procedure which can be carried out in a reverent manner in an ordinary parish which desires this ceremony.

First, a dozen persons (or some other number if preferred) must be invited to have their feet washed. It is suggested that a variety of ages and types in the parish be chosen. The procedure should be clearly explained to them beforehand. They will wish to wear shoes and socks that can be easily removed. In the church, seats for them should be placed beforehand in a convenient and conspicuous position. It is

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suggested that a row of six chairs be placed on each side of the sanctuary facing the altar (sideways to the congregation). A bowl (such as the large aluminum bowls which can be readily bought at a hardware store) should be placed to the right and the left of the altar, each with a large pitcher filled with lukewarm water, and a towel. If desired, a long piece of terry cloth yard goods can be used, so that it can be wrapped around the minister's waist, as in St. John 13:4.

Following the intention both of the present Prayer Book and of the new draft book, the eucharist begins in the usual manner and proceeds through the Gospel. A brief homily can follow, simply stating that we will now do what our Lord has directed. It all requires very little explanation, and no moralizing. The twelve persons should then come forward, take their seats, and at once remove their shoes and socks. The priest removes his chasuble, if he has been wearing one, and takes the towel at one end of the altar. He kneels in front of the first person, as does a server. The priest holds the person's feet over the bowl and briefly washes them, while the server pours water from

the pitcher. The priest then dries them with the towel, and moves on his knees to the next person, for whom the same procedure is repeated. All this requires only a few seconds per person, and six persons' feet are easily washed within two minutes. Meanwhile, at the other side of the sanctuary, the deacon or assistant priest, if any, or a lay reader, or vestryman, or other suitable person, accompanied by another server, is washing the feet of the other row of persons. If there are more clergy or more servers to be included, each "washer" can have two assistants. In any case, it is a great advantage to have two rows of persons having their feet washed simultaneously, as no individual is embarrassed by having the entire attention focused on him or her at any given moment. I am indebted to the Rev. Lewis L. Towler, of the Diocese of Michigan, for developing this procedure, which I personally have found to be very easily carried out. Meanwhile, the congregation can sing or say suitable verses, as in the new Maundy Thursday proper. Perhaps, however, it is better to leave the singing to the choir at this time so that the congregation can simply watch.

If the present Prayer Book liturgy is being used, the service continues with the offertory. On this occasion, Hymn 479, "Love divine," will be very effective as the offertory hymn. If one of the new eucharistic rites is being used, it is suggested that the Nicene Creed be omitted, and that the service proceed with one of the shorter intercessions. Those whose feet were washed will, meanwhile, have gotten their socks and shoes back on. At the peace, they can be greeted by the ministers and servers in the sanctuary, and then return to their pews and greet those around them. For the eucharistic prayer, the new Prayer D, with its rather full reference to the Last Supper, will be especially fitting. This prayer has already been authorized for use under Canon II.3, Sec. 6(c).

After the service, it is customary for the ministers and servers (assisted by others, if desired) to remove all the candlesticks, altar cloths, etc., from the sanctuary, so that the holy table will be bare on Good Friday and ready to be washed on Saturday in preparation for Easter. Psalm 22 is appropriately recited while the altar is being stripped.

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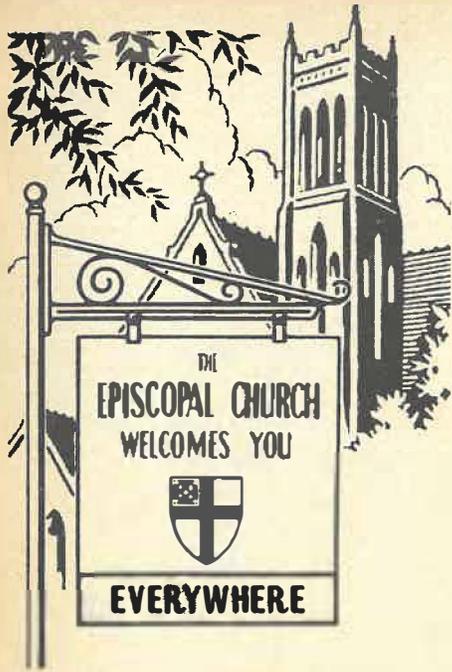
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# LENT CHURCH SERVICES

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



## 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 Communion

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

**ST. ANDREW'S** 1 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

## 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.

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**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
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## 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.  
The Rev. E. A. Norris, Jr., r; the Rev. S. H. Helferty  
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  
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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 (2 S & 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



St. Andrew's Church, La Mesa, Calif.

**KEY**—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appl, 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; In-str, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

# LENT CHURCH SERVICES

(Continued from previous page)

## OMAHA, NEB.

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

## 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 Rev. James B. Simpson, The Rev. Geoffrey G. West  
Sun HC 8 & 10; Daily HC 9

## 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

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Sun 8 HC; 9:30 MP & 10 HC (Spanish); 11 Lit & Ser; 4 Ev;  
4:30 Concert (as anno). Wkdys 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  
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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 & B6. 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  
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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  
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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.  
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**ST. PHILIP'S** 142 Church St.  
Sun HC 8:30, MP 10:30 (1S HC 10:30). Wed HC 10 & 5:30

## DALLAS, TEXAS

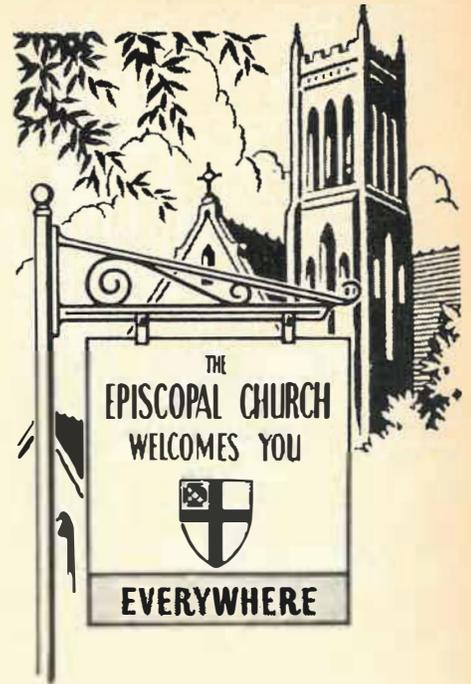
**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.  
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Barnett; the Rev. Canon Donald G. Smith, D.D.  
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Tues, Thurs, Fri, Sat 7; Wed 10:30 & HU

## FORT WORTH, TEXAS

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



Trinity Church, New York, N.Y.



## 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

## PARIS, FRANCE

**AMERICAN CATHEDRAL OF HOLY TRINITY**  
23, Avenue George V  
The Very Rev. Robert G. Oliver, Dean  
The Rev. Frederick B. Northrup, Canon  
Sun 9:30 HC, 11 MP (HC1S), Tues & Thurs 12:30 HC

## GENEVA, SWITZERLAND

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