

THE LIVING CHURCH

A Bishop's Statement

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A Priest's Statement

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The Most Rev. Donald Coggan, Archbishop of Canterbury, visited the coal mines near Deal, England recently. The archbishop went down into the mines, chatted with miners, and met with representatives of their union during his visit.

RNS

AROUND & ABOUT

With the Editor

Some words in the holy gospel for Epiphany 5 (three-year lectionary) set in motion the following reflection. After seeing the miraculous draught of fishes, Simon Peter falls down at the feet of Jesus and cries, "Depart from me; for I am a sinful man, O Lord" (Luke 5:8). Most commentators through the ages have failed to wring much of the oil of edification from it. I suggest that a truth which was once well put into words by Alfred North Whitehead is applicable to the text and explains it. Whitehead said that religion is what a person does with his own solitariness, and that when it runs its full course it



does so by transition from God the Void to God the Enemy to God the Companion.

When Peter shuddered with awe, and fright, at the manifest supernatural power of Jesus, he was really afraid of him, more so than he would have feared the Devil incarnate. This was God incarnate, as Peter would later declare in his great confession at Caesarea Philippi (Matthew 16:16). And as God incarnate Jesus knew Peter's sins and condemned them and threatened to deliver Peter from them — which Peter didn't want at all. And so, Peter was face to face with God the Enemy. That explains what he said and what he did. If we can't understand it the reason may be that we don't like to recognize the similarity between Peter's response to the threat of redemption and our own. Our way of saying to the Lord "Depart from me!" consists usually of some kind or another of departing from him — or trying to.

Peter was hugging his sins. They had become very dear to him. And God the would-be Companion wouldn't put up with them at all.

If that "sensation" is totally alien to yourself, you are either very blest with triumphant and total virtue or perhaps you haven't yet passed from God the Void to God the Enemy.

TO BETSY C.:

I was rather surprised, though perhaps I shouldn't have been, by your objection to the idea of a "holy rest" in

heaven for so thoroughly energetic a Christian as your mother. You will remember that we had been talking about the appropriateness of Newman's familiar "night prayer" (BCP 594-5) at a burial service. What you said set me to thinking. I recalled a passage read many years ago, in a sermon by a famous Victorian divine — Robertson of Brighton, in which he talked about the rest that awaits the people of God. I can't put my finger on that particular passage — it's great, and speaks perfectly to the difficulty you have with the conventional idea of the heavenly rest as a celestial snooze. Robertson spoke of that rest as the state in which our powers and faculties and desires all function in a perfect equilibrium. It isn't idleness at all; it's the ability to do the work God gives us to do with perfectly undivided and united selves, as we cannot do at our present stage. On that premise, what wearies us and wears us out now is not our work, but out pitiable inner dividedness. (My words, not his.)

As I said, I can't finger that particular passage, and I've waded through a venerable volume of 838 pages of Robertson's sermons looking for it. Surely, greater love can have few men. But in that tome I have come upon another passage about rest — the divine gift promised in the scriptures. Describing it in analogies drawn from nature he says: "It is not the lake locked in ice that suggests repose, but the river moving on calmly and rapidly in silent majesty and strength. It is not the cattle lying in the sun, but the eagle cleaving the air with fixed pinions, that gives you the idea of repose combined with strength and motion. In creation, the 'rest' of God is exhibited as a sense of power which nothing wearies. When chaos burst into harmony, so to speak, God had rest."

How do you like that? I don't know whether it's what Newman had in mind when he prayed that we might have "holy rest" along with "peace at the last forever," but if he didn't he should have.

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CALENDAR

March

- 6. Second Sunday in Lent
- 7. Perpetua and her Companions, MM.
- 9. Gregory of Nyssa
- 12. Gregory the Great
- 13. Third Sunday in Lent

NEWS. Over 100 correspondents, at least one in each diocese, and a number in foreign countries, are the Living Church's chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned.

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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.

Reconciliation Now?

In his article "Is Reconciliation Possible?" [TLC, Jan. 9], Fr. Baar offers an ingenious and imaginative commentary on the ordination of women vote of the 65th General Convention. He writes, "Our convention felt called upon in our day to pioneer, to experiment, to lead out on behalf of the catholic churches (sic) to express God's will for his ministry today."

To the beleaguered convention that finally capitulated to the strident clamor of NOW, these are comfortable words indeed. As with pioneers like Roger Williams, new trails to religious toleration were discovered. As with experimentalists like William James — well, no. For "If an experiment is to work, there have to be some ground rules." Experiment is evidently not the right word.

Despite the sense of tentativeness he seeks to inculcate, Fr. Baar must realize that what the convention did is irreversible. The notion that the majority vote may be rescinded at some future time and that umpteen priestesses will then be unfrocked, boggles the mind. It seems more likely that the Holy Ghost will let that branch wither away, as a modern version of the 1933 "A Humanist Manifesto." For after all, the right word, and the charitable word, is heresy, not pioneering, experimenting, or a helpless idea in a baby carriage.

(The Rev.) WOLCOTT COIT TREAT
San Diego, Calif.

The Anglo-Catholic Communion

As a loyal catholic churchman I am writing to you to emphasize that I entirely disagree with my rector who can see no alternative for Anglo-Catholics but to remain with PECUSA. On the contrary, I can see no alternative for Anglo-Catholics but to leave PECUSA, and the sooner the better.

As for a "continuing" church, I think that this conception can be as nebulous as the Anglican Communion. It seems to me that there is need for an international Anglo-Catholic Church, governed internationally by a council of archbishops represented by a patriarch. This church would have a uniform liturgy in the vernacular of the country and a Prayer Book incorporating the best of

the 1549 and 1928 (PECUSA) Books as well as the best from the previous English "Uses" (like that of Sarum) and ancient sources (both East and West) in the light of modern liturgical knowledge.

It should be stressed that "Anglo-Catholic" in the title of the church would mean catholic in the English tradition whenever and wherever this tradition was catholic (thus including the Caroline divines and leaders of the Oxford Movement). "Anglo" would not be thought of as synonymous with "Anglican," as for most people Anglican means protestant by referring to the Church of England beginning with its establishment under Henry VIII.

It is possible that in time the Anglo-Catholic Church would absorb 30 to 40 percent of the Anglican Communion, the non-ethnic Orthodox, as well as traditional but non-Tridentine Roman Catholics. I believe that the absence of guitar masses, folk masses, layreaders, offertory processions with token laity and the like will facilitate matters. The congregation could be encouraged to sing the mass and the seasonal hymns found in the medieval Latin liturgy (but translated, of course) rather than interrupting the service periodically with post-Reformation hymns. The standard for church music would be the best sacred music of the renaissance and of the English cathedrals in this century as well as plainchant. The mass would be recognized as sacred drama and incorporate the mystical, the numinous.

EDWIN D. JOHNSON
Washington, D.C.

Intellectual Assent

Unless some of those opposed to the ordination of women, with whom I sympathize, can refute professor Pierson Parker, then I will admit to an intellectual assent albeit not to an emotional one.

In other words, except someone can contravene the professor's sensible presentation, I shall soon proceed to join with others who sanction General Convention's decision in this regard.

(The Rev.) LATIMER W. GARRETT
Acton, Calif.

The State of the Church

I believe the state of the church following Minneapolis resembles the state of public schools currently. After a generation of permissive education, we are returning to the "basics."

Although some of us never were able to abandon these principles, various pressures were brought to bear for following "outdated procedures." Unfortunately, the experiment has left the

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public with a generation of semi-literate adults and a clear sense of failure. Further, the discrediting of schools has set conditions for long term financial problems.

It is probably too late to reverse much of the error, but a continual nodding to pressure groups, fads, and personalities will doom us to a similar plight.

I have no desire to belong to "The Church of the Latter Day Fad." I take no pleasure in the divisions wrought by fundamental changes. It is with great sadness that statements such as, "Well, at last we're rid of the Anglo-Catholics" are received.

Surely, God would not be pleased with the pride therein demonstrated.

SUZANNE JAMES

Athens, Ohio

Not Appius Claudius

Your discussion of the words *happy* and *blessed* [TLC, Jan. 23] reminds me of the story of an old Roman looking for a friend.

As he searched diligently but fruitlessly, at last he saw a dejected-looking man sitting by the roadside and approached him, asking, "Are you Appius Claudius?"

"No!" returned the man, "I'm un'appy as 'ell."

And that applies to my feelings about many things in the Draft Proposed Prayer Book.

HERBERT J. MAINWARING

Natick, Mass.

WCC and Terrorism

It is with some trepidation that I take issue with anyone so brilliant and widely admired as Cynthia Wedel. But her recent letter [TLC, Jan. 16] in defense of the World Council of Churches appears to incorporate the same see-no-evil naiveté which, in my judgment, has been a major factor in the Episcopal Church's loss, over the past decade, of more than half a million members.

Mrs. Wedel does not deny that the WCC's "Program to Combat Racism" has contributed funds to organizations which are called either "freedom fighting liberation groups" (by their supporters) or "terrorists" (by their victims — and, I submit, by any measure of neutral and objective analysis on the criteria of a generally accepted definition of the difference between a guerrilla and a terrorist).

What Mrs. Wedel contends, however, is the absence of an "authenticated instance of WCC funds being used for other than the humanitarian purposes for which they are given."

By striking contrast, I have heard both the Rev. Messrs. Philip Potter and Eugene Carson Blake admit to press con-

ferences that *the WCC has never conducted any investigation at all, to see how, in fact, its contributions were used by such groups.*

Would Mrs. Wedel, or very many of her WCC colleagues, be very receptive to any reports on this subject from the government of Rhodesia, South Africa, or South Dakota, concerning how WCC money was used by ZANU, SWAPO or AIM?

Do these terrorist organizations have their books audited and issue annual reports? SWAPO (Southwest Africa People's Organization) has the strong support of an official appointed by the United Nations. But he is a former officer in the Irish Republican Army — which, I suggest, raises some question about his objectivity in evaluating terrorists.

What would it take (and who could get it) to convince Mrs. Wedel that church money is supporting terrorism? Has Mrs. Wedel ever wondered why no such WCC funding has been made for such organizations as the Popular Front for the Liberation of Uganda (where a black dictator has butchered far more blacks than have the white governments of Rhodesia and South Africa)? Are black in Uganda somehow less important than blacks in South Africa?

I have talked with Dr. Charles Kramer of New York about another instance of Mrs. Wedel's see-no-evil. For Dr. Kramer has repeatedly over the last 20 years pleaded with the National Council of Churches to take action with regard to the twice-convicted Nazi war criminal, Rumanian Bishop Valerian D. Trifa. Dr. Kramer told me he contacted Mrs. Wedel — who took no action whatsoever.

(The Rev.) LESTER KINSOLVING

Washington, D.C.

{ It is our understanding that, since this letter was written, Bishop Trifa is no longer active on the Council. Ed. }

Replies to Fr. Parker

With reference to "Ordination and Jesus' Will" [TLC, Jan. 30], I would like to make a four part response.

(1) Concerning the features of the apostles, I think that in several areas we do in fact insist upon certain characteristics of persons and things as being essential while we regard others as "incidental and peripheral." For example, in marriage a man may choose from a variety of types of women to be his wife, but it is required that she be a woman and not a man. In holy communion a wide variation is allowable regarding the particular kind of bread and wine used, but it must be bread and wine and not something else. In the same way, the apostolic order has included men of various types, but it seems very clear that they have always been men.

(2) Concerning who was present when our Lord instituted the holy eucharist and commissioned his apostles, if there were women present, then it is conceivable that there were also other men present. To my knowledge, however, no one has proposed that our Lord gave his special commission to anyone other than to those particular men that he had called, trained, and named as his apostles.

(3) Concerning the symbolism of the celebrant in relation to the congregation, the suggestion that an all male priesthood to symbolize the Bridegroom in order to be consistent requires an all female congregation to symbolize the bride is an instance of logic having become illogical. Clearly any restriction placed on the membership of the congregation is contrary to the will of our Lord, even though women do symbolize the relation of the church to Christ more effectively than men do. On the other hand, there obviously is nothing contrary to his will in an all male priesthood—that is, if the Bible and church history reveal his will. The requirement of a male celebrant in the eucharist in no way limits the ministry of Christ to souls, as would be the case if we were to require an all female congregation.

(4) Lastly, it is a fact that women can and often do manifest the Christ life as well as or better than men do, and I enthusiastically agree that our Lord's mother in a very real way is the "model" for everyone in the priesthood. On the other hand, a woman can never symbolize a man, and as long as sacraments are important, the Christ given symbolism of the sacraments will also be important. This symbolism includes the maleness of the celebrant in the holy eucharist.

(The Rev.) JAMES E. MARSHALL
Christ Memorial Church
Mansfield, La.

• • •

Concerning the article "Ordination and Jesus' Will," I have heard Saint Mary called the first charismatic but this is the first time I ever read that she was the first priest too. Fr. Parker uses priest in a unique way. Certainly many women in the NT exercise a priesthood of all believers. So do many men. What is Fr. Parker's point? With his interpretation everyone wins the prize of being an apostle or priest because they manifest one characteristic of the office. His article is clearly contrary to the concept of the church being the New Israel and the 12 apostles symbolic of the 12 tribes. One definition of the difference between disciples and apostles is found at Luke 6:13, from many disciples he chose 12 apostles. The 11 act

quickly to bring the number to 12 with the election of Matthias (Acts 1).

Fr. Parker asks and answers his own questions. "Is the priest a successor of the apostles?" There are two qualifications in Acts but he chooses the one that fits his need. Acts 1:21 "So one of the *men* who have accompanied us during all the time that the Lord Jesus went in and out among us, 22 beginning from the baptism of John until the day when he was taken up from us — one of these *men* must become with us a witness to his resurrection."

"Shall the priest be also a prophet?" Fr. Parker confuses prophetic with "prophet." A prophet is a different form of ministry (Ephesians 4:11).

I suggest that Fr. Parker reread Chapter 6 of *The Gospel and the Catholic Church* by former Archbishop Ramsey. It is a big jump from scattered examples of various women to give us the final word on "Ordination and Jesus' Will." It is also strange that the faithful 11 didn't choose at least one woman or why they felt it necessary to choose any person at all to replace Judas if the number 12 did not have a significant meaning. It is too bad that they could not have broken out of their culturally conditioned mold and selected a lesbian at that. Think of all the trouble and heartache they would have saved us going through today.

(The Rev.) LARRY E. VALENTINE

The Church of the Messiah
Liberty, Mo.

Jesus' Exact Words

Congratulations on catching C. S. Lewis in a "boner," and for bringing to our attention the fact that Scripture gives us only a very few of his "ip-sissima verba," e.g., "Eli, Eli lama sabachthani" and a few others.

But is it enough to prove that our Savior, as man, did not know the Greek language? There is no evidence that there was an interpreter when the centurion appealed to him, and it is doubtful if the centurion had troubled to master Aramaic. Or the conversation with Pilate, whose contemptuous "Am I a Jew?" makes us feel the same way about him. Greek was, as we all know, the language of the Mediterranean area, and apparently well known by the evangelists and other contributors to the New Testament scriptures.

(The Rev.) H. B. LIEBLER

Hat Rock Valley Retreat Center
Monument Valley, Utah

That Jesus may have known Koine Greek seems most likely, but that he would preach and teach in that language seems (to me at least) most unlikely. Wasn't he too good a Jew for that? Ed.



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PRESIDING BISHOP

Warns Against Overreactions

The Presiding Bishop has cautioned the church against hasty overreaction to the ordination of the Rev. Ellen Barrett, a homosexual, by the Bishop of New York.

"One ordination does not make and does not break a church at any place, point, or diocese," the Rt. Rev. John Allin told Episcopalians meeting in Memphis. "The church has not gone down the drain; it really hasn't. Pass the word along."

Speaking at the annual convention of the Diocese of Tennessee, Bishop Allin said the church "has produced some damn fool decisions," but it also has "the capacity to learn" from mistakes.

"Think of what a great thing it would be if we didn't speak the first time we got the urge . . . And we need not pass any asinine resolutions that won't change anybody. Harsh reaction can condemn a lot of people who have no defense," he declared.

Reflecting on his own role in the church, he remarked that he sometimes thinks he is "cursed with a Cassandra syndrome," fated to prophesy and not be believed.

He remains, he said, "not convinced that women need to be priests. But this matter can't be resolved by argument. We do not generate faith by vote of a General Convention or even of a worldwide ecumenical council. Faith can't be legalized; it is a response to truth."

He called the vote to authorize female priests and bishops in the Episcopal Church a "God-given way to experiment."

The ordination of women is not universal, he said, "and it may not be right. But we must recognize the convictions of those who think it is right. If we don't recognize both our freedom and our variety, it will be our loss. Cassandra has spoken."

On revision of the Book of Common Prayer, the Presiding Bishop said: "I think we ought to be able to use any instrument to offer praise to God, especially those tested through the years," and for holy communion, "we ought to be able to decide what we want to use today — one time the best silver

and crystal and a formal rite, another time paper plates on the kitchen table."

Debates about women's ordination and liturgical revision, Bishop Allin said, have made us look "awfully foolish lately."

"But come hell or high water, I'm going to reach out and love you, however inconvenient you make it."

EPISCOPAL CHURCH

Changes, Decisions

What was termed a conflict that had been building for 15 years at Trinity Church, Bridgewater, Mass., seemingly was resolved Jan. 23, when the congregation voted 185-13 to leave PECUSA.

The ordination of women priests was only one issue, according to the Rev. Freedom Wentworth II, rector. The whole "reform movement" in the church was involved, he said.

Trinity planned to become a branch of the Syro-Chaldean Church of the East after consultations with its primate, Bishop Stanley, and will be known as an Anglican-Catholic Church.

Two weeks after the parish vote, the Rt. Rev. John Coburn, Bishop of Massachusetts, addressed the congregation. He also met with the rector, wardens, and vestry and described the discussion as "frank, full, honest." He was given assurance, he said, that they would consider his appeal.

THE LIVING CHURCH was told at press time that the parish does plan to hold another meeting.

During the week that Trinity took its stand, 16 members and the two priests of the Mission Church of St. John the Evangelist, Bowdoin St., Boston, left the congregation.

Again the ordination of women was cited as not being the only reason for the move, but it had acted as a "catalyst."

The laity said they were "forced" to face the fact "that we have deluded ourselves into believing that the Episcopal Church is still part of the historic Catholic Church of the West."

"Many will 'stay and fight . . .,' " they said. "However, we learned at Minneapolis that the canons, or for that matter, the constitutions, mean nothing

and that the bishops are afraid of any action that will brand them as dissidents. . . ."

The priests of the mission, the Rev. Joseph W. Upson, SSJE, and the Rev. James T. Dutton, indicated that neither of them has ruled out "functioning as a priest in the future." They have filed the necessary papers with the Bishop of Massachusetts requesting they be discharged from their priestly vows in the Episcopal Church.

The entire group attends a Roman Catholic Church in Boston.

Fr. Upson said the Roman Catholic Church is "still a church that is not afraid to take a stand in spite of its obvious inconsistencies and lapses in taste and current turmoil. . . ."

"To ignore how far the Episcopal Church has departed from the catholic faith is to bury one's head in the sand."

ECUMENISM

Episcopalians, Lutherans Meet

The second meeting in the second series of talks between Episcopalians and Lutherans was held last month in St. Louis, at which time an agreement was reached on basic guidelines for a statement of purpose and on subjects for future discussions.

Proposals adopted from the first series held in 1969 and 1972 called for recognition of agreement on the fundamentals of church life and doctrine, agreement that the two communions have maintained the essential apostolicity of the church, and agreement on sharing the sacrament of holy communion.

Future talks will deal with such subjects as justification by faith, episcopacy and apostolicity, eucharistic Presence, authority of the Bible, and "our characteristic way of doing theology."

Meanwhile, the theologians suggested, Lutherans and Episcopalians should work on the local and regional levels through conversations and relationships to develop a stronger sense of understanding each other.

Representing the Episcopal Church at the St. Louis meeting were the Rev. Frs. John H. Rodgers, Jr. (Trinity Episcopal School for Ministry), Reginald H. Fuller (Virginia Seminary), Louis Weil

(Nashotah), J. Howard M. Rhys (University of the South), and J. Ogden Hoffman (Diocese of Northern California); the Rt. Rev. William G. Weinbauer (Diocese of Western North Carolina), and national ecumenical officer, Dr. Peter Day.

ALASKA

Woman Serves 90-Mile Circuit

When Jean Elizabeth Dementi went to Alaska from California 26 years ago, she was a missionary nurse in the lower Yukon River area.

When the Episcopal Church opened the diaconate to women, she was ordered a deacon and became the spiritual leader to the 320 residents of Anvik, Grayling, and Shageluk.

The next step was the priesthood. She now serves the congregations in these same three communities — Christ Church, St. Paul's Church, and St. Luke's Church. Her ordination, however, was held in Anchorage.

Mrs. Dementi said her husband, a cannery worker in the summer and a trapper in the winter, has been supportive of her work. Her travels on her 90-mile circuit are done by plane, boat, or snowmobile, depending on weather conditions.

In his sermon at the ordination, the Rev. David Keller, rector of St. Matthew's Church, Fairbanks, said that Mrs. Dementi should write the book she has always threatened to do — *A Broad Along the Yukon*.

During the festivities following the service, the choir of St. Mary's Church, Anchorage, succeeded in getting the new priest to join in the country-western song she derides, "Drop-Kick Me Jesus Through the Goal Posts of Life."

HOMOSEXUALITY

"Exploitation" of Children Charged in England

Britain's government has been urged to halt what is described as the "growing exploitation" of children by "militant homosexuals" in schools and elsewhere.

The call was made by the Nationwide Festival of Lights (NFOL), an organization formed in 1971 by Anglicans, Pentecostals, and other Christians as a result of the widespread concern at the decline of public and private morals.

Commenting on the report, NFOL director, Raymond Johnson, said it is "astounding that a self-confessed homosexual can now take London school children, assisted by the 'Gay Sweatshop,' to a theater workshop. Under these circumstances, children are in

grave danger of being indirectly initiated into the practice of homosexual vice."

The "Gay Sweatshop," a group of professional actors, recently put on a series of plays for children in which difficulties experienced by homosexuals are portrayed. The actors themselves are homosexuals.

It is intended that children should spend the morning in improvised acting and discussing the theme, "treated different," and the afternoon in seeing the plays.

Parents, teachers, and members of Parliament have protested the suitability of the plays.

COUNCILS

Community Church Barred in MCC

By unanimous vote, the board of directors at the annual meeting of the Massachusetts Council of Churches rejected the membership application of Metropolitan Community Church of Boston, which specializes in ministries to homosexuals.

Although the board did not elaborate on the reasons for its rejecting the application, it did adopt a resolution calling for further study of the "ethics of sexuality," encouraging churches to provide care for homosexuals, and urging members to work to eliminate "all social discrimination against homosexuals."

The Rev. Canon W. David Crockett of the Diocese of Western Massachusetts was elected council president, and United Methodist Bishop Edward G. Carroll was elected vice president.

The meeting closed with a service of holy communion, but some representatives of the 14 member churches did not take part.

Noting this, the Rt. Rev. John Coburn, Bishop of Massachusetts, prayed for "the day when we shall come to the same table in common remembrance of our one Lord."

ORGANIZATIONS

Women Protest "Entrapment"

Some 160 women of the Episcopal Church met in St. Louis under the leadership of the convenor, the Task Force on Women, to discuss continuing problems about placing more women in ministry.

A representative of the Episcopal Church Women (ECW) asked that that organization not be by-passed in developing roles for women. "Don't put down the woman who cooks for you in the kitchen," she pleaded. "That may be

her only ministry and you don't want her to lose that opportunity, do you?"

Conference members resolved to take several actions, the primary one being aimed at bishops who refuse to ordain their women deacons to the priesthood or to transfer them to other dioceses. Letters will be written to these bishops and their standing committees, to the Executive Council, and to the House of Bishops protesting this "entrapment," the conference said.

Political activity is to be stressed in order to elect more women as deputies to General Convention and as members of the Executive Council and to have more women named to General Convention commissions.

The Executive Council will be asked to create a staff position which would work at matching lay personnel to opportunities for ministry and to develop a communication network between the various women's organizations in the church.

Reports at the conference indicate women need more powerful organizations to attain positions in the church; women must create new kinds of ministries because of the shrinking job market in the church; clerical spouses need more affirmation from their peers in a parish; and young women do not see beyond the stereotype ECW organization.

CANADA

Prelate: Married Bishops Should Be Allowed

The leader of Canada's Greek Orthodox Church of North and South America says he would welcome a change in church practice to allow married bishops.

"I am a sworn celibate myself," Bishop Sotirios said, "and would find it very difficult personally to marry because of the pledge I made God back when I was 25 years old in Greece to stay single. However, I would fight for the right for bishops to marry. . . ."

Orthodox bishops are chosen from the ranks of unmarried priests.

Bishop Sotirios said he was "horrified and disgusted" about the ordination of a homosexual in the Diocese of New York. Any homosexual Orthodox priest he found out about would be defrocked immediately, the prelate declared.

"Homosexual behavior cannot be condoned by the church," he said. "It is no more acceptable than fornication and adultery."

While the bishop was commenting on affairs generally, he condemned lotteries as "completely immoral" and said he has forbidden bingo games in his parishes.

He also stressed that it is important for Christians to live simply. The 40-year-old bishop drives a 1969 car and has an office and bedroom in the same building.

Based in Toronto, he is responsible for the Canadian parishes in the archdiocese.

OKLAHOMA

Chamber, Repaired Chair, or Drugs?

The Oklahoma State Senate's criminal jurisprudence committee has recommended a bill providing for future executions of criminals being conducted by injection of "ultra-short-acting barbituates with a chemical paralytic agent."

Such a drug would be "like drawing a curtain," medical examiner Dr. Roy Chapman said, adding, there would be no pain except that caused by the prick of the needle.

The move was suggested because the state would need to pay \$62,000 to repair its electric chair, according to one report, or spend \$250,000-\$300,000 to build a gas chamber.

Ned Benton, state corrections director, said correctional officials do not favor a law which would allow options on how to carry out executions.

"Several alternatives are not practical," he said. "If you put the responsibility on me, I'd go for the medical method exclusively."

There have been no executions in the state since 1966.

ORTHODOX

Primate Hails Vatican Stand

The Primate of the Greek Orthodox Archdiocese of North and South America has issued a statement of support of the Vatican's recent reiteration of its ban on ordination of women to the priesthood.

Archbishop Iakovos said the Vatican Declaration on the Question of Admission of Women to the Ministerial Priesthood "echoes what the Church Universal believed and practiced for 20 centuries."

However, he said he was "chagrined" over the "abuse of the high qualities and dignity of women and the disservice we do to them when we clergymen — servants of Christ — belatedly raise our voice in an hypocritical upgrading of women, some of whom we admit into the order of the pastors (priesthood), of a deeply divided and secular-minded and oriented church, as it seems to have recently become."

A Christian, he noted, can "in no way

ignore the explicit test of the Scriptures or knowingly misinterpret them in order to accommodate his or her views and lightmindedly update an unchanging historical reality such as Christ, who is the same today, yesterday, tomorrow, and unto the ages."

"The publicity-seeking clergymen of our time," the prelate continued, would do better "to attempt to understand the nature of priesthood as well as that of their own church. For if the priesthood is nothing else but pastoral dictatorship of the church and not the mystical body and continuation of Christ, but a type of religious institution, then we serve neither Christ nor his people, but our own glorified and narrowed views that devoid the church of its divine mission and defrock the priesthood of its essential character, reducing both the church and Christ to conventional commodities that may please, but at the same time deceive the ambitious seekers of a unisex priesthood."

Archbishop Iakovos called the Vatican document "an exhaustive study of biblical theology of priesthood and as such, regardless of the degree that it is heeded, it constitutes and provides the basis for theological discussion which may help those who have erred to rediscover both their faith and the value of scriptural and ecclesiastical tradition, as well as the ability to appreciate and live in Christian truth."

CHURCH AND STATE

Belief in Supreme Being at Issue

Atheist Madalyn Murray O'Hair has asked Texas Attorney General John Hill to issue an opinion as to whether she can legally function as a notary public in the state without affirming belief in a supreme being.

Late last year, Mrs. O'Hair and other members of the American Atheist Center in Austin, Texas, filed applications to be appointed as notaries public and were subsequently certified, after declaring they were atheists.

Mrs. O'Hair has now pointed out to Mr. Hill that the Bill of Rights of the Texas constitution states that "no religious test shall ever be required as a qualification to any office, or public trust in this state; nor shall anyone be excluded from holding office on account of his religious sentiments, provided he acknowledge the existence of a Supreme Being."

She noted that the U.S. Supreme Court struck down a similar requirement in Maryland in 1961, and asked the Texas Attorney General to issue an opinion on whether the provision in the Texas constitution is in keeping with the U.S. Supreme Court ruling.

CONVENTIONS

A Statement of Mission, adopted at the 137th annual convention of the Diocese of Missouri, is to be accomplished through *kerygma*, *koinonia*, and *diakonia* — word and deed, life together, and service to others. Convention also adopted objectives for a diocesan program. Other actions approved included increasing group life insurance for clergy; establishing a residency pro-



gram for newly ordained clergy; establishing a commission on performance review of clergy and aided congregations; and preparing a study of capital needs in advance of the Venture in Mission program. The \$462,396 budget was adopted unanimously. This figure represents an increase of \$35,000 and includes the \$96,000 national quota. St. Martin's Church, Ellisville, was admitted to parish status.

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Approximately 500 delegates at the 145th annual convention of the Diocese of Tennessee in Memphis adopted a mild resolution on ordination of homosexuals instead of one proposed earlier that condemned such ordinations. The adopted measure expressed "deep concern" over the issue and the hope that "other professed homosexual persons will not be ordained." One delegate said the [original] resolution was only conceived because of the publicity over the ordination of a self-proclaimed lesbian by the Bishop of New York. Delegates also voted to table a resolution calling for the use of the 1928 edition of the Prayer Book as an alternative after 1979. In an interview after the convention, Bishop William E. Sanders, who had been enthroned earlier as diocesan [TLC, Feb. 13], said the resolution on ordination of homosexuals was not a "watered-down version" of the original and that it "expressed loving Christian concern."

Things to Come

April

12-14: National Conference on Spiritual Well-Being of the Elderly, Atlanta. Sponsored by National Interfaith Coalition on Aging, Athens, Ga.

A STATEMENT ON THE ORDINATION OF ELLEN BARRETT

By PAUL MOORE, JR.

On Monday, December 15, 1975, I ordained Ellen Marie Barrett a deacon, and on Monday, January 10, 1977, I ordained her a priest. I acted in full knowledge of her professed homosexual orientation, believing (as I still do) that she was fully qualified in every way for holy orders.

Ellen first applied to me informally in 1972. At that time she was fairly active in the Gay Movement and had written an article or two on the subject. I told her then that I would not recommend her to the standing committee. She later applied to the Diocese of Pennsylvania, but was not accepted there. She was serious about her vocation, however, and matriculated at the General Theological Seminary. Early in 1975 she reapplied for candidacy in the Diocese of New York. She had by then resigned her office in "Integrity" and ceased to be active in the Gay Movement. More important, I was convinced that her vocation to ordination had deepened; she professed this vocation to ministry, service and teaching as her consuming interest. Her recommendation from the General Theological Seminary was excellent in terms of character, personality, behavior, and academic competence.

Ellen went through the rigorous screening process of the Diocese of New

York, which includes a weekend conference with the ministries commission. She also passed the canonically required psychiatric examination which is designed to screen out those emotionally unfit for the ministry. (It is worth noting in this context that the American Psychiatric Association, the professional organization of psychiatrists, has declared that homosexuality as such is not an illness.)

I presented her to the standing committee, and she was admitted as a candidate on May 8, 1975. She was approved for the diaconate on November 6th of that year. The news of Ellen's impending ordination to the diaconate was picked up by an unfriendly source, and news releases were sent throughout the country. As a result we had several letters objecting to her ordination. I called a special meeting of the standing committee which *unanimously reaffirmed* its approval of her ordination to the diaconate.

The fact that she had publicly admitted her homosexual orientation was not judged by the bishop or the standing committee to be a barrier to ordination. All of us were aware that many homosexual persons have been ordained into the ministry of the church over the years and have served the church well. They were, of course, forced to be very secretive about this aspect of their personality. Now it is possible to be more open about one's sexual orientation, and that is a healthy development.

The personal morality, lifestyle, and

behavior of every ordinand must be and is carefully weighed by the bishop, the ministries commission, and the standing committee. This applies to persons of all sexual orientations. In the absence of public scandal, however, the personal morality of an ordinand becomes almost by definition a matter between him or her and a confessor, pastor or bishop. Suffice it to say that Ellen Barrett's life and profession had not been an occasion of public scandal.

In approving persons for ordination, the bishop, standing committee, and ministries commission deal with each person as a whole and as an individual. It is an intensely personal judgment and does not lend itself to categories. Ellen Barrett, judged as a whole person, was determined by us to possess a valid vocation to the diaconate and priesthood, and to have the character and competence to fulfill this vocation. Her ordination was not a political act and did not seek to make a statement about homosexual activity; it was, like any ordination, the solemn laying on of hands upon a person carefully and prayerfully chosen.

A great many people who opposed this ordination shared with me some of their theological views; I should respond in kind. In briefest form, I believe that better guidance will be found in the fullness of the Gospel than in the narrowness of isolated verses selected painstakingly from the Epistles or the Old Testament. There is a timelessness to the message of God's love that outweighs the datedness of so many biblical injunctions rooted in ancient societies.

Prejudices passed down through the centuries have made it difficult for most of us to make a genuinely Christian judgment of the homosexual condition. We know, however, that a great deepening and broadening of our understanding of human sexuality has emerged in

This statement by the Rt. Rev. Paul Moore, Jr., Bishop of New York, was sent to members of the House of Bishops and to his diocesan clergy.

recent years, nurtured by the interaction between traditional Christian theology and our modern world's perception of human nature. There has, for one thing, been decided movement in the church away from a tradition which grudgingly accepted sex for procreative ends only toward a more encompassing, psychosomatic view of sexuality as a good and desirable way of expressing a loving relationship between persons. One telling result of this theological shift is the general acceptance within the Anglican Communion of birth control as a fully moral practice.

In shifting away from an exclusively procreative view of sex to one of sex as a human expression of love, we move beyond explicit biblical guidance. I pray that the Holy Spirit will guide us. The church has reawakened to the realization that truth is an open-ended process of progressive revelation, and what we are witnessing in our time with regard to human sexuality is just such a process.

For most people, however, this rethinking of the morality of sexual expression is yet to be extended to homosexual persons. I believe that their recognition as full members of the church with the opportunities, rights, and responsibilities of all other members is based ultimately on Jesus' view of human nature as reflected in the Gospel. Again and again, he broke through the prejudices of the day to accept and lift up those rejected and downgraded by others. And just as the reasons for their rejection were often beyond their control, so the homosexual person's condition is generally not a matter of conscious choice.

The forces that shape sexual orientation are still somewhat mysterious, but there is general agreement that our sexuality is forged at an incredibly early age, long before puberty. Thus, a person's sexual preference is not in the category of sin, and the sometimes violent social prejudice against the homosexual condition comes painfully close to the recorded targets of Jesus' preaching.

As a church, we are only beginning to work out the complicated issues in the area of human sexuality.

For Further Reading

Bishop Moore suggests: *The Same Sex*, edited by Ralph Weltge, Pilgrim Press, 1969; *Time for Consent*, Norman Pittenger, SCM Press, 1967; *The Church and the Homosexual*, John J. McNeill, S.J., Sheed, Andrews and McNeill, 1976.

A PRIEST'S STATEMENT TO HIS PARISH

By C. L. WEBBER

The Bible and Prayer Book repeatedly present the marriage union as an image — perhaps the supreme image — of the love of God for his church. God chooses freely to commit himself to this union forever. The human sexual union is capable of resembling this gracious act of God's love. Sexual activity which does not reflect this image cannot be presented as a pattern for Christians to follow.

A distinction needs to be made between a person of homosexual orientation, a professed homosexual, and a practicing homosexual. Of course, as Bishop Moore says, there have always been homosexuals among the clergy. Most of them have relied on God's grace to overcome this tendency or to keep it from becoming a problem for themselves or others. To cite them as precedent for Miss Barrett's ordination is to confuse the issue and to undermine the faithful witness these priests have given.

As I understand Bishop Moore's posi-

The Rev. Christopher L. Webber is rector of Christ Church, Bronxville, N.Y., and a member of the standing committee of the Diocese of New York.

tion, he does not intend to place the church's stamp of approval on homosexual acts. But this distinction has not been made clear, and the question must be asked whether it can be made at all. Certainly this distinction is not made by the news media; approval of a professed homosexual is not distinguished from approval of homosexual activity. Indeed, it seems all but impossible to ordain a professed homosexual without seeming to say to the church and the world at large that homosexual activity is an acceptable Christian way of life.

The crucial point in the bishop's statement is that sexual orientation is "forged at an . . . early age" and that "the homosexual person's condition is generally not a matter of conscious choice." Thus, he reasons, "a person's sexual preference is not in the category of sin." This argument is psychological, not theological. But even if we grant that homosexual orientation is often conditioned, the fact remains that not all of our unchosen characteristics are admirable or desirable. A person may, because of early influences or even genetic factors, be prone to violence, but we try not to ordain such people, unless through grace or therapy, those tenden-

cies have been brought under control. It may not be their fault, or "sin," but ordination implies approval and not all given aspects of our character merit such approval. The Bible and Prayer Book are very clear that a bishop's or priest's manner of life should be a pattern for others to follow. To say that certain traits, conditioned or chosen, are not desirable in the ministry is not to say that they are of the nature of sin or that such persons are not loved by God. It is only to say that they do not present a pattern of life we can commend to God's people as an example for them to follow.

Even if homosexuality is "generally not a matter of conscious choice" (an opinion which is by no means unanimously accepted), we must be sensitive to those who are confused about their sexuality and do have a choice to make. So long as the church holds to the biblical standard such persons may be enabled to choose that life. But if the church gives open approval to a homosexual life, some may be drawn to that life who could otherwise have avoided it. That, it seems to me, would be tragic.

Beyond the immediate issue, if a homosexual orientation is acceptable, are other sexual preferences allowable too? What sanctions are there against polygamy, group marriage, and other "orientations" if the biblical teaching on marriage is set aside?

As a member of the standing committee of the diocese, perhaps I should also comment on the selection procedure in the Diocese of New York. Miss Barrett's "orientation" was not discussed in any detail before her ordination to the priesthood, nor did her ordination have the unanimous consent of that committee. It is not clear to me that the specific issue of homosexuality has ever been dealt with carefully in the screening process. The present controversy makes it clear that that question does need to be considered with the utmost care.

For Further Reading

Fr. Webber suggests: The Bible — Leviticus 18 and 20, Mark 10:6-9, 1 Timothy 3, Ephesians 5, etc.; Book of Common Prayer, p. 540 (Ordination of a Priest), p. 300 (Solemnization of Matrimony); *Sexuality and Homosexuality*, Arno Karlen, W. W. Norton & Co., 1971; "Male and Female Created He Them," Alan Jones in *Anglican Theological Review*, October, 1975; "Homosexuality," Ruth T. Barnhouse in *Anglican Theological Review*, June, 1976.



RIVULETS

By JOHN F. HILLMAN

Several years ago, there was a little stream fed by springs and the winter snows. When the days lengthened and the maple sap began to flow, the little stream would strain and struggle to rush down the hill where it would join other streams in a quiet pond. Some men took rocks and built a little culvert for the stream, so that it would find it easier to reach its destination.

When summer came, the pond would be full of fish and the wild ducks would come to nest in the grasses around the sparkling water. Children would come on hot days to picnic and swim. The little stream was so happy to be a part of all this, because he knew that he was bringing life to people. Men took the fish (oh, only enough to feed themselves) and brought them home to their families. In a way, then, the stream could say that he was feeding people and this made him feel very happy.

When the children came with their families, hot and tired and dirty from a long summer's day, the little stream felt that he had a part in healing them . . . in restoring their jangled nerves and washing them clean. He loved to ripple through their hair and tickle their toes until they laughed and shouted with joy. Sometimes he caught them by surprise with an unexpected splash. "Oh, my," they would say, "I had such a headache when I came and it has gone away."

Or, "I was half dead from the heat and now I feel alive again."

Late in the evening, after the people had all gone home refreshed, the ducks would come out to swim and feed. And, at day-break, all of the little animals who lived in or near the pond would creep out to be about their work or play. The little stream experienced the joy of fatherhood as they romped in and out of his ripples and floated in his arms. He was truly living water, bringing life,

sustaining and restoring. What a perfectly wonderful existence he led!

As the hot dog days of August dragged into early September, the stream began to think once more about his mountain top, about how fresh he had been in the springtime of his youth. He was finding it more and more difficult to keep bubbling happily and his edges were shrinking up. What had once been a delightful life grew irksome. The children no longer came to swim in his waters and the ducks prepared to fly south. The grasses around his edge grew brown and dry and prickly. When the winter winds came, the little stream just froze up, right where he was. He thought he was dead and really hoped he was. There seemed so little left to live for.

A few dry oak leaves crackled across his surface, but nobody really stayed to be with him. Oh, how he longed to be young and vital again! To be busy helping somebody; to be back in circulation instead of all dried up and cold.

That was how he laid there, all winter long, unaware that Someone saw what was happening to him.

The Giver and Lover of all things (including little streams in the woods) poised his hand above his creation. He caused the sun to shine and grow warmer each day. The stream felt new warmth grow in him. He stretched out and tentatively reached one little rivulet between two rocks. It felt good to be moving again. A little stir of excitement rippled through him and he stretched out another rivulet and yet another, until they all joined together in just the barest beginnings of new life.

"Well, glory be to God," he began to think, "this is what it is like to be born again. I thought I was dead, but now I'm alive!"

And so, carrying this happy thought, he started back down the hill to his beloved pond.

But a terrible thing had happened
Continued on page 14

The Rev. John F. Hillman is vicar of St. Matthias' Church, Coventry, R.I.

EDITORIALS

Divine Right to Experiment?

There is a "God-given way to experiment," we have been told by the Episcopal Church's Presiding Bishop (p. 6), and if we could take that statement all by itself as a general rule of belief and practice we should have no trouble with it whatever. There is indeed a God-given way, and right, to experiment with all sorts of things. To do so is not only a God-given right but a God-given duty, else why did God make man the indefatigable tinkerer that he is? Every fully functional human being is in his own way and degree an experimental operative à la Thomas A. Edison.

But Bishop Allin made his statement with specific reference to the Minnesota Convention's decision to authorize the ordination of women to priesthood and episcopate. That decision, in his judgment, falls within the category of things with which God gives us the right to experiment. If that is so, the church has the same right to experiment with other "given" elements in the eucharist, such as the bread, the wine, and the Words of Institution. And it has the right to experiment with the form and matter of holy baptism. If some people like it, why not experiment with baptism with rose petals, in the Name of Goodness, Truth, and Beauty?

We respectfully but totally disagree. If we consider a sacrament as a means of grace "ordained by Christ himself" (BCP 292) — and some of us still do, and if we believe that that which has been believed or done by the catholic church from the beginning, *hic, ibi, ubique*, has been in truth ordained by Christ the head of the church — and some of us still do, we cannot fit the fateful decision to depart from the apostolic order of ministry into our category of things properly subject to experimentation, along with taffy making, solar energy, and how to win the heart of a person of the opposite sex.

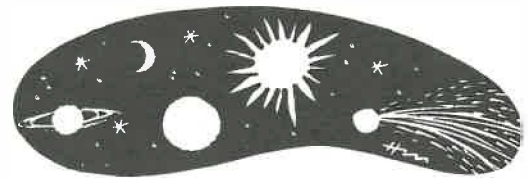
Part of the strength, beauty, and salvific power of authentic Christianity lies in its grateful and devout acceptance of those things which God in his goodness has given us for our salvation. Lest we forget, it seems in order to remind ourselves that he who has ordained the sacraments, and that ministry which celebrates and administers them, knoweth our frame — and our needs — considerably better than we do.

To our fellow Episcopalians who think it's about time for us to make some improvements upon the Lord's ordinances we recommend a meditative reading of the story of Naaman the Syrian (II Kings 5). He wanted to be healed of his leprosy, and the loving God of Israel directed him, by the mouth of his prophet Elisha, to dip seven times in the Jordan. Naaman felt experimental about his need. Why the muddy old Jordan when he could dip in those bright, clear streams Abana and Pharpar, back in "God's

country"? (But if you don't know the story we don't want to spoil it for you by telling you how it comes out.)

Now, as then, God has his own reasons for specifying Jordan rather than Pharpar, bread, wine, and water rather than pretzels, beer, and rose petals, male priests rather than female; and we cannot agree that there is a "God-given way to experiment" with that which God has ordained.

Between those who believe that the Lord, for his own good reasons, has ordained a male-only priesthood in his church, and those who believe that we have a right to "experiment" by trying something else, there can be love, but there can be no reconciliation of belief and practice. How can there be, if both sides are in good faith? If the Episcopal Church is to recover the unity that was shattered by the decision last September it must find some basis for reunification other than an unwarrantably assumed divine right to experiment with what Christ has ordained.



Winter Night

Nightly the Pharaohs watched the moon go down,
But never at Kom-ombo on the terrace,
Nor on the hawks before the shrine door
Of dim Ptolemaic Edfu shone, as fair as

This, the moonlight; nor did proud man ever —
Albeit a king who was a god as well —
More glory view than in this northern winter
We on whom this night the moon light fell.

Up from the east the moving moon ascended.
Out of the east it will arise again.
Fortunate we, who have this bright, supernal
Medicine, the moon, to ease our pain!

What God is ours! — who gives us to inherit
As setting for our fragile pantomime
Of greed and rage, of war and devastation,
The moon, the stars, and his great clock of Time.

Harold Lewis Cook

Mid-Lent Sunday

By H. BOONE PORTER, JR.

Lent is now upon us. Its observance is supposed to be sufficiently consistent and sufficiently lengthy so that no churchgoer will fail to feel its spirit, or fail to benefit by this time of cleansing, purification, and renewal. On the other hand, it is not supposed to be a time of unmitigated drabness. The lenten liturgy, thoughtfully performed, has its own movement, interest, and drama. One distinctive point within Lent is the Fourth Sunday, sometimes known as Mid-Lent Sunday, or Mothering Sunday, which will be March 20 this year.

Ever since medieval times, this has been viewed as a moment of pause in the austerity of the season, a day to remind ourselves that the purpose of Lent is ultimately not sorrow for our sins, but the attaining of the glory that is to be revealed. To some extent, it marks a change in emphasis between the first part of Lent, when we think mainly of repentance, and the second part of Lent, when our attention shifts to the crucifixion of our Lord.

In the eucharistic lectionary as we have had it in the past, the Gospel has been St. John's account of the miraculous feeding — a story of refreshment in a season of fasting. In the new three-year lectionary, this continues to be read in Year B. This year, however, being Year C, we will have the parable of the prodigal son from St. Luke. This is certainly an appropriate and important passage for Lent.

In the past, we have had the charming but puzzling epistle from the fourth chapter of Galatians about Sinai, Agar, and Mother Jerusalem. The new lectionary for the main service on the Fourth Sunday of Lent provides, on successive years, passages which also speak of deliverance and renewal. This year, we have St. Paul's stirring words, from II Corinthians 4, on being made a new creation in Christ — an excellent choice. Those of us who value the customs of the past will be pleased to find that the passage about Agar still appears in the alternative daily office lectionary for use in private recitation

or in churches where morning or evening prayer are used as additional secondary services.

Mid-Lent Sunday has had curious associations connected with it. In



England it was formerly a time to eat "simnel cake," a cake or plum pudding made of "simnel" or fine flour — a special treat during the season of fasting. The old term "Mothering Sunday" has been interpreted in various ways and in some parts of England this day, like Mothers' Day in the U.S., is a time to visit mothers and grandmothers. The theme of motherhood presumably was first suggested by the reference to Jerusalem as our mother in the Epistle. Also on many years, including this year, it is close to the Feast of the Annunciation. This is perhaps a more useful approach to the mothering theme on years when it is applicable.

Whether the old lectionary is used or the new, the traditional hymns for this Sunday relating to Jerusalem are still recommended. Number 585, "Jerusalem, my happy home," with its reference to our Lady in verse 4, fits in very well this year if the preacher is directing the attention of the congregation to the Annunciation. Number 587, "Light's abode celestial Salem," (using, let us say, verses 1, 4, 5, and 6) is a fine expression of the theme of renewed creation, and number 589, "O what their joy and their glory must be," continues to express a poignant sigh in the middle of Lent. Among the great but less familiar hymns, numbers 317, "A message came to a maiden young," and 477, "God himself is with us," both relate to the Annunciation, and 477 also expresses the theme of renewed creation.

At all seasons of the year, a major need in all of our parishes is for a

clearer and fuller understanding of what the holy eucharist on Sunday is supposed to mean, and how that meaning is to be expressed and carried out. Two decades ago, many of us remember how helpful it was to use the booklet published by the Associated Parishes in explaining what the parish eucharist was all about. Now the Associated Parishes has just brought out a new and completely rewritten booklet entitled *Parish Eucharist*. While including much material pertinent to any of the eucharistic rites now in use within the Episcopal Church, it is most directly related to the first or second rite in the Proposed Prayer Book.

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CLERGY: If your Church services are not listed write to the Advertising Manager for the very nominal rates.

RIVULETS

Continued from page 11

while he had lain cold and lonely. The winter winds had toppled great trees in his path. The brown leaves had fallen in great heaps and now they were soggy and sluggish and in his way. Pine needles and pine cones had died and they were so heavy to carry along. He struggled harder and harder until at last he came to the little culvert at the mouth of the pond and it was there that the song died in his heart.

All the debris he had fought against so courageously suddenly became one great immovable mass. It clogged the mouth of the culvert and stubbornly refused to move. A thick green mass began to grow on his surface and choke away his cherished new life. Instead of a sparkling stream of living water, he had become a stagnant mud-puddle. What an inglorious end to such a promising stream!

There was Someone watching what was happening to the little stream,

however, the Lover of all things and the Maker and Judge of us all. He saw all that was going on and he had mercy. He sent along a man to help out.

The man had traveled many miles through the woods before he found the stream and began patiently to remove all the garbage that was clogging up the culvert. He pulled out a broken beer bottle, part of an old shoe, and he cried when he saw the great mucky masses of dead wood and leaves that were stifling the stream. But it seemed that the more he removed, the more there came rushing down the hill.

The early spring sun set and the man grew cold and weary, yet still he worked against the impossible mess, worked to give the stream back its life. At last, in one last desperate attempt, he thrust his arm all the way into the frigid, dark, murky waters in the culvert . . . pushing the deadly mass ahead of him. Then the snows came again. They found him there a couple of days later, his arm still jammed against the walls of the little tunnel, caught by falling rocks.

When they removed the body, the little stream rushed free into the pond, its waters churning and swirling with clean, white foam.

People who know the area say that the Spirit of the man comes back again and again to clear away the streams of life so that they can never become so choked with muck again. They say that when they lifted him from his damp tomb that streams of living water flowed from his side. They say you can tell when he has been there because the channel is opened and his Spirit flows through it. They say his spirit is in the little pond which brings life and health and food and healing to those who go there seeking it.

He is the one who has removed the dark, thick, dirty slop of a sinful world and comes to remove it again and again and gives his life again and again so that the stream of life may run clear. They say that the One who sent him is his father, the Maker and Lover of all things.

For God so loved the world, . . .

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GLORY TO GOD — Music for Rite 2 of The Holy Eucharist in The Proposed Book of Common Prayer. Select service music from a complete sample collection and order fine printing of your selections at low price. Many options, including your parish name on front cover. The Lord's Prayer in either traditional or modern wording, *Kyrie* in English or Greek, *Agnus Dei* in English or Latin. High quality music for hearty congregational participation. All compositions by Dr. Clark Kimberling ("Hatfield" and "St. David" in Hymnal Supplement II). Send \$2.00 for sample collection to **University of Evansville Press, Box 329-38-C, Evansville, Ind. 47702.**

OPPORTUNITY

JUNIOR YEAR ABROAD. Brent School — Episcopal international, co-ed boarding school, located in Baguio, summer capital of Philippines. Accredited by WASC, accepts mature students, with good academic record, for a junior year abroad. Room, board, and tuition \$3,000. For information write: **Headmaster, Brent School, APO - S.F. 96298.**

POSITIONS OFFERED

OPPORTUNITY: Priest (retired or on sabbatical) invited to serve as chaplain — Brent School — Philippines, August 1977-May 31, 1978. Modest but comfortable house, free food, travel expenses for priest and wife, in exchange for four Bible classes upper-lower school, two weekly chapel services, two Sunday services. For information write: **Headmaster, Brent School, APO - S.F. 96298.**

POSITIONS OFFERED

WANTED: Creative, aggressive, mature ordained priest for assistant rector, specializing in Christian education and youth work. Please send resume and salary requirements to: **The Church of the Ascension, Hickory, N.C. 28601.**

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ORGANIST-CHOIRMASTER desires position. teacher; several years experience in Episcopal churches. Reply **Box W-300.**

PROPER

COMPLETE PALM SUNDAY PROPER with parts indicated for the congregation, a narrator, and other voices. 13 cents. **The Propers, 1600 E. 58th St., Kansas City, Mo. 64110. (816) 444-9880.**

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

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The Rev. Robert H. Betts, rector, St. Matthew's, 1551 Bennett Ave., Warson Woods, Mo. 63122.

The Rev. Peter Caputo, assistant, Christ Church, Duaneburg, and St. Boniface, Guilderland. Add: Box 755, Schenectady, 12301 (N.Y.)

The Rev. Thomas Weddle Gray, rector, St. Mark's, 2040 Westridge Dr., Wichita, Kan. 67203.

The Rev. Theodore H. Henderson, Jr., assistant chaplain and director of development for the Seamens Church Institute of Philadelphia, Pa.

The Rev. Harry W. Henning, locum tenens, St. Mark's, Haines City, Fla.

The Rev. Frederick E. Kidder, assistant, St. Stephen's, Guaynabo, Puerto Rico. Add: Calle Elemi 103, Alturas de Santa Maria, Guaynabo, P.R. 00657.

The Rev. Nelson J. Lundberg, III, rector, Christ Church, Duaneburg, N.Y. 12056.

The Rev. Wesley H. Martin, rector, Holy Spirit, 18 E. Maple Ave., Bellmawr, N.J. 08030.

The Rev. Loren B. McClanahan, rector, St. Paul's, 425 Cleveland Ave. SW, Canton, Ohio. 44702.

The Rev. John H. McLeester, rector, St. Barnabas, Kendall Park. Add: 27 Shelley Rd., Kendall Park 08824 (N.J.)

The Rev. James S. Paget, rector, St. George's, 5520 Far Hills Ave., Dayton, Ohio 45429.

The Rev. Gary J. Parker, Church of the Cross, Ticonderoga. Add: 308 Amherst Ave., Ticonderoga 12833 (N.Y.)

The Rev. William Salters, vicar, St. Francis, Lake Placid, Fla.

Ordinations

Priesthood

Arizona — The Rev. Douglas Warren, curate, St. Philip's in the Hills, Tucson.

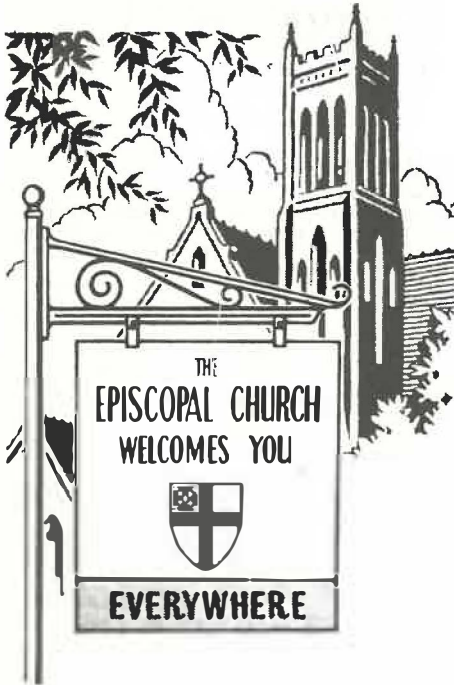
New York — The Rev. Christopher Hugh Hildesley and the Rev. William Stemper.

West Virginia — The Rev. David Kenneth Sutcliffe.

Western Kansas — The Rev. Thomas Dee Miles, serving St. Augustine's, Meade, and St. Cornelius, Dodge City.

Diaconate

Louisiana — David Leo Ory, assistant, St. Andrew's, New Orleans.



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.

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, HS; Fri 5:30 HC

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 7:30; Service & Ser 9 & 11 (HC 1S) Daily 10

ST. PAUL'S 2430 K St., N.W.
Sun Masses 7:45, 9, 11:15, Sol Ev & B B; 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. Arthur Dasher, 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

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.

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

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES Wabash & Huron
The Very Rev. James E. Carroll, dean; the Rev. David N. Harris, canon pastor
Sun Eu 8, 9:30 & 11; Daily Eu 12:10; Daily Offices 9 & 4:30

ASCENSION

1133 N. LaSalle St.
The Rev. E. A. Norris, Jr., r; the Rev. J. L. Holleman
Sun Masses 8, 9, 11 & 6; Ev & B 7; Daily Mass 7 & 6:20; Daily Office 6:40 and 6; C Sat 5-6

GRACE

33 W. Jackson Blvd. — 5th Floor
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Sun 10 HC; Daily 12:10 HC

BALTIMORE, MD.

GRACE & ST. PETER'S Park & Monument Sts.
Sun MP 7:45, HC 8, 10 (Sol), 3 (1S & 3S). Wkdays: School Chapel 8:40 (ex Thurs); HC Tues 11:30, Wed 6; Fri 8:40

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

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 Masses 9 (Sung), 11:30; Daily Mass & Wed 7:30 House Mass; Fri 7:30 Sta & B; Sat C 5

Continued on next page

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.

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(Diocese of Los Angeles — Orange County)

ST. ANSELM OF CANTERBURY 13091 Galway St.

The Rev. Samir J. Habiby, r;
the Rev. David M. Baumann, c
Sun 8 H Eu, 10 Family Ser & Ch S, 6:30 H Eu and Lenten Program. Wed 6 & 9:30 H Eu, 7 H Eu and Lenten Program

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

LENT CHURCH SERVICES

(Continued from previous page)

SEA GIRT, N.J.

ST. URIEL THE ARCHANGEL
The Rev. Canon James E. Hulbert, r; the Rev. James C. Biegler, c; the Rev. Norman C. Famlof, D.R.E.
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Tues & Fri 9:30. C by appt.

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

DOUGLSTON, L.I., N.Y.

ZION 243-01 Northern Blvd.
The Rev. Rex L. Burrell, S.T.M.
BCP, HC 8, 9 & 11 (1S & Great Festivals), MP at 11 all others

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 & 12 noon

NEW YORK, N.Y.

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112th St. and Amsterdam Ave.
Sun 8 HC; 9:30 Matins & HC, 11 Lit & Ser, 4 Ev, 4:30 Organ
concert as anno. Daily 7:15 Matins & HC, 3 Ev. Wed 12:15 HC
& HS. Sat 7:15 Matins & HC, 3 Ev, 3:30 Organ Recital

ST. ANDREW'S Richmondtown, Staten Island
The Rev. Geoffrey R. M. Skrinar, r
Chaplain William Robinson, c
Sun H Eu 8, 10, 11:30. Wed in Lent Vespers & Healing 8

ST. BARTHOLOMEW'S Park Ave. & 51st St.
The Rev. Terence J. Finlay, D.D., r
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Hugh Hildesley, William Stemper
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Forum, 11 HC (1S & 3S), MP (2S & 4S), Wed 6 HC, Thurs 12:15
HC

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Mass 7:30, 9, 10, 5; High Mass 11, 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, D.D., r; the Rev. Thomas Greene;
the Rev. Samuel Bird, the Rev. Douglas Ousley, the Rev.
Leslie Lang
Sun HC 8, 9, 11 (1S), MP 11, Ch Ev 4, OR 5:15; Mon-Fri MP 8,
HC 8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:30; Wed SM
12:10; Thurs OR 12:10; Church open daily to 6

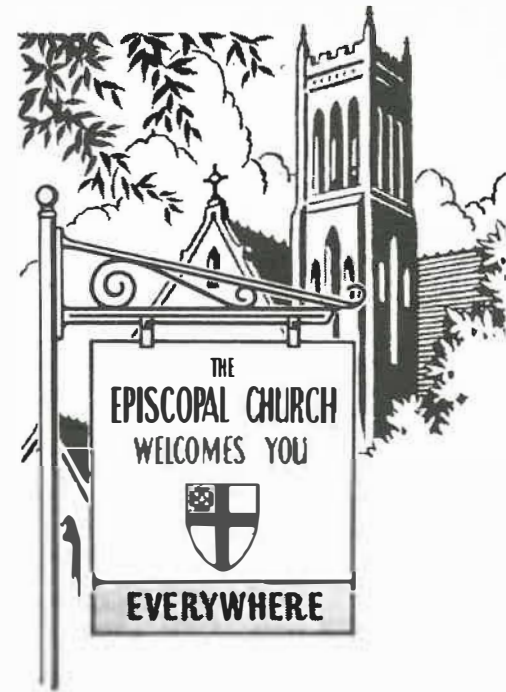
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Sat HC 9; Thurs HS 12:30

ST. PAUL'S Broadway at Fulton
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

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HC 10, Thurs (Lent) EP & Lit 8, Easter HC 8 & 10

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man, Jr., Th.D., ass't.
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phen R. Whitfield; the Rev. Lyle S. Barnett; the Rev.
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Sun Eu 7:30 & 9:30; Sun MP 9:30 & 11:15 (Eu 1S); Daily Eu at
noon Mon, Thurs, Fri; 7 Tues & Sat; 10:30 Wed with Healing

FORT WORTH, TEXAS

ALL SAINTS 5001 Crestline Rd.
The Rev. Canon James P. DeWolfe, Jr., r
Sun Eucharists 7:45, 9:15, 11 & 5

MIDLAND, TEXAS

HOLY TRINITY 1412 W. Illinois
The Rev. Bob J. Currie, r; the Rev. Ray Powell, c; the Rev.
Earl Sheffield, 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
Wed 12:10; Thurs 10

HAYWARD, WIS.

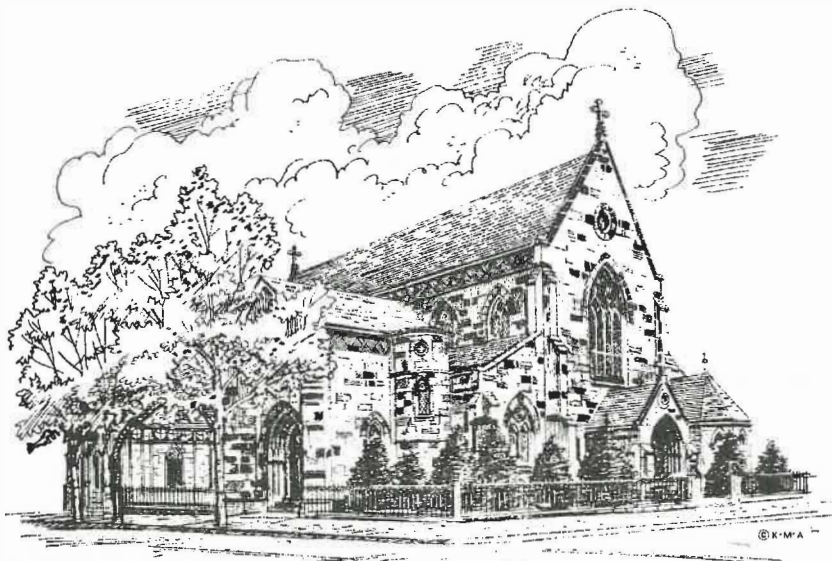
ASCENSION 216 California St.
The Rev. Richard C. Nevius, c
Sun Mass 10:15 (Sung), Tues 9:15, Thurs 6

PARIS, FRANCE

AMERICAN CATHEDRAL OF HOLY TRINITY
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