

THE LIVING CHURCH



RNS

This poster proclaims the annual Week of Prayer for Christian Unity, January 18-25. The theme, selected by the Graymoor Ecumenical Institute, Graymoor, N.Y., is "No longer strangers." It is taken from the second chapter of St. Paul's Letter to the Ephesians in which the Apostle to the Gentiles appeals for unity among the Christians of Ephesus who were caught in personal animosities and intra-mural wrangling to the detriment of the community and its witness to Christ.

The First Article

In the Anglican perception of the mystery of creation, one name stands out. That is Thomas Traherne. He is unique in the content of his spirituality, which is very largely based on a pervasive awareness of the glory of God reflected in all created things. He is also unique in his historical position. Considered a pious but minor author during his lifetime in the seventeenth century, he was forgotten for over two centuries after his death. At the end of the nineteenth century, some curious anonymous manuscripts were discovered by chance. In the beginning of the present century, they were identified as his by a triumph of literary detective work. Thus Traherne has emerged in our own time as a significant English poet and as a major spiritual and mystical writer.

Thomas Traherne belonged to the golden age of Anglicanism, but few details of his life are known. He was born in 1637, the son of a poor shoemaker in Hereford, in Western England. He and his brother Philip received good educations, probably through the generosity of an uncle. Thomas began to study at Oxford in 1652, and later received degrees from this university. Ordained deacon and priest in 1660, he became rector of a small parish in Hereford. In this period of his life he became friends with some outstanding clergy and laypeople. In 1669 he became chaplain to the Lord Keeper of the Privy Seal and lived near London. He did not marry, but remained close to his brother, who also became a priest, and to his sister-in-law. Contemporaries were impressed by his regularity in the daily recitation of Morning and Evening Prayer, his piety, his scholarly knowledge of the ancient church fathers and councils, and his generosity to the poor. He died in 1674.

He left books and manuscripts with his brother Philip who planned to publish some of his poetry, but evidently did not succeed in doing so. Some other material was published anonymously in 1699, and in 1717. By this time, Traherne was generally forgotten.

The story resumes when two unidentified manuscript books turned up in a London bookstall and were purchased for a few pennies in the winter of 1896-7. They soon came into the hands of

Bertram Dobell, a literary critic, who was determined to ascertain their authorship. He found passages in the manuscripts which were closely related to the anonymous publication of 1699. The authorship of the latter was traced to Thomas Traherne. This identification was confirmed by material in the manuscripts which also appeared in Traherne's acknowledged work which he had published in his own name. Then Philip's manuscript of his brother's poetry, explicitly designated as such, was found in the British Museum and published in 1910. Two other collections of unpublished material were also identified by Dobell. Today, Traherne is credited with a substantial number of religious and reflective poems, somewhat in the style of the earlier Anglican poets George Herbert and Henry Vaughan. He also wrote a series of long, unconventional, psalm-like poems called *Thanksgivings*. Perhaps most distinctive of all is a collection of meditations and short discourses arranged in groups of one hundred, generally known today as *Centuries of Meditations*. These are mostly in prose, but some poetry is also included. They were first published by Dobell in 1908. Several later editions have followed. *Centuries, Poems, and Thanksgivings*, edited by H.M. Margoliouth, were published in a scholarly two-volume edition by the Oxford University Press in 1958.

It is in the *Centuries* that Traherne makes his most consistent effort to explain his vision of the universe as a sparkling disclosure of the greatness, love, and wisdom of its Creator. Near the beginning he says to the reader:

I will open my mouth in parables: I will utter things that have been kept secret from the foundation of the world. Things strange yet common; incredible, yet known; most high, yet plain; infinitely profitable, but not esteemed. Is it not a great thing, that you should be heir of the world? Is it not a very enriching veritie? . . . It is my design therefore in such a plain manner to unfold it, that my friendship may appear, in making you possessor of the whole world.

(*Centuries*, I, 3)

In the pages which follow, Traherne undertakes to make good this promise,

taking the entire universe as the materials with which to carry out his work.

You never enjoy the world aright, till you see how a sand exhibiteth the wisdom and power of God: and prize in every thing the service which they do you, by manifesting his glory and goodness to your soul. . .

Your enjoyment of the world is never right, till every morning you awake in heaven: see your self in your Father's palace: and look upon the skies and the earth and the air, as celestial joys, having such a reverend esteem of all, as if you were among the angels. . .

You never enjoy the world aright, till the sea it self floweth in your veins, till you are clothed with the heavens, and crowned with the stars: and perceive your self to be the sole heir of the whole world: and more than so, because men are in it who are every one sole heirs, as well as you. Till you can sing and rejoyce and delight in God, as misers do in gold, and kings in scepters, you never enjoy the world.

The world is a mirror of infinite beauty. . . It is the place of angels, and the Gate of Heaven. When Jacob waked out of his dream, he said, *God is here and I wist it not. How dreadful is this place! This is none other, than the House of God, and the Gate of Heaven.*

(*Centuries*, I, 27-31)

For Traherne, the mystic vision of a universe permeated by the love of God is always a specifically Christian vision. Returning, for instance, to this reference to Jacob in later meditations, he writes, The Cross . . . is the root of happiness, and the Gate of Heaven.

The Cross of Christ is the Jacob's ladder by which we ascend into the highest heavens.

(*Centuries*, I, 58, 60)

In the next few weeks, we will consider more of this fascinating writer's view of the world and of the cross. Although some of Traherne's expressions and phrases are puzzling to the modern reader, and although his thought itself is sometimes very difficult, he has much to say to us today. Traherne was discovered too late for him to have been promoted and popularized by the great leaders of the church in the nineteenth century. His name has not become as familiar as those of such seventeenth-century luminaries as Lancelot Andrewes, John Donne, George Herbert, or Jeremy Taylor. Yet in our own time he can provide a significant answer to the widespread yearning for inner religious experience and for a kind of mysticism which can relate itself to the reality of the world of which we are a part. The extraordinary and romantic emergence of his writings after two centuries of oblivion comes as an unexpected gift from the seventeenth-century Church of England to searching Christians of the twentieth century.

THE EDITOR

The Living Church

The Living Church

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25. The Conversion of St. Paul
26. Timothy and Titus
27. John Chrysostom, B.
28. Thomas Aquinas, P. Friar
29. Fourth Sunday after Epiphany/Sexagesima

February

2. Presentation of our Lord in the Temple
3. Anskar, B.
4. Cornelius the Centurion

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LETTERS

We are grateful for letters from readers. To be printed, letters must include correct name and address of the writer, although we will withhold the name if so requested. The name of the parish to which a layperson belongs will be included beneath the name if the writer so indicates. Letters should be devoted to only one topic, and writers are requested to limit themselves to 300 words. The editor reserves the right to abbreviate any letter submitted. We cannot print personal attacks on individuals, nor references to statements or actions which are, in our opinion, of questionable factual accuracy. Nor can we include letters which consist mainly of material already printed elsewhere.

"Attendance Report"

It was especially interesting to me to learn via your letters section [TLC, Dec. 18] that someone else (William Marsden) saved the poem "Attendance Report" by Bert Penny and pasted it in his Prayer Book. I did it, too.

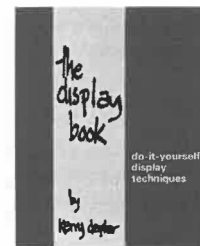
(The Rev.) FERGUS WITH
Hartland, Wis.

General Convention

William A. Kolb's letter [TLC, Nov. 20] bewails the fact that the Presiding Bishop is "in rebellion against the very General Convention he serves." This is an extraordinary version of the General Convention's place in the loyalty of the Presiding Bishop or, by implication, the loyalty of any church member. That the Presiding Bishop serves, and should serve, the church, can be said acceptably although one would prefer to put the emphasis upon serving the Lord. But to even imply such supremacy of claim upon loyalty to the General Convention is most unfortunate, to say the least. How far can one go in attributing infallibility to General Convention? How far can one go in believing that whatever happens at General Convention is the result of divine guidance? Having personally observed General Convention in action over many years, my faith in the power of the Holy Spirit to neutralize, let alone control and overrule, the politicking, the prejudices, the self-serving and the rivalries which prevail in so large measure, has been severely shaken. The human ability to miss, to ignore or to countermand the promptings of the Holy Spirit is as prevalent at General Convention as it is in all other aspects of human activity.

It is also important to remember that the personnel of General Convention is overwhelmingly professional. Even the lay members are, for the most part,

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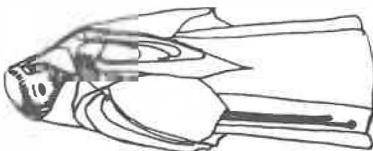
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You only have one life
to give. . . .
Perhaps you should give it
As a Familian monk. . . .



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chosen from the inner circle of the church's parochial and diocesan/political machinery. The Convention does not represent the majority of "people in the pews" by a long shot. To insist that it is all based upon thoroughly democratic procedures, as the deputies delight to do, is to ignore the facts. The people in the pews find very little similarity between the elective process in secular government and the selection of parochial delegates (often by appointment) to the diocesan convention. They also see equally little similarity at the diocesan convention (if indeed they ever attended one) when deputies to the General Convention are elected. Except in the smallest dioceses, the candidates are virtually unknown to the electors.

To proceed on the assumption that the voice of the General Convention is the voice of the whole church is as dangerously erroneous as it is to proceed on the assumption that everything which happens there is the infallible voice of God.

(The Rev.) **FREDERICK M. MORRIS**
New Canaan, Conn.

Bishops at Odds

Will you please enlighten me as to the meaning of the excerpts from Bishop Coburn's sermon delivered at All Saints' Church, Dorchester, Mass. [TLC Dec, 18]?

I was there. I had no trouble following Bishop Atkins' impassioned sermon, but I could not make much sense out of Bishop Coburn's oratory. I blamed my poor hearing, the loud purring that accompanied the words, the smile on his face, of the cat that had swallowed the canary, making enunciation difficult. Now that I read his words, I know that the fault lies in my simplemindedness: I do not understand how two men can fight each other side by side supervised by a split level Christ, "before us and above us," and can in unity tear each other apart and both be obedient to Christ. No wonder that the bride of Christ is confused: she tries bravely to find her true self among deeply united differences, passionately clinging to her bisected Bridegroom. Listening to Bishop Coburn she will lose her sanity, she will suffer schizophrenia, she will go howling into the night.

I am not joking. I need help!

LYDIA KANZLER

Cohasset, Mass.

Male and Female

Re the editorial "The Presiding Bishop's Position" [TLC, Nov. 20]: Apparently you didn't look far enough on page 536 of the BCP. On the last paragraph on this page, under the rubric "Then the Bishop shall say to the people" the last sentence states, "But yet, if there be any of you who knoweth an im-

pediment, or notable crime in any of them [the candidates for priesthood] for which he ought not to be received into his holy ministry, let him come forth. . . ."

The pronoun "he" is in Roman type, not italic, which italic is used when the language applies to either male or female. The same "he" is used in the form for "The Ordering of Deacons" on page 530 of the BCP.

This tells me that the BCP intends that only males shall be ordained as priests and deacons. This language to me is explicit enough, not vague as you imply.

REUBEN R. KILLEBREW
Gadsden, Alaska

This is precisely the problem. What is crystal clear to one person means something else to someone else: hence we need something more basic than our printed documents to provide a convincing settlement of this (or other serious questions). Take your quotation. The third word from the end is "him." It is not in italics. It refers back to "any of you." Yet we believe that women as well as men can object to unworthy ordinands. If the offense was abandonment of wife and children, the objector probably would be female. Yet she is referred to, if it is a she, as "him!" Same thing with objections at a wedding, BCP 1928, page 300. Of course you know, and I know, that the editors of 1928 expected the ordinand to be male, but some strong advocates of the ordination of women prefer the 1928 rite, as for instance, Bishop Welles. Ed.

What Really Matters

Miss Miriam Stewart's gripe [TLC, Dec. 25] about having to stand so much during the eucharist is well taken. Standing for any length of time is difficult for many senior citizens, particularly if they are arthritic. My suggestion would be to sit if standing or kneeling is difficult to sustain. After all, the attitude of the mind is more important than physical posture.

There was an individual in my parish who didn't stand even for the Creed, but she was in church taking part in the eucharist as far as her physical limitations permitted, and that is what really matters.

I can't stand for any length of time, nor can I kneel or genuflect, and I receive the sacrament standing. I doubt if many parish churches have a derrick handy to get those who find kneeling difficult to their feet.

Standing is customary during the divine liturgy in Eastern Orthodox churches, but sittings are provided for those who cannot stand up for any length of time.

ELIZABETH B. LEONARD
Falmouth, Mass.

THE LIVING CHURCH

January 22, 1978
Third Sunday after Epiphany/Septuagesima

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The Year in Review

1977 was an eventful year in the world and in the Episcopal Church. We herewith present some of the significant developments of the year. Space does not permit us to touch on everything of importance, but the following are some of the highlights of 1977.

Ecumenism

The first major ecumenical event of the year was the *Agreed Statement on Authority in the Church* released by the Anglican-Roman Catholic International Commission (ARCIC), and the section on universal primacy received the most attention. The *Agreed Statement* begins by locating the foundation of all authority in the Lordship of Jesus Christ, and stresses that in any future union between the two churches, some type of universal primacy should be exercised by the See of Rome.

The year ended with a report on 12 years of study by the Anglican-Roman Catholic Consultation in the U.S.A. (ARC) issued by its co-chairmen, the Rt. Rev. Arthur A. Vogel, Bishop of West Missouri, and the Most Rev. Raymond W. Lessard, Roman Catholic Bishop of Savannah. The commission found that, despite historically conditioned differences in forms of worship, traditions of spirituality, styles of theological reflection, etc., "the Episcopal and Roman Catholic Churches share so profound an agreement on the level of faith that these churches are in fact 'sister churches' in the one *Communio* which is the Church of Christ."

Other major ecumenical events of the year involved the opening of two joint Anglican-Roman Catholic parishes, one in Bridgeport, Jamaica, and one in Tidewater, Virginia. Besides dialogue with the Roman Catholic Church, Episcopalians and Anglicans carried on ecumenical discussions with Lutherans, Methodists, and members of other Protestant churches. Both the Archbishop of Canterbury and the Presiding Bishop traveled to Russia to talk with Orthodox leaders. The General Synod of the Church of England referred the Ten Propositions published by the Churches' Unity Commission (CUC) to its 43 dioceses. The propositions ask all participating churches (the Roman Catholic Church and the Church of England and

six Protestant churches) to join in a covenant to seek visible unity and mutual recognition of ministries. Much interest was expressed in the ecumenical monastic community of Taizé, in France, and an affiliated group, the Council on Youth.

A tablet was unveiled in Westminster Abbey to the memory of Christians who suffered martyrdom for their religious convictions during the Reformation, and it commemorated both Roman Catholics and Protestants. The inscription reads:

Near the tomb of Mary and Elizabeth
Remember before God all those who
Divided at the Reformation
By different convictions
Laid down their lives for
Christ and conscience' sake.

Anglican Communion

By observing the peregrinations of the Most Rev. Donald Coggan, Archbishop of Canterbury, one could sense the glamour and breadth of the great Anglican Communion. No Archbishop of Canterbury in recent times has traveled so widely, nor made of himself such an instrument for personal diplomacy. In the Solomon Islands, the Archbishop was greeted by painted warriors waving spears. He was photographed with a splendidly befeathered church warden in Port Moresby, and again while being carried on a litter through the waves from the Melanesian mission boat during his tour of the South Pacific. Dr. Coggan attended the service inaugurating the newest independent Anglican body, the Church of the Province of Papua, New Guinea, accepted boar tusks and a spear to take home and watched while dancers offered taro, a national food staple, in front of the altar.

In the spring, he visited Pope Paul VI at the Vatican. The two prelates presided together at a prayer service in the Sistine Chapel. In July the Archbishop acceded to the request of the churchpeople of the Falkland Islands (off the southeast tip of South America) that he resume episcopal jurisdiction over them. He visited Russia for 10 days to hold dialogue with Orthodox leaders.

Mauritius, the Isle of Man, Namibia, Rhodesia, Nicaragua, South Africa, Mozambique, Northern Ireland, Liberia,

Australia, New Zealand and other far away places in the Anglican Communion claimed a portion of the Archbishop's attention this year, but none a greater one than Uganda.

The Archbishop of Canterbury reacted with shock and horror to the news of the assassination of the Most Rev. Janani Luwum, Archbishop of Uganda. He praised the slain archbishop as "a courageous and peaceful leader . . . a man of peace." He expressed the fear at that time that Christians in Uganda would suffer further persecution, a prediction that has proved to be unfortunately accurate. The last remaining white bishop, the Rt. Rev. W. Brian Herd was expelled soon thereafter. The Rt. Rev. Festo Kivengere, Bishop of Kigezi, fled to England with the news of three eyewitnesses to the killing of Archbishop Luwum. Reports of bloody persecutions abounded, and for a time the Anglican Church in Uganda seemed near collapse. In October, the news came that 27 churches had been banned in Uganda. The only Christian bodies that remained "legal" were the Church of Uganda (Anglican), the Roman Catholic Church, and the Ugandan Orthodox Church.

The news from South Africa was ominous. The government, in an attempt to silence the foes of apartheid, cracked down on organizations, periodicals, and men who opposed its policies. The death of moderate black leader, Steven Biko,



Dr. Coggan during his South Pacific visit.

RNS

generally believed to have been murdered while under the care of the South African police, caused worldwide attention and concern.

In battles on other fronts, the Rt. Rev. A. Mervyn Stockwood, Bishop of Southwark, lashed out at government and police leaders for permitting a march through a multi-racial area that sparked the worst street riots since W.W.II. The march was organized by the National Front Party, an avowedly racist and anti-immigration political party which seemed to be gaining strength in Britain at the year's end. The British Council of Churches (BCC) declared war on the party and its racist policies in December.

The Very Rev. Alan B. Webster was appointed dean of St. Paul's Cathedral, London, one of the most influential preaching posts in the Church of England. It was decided that religious education will remain obligatory in Britain's state-run schools.

During the world-wide expansion of the Anglican Communion in the 19th century, the Archbishop of Canterbury instituted the custom of calling his brother bishops to Lambeth Palace every ten years to counsel together on matters of common concern. Planning for the 1978 Lambeth Conference was well along at year's end.

Homosexuality

Homosexuality was a matter of concern to the church this year. An avowed lesbian, the Rev. Ellen Barrett, was ordained and the Presiding Bishop, the Rt. Rev. John M. Allin, cautioned against "over-reaction" to the ordination presided over by the Rt. Rev. Paul Moore, Bishop of New York. The board of directors of the Massachusetts Council of Churches unanimously rejected the application for membership of the Metropolitan Community Church, which specializes in ministry to homosexuals, and its pastors were denied membership in the Metropolitan Boston Association of the United Church of Christ. Bishop Moore issued a statement defending his ordination of Ms. Barrett. A former gay activist launched a counter-movement to *Integrity*, an organization for gay Episcopalians. In England a gay magazine and its publisher were convicted of "blasphemous libel"—the first such case in 56 years—for printing a poem which reportedly vilified the life of Christ. Homosexuals were termed "immature" by a Harvard psychiatrist speaking to students at Virginia Seminary, and a task force appointed by the Commission on Ministry for the Diocese of Ohio recommended that practicing homosexuals be ordained and be married in the church. The Church of England decided to undertake a study of the entire question of human sexuality following passage of a resolution during the General Synod.

Ordination of Women

The first woman legally to be ordained priest in the Episcopal Church was the Rev. Jacqueline Means of Indianapolis. The Rt. Rev. Donald J. Davis, Bishop of Erie, presided at the ceremony on the first day of 1977.

The Rev. Pauli Murray, a lawyer and former professor at Brandeis University, became the first black woman priest in the church. The first nun ordained to the priesthood was the Rev. Sister Mary Michael Simpson, OSH. A milestone of sorts was reached when the Rt. Rev. Paul Moore, Bishop of New York, ordained the Rev. Ellen Barrett, who describes herself as a lesbian. Regularization of ordinations performed before the Minneapolis General Convention were common in the early months of 1977.

In November the Rev. Alison Palmer officiated at two celebrations of the eucharist in England. The Archbishops of Canterbury and York warned clergy not to override synodical procedure by letting this happen again.

The Rt. Rev. John M. Coburn ordained both his son and his daughter-in-law to the priesthood in December. The young Coburns are graduates of the Church Divinity School of the Pacific, and are employed together as assistant rectors at St. James' Church in Danbury, Conn.

Controversy continued about the ordination of women, but at the close of the first year in which women were permitted to be ordained priest in the Episcopal Church, more than 90 women had taken that step and about two-thirds of them are in some sort of stipendiary position. Twelve women priests have charge of congregations as either interim minister, vicar or rector. New York has the most women priests (12) of those dioceses responding to a survey conducted by the Diocesan Press Service.

The Proposed Book of Common Prayer

Early in 1977, the printed copies of the Proposed Book of Common Prayer became available, and public reaction appears to be generally favorable. Parishes which continue to prefer the 1928 book have in many cases adopted the new calendar, the use of Old Testament lessons at the eucharist, or other features of the new book. Meanwhile, others have expressed the hope that the 1928 book may be permitted in use after 1979, when it is widely anticipated that the proposed book will become the Book of Common Prayer.

Reactions to GC

"We are determined to stand fast against the satanic forces of secular paganism which have taken control of the leadership of the Episcopal Church."

(The Rev. George Clendenin)

The two primary reasons for disaffec-

tion with the Episcopal Church among its clergy and laypeople are objection to the action of General Convention 1976 in permitting women to be ordained to the priesthood, and dislike of the Proposed Book of Common Prayer. Early in the fall a survey indicated that 32 priests or deacons were under some form of inhibition or restraint as a result of the ordination issue. It further recorded that 18 congregations had voted to withhold funds. Ten parishes had declined episcopal visitation and 13 congregations had voted to leave the Episcopal Church. Diocesan Press Service points out that since statistics in the Episcopal Church run at least a full year behind, it is difficult to prove figures. The situation is fluid, and situations change as people make decisions. Totals on people withdrawing from the church over these issues are extremely difficult to arrive at, but the DPS survey appears to show that about 3,000 people—out of an estimated 2.9 million—elected to leave the church in 1977 for one reason or another.

In May, clergy and laity attending the second general meeting of the Alliance of Anglican Parishes in Pasadena, Calif. voted unanimously to form a new American jurisdiction to be called the Diocese of the Holy Trinity. The lack of geographical limitations was deemed an advantage, since it would permit the inclusion of other groups without concern for their location. Nine priests offered their "fealty and obedience" to the Rt. Rev. Albert A. Chambers, retired Bishop of Springfield, who agreed to furnish episcopal oversight by serving as interim ecclesiastical authority pending a "restructuring of the Episcopal Church." The new diocese was formed to provide a structure for churches which have left the Episcopal Church. Earlier, an Episcopal parish in Detroit had been received into the Antiochian Orthodox Christian Archdiocese of North America, and a Massachusetts parish planned to become a branch of the Syro-Chaldean Church of the East.

In May, Bishop Chambers was named president of Anglicans United (AU), a group formed to oppose the ordination of women to the priesthood. AU was disowned by its parent organization, the American Church Union (ACU) earlier in the year. The Fellowship of Concerned Churchmen (FCC) voted to disassociate itself from AU, and announced plans for a meeting which was duly held in St. Louis in September. A group of bishops who refused to recognize the ordination of women to the priesthood met in Dallas to implement a movement to restore the church to its position of having an all-male priesthood, and called their group the Evangelical and Catholic Mission (ECM). The chairman is the Rt. Rev. Stanley Atkins, Bishop of Eau Claire. In July ECM and FCC issued a joint

declaration of position, and "made common cause in recalling the Episcopal Church and Anglicanism to the path of the revealed catholic faith..." In June another dissident diocese, called the Diocese of San Francisco, was formed. There was a continuing effort to close ranks and form a group provisionally entitled the Anglican Church of North America (ACNA). Participants in the Congress of Concerned Churchmen at St. Louis approved and issued a six-page "affirmation" intended as a provisional statement of principles and objectives for ACNA. At the end of the year, ECM was holding a series of congresses around the country, working for change within the Episcopal Church and urging unity among dissenters. The Coalition for Apostolic Ministry (CAM) has merged with ECM.

House of Bishops

The House of Bishops met at Port St. Lucie, Fla., for a week at the beginning of October. The customary message from the Presiding Bishop, the Rt. Rev. John M. Allin, which opened the sessions, bore a statement surprising to many. He said that, while he had tried to learn and to keep an open mind, he personally has not yet been able to assent to the ordination of women to the priesthood. He said that if his position could not be accepted, he was willing to resign. It was evident that there was no desire for Bishop Allin to resign, and he assured his fellow bishops of his intent to treat all people fairly and respectfully, when he was questioned about possible official situations he might face with ordained women. The House of Bishops adopted a resolution in which they "decried" the actions of Bishop Chambers, but did not actually censure him. The Theology Committee of the House of Bishops prepared a "Statement on Conscience" which averred that neither supporters nor opposers of the ordination of women to the priesthood should suffer difficulty or discrimination as a result of their beliefs.

Venture in Mission

Venture in Mission (VIM), which originated at the 1970 Houston General Convention as a project to place emphasis on developing human and financial resources of the church, continued to be of much concern and importance in the life of the church in 1977. Reactions have varied from enthusiasm to refusal to participate in its fundraising aspect. At the September Executive Council meeting at Seabury House, Greenwich, the Presiding Bishop stated that "Venture in Mission is not a program, it is the program of the church and provides the primary criteria for all of our programs." At that meeting, Council approved a VIM budget of \$936,500 for

1978, to be advanced from reserve deposits and repaid from the receipts of the VIM program. At the December Executive Council meeting, a time schedule for VIM called for solicitation of challenge gifts and the setting up of a church-wide appeal to be carried on independently by dioceses with a target date for completion set for July 1, 1979. Visitations will be made to all dioceses in the coming year.

Navajoland Area Mission

The House of Bishops, at their meeting in Port St. Lucie, Fla., approved the establishment of the Navajoland Area Mission in a region ceded by the Dioceses of Arizona and Utah. It is expected that in the future this area will become a diocese serving the Navajo people and others in the area. Navajo Episcopalians have worked for several years for a favorable decision on this matter, and Mr. Thomas Jackson, executive secretary of the Navajo Episcopal Council, expressed his gratitude to the House of Bishops for their approval. Advent Sunday was the effective date of the new jurisdiction.

ARC

Report Issued

The Rt. Rev. Arthur Vogel, Episcopal co-chairman of the Anglican-Roman Catholic Commission, has issued a report summarizing their work of the past 12 years.

According to the report, there are six areas in which the two churches are "responding together in the Spirit through Christ to the Father":—baptismal and eucharistic liturgies, shared basic doctrines of classical catholic Christianity, relations of bishops to the worldwide church, ethics and the Christian style of living, personal life in Christ and the recognition of the Bible as the inspired word of God.

Four problem areas have been identified and are recommended for further study. First, the consultation suggested that, based on the International Commission's 1976 *Agreed Statement on Authority in the Church* there may be "the possibility, after some further investigation, of drawing up a set of mutual affirmations about the ministry of the Bishop of Rome." Secondly, "the growing claims of Christian women for full participation and partnership with men in the life of the church and the world." Both churches were told to study the complex issue of "changing sex roles in family and work and the still deeply divisive questions raised around the ordination of women to the presbyteral and episcopal ministries." Thirdly, the issue was expressed as a study of "the relation between normative tradition and in-

dividual conscience in our respective churches." There is a need for an investigation into "the way consciences are formed and educated for life in Christ in each of our churches." Finally, the members of the consultation suggested "a study of the degree of unity that each of us feels necessary as prerequisite to sacramental sharing."

The body of the report is divided into six sections; the title of each and a quotation follow:

1. Worship—"Initiated in baptism, constantly renewed by repentance, service and daily prayer, the Christian life finds its core in the worship of the eucharistic community as the apex and source of the church's mission."

2. Scripture—"Both the Episcopal and Roman Catholic Churches hold that the collection of New Testament canonical writings, properly understood in their literary forms, is historically trustworthy concerning the life, death, and resurrection of Jesus, and is permanently normative for the life and faith of the Christian Church."

3. Articulation of the Faith—"... in the process of investigating our respective beliefs ... we have become increasingly conscious of the very great body of fundamental doctrine that our churches have inherited in common and still share with little or no divergence between us. We both affirm the Trinity of God as Father, Son and Spirit. We both confess Jesus Christ as true God and true man in accord with the formula of Chalcedonian Christology ... the whole Christian view of the world may properly be called sacramental inasmuch as outward and material appearances conceal and at the same time reveal inward and spiritual realities visible to the eye of faith. We also hold that faith is inseparable from hope, because for the Christian death itself is in the hands of a loving God and the final destiny of all human kind has already been anticipated in the resurrection of Christ."

4. Relations of Bishops to Worldwide Church—"We do note, however, that beginning with the time of the Reformation in the 16th Century, our two churches placed differing emphases upon the expression and interpretation of this ministry of *episcopate*. For Roman Catholics, this episcopal ministry was increasingly centered in the Bishop of Rome, and its nature has appeared to be too authoritarian in the eyes of many Anglicans. For Anglicans ... the ministry of bishops has been less centralized and the nature of their authority has appeared too vague and indefinite in the eyes of many Roman Catholics. ... Yet in the last decade or so, thanks to a movement of change which we are entirely unable to explain apart from the providence of God, deeper understandings about the nature of *episcopate* among both

Continued on page 14



Mrs. Kingsley: "... let go of some of the strings so that others can learn. . . ."

LAYWOMAN E

*A Living Church
with Mrs. Donald G. Kingsley
by the author*

Like other voluntary institutions in our society, the church is highly dependent on the dedication, skill, and wisdom of the large number of persons who offer their time and talents to boards, agencies, associations, and canonical assemblies. Vivian Kingsley is an outstanding example of such a person. Having served in positions of responsibility at the parochial, diocesan, provincial, and national levels, Mrs. Kingsley has much to tell us.

At a time in history when so many Christians are finding the organizational and institutional aspects of the church cumbersome, frustrating, or simply too hard to cope with, you seem to remain calmly in control of your many responsibilities. You always answer your mail on time, start meetings on time, and help others also to keep on target. I am very impressed with this, Vivian, and I want you to tell us about it. But first, to introduce yourself to our readers, would you tell us some of the church responsibilities you have had.

Well, I have been asked to do a good many things during the past ten or twelve years. I am a layreader and chalice-bearer in Grace Church in Holland, Michigan, and have served on the altar guild and as president of Episcopal Church Women, among other things. In the Diocese of Western Michigan, I served as president of Episcopal Churchwomen and as a member of the Executive Council, and am currently on the Standing Committee and the Bishop's Cabinet. I have been a delegate several times to the Synod of the Fifth Province. I was a delegate to the Women's Triennial in 1967 and 1970, and a General

Convention deputy in 1973 and 1976. I was appointed to the Standing Liturgical Commission in the last triennium. I was elected as president of the council of the Associated Parishes in 1975. In all of these I have had the privilege of serving with many very distinguished leaders of the church. I am always aware that I speak up at meetings on behalf of many of the laity. Our voice does get heard. As for coping with the organization and structure—that's easy—getting things organized is what I do best. It is not everyone's style, but it is mine.

This is quite a record, and I know you have been too modest to mention some other activities in addition. How did you ever get started in all of this?

In the 1960s I was deeply influenced by a conference led by the Rev. Martin Bell. It was called "Christian Self-understanding." It was then that I decided to take an active role in the life of the church, and it was then that I realized how important God was in my life. I have always been influenced too by the good biblical teaching I received as a girl in the Reformed Church. And my experience in the Episcopal Churchwomen was helpful.

What do you think about ECW?

It is still one of the best ways a woman can learn to run a meeting, operate a program, and express herself to a lot of people. In some parishes and some dioceses, the ECW sponsors very good programs. In some areas the ECW is the only group doing anything of the sort.

You have also been a national leader in the field of liturgical renewal. How did this happen?

My interest in liturgy began in 1968

when I went to the Holy Land with a group of people from our area and which was hosted by our rector, and we talked a lot about liturgy and the Prayer Book and discussed the various services we attended while there, and when we got back I learned I had been appointed to a newly formed parish liturgy committee. We were supposed to evaluate the old Liturgy of the Lord's Supper, the first "green book." We worked very seriously at it, and soon I was asked to serve on the liturgical commission of the diocese. When you and I first met, I was one of the co-chairmen of a Western Michigan diocesan liturgical conference at which you were the speaker. Remember that?

Yes, I'll never forget the wonderful spirit of that conference.

Later on, I was asked to serve on the committee on the eucharist of the Standing Liturgical Commission—the same committee Carroll Simcox, retired editor of TLC, was on. In 1974 I was appointed to the Commission itself.

I remember you were very surprised at the time.

Surprised? I was frightened! There were all of you scholars and theologians, and what I knew about liturgy was mainly as a worshiper in an ordinary parish. But you were all polite to me and listened to what I had to say. I never once felt "put down" because I was a woman, or a layperson, or not a professional scholar. Since then I have studied all I could about liturgy. I was especially grateful last year when I spent two weeks in the School of Theology at Sewanee [at the University of the South, Sewanee, Tenn.] in their "Fellow in Residence" program. I went to lectures on

TRAORDINARY

Interview

Wesley of Holland, Mich.,
Editor.

the Old Testament and spent the rest of the time reading about liturgy. It was a thrilling experience.

Do you feel your own view of worship has changed?

We have all come a long way since the time we put together the "green book" and the "zebra book." Earlier I remarked that the voice from the pew does get heard, and in the process of preparing the new Prayer Book the voice of the whole church was heard. It took some real organizing to sift through the reams of mail that came in. I wish the people that say they do not like the new book would take time to read it, look at the rites and then use it, because until they

actually use the material they have no way of knowing if it is good or otherwise. You have to experience liturgy on a regular basis before you can pass judgment on it. Of course I think the PBCP is the right book for these times and find it most easy to use. I try to read Morning Prayer every day.

Isn't this hard for you? The morning must be a hectic time when your husband and youngsters are getting off and you are so busy yourself.

My family is on their own because they all leave at different times, but if it's important to you, and you plan your time, you can do it. I become very annoyed at church meetings when they say they are

"too busy" to have daily Morning Prayer. I am also annoyed at guild meetings that are "too rushed" to open at least with a prayer, and more annoyed with a Sunday service which is a liturgical mess because no one took time to plan the service.

And what about the Associated Parishes?

As readers may or may not know, this is an association of about a thousand people, committed to the revitalization of church life at the local level, with worship at its heart. It is governed by a council, the corporate body known as the Associated Parishes, Inc. I was floored when the council elected me as its first lay president, and then later re-elected me to another term. It is a group of very high-powered people, each with their own ideas. They are not easy to preside over.

I can tell you why you were elected and re-elected. You brought order, discipline, and planning to the council meetings of AP. That helped everyone else carry on their creative work better. But how do you see the policy and influence of AP?

I think it is a trail-blazer for the whole Episcopal Church. We have explored ideas and issues several years ahead. Sure, we've made mistakes, but someone has to take chances. Eight or ten years ago, we were doing things with the liturgy that people thought were silly, but when the rest of the church wanted to have the Easter Vigil and some of those other things, we knew how to do them and what they meant. Our publications and conferences provide information for everybody. I compared AP to John the Baptist, the Forerunner. Our vocation is to explore things before they become popular. Now, we are working on the ministry of deacons. We think this will be important in the future. We are preparing for that future.

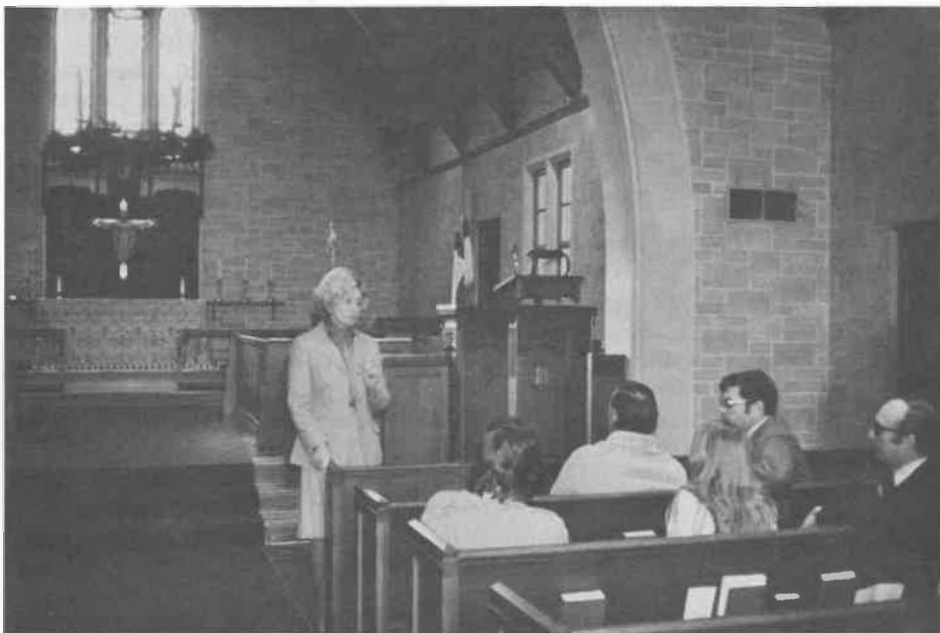
You mentioned going to the Holy Land a decade ago. Have you ever been there again?

Yes, I go every two years in a tour or organized group. I've been at different times of year. This past year we took part in the Palm Sunday service at St. George's Anglican Cathedral in Jerusalem. They used both Arabic and English, with the English revised liturgy. I have given many talks about the Holy Land, and shown slides in all the different churches around Holland and in our diocese. I suppose I should visit other places too, but I love the Middle East.

All this time we have been talking about church things. Besides your family and personal responsibilities, I suspect you are also in some civic activities.

How did you guess? (Laugh.) I have been working for years on conservation and environment through our garden club of which I am past president and state board member. Do you know that

Continued on page 15



Mrs. Kingsley teaching an adult church school class.

EDITORIALS

Octave for Christian Unity

The eight day period from the Feast of St. Peter on January 18 to the Feast of St. Paul on January 25 has been widely observed as the Octave of Prayer for Christian Unity. Its observance has varied considerably from year to year and from place to place. Ten years ago, when the Roman Catholic Church was first coming strongly onto the ecumenical scene, the octave (largely of Roman Catholic origin) was in many areas an exciting period in the church year. In some towns and cities, there were services each night in a different church, with special speakers, special music, and so forth. Some places continue to have this. Others are just beginning it. Still others have had it, benefited from it, and allowed it to taper off.

Whatever else is done or not done, all of us can in any case pray for Christian unity, and ask God, through his Son, to show us the way to it by the power of the Holy Spirit. Purely solitary prayer, however, is not enough. If Christian unity is what we desire, then to pray for it together with other Christians is a basic expression of what such prayer is intended to mean.

Ecumenical News

This week, somewhat more than most weeks, THE LIVING CHURCH has news of ecumenical significance. Some of this news is encouraging, some of it discouraging, some of it puzzling. We will continue to carry such news, first of all because we believe it is of interest to readers. Secondly, in today's world, many events and developments affect all religious bodies. In order to gain perspective, and to have a wide understanding of the events in any one church, it is often important to know of events in other churches. And most obviously, since New Testament times, it has been part of the apostolic message of the church to proclaim the significance of the oneness of the followers of Jesus Christ. A journal such as this, committed to the heritage of the apostolic faith, must continue to speak up for Christian unity.

Today, ecumenism is no longer so new and adventurous as many found it a few years ago. Yet, at the local level, probably American Christians of different

churches are doing more in cooperation than they ever have before. When a church building burns down, or when larger facilities are needed for a special event, different churches unhesitatingly lend their buildings to one another. Pastors of different Christian bodies are constantly working together in various common concerns. Theological seminaries often employ faculty members of other churches. Not of least importance, lay people of different ecclesiastical backgrounds are talking to one another about their faith, visiting each others' churches, and often taking part in each others' formal church activities. Occasionally this involves newsworthy events which are reported in the press. Very often, however, ecumenical activities at the local level are on an unpublicized person-to-person basis, which is probably better. From time to time, we should recognize that these local efforts on the part of Christian people are going on, and that they are significant. At this time, we gladly call attention to them.

Ecumenism in the Episcopal Church

Most of us have an ambivalent attitude toward Christian reunion. On the one hand, we are all committed in theory to a desire for the unity of Christ's followers. On the other hand, we all cherish our own distinctive beliefs, feel pride in our own peculiar historical background, and hold to our own manner of worship and church order. This is not just a description of the Episcopalian position. . . . Believe it or not, members of other churches feel this way too, although the exact beliefs, histories, and usages differ for each ecclesiastical community. To discover precisely how other Christians do feel, and why, is a great eye opener for all concerned. Sometimes it is also an eye opener to make an assessment of the feelings that exist in our own church, and even within our own individual hearts and minds.

Conservative Evangelicals have customarily sought closer relations with Bible-centered churches, with comparatively little debate over such questions of church order as sacraments and ordination. Conservative Evangelical bodies have often stood apart from councils of churches and other main-line ecumenical organizations.

Liberal Anglicans have understandably pursued relations with other liberal Christians, notably those within the Methodist, Presbyterian, and Congregational folds. Being less tied to specific doctrinal positions than the Conservatives, and less tied to specific traditions of church order than the Catholics, the Liberals in all churches have had highly negotiable positions and have tended to be very visible, and often dominant, in the established ecumenical agencies of this country—although this is not necessarily the case in other parts of the world.

The organized international ecumenical movement owes much to the American high churchman, Bishop Charles H. Brent, and to the Swedish high churchman, Archbishop Nathan Soderblom. Yet Anglo-Catholics have understandably been most interested in reunion

The Prodigal Will

Not putty, or puppets or robots,
But God made us prodigals
So that our wills, over-riding his,
Would prove his love,
As he lets us go,
Then waits for the surrender,
That will bring us home again.

Bernard Via, Jr.

with Roman Catholics and Eastern Orthodox. Concern is also felt for relations with the Philippine Independent Church, Old Catholics, Swedish Lutherans, and Oriental Orthodox, such as the Armenians and the Copts.

It is undeniable that each of these three groups within the Episcopal Church is motivated by the sincere desire for the oneness of Christ's Church. Yet it is also evident that each group has also been motivated by the desire to enhance its own position within the Episcopal Church by seeking numerous and influential allies in other churches. It is not even unlikely that the members of other churches have noticed this.

In recent years, the rapid growth of ecumenical interest within Roman Catholicism, and a somewhat analogous development among Conservative Evangelical groups, has blasted the old ecumenical spectrum. All our cherished preconceptions are shattered by gala charismatic gatherings of people from all sorts of churches, or by Roman Catholic sisters teaching in Baptist Sunday schools, or by Methodists making retreats in Benedictine monasteries. Where does the Episcopal Church stand in all of this today? It is a question to ponder.

At the last General Convention, the two big issues both had ecumenical implications, but these were evidently of little interest to many Episcopalians. The Proposed Prayer Book with its ecumenical calendar of Sundays and major feasts, its ecumenical lectionary, and its return to the holy eucharist as the main act of regular public worship, represents a massive advance toward Christian unity. Yet many Episcopalians regard these items, for this very reason, as *undesirable*, and advocates of the proposed book did not emphasize its ecumenical dimensions.

In one particular respect however, the Proposed Book of Common Prayer is an ecumenical disaster area. This is in the Nicene Creed. The traditional English version has long been recognized as faulty. It had been proposed that the new Prayer Book contain a reasonably accurate translation of the original Greek version of this ecumenical creed. This involves two changes in the third paragraph. It meant restoring the adjective *holy* to the Church, and removing the words *and the Son* with respect to the Holy Spirit. These later words, the so-called "*filioque* clause," had been demonstrated long ago by Anglican scholars to be no part of the original Nicene Creed. This historical fact is today generally recognized by scholars of all churches. The entire subject is rather technical and we hope it may be more fully discussed in the pages from various points of view, at a later date. Our present concern, however, is that the Eastern Orthodox Churches are highly opposed to this unauthorized intrusion into the historic creed. The reinsertion of it by the General Convention into the new translation of the creed has been understandably viewed by Eastern Orthodox as an effort on the part of American Episcopalians to disassociate themselves from the historic faith.

The other big issue in the last General Convention is more complicated in its ecumenical dimensions. Many other Christian bodies have ordained women clergy. On the whole, however, they have not made this an issue in ecumenical discussions, and it does not appear that any significant ecumenical steps were held back by the fact that the Episcopal Church had not had such women

clergy. On the other hand, the principal churches which do not have women clergy are strongly opposed to the usage for a variety of reasons. The Roman Church has historically been strongly so opposed, and theoretically is today, but will in all likelihood be ordaining women to the diaconate in the 1980s. It is quite likely, furthermore, that in the 21st century they will also be ordaining women to the presbyterate. Whatever the long range effect may be, for the present moment, the ordination of women in the Episcopal Church is a problem. Whatever else one may say for it or against it, it must be recognized as a major setback at the present time for the otherwise auspicious relations which are developing between our two churches. Within Eastern



Orthodoxy there has been for many years some discussion of reviving the diaconate for women. Ancient canon law, and the form for ordination for this, still exist among the Orthodox but have not been used for many centuries. A training school for women was established in Athens some years ago, but, so far as is known, its graduates have been serving as women church workers in various capacities, but without ordination as deaconesses. Developments within the Episcopal Church at the present time have probably created a negative attitude on this subject among some Eastern Orthodox.

If the movement for the ordination of women in the Episcopal Church had developed in a different way, been advocated on a more theological basis, and been accompanied by a more evident respect for ecclesiastical tradition, its negative effect might not have been so great. To deny or ignore the reality of this negative impact, however, would be to delude oneself and certainly do not good either to the Episcopal Church, or the cause of Christian unity, or the women themselves who are involved. Opponents of such ordination have of course called attention to its negative implications. It now seems high time that the advocates of this practice also face this aspect of the matter and give evidence that they have constructive steps to propose. Meanwhile, as year after year goes by, one has yet to see thorough and broadly based Anglican studies of the diaconate, presbyterate, and episcopate which would bring us up to date on the biblical, historical, and theological dimensions of these three orders.

As our bishops and their advisors prepare for the Lambeth Conference later this year, these will not be the only topics they will need to consider. We hope, however, that these problems will be the object of serious research and reflection.

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BOOKS

Attractive and Readable

EERDMANS' HANDBOOK TO THE HISTORY OF CHRISTIANITY. Organizing editor, Tim Dowley. Eerdmans. Pp. 656. \$19.95.

Designed as a companion volume to the popular *Eerdmans' Handbook to the Bible*, this handsome, authoritative and highly readable book is a truly international project with over 60 contributors from around the world, principally from Great Britain and the United States. Admittedly the work of Christians, it is nonetheless written with a minimum of editorializing, and so should prove valuable to believers and nonbelievers alike.

The *Handbook* is arranged in chronological order, dividing the history of Christianity into seven main periods: its origins as a type of Judaism and its gradual spread throughout the Roman Empire despite sporadic persecution (A.D. 1-325); its official acceptance under Constantine and its subsequent growth and development until the fall of the Empire (325-600); the homogeneously Catholic Middle Ages (600-1500); the Reformation and the ensuing period of religious warfare (1500-1650); the Enlightenment, the social upheaval that followed it, and the evangelical Revival which was in some measure a reaction to it (1650-1789); the Industrial Revolution and the age of imperialism with its attendant missionary activity (1789-1914); World War I and the succeeding time of world revolution and turmoil which has continued to the present day. Although the text is the work of many authors, it has a commendable continuity, everywhere concentrating on the adaptability of Christianity to changing situations over the centuries. Every section is divided into two or more long articles giving an overview of a specific period in church history. Events, movements and figures of particular importance are given expanded treatment in separate, shorter articles which may occupy part of a page or perhaps several pages. These articles are included with the main text, and yet remain visibly distinct from it, as they have very helpfully been printed against a colored background.

In fact, it would be difficult to praise too highly the attractive and practical graphics of this book. Color is utilized to great advantage; the reader will find, color-highlighted in the same manner as the shorter articles, a wealth of creeds, prayers, hymns and literary excerpts which illuminate, but do not interfere with, the main text. Frequently the margins contain pertinent quotations set off by huge, eye-catching quotation

marks. Informative maps and charts abound. Perhaps best of all are the photographs which appear at every turn, adding immeasurably to the appeal of an already attractive book. And happily, the treasures of the British Church receive a good deal of exposure. An unsuspecting Anglican might open this volume at random to find such delights as the title page to Coverdale's Bible, a brass door-knocker from York Minster, or the haunting, fog-shrouded ruins of the abbey church at Whitby.

Not that the text gives extensive coverage to Anglicanism. The Church of England is naturally accorded some special attention in the Reformation section and is mentioned elsewhere many times. But since the Anglican Church has simply not had the worldwide impact of, say, Roman Catholicism, Lutheranism, or even its own offshoot, Methodism, a generalized history such as this cannot be expected to deal with it at length.

If this is something of a disappointment to Anglicans, another disappointment awaits those with high church convictions—not to mention Roman Catholics—for the book is written from a basically Protestant point of view. It is true that many denominations are represented among the authors. Even a Jesuit was allowed to write three brief articles. But it is also true that a Baptist minister from Lancashire contributed twelve articles, including one on Pope Leo the Great and another on monasticism; that a very great proportion of the authors serve on the faculties of evangelical schools (four from the London Bible College alone); and that the Protestant viewpoint predominates in matters such as the eucharist, the Bible, the apostolic succession, and Reformation, and the eighteenth-century Revival.

Nevertheless, those who contributed to the *Handbook* are no mere propagandists. They are scholars, as the book clearly shows. For the most part, intelligence and fair-mindedness prevail, even in the treatment of such vulnerable topics as corruption in the medieval church. The editors may be proud of this even-handedness, which is but one of many virtues distinguishing this beautiful, bountiful work on the history of the Christian faith.

JOHN M. NORELL
Milwaukee, Wis.

Contribution to Understanding

A CONCISE HISTORY OF THE CATHOLIC CHURCH. By Thomas Bokenkotter. Doubleday. Pp. 417. \$10.00.

This is an extremely valuable book, but not in terms of the dust jacket's claims of a book that "answers the needs of anyone—regardless of denomination—who seeks a concise overview of the church as it has developed through

two millennia." I doubt if an Episcopalian would be satisfied with a "concise overview" that gives one whole paragraph to "the course of the Reformation" in England, Henry through Elizabeth, Prayer Books and articles, complete (p. 218).

I see the book as a major contribution



to the kind of understanding that we so desperately need in our ecumenical efforts. How did the Roman Catholic Church arrive at its present agonizing state, titled by Bokenkotter as "the Sound and Fury of Renewal"? Where are liberal Catholics in all this? It is often easy to assume, in a rush of brotherly feeling, that they are where we are. But that is to overlook roots. The great service Bokenkotter has rendered is to provide us, from the inside, with a survey of the dynamics that have shaped his own church and, necessarily, his own perspective—a perspective which assumes Papal primacy and clerical celibacy. He has written a tract for the times, an attempt to help bewildered Roman Catholics and others get some sense of the origins of all the change that has streamed through the windows opened by Pope John at Vatican II.

Almost a third of the text deals with the last 200 years leading up to Vatican II, and the focus is on the struggles surrounding the Papacy in its relationship—or lack of it—to the emerging modern world. "The Church in a State of Siege" and "the State of Siege is Slowly lifted"—the sectional titles covering the period indicate the author's liberal stance. Even so, he does deviate from his normal reporting style to give a justification for the Vatican I decree on infallibility (p. 307). Curiously, he does not mention the Old Catholics as a denomination in this connection. A "concise" history necessarily must be selective, and it is through his selectivity that the author gives us his picture of what "the church" is. The discovery of that picture makes the book fascinating.

Within its specialized focus the book reads with newsmagazine ease. The author tells his stories compellingly, only occasionally lapsing into a slangy cliché, such as saying that the future Benedict XV "was kicked upstairs to Bologna as archbishop . . ." (p. 366). There is a minimal use of footnotes.

The glaring defect of the book is its

failure to deal with the less favorable side of church history, those forces not easily explained in terms of doctrinal debate and Vatican politics. For example, the anti-Semitism of the medieval church and its often horrible results are given exactly one phrase in the author's summary paragraph on the period. For general credibility, a popular church history should do better.

I can't imagine a more useful book as the basis for local Anglican-Roman Catholic discussion than this *Concise History*. The best ecumenical gesture available to any Episcopal clergyman would be to give his Roman counterpart a copy and arrange to discuss it with him, perhaps including interested lay persons. I would suggest this to be a much livelier prospect for real understanding than a discussion of a generalized "Agreed Statement."

(The Rev.) DAVID B. WAYNE
St. Augustine's Church
Croton-on-Hudson, N.Y.

Transcendent Revelation

BROTHER TO A DRAGONFLY. By Will D. Campbell. Seabury, Pp. 268. \$9.95.

Will Campbell must have had what Ian Stewart calls "moments of transcendent revelation." In a moving and compelling book, he recaptures the events, great and small, in the lives of two brothers, from boyhood in a remote town of Southern Mississippi to adulthood. He weaves a spell over the reader as he recounts the pilgrimage he and his brother, Joe, made from the South of the '30s, with its stereotypes of thought and attitude, to the South of today.

Will and Joe were clever, intelligent and ambitious. That they were able to achieve college educations and professions were no small feats. Will went to Wake Forest, Vanderbilt, and the Yale Divinity School en route to the ministry of the Southern Baptist Church. Joe became a pharmacist.

Will became Chaplain of the University of Mississippi. In an historic week in the Spring of 1956, he touched off one of the first significant civil rights demonstrations, and emerged as one of the movement's most competent and able leaders. Joe's support, prodding and urging seemed to have given Will the insight and the courage to stand at the center of the firing line. Its effect on their relationship and on Joe's life occupies the second half of the book.

People sometimes wonder how the South emerged as quickly as it did from the civil rights crisis. The issues aren't settled now, of course. Perhaps they never will be. But an accommodation *has* been made without the cost of consummate violence and the continuing racial hatred of many Northern and Western cities. We can hope something right has

been done, and for this can thank the Campbell brothers.

Brother to A Dragonfly tells one of its most important chapters, how it began, the frightful cost that had to be paid, and how with grace, God's forgiveness really becomes life's most powerful and redeeming force.

Here is a book of "transcendent revelation," a good and glorious book.

(The Rev.) CHARLES U. HARRIS
President, Bloy School of Theology
Claremont, Calif.

O, Hush my Soul!

O, hush my soul!
Speak not his holy name.
But bow thyself in silence
Before the knowledge
That he came
And comes
And will come
For all eternity
To thee.

Jenny

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NEWS

Continued from page 7

Anglicans and Roman Catholics have led many of us to suspect that perhaps we are not so far apart as we seemed. . . ."

5. Ethics of the Christian Community—"The Christian witness of worship in the Spirit through Christ to the Father involves the entire church in a corporate response of love and service both to God and to the whole of humankind. Such response is sometimes simply called the 'Christian lifestyle' . . .

based on the belief that the Triune God has redeemed all creation in Christ."

6. Personal Life in Christ—"Episcopalians and Roman Catholics believe that the relationship of Jesus with his heavenly Father is both the summit and model of the spiritual life. To be a Christian today is to believe that through the Spirit an individual now can also somehow share Jesus' self-giving love leading through the cross to the glory of the Resurrection."

ARC ended its report with a list of five proposals for possible action, depending

upon authorization from the sponsoring bodies.

The five joint task forces are suggested: on world hunger, on evangelism, on prayer and spirituality, to survey ARC covenants, and on the pastoral role of bishops.

Episcopal members of the consultation are the Rt. Rev. Arthur A. Vogel, Bishop of West Missouri, Dr. V. Nelle Bellamy, Episcopal Theological Seminary of the Southwest, Mr. Peter Day, Ecumenical Officer, New York, Prof. Eleanor McLaughlin, Andover-Newton Theological School, Newton Centre, Mass., The Rev. Prof. Charles P. Price, Virginia Theological Seminary, the Rt. Rev. David B. Reed, Bishop of Kentucky, Prof. Henry B. Veatch, Georgetown Univ., the Rt. Rev. William G. Weinbauer, Bishop of Western North Carolina, and the Rev. Prof. J. Robert Wright, General Theological Seminary, New York.

CHURCH SERVICES NEAR COLLEGES

Refer to Key on back page.

COLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a man or woman from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

NORTH CAROLINA

DUKE UNIVERSITY Durham
EPISCOPAL UNIVERSITY CENTER
The Rev. H. Bruce Shepherd, D.D., chap.
Sun HC 9:15, 5:15—Center Chapel; Wed 8 & Thurs 5:15—
Duke Chapel

PENNSYLVANIA

PENNSYLVANIA STATE UNIV. University Park
EISENHOWER CHAPEL
The Rev. Derald W. Stump, chap.
HC: Sun 6:15; Tues 7 and as anno

YORK COLLEGE OF PENNSYLVANIA

ST. JOHN'S 140 N. Beaver St., York
The Rev. Canon George A. Kemp, r
Sun 7:30, 9 & 11; Wed 10; Fri 7 HC

TEXAS

NORTH TEXAS STATE UNIV. Denton
TEXAS WOMAN'S UNIV.
ST. BARNABAS 1200 N. Elm St.
The Rev. C.E. Walling, r
Sun 8, 10, 5:30; Mon 5:30; Tues 9:30; Wed 5:30; Fri 7

VIRGINIA

LONGWOOD COLLEGE Farmville
HAMPDEN-SYDNEY COLLEGE Hampden-Sydney
JOHNS MEMORIAL CHURCH
The Rev. John H. Loving, r; the Rev. John H. Emmert, chap.
Sun 11. Spec. Program & Services anno

MADISON UNIVERSITY Harrisonburg
BRIDGEWATER COLLEGE Bridgewater
EMMANUEL CHURCH
The Rev. James P. Lincoln, r; the Rev. Dale Mekeel, c
Sun 8. 10:30; Thurs 7

WISCONSIN

UNIVERSITY OF WISCONSIN Superior
ST. ALBAN THE MARTYR
The Rev. G. Randolph Usher, r
Sun HC 8, 10; Tues 7:30; Thurs 10

CALIFORNIA

UNIVERSITY OF CALIFORNIA Berkeley
ST. MARK'S Bancroft Way at Ellsworth
P.D. Haynes, chap.; G.F. Tittmann, r
Sun 8, 10, 12, Compline 9; Mon-Fri 12:10

FLORIDA

UNIV. OF SOUTH FLORIDA Tampa
ST. ANSELM'S CHAPEL
The Rev. Robert Giannini, Ph.D., chap.
Wkdys EP 5, Wed HC 8

ROLLINS COLLEGE Winter Park
ALL SAINTS' 338 E. Lyman Ave.
Sun 7:30, 8:45, 11:15; Wkdys 12:05; Thurs 6:30, 9:15; C Fri
11:15

GEORGIA

GEORGIA TECH Atlanta
ALL SAINTS North Ave. & W. Peachtree
The Rev. Paul R. Thim, chap.
Sun 8, 9:15, 11:15; Tues Supper 6; Fri 12:05 HC

ILLINOIS

LAKE FOREST COLLEGE Lake Forest
HOLY SPIRIT 400 Westminister Rd.
The Rev. F.W. Phinney, r; the Rev. R.W. Schell, chap.
Sun 7:30, 9:15, 11; Tues 7; Wed 10

NORTHERN ILLINOIS UNIV. DeKalb
ST. PAUL'S 900 Normal Rd.
Sun: 7:30, 9:30, 5:15

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NEW ZEALAND

Church Union Delayed

According to the New Zealand Methodist newspaper, *New Citizen*, both the Presbyterian General Assembly and the Methodist Conference are frustrated and impatient over delays in negotiating church union in that country.

The Anglican Church, the Congregational Union, and the Associated Churches of Christ are negotiating with the above denominations.

The Anglican Church failed to endorse the plan for union drawn up for the five denominations, but Anglican supporters of union are proposing a covenant among the five churches and a unification of their ministries.

This year's Presbyterian Assembly voted to approve both proposals by a 75 percent majority, and the Methodist Conference confirmed its continuing commitment to union. It will go along with the covenant idea if and when the Anglican Church approves it. It will take at least until 1981 for the Anglican Church to give a full and final assent to the covenant.

ENGLAND

Methodist Says Catholic Rejection a "Plus"

Dr. Kenneth G. Greet, secretary of the British Methodist Conference and chairman-elect of the British Council of Churches' (BCC) Executive Committee, has described as a "joyfully-acknowledged move forward" the rejection of a covenant by Roman Catholic bishops.

Dr. Greet explained his rather surprising interpretation of the bishops' action. It would have been unreasonable, his statement said, to expect the Roman Catholic Church to be able to agree at

this stage to full mutual recognition of members and ministries. "If the Roman Catholic Church cannot enter a covenant with the other churches based on such a recognition, the bishops are urging the rest of us to do so, as a contribution to the visible unity of all Christ's people, and they want to continue, with us, the search for a fuller expression of that unity."

At the fall meeting of the Roman Catholic bishops of England and Wales, it was decided not to participate in a project for church unity set up by the Churches' Unity Commission (CUC) in 1974. The CUC includes all of England's leading churches and centers upon Ten Propositions which call on participating churches to seek visible unity and press for action on intercommunion, agreement on baptism and mutual recognition of ministries.

The Roman Catholic bishops said they were unable to accept the propositions dealing with inter-communion, Christian initiation and recognition of ministries, and therefore could not enter into a covenant with other churches. They favored ecumenical action on the local level, however. This decision was headlined in the press, and by at least one Roman Catholic newspaper as a "rejection" of the unity project, but Dr. Greet challenges this interpretation.

Bishop Battles Depravity

The Rt. Rev. Vernon S. Nicholls, Bishop of Sodor and Man, recently addressed his Diocesan Synod on the subject of what he called "the sick society" of the English mainland. As examples of this sickness, the bishop cited a play, *Lavender Blue*, which he found especially outrageous since it is "part of the National Theater complex, supported by public money," and sex, violence and drinking on television shows.

Sodor and Man is the Church of England's smallest diocese, located on the Isle of Man off the northwest coast of England. Although it is part of the British Isles, it has its own Parliament, the Tynwald, much lower income tax than on the mainland, and is the only part of Britain to retain corporal punishment, in the form of birching.

Bishop Nicholls, 60, supported the retention of birching for crimes of violence when the matter was debated recently. He is determined, he said, to keep at bay any extension of the "desperate state of morals" in England to the Isle of Man, and hopes that the example of morality on the island will be a beacon to the Festival of Light and Mrs. Mary Whitehouse. The Festival of Light is a nationwide body in England which campaigns for clean living, and Mrs. Whitehouse is secretary of the National Viewers' and Listeners' Association which acts as a watchdog over radio and TV morals.

LAYWOMAN

Continued from page 9

garden clubs do things like that?

Well, I trust people of Dutch background like yourself also give a lot of attention to tulips.

Oh, of course, we have our Tulip Festival in Holland and I have enjoyed my part in the Tulip Time Flower Show. My real interest is conservation, however. We have a continuing committee. We were a pilot group for the University of Michigan when they developed a two-year correspondence course on conservation. We have worked on a whole series of programs and projects, including land use, public housing, sewer disposal, and so on. Our group has appeared in front of many service organizations in the city and in the schools in behalf of these programs.

How do you perceive the public attitude toward conservation today?

This is difficult. The problems get worse and worse, while public interest and enthusiasm get weaker and weaker. Those of us who care will have to work harder and harder.

That is one thing you certainly know how to do!

I have always liked to work. It is fun! The important thing is to keep it organized. If you plan your time, you can get a great deal done. The problem with so many church groups is that they are not sure what they are doing, and no one is prepared to do it. When I am responsible for a program, I like to set up every part of it long ahead. I insist on having it all arranged, with everyone knowing what they are supposed to do. This is better for everybody.

Often chairmen are not fortunate enough to get helpers so as to do this.

I would like to say this to all chairmen of organizations everywhere (including bishops and priests): let go some of the strings so that others can learn how to do it. Don't be afraid. So far, in the organizations I've been in, the people are most cooperative. If they find they cannot do the job, I will help them—but not do it for them. We all learn this way.

Thank you so much for organizing this busy day in such a way that we could talk together. I am sure you will give hope to a lot of discouraged but persevering people who are doing their best in their churches and in their local communities. You have proved that the grass roots person can indeed be heard at the top, in spite of all the problems.

I want to close by saying this: I love the church and all it means, regardless of the problems. I have a very optimistic outlook on the state of the church. We have many enthusiastic members and dedicated workers on all levels of the church. Our problems are many, but our faith is strong enough to see things through. When has the church been more exciting?

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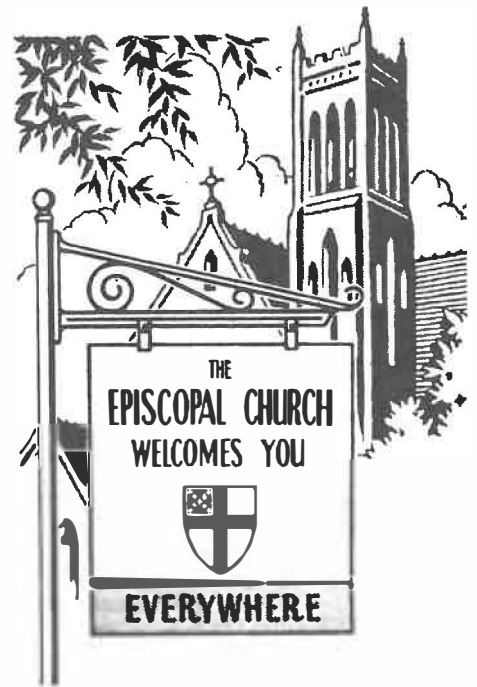
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DENVER, COLO.

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The Order of the Holy Family
Sun Mass 8, 10; Sat 5:30; Mon-Fri 12:10, Matins Mon-Sat 8; Ev Sun-Fri 5:30; Comp Sun-Sat 10

EPISCOPAL CENTER 1300 Washington
HC Mon-Fri 12:10

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 & 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

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

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

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35 Bowdoin St., near Mass. Gen. Hospital
Served by the Cowley Fathers
Sun Sol Eu 10:30; Wed & Fri Eu 12:10

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.

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

BROOKLYN, N.Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
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Sun HC 8, 9, 11; Thurs HC 10

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. BARTHOLOMEW'S Park Ave. & 51st St.
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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, EP & 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. Samuel Bird, the Rev. Douglas Ousley, the Rev. Gary Fertig, the Rev. Leslie Lang
Sun HC 8, 9, 11 (1S), 12:05, MP 11; Ev 4; Mon-Fri MP 8, HC 8:15 & 12:10, EP 5:15; Tues HS 12:30; Wed SM 12:10, HC 5:30; Church open to 6

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

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