

# THE LIVING CHURCH

## Urban Problems and Possibilities

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## Christian Marriage

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Mr. Feldman (left) and Dean Morton at the Cathedral of St. John the Divine, New York City: Dedicated to the memory of 12 firemen [ see p. 6].



Last week, in considering the First Article of our Christian faith, namely the doctrine of creation, attention was called to Thomas Traherne, seventeenth century English poet and devotional writer. More than any other Anglican writer, he based his spirituality on the doctrine of creation, vividly perceiving in everything the visible and tangible evidence of the power and love of God. It is this vision of the entire universe, aflame with the glory of its Creator, which he attempts to explain and communicate to the reader in his *Centuries of Meditations*, a remarkable book totally unknown to readers until it was rediscovered and published at the beginning of the present century.

Traherne wrote four complete "centuries," or groups of one hundred meditations. He got only as far as ten meditations in the fifth century. Whether anything further was ever seriously planned, we do not know. Traherne felt that in his own life he had personally and consciously experienced the glory of mankind's original created state, then the fall, followed by redemption and restoration. In the third century, there is a sort of spiritual biography contained in his meditations. He had had unusual perceptions of the world as a small child, and these were recalled in his later life with peculiar vividness.

Certainly Adam in Paradise had not more sweet and curious apprehensions of the world, than I when I was a child.

All appeared new, and strange at first, inexpressibly rare, and delightful, and beautiful. I was a little stranger, which at my entrance into

the world was saluted and surrounded by innumerable joys... All things were spotless and pure and glorious: yea, and infinitely mine, and joyful and precious. I knew not that there were any sins, or complaints, or laws... Heaven and earth did sing my Creator's praises and could not make more melody to Adam than to me. All time was eternity, and a perpetual Sabbath. Is it not strange, that an infant should be heir of the world, and see those mysteries which the books of the learned never unfold?

The corn was orient and immortal wheat, which never should be reaped, nor was ever sown. I thought it had stood from everlasting to everlasting. The dust and the stones of the street were as precious as gold. The gates were at first the end of the world. The green trees when I saw them first through one of the gates transported and ravished me...

(*Centuries*, III, 1-3)

Later on, he says he "was corrupted; and made to learn the dirty devices of this world" (III, 3). "The first Light... was totally eclipsed: insomuch that I was fain to learn all again. If you ask me how it was eclipsed? Truly by the customs and manners of men, ... the impetuous torrent of wrong desires in all others whom I saw or knew that carried me away, ... by the evil influence of a bad education..." (III, 7). "Being swallowed up therefore in the miserable gulf of idle talk and worthless vanities, thenceforward I lived among shadows, like a prodigal son. . . As for churches they were things I did not understand. And schools were a burden. . ." (III, 14).

Gradually he groped his way back towards his earlier vision, desiring enlightenment and happiness or "Felicity".

Among other things there befel me a most infinite desire of a book from Heaven. . . This thirst hung upon me a long time; till at last I perceived that the God of angels had taken care of me, and prevented my desires. For he had sent the book I wanted before I was born...

In the matter I found all the glad tid-

ings my soul longed after, in its desire of news: in the manner that the Wisdom of God was infinitely greater than mine and that He had appeared in His wisdom exceeding my desires.

(*Centuries*, III, 27, 29)

There is no clear indication of when all of this happened, but apparently it was prior to his matriculation at Oxford at the age of fifteen. He there found the study of divinity, philosophy, literature, natural science and so forth to be of great interest. Yet there "was never a tutor that did profess to teach Felicity" (III, 37). After finishing his formal studies, he went to the country, presumably Hereford, and "seated among silent trees", decided to disregard the search for economic well being and comfort, and instead pursued the satisfaction of "that burning thirst" for spiritual happiness which he had so long experienced. "And God was so pleased to accept of that desire. . ." (III, 46). Traherne set out to study the most common things; "air, light, Heaven and earth, water, the sun, trees, men and women, cities, temples, etc." (III, 53). He also continued to study theology. "I was so ignorant that I did not think any man in the world had had such thoughts before . . . but as I read the Bible I was here and there surprized with such thoughts, and found by degrees that these things had been written of before, not only in the Scriptures but in many of the fathers, and that this was the way of communion with God in all Saints, as I saw clearly in the person of David. Methoughts a new light darted in into all his psalms and finally spread abroad over the whole Bible" (III, 66).

This development in Traherne has been recounted at length, partly because it is unusual, but partly because it is also usual. Others too have lost their first vision of the world, but most have not had the same determination to regain it. Countless other readers of Holy Scripture have had the same experience of finding one particular part of the Bible to be especially congenial, as Traherne found the psalms. You discover that ini-

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tially strange and puzzling statements of scripture are in fact addressed to you, that certain passages are talking about things of interest in your own life. This "new light darted in" and gradually spreads to some, if not all, other parts of the Bible. This illumination, this understanding, spreads from the Bible to life, and we find that the Bible addresses us, in our world and that conversely, we are living in a world about which the Bible speaks.

Ultimately it was the story of creation which perhaps meant the most to Thomas Traherne.

There I saw Adam in Paradise, surrounded with the beauty of Heaven and earth, void of all earthly comforts to wit such as were devised, gorgeous apparel, palaces, gold and silver, coaches, musical instruments, etc., and entertained only with celestial joys, the sun and moon and stars, beast and fowls and fishes, trees and fruits and flowers, with the other naked and simple delights of nature. By which I evidently saw, that the way to become rich and blessed, was not by heaping accidental and devised riches to make ourselves great in the vulgar manner, but . . . to have communion with the Deity in the riches of God and nature.

(Centuries, III, 67)

The way to attain this, as Traherne explains in the Fourth Century, is through Christ. He is the incarnation of the eternal Wisdom of God, through whom the world was made. He is the image of God which is the pattern of our original creation and of our final perfection. Speaking of himself "because of modesty" in the third person, Traherne says, "He thought that he was to treat every man in the person of Christ. That is both as if himself were Christ in the greatness of his love, and also as if the man were Christ" (IV, 28). Reflecting the teaching of the ancient Greek Church Fathers, he continues, "he that lives in the midst of riches as a poor man himself, enjoying God and paradise, or Christendom which is better, conversing with the poor, and seeing the values of their souls through their bodies, and prizing all things clearly with a due esteem, is arrived here to the estate of immortality" (IV, 29). In the same vein, "He desired no other riches for his friends but those which cannot be abused; to wit the true treasures, God and Heaven and earth and angels and men, etc. with the riches of wisdom and grace to enjoy them", (IV, 35).

Like many other great spiritual teachers, Traherne finds wealth in dis-possession, in the freedom to disregard the temptations to acquisitions, power, and consumption which characterize so much of human life. The whole universe becomes the spiritual property of those who have the eyes to see it in the light of God's Spirit.

THE EDITOR

# The Living Church

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January	
29. Fourth Sunday after Epiphany/Sexagesima	
February	
2. Presentation of our Lord in the Temple	
3. Anskar, B.	
4. Cornelius the Centurion	
5. Last Sunday after Epiphany/Quinquagesima	
8. Ash Wednesday	

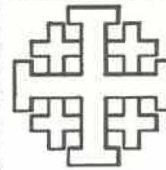
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# LETTERS

*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.*

## Doctrine in PBCP

Recently [TLC, Dec. 18] you drew the attention of a reader to pages 845 through 862 of the Proposed Book of Common Prayer. I think you did a very good thing, indeed, when you did that. Perhaps a number of other readers besides me profited from that reference.

Along with many other Episcopalians, I have a very high respect for Fr. Simcox, but I feel he was over-reacting to the Proposed Book. Most of us were very comfortable with the old Book. But there is some good stuff in the new one.

Lord Jesus, keep us together 'til we ride out this storm.

JOHN M. GORE  
 Captain, USN, (ret.)

McLean, Va.

## Raising Questions

The Rev. William P. Burns suggests in his letter [TLC, Dec. 11] that the rector and congregation of St. Mary's, West Orange, N.J., might themselves be guilty of heresy if their faith is such that they withdraw from the church instead of outwaiting the tenure of a mere fallible bishop. In a general sense, his point is well taken. But in the context of realities, he raises more questions than he answers.

In the first place, from what are they withdrawing? What is a church? An organizational chart? Christ said, "Where two or three are gathered together in my name, there am I in the midst of them." With the Episcopal Church moving rapidly in the direction it has been going under the firm control of the radical-liberal element of the church, the next bishop will, in all probability, be no better.

As for Bishop Spong's apologia that he was speaking to outsiders and not to the church, hogwash. That was certainly not

the way of the saints, the martyrs, nor the early Christian fathers, who reached the hearts and minds of their converts by the fervent and unequivocal declaration of faith.

DANIEL J. JONES

Falls Church, Va.

## Grace Church, New Orleans

Your interview with the Rev. Joe Morris Doss of Grace Church, New Orleans, [TLC, Dec. 18] was excellent. Such articles are a great service to Episcopalians everywhere. They emphasize the strength of the church at the local level where mission is accomplished day by day through the perception of need and the determination to meet that need.

I visited Grace Church in mid-November. My reason for going there was to find out about their continuing education program. However, while talking to the secretary, to the director of the day care program and to David Atterberry (part-time administrative assistant) I learned that the continuing education program is just one part of a total parish program. I learned about the excellent day care program, community service programs, the church school, and much more. (As an example, Grace Church still has an active MRI program.)

I expected to find that the continuing education program was completely planned and funded from its inception. Instead I found that, like all the other exciting things happening at Grace Church, it had come about in response to the expressed need of the communicants of that parish, the community around it, and other Episcopal parishes for theological education for the laity. And like all the other programs at Grace Church, it is flexible enough to change its focus with changing needs.

I "interviewed" everyone but the rector, so it was especially interesting to me to read your interview with Fr. Doss. I left Grace Church realizing that this was not a well-funded parish, it was not large, it was not fully staffed, but it had the secret for building a strong parish: the reason for its existence is to worship and to serve.

Mrs. JAMES E. CRAPSON  
 Topeka, Kans.

## Clergy and Membership

The "Clergy Hassle" editorial [TLC, Nov. 27] clearly presents the fact of the oversupply of clergy in the Episcopal Church and the consequent scramble for jobs. However, it largely ignores the cause of this oversupply and consequent under-employment—the annual loss of members by the church.

During the past six years, 1970-76, the church has averaged a loss of some

*Continued on page 13*



# THE LIVING CHURCH

January 29, 1978  
Fourth Sunday after Epiphany/Sexagesima

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## PRESIDING BISHOP'S FUND

### **New Executive Director**

The Rev. Samir Jamil Habiby, rector of the Episcopal Church of St. Anselm of Canterbury, Garden Grove, Calif., has been appointed executive director of the Presiding Bishop's Fund for World Relief by the Rt. Rev. John M. Allin.

Fr. Habiby, whose family has been Anglican since 1850, is a former Palestinian refugee who was born in Haifa in 1933, during the British Mandate of Palestine. He was sent to Anglican schools in Cario, Egypt, and came to the U.S. with a scholarship to Phillips University in Oklahoma. In 1958 Fr. Habiby was graduated from the Church Divinity School of the Pacific and he was ordained to the priesthood in 1959.

He brings to his new post a variety of experience as parish priest, director of refugee resettlement efforts, and fund raising. At St. Anselm of Canterbury Church, where he has served as rector since 1970, Fr. Habiby directs the St. Anselm Indochinese Refugee Center which helps refugees in the Los Angeles area cope with resettlement difficulties. It is an ecumenical center, funded by Church World Service, the relief agency of the National Council of Churches.

In the Diocese of Los Angeles, Fr. Habiby has been a successful fundraiser for the annual Good Friday Offering which is earmarked for relief work in the Middle East. He serves as a reserve chaplain in the Navy, is married and has five children.

## CALIFORNIA

### **Dean Dies During Service**

The Very Rev. Stanley F. Rodgers, Dean of Grace Cathedral, San Francisco, collapsed and died of a heart attack on December 11 after delivering a sermon at the 11 a.m. service.

Shortly after speaking on the meaning of Advent, while the congregation of 700 was singing the anthem, Dean Rodgers collapsed in his chair. The efforts of two physicians in the congregation failed to revive him, and he was carried in his chair to an ambulance. He was taken to San Francisco General Hospital, where he was pronounced dead at the age of 49.

A native of Cambridge, Mass., Dean Rodgers graduated from Trinity College

in Connecticut in 1949. He taught school for three years before enrolling in the Protestant Episcopal Seminary in Alexandria, Va. After graduation from seminary, he was ordained to the priesthood in 1955. He was active in various assignments in Massachusetts and Missouri before going to Grace Cathedral in 1967 as canon chancellor. He had been dean since 1975.

Dean Rodgers leaves his wife, the former Helen Brainerd Bowman, and five children.

## ARC

### **Response to ARCIC Statement**

The Anglican-Roman Catholic Consultation (ARC) in the U.S. has issued a second response to a statement by its international counterpart, the Anglican-Roman Catholic International Commission (ARCIC) on "Authority in the Church." ARC's first response was only a preliminary one, issued at the time that the "Authority" statement was made in January, 1977.

The Venice Statement on Authority—so-called because approval was given in Venice, Italy, in the summer of 1976—is a study document issued by ARCIC. It is the third and final document on three major areas of doctrinal disagreement between the two churches. Previously the commission had issued the Windsor Statement on Eucharistic Doctrine in 1971 and the Canterbury Statement in 1973 on Ministry and Ordination.

The 19 U.S. Episcopalians and Roman Catholics who make up ARC first commented upon the title of the ARCIC document, "Authority in the Church." "Although the initial paragraphs of the Venice Statement clearly affirm our mutual faith that all authority in the church is rooted in Jesus Christ and the Holy Spirit, the document quickly moves into the most crucial ecumenical problem in our sister churches, namely, that of Roman primacy. Consequently other forms of authority in the church, such as that of the laity and unordained ministries do not, indeed cannot, receive the fuller treatment they would deserve in a document devoted to the complete exposition of authority in the church." ARC feels that a subtitle, such as "Authority of the Ordained Ministries in the Church, Particularly That of the Bishop," should have been added to the title.

The members of the consultation said that the Authority Statement must be interpreted in light of the previous statements on the eucharist and ministry. The Windsor Statement said that the purpose of the eucharist is to "transmit the life of the risen and crucified Christ to his body, the church, so that its members may be more fully united with Christ and with one another." ARC pointed out that this statement agrees with the Venice Statement section on "communion among the churches."

The Canterbury Statement on Ministry said that the ministry of the ordained "is not an extension of the common Christian priesthood, but belongs to another realm of the gifts of the Spirit. The special authority of ordained ministers exists not for its own sake but to build up the 'royal priesthood' of every baptized Christian in the communion of the churches." The ARC response noted that "the Venice Statement also carefully points out that this special authority of ordained ministers . . . is inevitably an imperfect reflection of Christ's authority."

Discussion of three important questions followed in the ARC response:

1. The Authority of the Laity—the paper pointed out that provisions for the participation of lay and clergy members in Anglican synodical bodies and in Roman Catholic local, regional, and national advisory groups makes "possible shared decision-making and orderly dissent in a way that safeguards the exercise of episcopal authority and reflects the nature of the church as a eucharistic community striving to be obedient to the Gospel."

2. The Nature of the Primacy of the See of Rome (in the light of current Roman Catholic practice and contemporary Anglican viewpoints)—The Venice Statement says that "the primacy, rightly understood, implies that the Bishop of Rome exercises his oversight in order to guard and promote the faithfulness of all Churches to Christ and one another." ARC pointed out that this envisioned ideal papal primacy has not always been fulfilled by some Bishops of Rome. Papal jurisdiction is a troubling question for Anglicans, but ARC avers that "there is an increasing obvious desire and intent in the Roman Catholic Church to resolve matters within a nation or a local church through the bishops' conference or by the particular bishop" rather than by the intervention of the Bishop of Rome.

3. Indefectibility and Infallibility—the Venice Statement affirms the faith of both churches that “Christ will not desert his church and that the Holy Spirit will lead it into all truth.” This is what is meant by describing the church as indefectible. As for papal infallibility, the ARC response said that it is shown to be related to the infallibility of the whole church . . . when the pope teaches infallibly, he does “no more but no less than express the mind of the church on issues concerning divine revelation.”

From London comes word of an endorsement for the Statement on Authority by the Theology Commission of the Roman Catholic Bishops’ Conference of England and Wales. However, the Commission said that problems remain to be solved, such as the treatment of the Petrine texts. These are the passages in the New Testament (especially St. Matthew 16:18) which relate to the leadership of Peter among the apostles.

“The Commission thinks that these texts may bear more weight than the statement seems to suggest. Nevertheless, Roman Catholic convictions about the Roman See do not rest on any particular text, but rather on a converging of Scriptures and practice.”

## CATHEDRALS

### St. John the Divine Unveils Plaque

In November, a bronze plaque was unveiled on Ralph Feldman’s sculpture at the Cathedral of St. John the Divine in New York City. As about 100 firemen, widows and children looked on, the sculpture was dedicated to the memory of 12 firemen who died fighting a loft fire at Broadway and 23rd St. on Oct. 17, 1966. It was the worst single disaster in the history of the New York Fire Department.

Mr. Feldman, a fireman with Engine Company 37, was injured in the fire. While he was hospitalized, he formed a strong determination that his dead colleagues should be honored with a permanent memorial. With help from fellow firemen at Engine Co. 37 and Ladder Company 40, Mr. Feldman designed and built a stunning 35-foot construction out of blackened beams from the fatal fire, and other bits of debris left behind after fires. The sculpture incorporates a fireman’s helmet, a bent silver spoon, a faucet and a doll in its base. A great steel hand clasps the beams in the shape of a cross. Mr. Feldman was quoted by the *Daily News* as saying, “It never occurred to me that I was building a sort of cross, but obviously that’s what we have here.”

After the sculpture was completed, the problems began. Although it had been designed in three pieces so that it could be installed by a small crew of men in a short time, Mr. Feldman couldn’t find a

place for it in all of New York. He went to city departments for three years, garnering refusal after refusal. One reason for the rejection was that “it wasn’t pretty to look at.” The Traffic Department was afraid that it would be “distracting.” According to the *Westsider*, a certain high city official suggested that the best place for the memorial would be behind the firehouse.

Mr. Feldman was discouraged about ever finding a place for the memorial when he happened to go into the cathedral on a free afternoon. There he saw objects of art on exhibit in the gallery, and began to hope that there might be room for his sculpture in the cathedral grounds. Officials at the cathedral, however, were so impressed with the work that a permanent place was found for the memorial inside the building.

At the dedication of the plaque, the Very Rev. James P. Morton, dean of the cathedral, gave the following prayer:

“Almighty God, in whose hands is the safety of both the living and the dead; Guard, we beseech thee, all those who risk their lives that others may live. And, that the tragedy of fire, the horrors of arson, and the frustration of answering calls only to find no need, may never sully in them the intent which makes them what they are, grant them constant courage and ever-increasing patience. We ask this through him who, for the accomplishing of the task set before him, laid down his life, even Jesus Christ our Lord.”

## CHURCH OF ENGLAND

### New Doctrine Commission Appointed

A new Doctrine Commission of the Church of England has been appointed by the Archbishops of Canterbury and York after consultation with the church’s General Synod. The appointment came two years after the previous commission expired at the same time as the last General Synod. Observers said they thought the delay was at least partly due to uncertainty over whether the archbishops’ choice for the chairmanship—the Rt. Rev. John Taylor, Bishop of Winchester—would be well enough to take on the job. Bishop Taylor has now been named chairman in succession to Professor Maurice Wiles, Regius Professor of Divinity at Oxford.

According to a Church of England announcement, the archbishops see the new Commission as having four tasks:

To engage in basic theological thinking;

To service the bishops in their role as guardians of the faith and guides to the church in matters of belief, and to show the way in which the insights of theological study can be interpreted to ordinary

Christians through preaching and through popular forms of literature;

To relate the doctrinal thought of the Church of England to that of other churches in Britain and throughout the world, and to the rest of the Anglican Communion in particular; and

To feed into the church’s formulation of doctrine the insights of secular thought.

The Rev. Canon David Edwards, of Westminster, in an assessment of the new Commission said, “There is an obvious shift from the radicalism of the Oxbridge [Oxford and Cambridge] professors who dominated the Commission appointed by the Most Rev. Michael Ramsey [former Archbishop of Canterbury]. It is noteworthy that the Most Rev. Donald Coggan, Archbishop of Canterbury, although a Cambridge man, has not appointed any Cambridge theologians at all to his new team. . . . In general the new Commission is less academically distinguished than the last one, but it is a great pity that the opportunity has not been taken to include any parish priests. It looks as if the new team, like the old one, will not do much for preaching to ordinary congregations. . . .”

Only two members of the previous Commission remain on the new one—the Rev. Canon John Baker, of Westminster, and Mr. John Lucas, a fellow of Merton College, Oxford.

Another observer said the archbishops had obviously strengthened the orthodox wing of the church at a time when the concern for a big evangelism movement is developing. This was a reference to a plan now being considered by the churches for a National Initiative in Evangelism to be followed by a National Assembly in 1980.

The period of service of the members of the new Commission will continue up to the end of February, 1981, the common terminal date for all General Synod Boards and Commissions.

### Official Diocesan Exorcist Named

The Rt. Rev. Mervyn Stockwood, Bishop of Southwark, has appointed the Rt. Rev. Bernard Markham, former Anglican Bishop of Nassau and the Bahamas (1962-1972) as the official diocesan exorcist. Bishop Markham lives in semi-retirement in the Diocese of Southwark. He is believed to be the first churchman of his rank to hold the office of exorcist in England in modern times.

Bishop Markham said he looked upon his new assignment as being that of “a consultant able to help parish priests with what should be regarded as part of the whole caring ministry of the church. Exorcism covers a wide area and I hope I will be looked upon as a spiritual counselor in what is a pastoral sphere.”



An official Church of England commission recommended in 1971 that individual dioceses appoint exorcists to help remove evil from people and places.

In 1975, the Most. Rev. Donald Coggan, Archbishop of Canterbury, told a session of the church's General Synod that exorcism is "a Christian ministry of deliverance and healing."

## COLORADO

### Parish Faces Litigation

The first Episcopal parish to secede from the national church—St. Mary's of Denver—faces litigation seeking a division of its property between "loyalist" members and the secessionists.

Two suits filed in Denver district court ask appointment of a trustee to effect the splitup of real property and furnishings.

The complaint alleges that the meeting in November, 1976, at which a majority of St. Mary's parishioners voted to disassociate themselves from the national church and the Diocese of Colorado was conducted improperly and irregularly.

The Rev. James O. Mote, rector and now bishop-elect of a new dissident diocese, presided at the session.

The Colorado diocese last month amended its canons to provide for the seizure of the property of any parish which attempts to secede. Previously the diocese had such canonical authority only if a parish failed to support its rector.

## EPISCOPATE

### Bishop Craine Dies

The Rt. Rev. John P. Craine, 66, Bishop of Indianapolis since 1959, died on Dec. 24 after a long illness.

Bishop Craine had served as bishop coadjutor of the diocese from 1957-59. He had been a dean of Christ Church Cathedral in Indianapolis for four years prior to his election to the episcopate.

Born in Cleveland, Ohio, he was graduated from Kenyon College in 1932. He received his B.D. degree from Bexley Hall, and an honorary doctorate from Kenyon in 1952. His ministry included parish work in Cleveland, Santa Barbara and Oakland, Calif., and Seattle, Wash. He was a deputy to four General Conventions before being elected bishop.

For several years Bishop Craine was chairman of the General Convention's Standing Commission on the Structure of the Church, and of the House of Bishops' Committee on the Dispatch of Business. He was a former chairman of the board of the Episcopal Radio-TV Foundation, Atlanta, Ga., and a trustee of numerous institutions.

Bishop Craine was an early advocate

of the ordination of women to the priesthood. In a letter sent to clergy of his diocese in 1975, he quoted a statement made by the Rt. Rev. William F. Creighton, Bishop of Washington: "To continue to ordain men who are deacons while being compelled to refuse ordination to women who are deacons has become conscientiously impossible and a form of injustice of which I can no longer be a part." At the time, there were two women deacons in Indianapolis who were certified for the priesthood. Following the Minneapolis General Convention's approval, the Rev. Jacqueline Means, one of the women deacons, became the first regularly ordained woman priest in the Episcopal Church on Jan. 1, 1977. Bishop Craine was hospitalized at the time and could not perform the rite.

He had announced his intention to retire in April, 1978, and a Bishop Coadjutor, the Rt. Rev. Edward W. Jones, was elected and consecrated last summer. Bishop Craine's wife, the former Esther Judson Strong, died in 1973. He is survived by one son and two daughters.

## MISSIONS

### New Navajoland Deacons

The first ordination of deacons in the Navajoland Episcopal Church under Canon 8 took place at All Saints' Church, Farmington, N.M. on St. Thomas Day, Dec. 21. The Rt. Rev. Richard M. Trelease, Jr., Bishop of Rio Grande, and the Rt. Rev. Otis Charles, Bishop of Utah and Bishop-in-Charge of the Navajoland Episcopal Church, presided over the ordinations of Yazzie Mason and Eloise Martinez.

The preacher was the Rev. Stephen T. Plummer, the first Navajo priest. In his sermon Fr. Plummer said, "Navajos have come a long way with their church. Before we had held ourselves back, but now Navajos have taken a step forward to help their church."

Canon 8 of Title III of the Canons of the Episcopal Church permits members of congregations which are "small, isolated, remote or with distinct ethnic composition, language or culture" to be ordained with much less than the normal educational requirements. Persons ordained under this canon may minister only in their own communities or where specifically assigned and are expected usually to fulfill a part time non-stipendiary ministry. It is the hope of the Navajoland Episcopal Church that this canon will permit ordinations of priests for even the smallest preaching stations in remote parts of the reservation.

Mr. Mason will serve his home congregation of St. Michael and All Angels, Upper Fruitland, N.M., and Ms. Martinez will work at All Saints', Farmington.

# BRIEFLY . . .

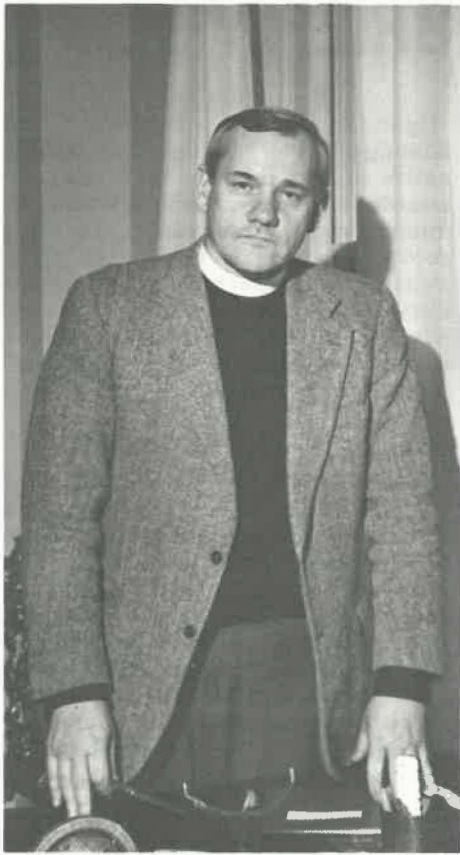
Ugandan Anglican Bishop Festo Kivengere, who was forced to flee his native country in early 1977, has been awarded a freedom prize by a Norwegian human rights organization for "his defense of freedom in Uganda." The award, the first such given by Libertas Norway, was in recognition of Bishop Kivengere's "fearless stand" in speaking out for "religious and human freedom" in the African nation.

The Presiding Bishop's Fund for World Relief is asking for support for a Church World Service \$500,000 appeal to aid rehabilitation and relief work after cyclones did major damage in two Indian states. The Fund's executive director, Mrs. Howard O. Bingley, said that an emergency grant of \$5,000 had already been sent and that the Fund's executive committee would meet to decide the size of the Episcopal Church's response.

The demand for "An Australian Prayer Book," the new Anglican book of worship approved in September by the Australian General Synod, has been so great that two printings, totaling 250,000 copies have been ordered. Advance sales of 210,000 copies of the new book by more than 1,300 Anglican parishes throughout the country have surpassed the \$1 million mark.

The chancellor of the Diocese of Michigan, Mr. John K. Cannon, has been appointed parliamentarian of the 1979 General Convention to be held in Denver, Colo. The appointment was made by the president of the House of Deputies, Dr. Charles R. Lawrence. Mr. Cannon succeeds Mr. James Winning, of Springfield, Ill., who held the post through the last three General Conventions.

General Wilfred Kitching, international leader of the Salvation Army from 1954-63, died in Bexhill-on-Sea, England recently. He was 84 years old. General Kitching was a highly competent administrator and an eloquent speaker. He was known as "Burly Big Kitching—big in stature, big in heart, big in outlook, and big in salvationism." His father, the late Commissioner Wilfred Kitching, was for many years private secretary to General William Bramwell Booth, the eldest son of the founder of the worldwide social welfare and evangelistic movement.



The Rev. Edwin Cromeley

# URBAN P A POSSIE

*Unless a very s  
effort is expended by  
to reach the goals*

By EDWIN

*"The faith is there, let us get on with the works"*

The Urban Bishops Coalition of the Episcopal Church was created out of our last General Convention. Member bishops are from dioceses all over the country in which urban problems are such an unhappy and frustrating burden upon members of the church and citizens of the communities. When the Urban Coalition scheduled one of their regional meetings in Newark for December 1, 1977, the diocese planned smaller meetings in varying urban communities within her boundaries in order to hear what the people had to say about their present life. Prior to the Newark meeting, hearings were held in Morristown, Jersey City, and Passaic.

When I received the invitation to become an observer at the urban hearings in the Diocese of Newark I was pleased. I

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*The Rev. Edwin H. Cromeley has been the headmaster of St. John Baptist School in Mendham, N.J., since 1975.*

was born in Brooklyn and lived there for the first part of my life. My family and I loved all of New York City. For a while we lived in Queens and, since my father was a chaplain for the New York City Mission Society, we lived on Welfare Island for many years. When I was ordained in the Diocese of Long Island in 1962, I began spending a lot of time wrestling with the urban problems in Brooklyn, Hempstead, Freeport, and even the east side of Manhattan. For three years (1972-1975) I was the principal administrator to two private schools in Jersey City and became more deeply involved with urban difficulties.

I remember the urban work of 14 years ago as helping as many people as possible who needed help. We spent most of our time figuring out ways to help Episcopalians and particular church congregations who saw their present losing the grandeur of their past. It was sad to see churches in Brooklyn and Jersey City. Where once they had crowds of people worshipping, singing, flocking into their halls, they now were empty. Beautiful areas in which people lived

now were labeled ghettos and needed renovation or tearing down. All kinds of problems were created for the people who had to live there, and could not seem to get out. At this point I cannot clear from my mind the image of Jesus in the gospel of St. Luke, "When he came in sight of the city, he wept over it and said, 'If only you had known on this great day the way that leads to peace'" (Luke 19:41-2). The scene ends with the prophecy of total destruction of the city because God's moment was not recognized when it came.

So now I am concerned whether this new interest in urban problems by the Episcopal Church is only another half-hearted attempt, or will really accomplish something. Listening to the people who gave testimony at the various hearings, I sensed their frustration about their cities. So much loveliness had vanished. So many fond memories were spoiled. I remember years ago there were many programs in the church. In fact there was a sense of romance for the glory and prestige of this new urban work, but now the newness is over and



# PROBLEMS AND DIFFICULTIES

*Long ecumenical  
churches, we will fail  
to have for the cities.*

CROMEY

support has dwindled, and the problems are still there, more magnified, more complex, and involving a greater diversity of people. I began to mistrust the new effort of the church. I thought, "We will do a lot of talking and there will be little action."

My first observation was in Morristown. The actual meeting lasted for almost three hours but, due to a prior commitment, I only attended the final 35 minutes. My observation may not be fair. With the negative feelings I expressed in the foregoing sentences, I went into the Morristown meeting, and came away saying to myself that I heard nothing new. There is immediate need for funding, immediate need for leadership, something must be done about taxes, and housing, and the aging. The churches must make their congregations aware of what is happening, encourage church members to go to meetings, write to their congressman and complain. I was hearing nothing new. I was saying to myself, "Here we go again."

The next night, the 29th of November, my wife and I traveled to St. Peter's Col-

lege in Jersey City. Not having been involved in this city for several years, I was pleased to see familiar faces, and find out how things were going. We stayed at this meeting for about 90 minutes. School problems were brought up; the difficulty of the city administration still not handling the problems regardless of who is mayor. I heard a moving presentation on the problems of the handicapped in the cities, and then again problems about those who are old; the need for housing; the success of neighborhood associations and block associations (and the need for more); the difficulties with hispanic and blacks, whites, Egyptians, Koreans—many ethnic groups within the city—the desire to have some kind of accountability so that money is not poured in and disappears. Now I felt warmth for the people that I have known for years who have not given up and who come to meetings again and again hoping that solutions can be found. I was sensitive to their strength, and appreciative of their continuing in this most difficult ministry of the church.

The following night, on the 30th, we

went to Passaic, New Jersey. My wife and I stayed for about two hours. The testifiers here included the mayor of the city and different directors of commissions which, in their way, were trying very hard to solve the problems of their city. I became keenly aware that all of the urban work in Jersey City, Passaic, and all of the other urban areas I know, has really been going on for a long time. I could feel the break in my sense of depression that nothing has been accomplished in 14 years, because obviously, an awful lot has been. People have learned by their experience and their mistakes, and want very much to continue in their work, and solve problems and make people happier. I began to see the sophistication of some of the testimonies presented that could only come about through experiences and learning and being familiar with urban vocabulary over a long period of time, being able to handle frustration and anxiety and endure months and months before something happens, and being satisfied with whatever it is, even if very small. There is always the need for immediacy and yet one has to wait. I could see that these people accepted that fact and continued to try and get more done.

A man here spoke about the urgency of ecumenical cooperation, and the need for public and private cooperation—governments and churches and private institutions. Again it was emphasized about the need for community orientation and control of programs in order that the people of the community would be reached in the most personal terms. It was experience that dictated this request—the personal commitment and understanding does not come from a centralized agency in the city, state or federal administration. I remember vividly something the Passaic mayor pointed out in his experience of the church. Good programs were planned, started and brought just so far, then the church pulled back and failed to follow through. I think every churchman in the house had to wince a little bit.

Finally, I attended the Urban Bishops Coalition public hearing in Newark. The listeners on the panel included Bishop Burt of Ohio, Bishop Moore of New York, and Bishop Reus-Froylan of Puerto Rico. At this meeting it was easy to recognize the accumulation of experience and knowledge expressed by the men and women who were testifying. They admitted mistakes and showed the strong desire to correct them. I was glad to see their appreciation for the city and its potential, for the beauty of people living close together in harmony—maybe not yet—but the possibility of it, and the desire for it, because some people remember it once was there. So often it has been expressed that the city can never return to what it was before, and in some ways that is true. Buildings are

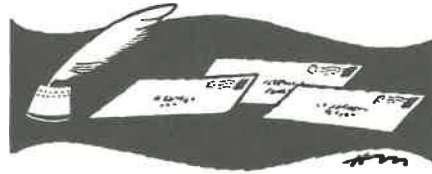
older, people are older, people are much more varied, but there was an attitude that can be recaptured—that of mutual love, sharing, caring, trust and pride. It doesn't seem to be there now, and it is sorely wanted and needed.

In listening to these hearings over the past few days, the desire for better living was obvious. Luxury had nothing to do with it. Health and happiness had everything to do with it. I heard over and over from each city the same problems in greater or lesser degrees which the church must consider and do everything in its power to solve and not pull back.

The first consideration, I believe, is the understanding and appreciation for urban living and the way people can live together and the beauty of it and the acknowledgement that all the people are God's children, and every city can be a heavenly city. As romantic as that may seem, we must begin with that idea.

Since so much has gone wrong with this idea, we must be prepared to expend a great deal of effort to reach the goals. Now I do not believe it can succeed unless all the churches of a city create a very strong ecumenical effort to solve every problem that exists. They must use their congregations, their facilities, and their leadership. Each neighborhood and community using the churches can make all their programs directly related to their needs. There must be a system of accountability, weekly meetings, monthly meetings, with agreed upon representation from the churches. There must be a commitment on their part that they will endure troubles and difficulties and tensions day after day until the city has been renewed, and can take care of itself. There is also desired, from what I hear, a tremendous cooperation between churches and government, public institutions, private institutions, really making the grand plan which would include every facet of living—education, health, transportation, the aged, the youth, middle income, low income, high income, culture—whatever there is in any city; whatever interest any human being has, will be looked at and brought into the light. If all of the well intended interests remain scattered and uncoordinated, we will waste a lot of time, energy, money—and people.

I look forward to the restoration of the cities with hope, thanking the people in the past who have tried so hard and so long to create the beautiful city again. Their faith in their living situation is a marvelous example of what the church means by a glorious resurrection—giving new life, new birth, creating things anew, redeeming, making things valuable again—all of this possible for the cities. These meetings have put our church in the position of raising expectations again, so let me paraphrase St. Paul: "The faith is there, let us get on with the works."



# A LETTER FROM AUNT JOSEPHINE

*One of our diocesan correspondents (the Rev. Emmet Gribbin of Alabama) has sent us this letter from his Aunt Josephine. We thought our readers might also enjoy her interesting comments. Ed.*

**D**ear Nephew,  
It was wonderful to see you and so many other relatives and friends at Nancy's wedding. I particularly appreciate your thoughtfulness at the reception in coming over to sit and chat with your elderly aunt. My arthritis, and not too much champagne, makes me sit down on those occasions, and this often means I'm left out of conversations.

Just as you and I had begun to exchange views on the Proposed Book of Common Prayer, Cousin Olga interrupted us and insisted you go with her to meet her daughter's latest boy friend (poor fellow!). Since I was cut off in mid-sentence, I was afraid you might have misunderstood my reasons for disliking this new Prayer Book so I'm writing this letter to explain myself.

The new translation of the Psalter has ruined some of the fascinating obscurities which I've long enjoyed. During a dull sermon it has been fun to let my imagination run wild over the possible meanings of Psalm verses in the old translation which make no obvious sense. One of these is, "Save me, O God, for the waters are come in, even unto my soul." Where in my body is my soul that

the waters can reach? I know where my sole is, but how high must the waters rise to reach my soul? I know a few men whose souls are probably in their hip pockets, the location of their wallets.

Several years ago three of our young people played their guitars at a folk song mass in the church. Frank Wilkins, who objects to even the slightest modification of the way our former rector conducted the services, was very critical of guitar music in a church service. Although folk mass music is not what I normally prefer, the three young people, especially the Holmes boy, were so eager and attractive as well as obviously making what was for them a serious offering, that I decided to tick Frank Wilkins off and take him down a peg. I summoned one of the Prayer Book Psalm verses to my aid and said sweetly, "Frank, the Bible itself tells us to use guitars in our worship. Don't you remember the Psalm verse, 'With trumpets also and shawms, O show yourself joyful before the Lord'? As I'm sure you must know 'shawm' is an ancient name for the guitar." Frank muttered, "O yes, I'd forgotten that," and shut up. Of course I had no idea what a shawm was or is, but now, I regret to say, the Proposed Book's translation of the Psalter has informed me.

My favorite Psalm verse of unknown meaning is, "Deliver my darling from the power of the dog." So far I have



carefully avoided reading the new translation of that so I don't yet know what it means. I don't want to know either, and for some time to come I hope to enjoy wondering about the sinister canine obscurity which threatens my darling.

Quite probably, of course, the new Psalter will provide its own amusements, and I've already spotted one. Did you know that God spanked people? One of the synonyms used to avoid an indelicate name for that portion of a child's anatomy on which he or she is spanked is "backside." The new Psalter tells us (Ps. 78:66), "He struck his enemies on the backside and put them to perpetual shame." Well, they ought to be ashamed, if God himself has spanked them!

As I'm sure you know, many Episcopalians love "passing the Peace" which the PBCP encourages but does not require. Others are willing to say the words but dislike intensely shaking hands, hugging, or touching in any way the people near them in the church. My own objection to this ceremony is that I have had to move from my accustomed pew and must be very wary of whom I am sitting near. I have always sat in the fifth pew from the front on the gospel side. (Incidentally now that the Gospel is read from the center aisle, pulpit, or just about anywhere, what will we name the gospel side?—Borrow the theatre term "stage right" and say "chancel right"?) Letitia Mashburn has always sat behind me in the sixth pew. We have not been speaking to each other since she and her husband made such a fuss about the location of our fence. I must avoid "passing the Peace" with her, and since she stubbornly stays in her pew, I have to sit somewhere else in the nave.

I've noticed other similar Peace Movements. Several young men have gravitated toward the pew where the lovely Meredith girls usually sit. I blush to say it, but one Sunday David Rodgers gave me a hug for the first time in my life, though we have been good friends since the first grade. I'm ashamed to admit that a few weeks later I deliberately sat near him, but I had forgotten it was a morning prayer Sunday so we had no Peace. But you see how this new, or new to us anyway, "greeting one another in the Name of the Lord" disturbs the long established seating patterns in a congregation. I long to feel free to get back to the fifth pew on the gospel side, my home in the church for so many years.

The new service of holy baptism in the PBCP makes more changes that I don't like than any other. In the good old days a baby was baptized at a private service with only the family and close friends present. It was such a happy, social occasion. A baptism only lasted ten minutes or so, and then we would usually go to the family home, if indeed the baptism had been at the church and not at the

home, and with champagne or other refreshments we celebrated the happy event.

The new Prayer Book, however, indicates that the baptism should be part of the eucharist, apparently at a Sunday morning service, and even a sermon seems required. This turns a funtime outing into a serious occasion. Too bad! The new service is going to make hypocrites of us all, or make us better Christians (shattering thought!). The baptismal covenant says too much! In it we all promise to be evangelists, to seek and serve Christ in others, and to work for justice. And we must keep renewing these promises every time there is a baptism. In the old Prayer Book service all we had to do was admire the infant, wonder whether the godparents would really do what they promised, and say the Lord's Prayer. This new service calls for us to commit and recommit ourselves to the Christian life, and we must even hear a sermon to boot. The baptismal covenant even makes my conscience twinge about leaving my regular pew just to avoid Letitia Mashburn.

To top it off the new book makes the poor bishop do a lot of baptizing which I always thought was part of the local rector's duties. On his last visit to our parish the bishop had to baptize three peaceful infants, one squalling brat, a junior high

youngster, and the boy's father. The bishop also preached, administered confirmation, celebrated the eucharist, and then had to have dinner with the vestry who were peeved about several things. I'm glad the bishop gets a good salary for he certainly earns it. Especially to be regretted is that when baptisms are done this new way the focus of attention is shifted away from the little baby who used to have a service done just for him or her, and now attention is centered on the bishop, the eucharist, and the congregation. Recently there has also been a dearth of post-baptismal champagne parties!

I suppose some people might say that the changes I find objectionable are really improvements. Maybe they are, and it may be that my eccentric way of having a bit of fun in church is a bit naughty. Perhaps I even have a "superfluity of naughtiness," the wonderful phrase I always welcomed each year in the epistle for one of the Sundays after Easter. The new lectionary will open many new vistas, I'm sure, but I shall miss the annual reappearance of such King James phrases, which I count as familiar friends. I will even miss my annual Lenten indignation over the way Abraham treated poor Agar.

Affectionately,  
Aunt Josephine

### For David, Who Wrote the Psalms

Oh youthful singer  
of Judea's hills.  
Your poetry speaks to us  
in this our time;  
Its lyric beauty  
on our senses spills  
Like radiant sunshine  
or a bell's slow chime.  
Your verse is free  
as flowing streams are free,  
with undulating cadence,  
rhythmic beat;  
Singing of moon and sun  
and earth and sea,  
Of love and faith,  
and hope against defeat.  
Four thousand years  
have never dimmed one line;  
You sing for man,  
You sing of the Divine.

Kay Wissinger

# EDITORIALS

## Getting Ready for Lent

**I**t seems to belong to the nature of the Christian religion that we are always getting ready for something. Two of the most familiar seasons of the Christian Year, Advent and Lent, are times of getting ready for Christmas and Easter, but both those feasts themselves then lead us on to Epiphany and Pentecost respectively.



So it goes. The Christian life really is a life of preparation, until the Lord comes.

Right now, we have Lent to prepare for. One of the many minor irritants in adopting the revised calendar, for this writer, was to give up those Sundays with the curious names, Septuagesima, Sexagesima, and Quinquagesima, which, in the chilly days of the late winter betokened the coming of Lent. It is understandable why they were dropped. If Lent is the great and preeminent season of preparation, it is redundant to have a season of preparing for the season of preparation. Yet we must get ready for Lent. We seem to need to grit our teeth in order to undertake a period of self-denial, prayer, and alms-giving. Let us do so now. A good Lent leads to a good Easter, and Easter is what Christianity is all about.

H.B.P.

## Concern for Infant Nutrition

**T**here is a school of economic thought which says flatly that a corporation is a profit-making entity whose sole responsibility is to make money for its stockholders. This view seems simplistic to thoughtful people, who feel that taking responsibility for one's actions and trying to avoid willful wrongdoing are standards of behavior that companies, as well as individuals, should apply to themselves.

In *Saint Mark's Rubric*, the weekly bulletin of St. Mark's Cathedral in Seattle, Wash., Suzanne Jaenicke writes about the activities of large baby food corporations in the underdeveloped countries of the world. When the birth rate began to decline in Europe and North America, some companies turned their attention to Africa and the Philippines with the sad result of increased infant mortality.

Ms. Jaenicke reports: "Dr. Derrick B. Jeeliffe, infant nutrition expert at the University of California, has given us the staggering statistic that ten million babies suffer malnutrition and infection annually because of [being given] infant formula rather than breast feeding. In these underdeveloped countries where formula is sold the mortality rate for bottle-fed babies is about double that of breast-fed."

Why should such a nutritious product prove to be so harmful to people in these countries? William Stalder of Bread for the World explains that clean water for mixing the formula is usually not available, sterilization is often impossible without clean water and fuel, instructions are not in the language of the people to whom it is sold, and the expense of the formula leads to too much dilution, which in turn results in serious undernourishment. One company is said to hire "nurses" who go into the villages, ostensibly to help poor mothers with aid and advice, but who actually promote use of artificial food. There is heavy use of advertising and free samples. Breast feeding is subtly discouraged.

"Corporate responsibility" is a popular phrase these days. We suggest that it should mean more than paying dividends on time.

M.E.H.

## Christian Marriage

**P**ossibly the greatest single problem faced by churches in America today is a widespread breakdown of the family.

We deplore this, but should not fall into the trap of saying that the main purpose of the church is to uphold the middle-class American family. Actually, our Lord was critical of the family as he knew it in a very family-centered culture. See St. Matthew 8:21-22; 10:35-37; 12:46-50; and 19:29. Evidently he saw that the traditional old-world family could be very debilitating to the vocations of individual persons. At the same time, he speaks strongly of concern for children, marital fidelity, and care for parents. See St. Matthew 5:27-30; 15:3-9 & 19-20; 18:1-4 & 10-14; 19:3-15 & 18-19. In our own day, it seems to be in these areas, rather than in the weight of traditional family solidarity, that we find the greatest difficulties.

Of the many factors involved in the very complex marriage scene, one of the most destructive, adultery, has nothing new about it. Since the dawn of history, it has broken homes, put children out on the street, debased and degraded human relationships, and compromised the dignity of persons. It does little good to complain about the past, however. What are Christian churches doing in the present, and for the future, to strengthen and confirm the bonds between husbands and wives? What are churches doing to affirm and uphold spouses who are trying to be faithful in spite of long separations, illness, alcoholism, social or economic difficulties, and so forth? And if churches are not helping people in this area of need, then what in heaven's name are they doing?

H.B.P.



## LETTERS

Continued from page 4

77,000 members annually. During the same period the number of clergy has increased at an average of some 100 per annum. In spite of the "system," or any modification of it, the law of supply and demand remains the basis of employment, clergy or other. With declining lay membership and increasing clergy personnel, what could possibly ensue except increasing unemployment?

(The Rev.) H. H. TRAGITT  
Sheridan, Mont.

### Social Demands

Very disappointed in Robert C. Harvey's shallow treatment of *Struggling with the System* [TLC, Dec. 25].

Hope you have the vision, in an increasingly churched period ahead, occasionally to present pieces having to do with the radical social demands of the Gospel.

(The Rev.) DAVID VAN DUSEN  
St. Peter's Church  
Weston, Mass.

### God and the Church

We have "resigned" from the Episcopal Church and have helped organize a parish which has applied for membership in the Diocese of the Holy Trinity. However, the letter from Margaret Holmes [TLC, Dec. 18] reminded me that I must keep an open mind on the subject of God and his church, and I shall look forward to reading *THE LIVING CHURCH* for another year.

I pray you continue to fairly present "both sides" of the current issues straining the church; I pray you continue to seek the truth and to print it in *TLC*; I pray you to be as open about our activities of "conscience" as the local Lutherans and Episcopalians have been in offering us a place to worship, since we should not be shut out of God's house because we disagree.

WENDELL J. GARWOOD  
Northglenn, Colo.

### Shoe Leather and the Holy Spirit

I cannot resist commending you on your article [TLC, Dec. 18] entitled "New Life in a City Parish." It was excellent. What impressed me most was the reply of Fr. Doss to your question "Where did your new members come from?" His reply is worth repeating:

"They were mostly lapsed Christians, Episcopalians, Roman Catholics, and Protestants. Large numbers of people around here are just totally unchurched. My main work has been to bring people into the church and nurture them. And I mean this is work, hard work—it takes hours and hours."

This is so true and, I might add, so

satisfying, as I found out in my many years as rector of a city parish in Los Angeles. Any parish or mission *anywhere* will grow if the rector or vicar is willing to wear out shoe leather and get into the homes of people where love and understanding are exchanged. This is where the Holy Spirit works.

(The Rev.) SAMUEL H. SAYRE (ret.)  
Mathews, Va.

### Hammer with Two Heads

Pursuant to your reporting of the latest meeting of the Executive Council [TLC, Jan. 1] may I comment by wishing that our Presiding Bishop could sit down and talk with people who are interested in becoming Episcopalians. His concept that two wings continuing together in Christian mission make up a household of faith is impossible to articulate logically to a person searching for God and wanting some straight answers to some straight questions.

For example, does the Episcopal Church believe that marriage is indissoluble? Answer, of course it does. That is the teaching of Jesus as recorded in the New Testament. But, on the other hand, no it doesn't, for the Canon Law of the church provides for several remarriages after divorces.

Question: what about the ministry—can women be priests or not? Answer: of course they can't. Only men can be

bridegrooms and the priesthood represents Christ as bridegroom. On the other hand, of course they can. General Convention says so—and so on it goes, with the sincerely searching aspirant to the church totally confused.

No, I am afraid that until the Episcopal Church can offer a more positive religion, our efforts at evangelism will be pure theory, or perhaps I do not as yet know how to use a hammer with a head at both ends.

(The Rev.) WILLIAM L. LAHEY  
St. Paul's Parish  
Winter Haven, Fla.

### Old Catholic Consecration

I was surprised to read [TLC, Dec. 11] under the heading "Archbishop Kok Declares Schism," that his Grace would not grant Bishop Chambers' request that Bishops of the Union Of Utrecht participate in consecrations of Bishops for the Anglican Church of North America, on the ground that he did not wish to help another schism to come into being. I had by the same mail received the October number of "De Oud Katholiek" the newspaper of the Old Catholic Church of Holland. It contained an account of how the Old Catholic Bishop of Germany had been helping the clergy and members of the Church of Sweden, who cannot accept the ordination of women to the

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apostolic priesthood, to establish an Old Catholic Church of Sweden, a much smaller movement than that of the Anglican loyalists in the United States and Canada.

Much ill will might be avoided if the Episcopal Church would let the Presiding Bishop, who himself cannot accept women in the priesthood, provide bishops for "the Anglican Church in North America." If in addition there should be no litigation over possession of buildings, then in time to come there might be a reconciliation between the

two parties.

Surely no one would want to deprive his brethren of sacramental ministrations under the rules which have been followed for centuries.

ROLAND F. PALMER, S.S.J.E.  
Toronto, Ont., Canada

### Fuel to Old Flames

It is a matter well worth rejoicing about that our new Prayer Book makes it clear that the holy eucharist is to be the principal service on the Lord's Day. The

eucharist has become the "regular service" in so many more congregations in the last few years, and is being celebrated with appropriate beauty and dignity, that among many younger Episcopalians the old labels "high" and "low" have become obliterated.

It grieves me, however, to know that there are still bishops in this church who will visit a parish where the local custom calls for eucharistic vestments, and insist on celebrating in a 16th-century English riding habit.

If a bishop is to be a bishop of all the people in his diocese, he should respect and adapt to the liturgical customs of the congregation he visits. Otherwise he may be guilty of adding fuel to the old flames of party controversy, instead of quenching them.

DAVID ALLEN WHITE  
San Antonio, Texas

### Life of Reilly

Since raising with you [TLC, Jan. 1] the question about the Riley referred to in "life of Riley" I have diligently researched the matter and am now ready to share my findings with your highly intellectual readers who, I am sure, will pass the word along to those in the outer darkness.

To begin with, I misspelled the man's name, and because I want no hassle with even the shade of any member of that clan I hasten to correct my error. He was one of the Reilly boys—not Riley. I assure all Reillys, in Paradise and on earth, that I know there is a difference between a Reilly and a Riley.

There are several theories as to the origin of the phrase, which refers, of course, to luxurious living without working. But the one which I embrace, because its sheer cogency embraces me, traces it to a popular song of the 1880s, "Is that Mr. Reilly?" And now I remember snatches from that song which I heard in my childhood, somewhat later than the 1880s but still back when the world was young.

Mr. Reilly identifies himself in the song as "a thoroughbred to the backbone" who is "related to O'Connor, my mother was Queen / Of China, ten miles from Athlone." And then he pours forth the pure and exalted benevolence of his spirit in these Promethean words: "Now if they'd let me be / I'd have Ireland free / On the railroads you would pay no fare; / I'd have the United States under me thumb / And slape in the President's chair."

Recalling these words of our revered prototype, all of us who live the life of Reilly should pray for a portion of the spirit of Reilly—just in case whatever Powers may be might indeed let us be.

I'm afraid my little scholarly note has turned into a message. Sorry.

(The Rev.) CARROLL E. SIMCOX  
Lexington, Ky.

## CHURCH SERVICES NEAR COLLEGES

Refer to Key on back page.

**C**OLLEGE 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

**ALL SAINTS'** Winter Park  
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 Westminster 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.

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

The Directory is published

in all

January and September issues.

If your Church serves in a College Community, and your listing is not included, write the Advertising Manager for the nominal rates.



# PEOPLE and PLACES

## Positions Accepted

The Rev. John Blakslee is rector of St. Paul's, Hammond, Ind., and St. Timothy's, Griffith, Ind.

The Rev. Richard J. Brown is rector of St. John of the Cross, Bristol, Ind.

The Rev. Fred R. Davis is rector of the Church of the Advent, 9373 Garber Road, St. Louis, Mo. 63126.

The Rev. William Graham is vicar of St. Andrew's Church, 6th and Hillcrest, Seward, Neb. 68343.

The Rev. Richard J. Handley is rector of St. David's, Elkhart, Ind.

The Rev. Stephen H. Hayward is vicar of Trinity Church, 412 East Harrison, Kirksville, Mo. 63501.

The Rev. David Holland is rector of St. James' Church, 301 East 5th Street, Fremont, Neb. 68025.

The Rev. James Howie is vicar of St. Aidan's Mission, 500 South Lee Street, Olathe, Kansas 66061.

The Rev. Harry B. Kraftis rector of St. Michael's Anglican Church, Clark's Town, Diocese of Jamaica, West Indies.

The Rev. Richard A. Norris is on the faculty of Union Seminary, New York, N.Y.

## Ordinations

### Priests

Kansas—The Rev. Robert Earl Cathers, St. Alban's Church, Wichita, Kansas. Add: 2719 Pershing Court, Wichita, Kans. 67220.

Lexington—The Rev. William Edward Hamilton, vicar, St. David's, Pikeville, Ky. The Rev. James Kenneth Harris, rector, St. Hubert's, Clark County, Ky. Add: 1350 Fontaine Road, Lexington, Ky. 40502. The Rev. Martin Henry Lucas, vicar, St. Mark's, Hazard, Ky. Add: Box 573, Hazard, Ky. 41701.

Oklahoma—The Rev. Theodore Reed Stundard, supply priest, Diocese of Oklahoma. Add: 333 East 12th St., Tulsa, Okla. 74112.

Nebraska—The Rev. Luis Uzueta, St. Matthew's Church, Lincoln. Add: 2325 S. 24th, Lincoln, Neb. 41701.

### Deacons

Lexington—Dr. Anna Kremer Reed, Rt. 1, Box 433, Wilmore Ky. 40309.

## Retirements

The Rev. Birney W. Smith, Jr., Add: 1812 Patterson St., Tuskegee Institute, Alabama 36088.

## Restorations

The Rt. Rev. Stanley Atkins has remitted and terminated the sentence of deposition pronounced on Paul Dicks, July 1, 1975. He has been restored to the priesthood of this church.

## Degrees

The Rev. Nelson Waite Rightmyer has been granted the degree of Doctor of Philosophy by the International University, Kansas City, Mo.

## Deaths

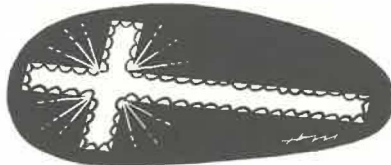
The Rev. Louis Harold Hinrichs, retired priest of the Diocese of Newark, died September 17 at Heath Village Retirement Community, Hackettstown, N.J., after a short illness. He was 78 years of age. Fr. Hinrichs was ordained to the priesthood in 1928 and served parishes in New Jersey, Maryland, Pennsylvania, and was vicar of St. James Church, Lewisburg, W.Va. from 1959 to 1964 when he retired. He was deputy to General Convention in 1949. His wife, Hazel Martin Hinrichs died at Heath Village in August.

The Rev. W. Pipes Jones, retired priest of the Diocese of Missouri, died December 10th at Columbia, Tenn. Fr. Jones, 68, was a native of Woodville,

Miss. He was graduated from the University of Mississippi and Virginia Theological Seminary, and was ordained to the priesthood in 1936. He served parishes in Mississippi, Tennessee, and Florida, before becoming vicar of St. Paul's Church, Sikeston, Mo. where he served from 1965 until his retirement in 1974. Fr. Jones is survived by his wife, Eugenia Brookfield Jones, and four children.

The Rev. Robert Baker Pegram, associate rector of St. Paul's Within-the-Walls, Rome, since 1970, died November 4 at the age of 64. He taught classics at St. Paul's School, Concord, N.H., and during the 1950s was a member of the Associated Mission of Greater New Jersey City, and subsequently served churches in Maryland and New York. He is survived by his wife, the former Elizabeth Barton, and three children.

The Rev. Sidney E. Sweet, 94, retired priest of the Diocese of Los Angeles, died October 23 in Pasadena, Calif. He was dean of Christ Church Cathedral from 1931 to 1956, and assistant at All Saints' Church, Pasadena, from 1957 to 1969. He retired in 1970. Fr. Sweet was born in Mackinac Island, Mich., in 1883. He received the B.A. degree from Yale University in 1905, and the B.D. degree from Episcopal Theological



School in 1908. He was ordained to the priesthood in 1909 and served parishes in New Jersey and Ohio before going to the St. Louis cathedral.

The Rev. Frederic A. Walker, 52, died December 25, at St. Louis Mo. His death came as a result of a brain tumor. Fr. Walker was a native of Swarthmore, Pa., and a graduate of Cincinnati Conservatory of Music, and of Bexley Hall. He was ordained to the priesthood in 1961. He served parishes in Columbus, Wilmington, and Chillicothe, Ohio, and Birmingham, Ala., before going to Emmanuel Church, Webster Groves, Mo., in 1974. For reasons of health he resigned his post at Emmanuel Church in 1976. Fr. Walker is survived by four children.

Ellen Heath (Parsons) Holt, wife of the Rev. William T. Holt, Jr., died December 16 in Columbia, Miss., after a long illness. She was a graduate of St. Margaret's House. In addition to her husband, Mrs. Holt is survived by a son, the Rev. William T. Holt III, and three other children.

Malcolm G. Humphreys, former organist-choirmaster from 1920-1964 at St. Mark's Church, New Britain, Ct., died December 20, 1977 at age 83. He was also retainer of parish records until 1977, and served as vestryman and church school treasurer. He is survived by his wife Ethel, and one daughter.

Miss Winifred Maynard, sister of the late Very Rev. Malcolm DePui Maynard, dean of All Saints' Cathedral, Milwaukee from 1940 to 1959, died at St. John's Home, Milwaukee, on December 20. Miss Maynard, who was 88, is survived by a niece and a nephew. Interment was in Williamsport, Pa.

Morton Nace, former national executive secretary of the Brotherhood of St. Andrew (1950-53), and for 14 years director of Youth and Laymen's Work in the Diocese of Connecticut, died October 12 at his home in Gatlinburg, Tenn., where he had made his home since 1968. At the time of his death, Mr. Nace was administrative assistant to the City Manager of Gatlinburg. During his residency in Gatlinburg, Mr. Nace was active at Trinity Church. Mr. Nace was one of the first full-time lay executives of the Episcopal Church, and had served as a deputy to General Convention. He is survived by his wife, the former Penelope A. Holland, a daughter, Mrs. G. Cabell Childress of Castle Rock Colo., a son, Morton O. Nace, Jr., of Syracuse, N.Y., and six grandchildren.

# CLASSIFIED

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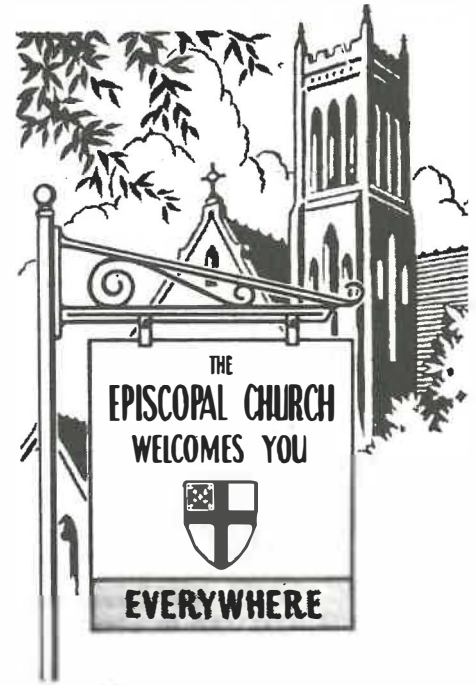
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Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH



## SAN DIEGO, CALIF.

**ST. LUKE'S** 3725 - 30th SL  
Sun 8 HC, 10nCho 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 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.

**DUR 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.

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

## BOSTON, MASS.

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

**ST. JOHN THE EVANGELIST** Beacon Hill  
35 Bowdoin St., near Mass. Gen. Hospital  
Served by the Cowley Fathers  
Sun Sol Eu 10:30; Wed & Fri Eu 12:10

## 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

**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.

## 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

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
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.  
The Rev. Terence J. Finlay, D.D., r  
Sun HC 8 & 9:30, Ch S 9:30, 11 MP & Ser (HC 1S), 4 Ev. Special Music; Wkdy HC Mon, Tues, Thurs & Fri 12:10, Wed 8, 1:10 & 5:15; Saints' Days 8. Church open daily 8 to 6. EP Mon, Tues, Thurs, Fri & Sat 5:15

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

**EPIPHANY** 1393 York Ave., at E. 74th St.  
Ernest E. Hunt, III, r; Lee A. Belford, George Benson, John Pyle, William Stemper  
Sun HC 8, 12:15, 6, 9:15 Family Service (HC 2S & 4S), 10 Adult Forum & SS, 11 HC (2S & 4S MP); Daily MP 9, HC Wed 6, Thurs 12:15

**ST. IGANTIUS OF ANTIOCH**  
87th Street, one block west of Broadway  
The Rev. Howard T.W. Stowe, r; the Rev. Charles W. Weatherby, r-em; the Rev. Lyle Redelinghuys; the Rev. Jan A. Maas  
Sun Masses 8:30, 11 Sol; Mon 10 (req); Tues, Thurs, Fri 8; Wed 6. Mon-Fri 12 noon Office, prayers

**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; TuesHS 12:30; WedSM 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

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

## PITTSBURGH, PA.

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

## CHARLESTON, S.C.

**HOLY COMMUNION** Ashley Ave.  
The Rev. Samuel C. W. Fleming, r  
Sun 7:30, 10, Tues 5:30, Wed 12:10; Thurs 10

## BROWNWOOD, TEXAS

**ST. JOHN'S** 700 Main St., 76801  
The Rev. Thomas G. Keithly, Jr., r  
Sun Eu 8, 10 (Cho), Ch S 11:15; Wed Eu 7:15; Thurs Eu 10

## DALLAS, TEXAS

**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev. Jack E. Altman, III; the Rev. Lyle S. Barnett; the Rev. Canon Donald G. Smith, D.D.  
Sun Eu 7:30 & 9; Sun MP 9 & 11:15 (Eu 1S); Daily Eu at noon Mon, Thurs, Fri; 7 Tues & Sat; 10:30 Wed with Healing

## SAN ANTONIO, TEXAS

**ST. PAUL'S** East Grayson at Willow  
Fr. John F. Daniels, r  
Sun Masses 8 & 10:30. Feast Days; 10 & 7:30. C Sat 11:12

## 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

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