

# THE LIVING CHURCH



The Baptism of Jesus • page 2



Our Lord's baptism is a comparatively unfamiliar topic to many Christians, yet it provides extensive food for meditation and reflection. It is most prominently placed in St. Mark's Gospel, where it is the very first event he records in the life of Jesus. It is recounted in the third chapters of both Matthew and Luke, where it is the first episode in our Lord's adult life. John tells it, as usual, in his own way in his first chapter, speaking only of the descent of the Spirit on Jesus. We will have something to say about John's version next week.

Mark's account is the simplest but perhaps the most striking. After briefly describing the revolutionary message and bizarre appearance of John the Baptist, he goes on

And it happened in those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. And immediately coming up out of the water, he saw the heavens opened and the Spirit descending on him like a dove; and a voice came from heaven, "Thou art my beloved Son; in thee I am well pleased." (St. Mark 1:9-11)

To begin a book with water and with the Spirit of God hovering over it like a dove, is of course to evoke powerful associations for a reader of the Old Testament. The second verse of Genesis speaks of the Spirit of God moving through the darkness over the primeval waters. This is a fascinating and suggestive way of depicting the creative powers of the Deity beginning to work on the inchoate and unshaped chaos.

Some primitive peoples have thought of the world as being shaped by the flapping of the wings of a legendary bird, or of the world being hatched by such a bird from a huge egg. Genesis does not describe creation in such terms, but it does evoke the memories of primitive consciousness as it suggests the archaic strangeness of the time before time. Spirit in ancient languages is also the same word as wind or breath. God's breath, related of course to his utterance or word, begins to shape the universe. God's Spirit is as the dawn wind of the new world.

When, in the arrangement of Genesis as we now have it, the world is only six chapters old, God regrets that he has made man and he plans for a flood to wash the slate clean so that a new start

can be made. After the earth is inundated, it is a wind which presages the subsiding of the waters (Genesis 8:1). And here the Hebrew narrators do allow the great raven of ancient folk-lore to fan away the waters (verse 7). Finally, as we all know, it is the dove that brings to Noah the olive bough beotkening the end of the flood. The entire flood event is a kind of second creation, a reconstitution of human and animal life on the basis of God's purposes and in conformity with his laws. The first creation depicts life in terms of emergence, efflorescence, and birth from the earth. The flood story depicts life as man and beast have for the most part known it: in terms of survival—a survival in which we see the hand of God.

Oddly enough, dove and water are again closely associated in a later part of the Bible, when the unknown author of a delightful humorous story gives the name "Dove" to an anti-hero who has very strange adventures at sea. This is Jonah—his name is simply the Hebrew word for dove.

To many modern Christians, to compare baptism with the primeval waters of creation, or with the flood, or with the sign of Jonah, seems far-fetched fantasy. For us, baptism has too often involved only a slight splash of moisture on a baby's forehead. In earlier and more vigorous ages of Christianity, larger quantities of water were taken for granted—at least enough water for the candidates, usually adults, to be dipped into it, which is what the Greek word baptism means. In the First Epistle of St. Peter, there is the quite explicit comparison of baptism and the flood:

When the long suffering of God waited in the days of Noah while the ark was a preparing, wherein few, that is eight souls, were saved through water; which also after a true likeness now saves you: baptism . . . (I Peter 3:20-21)

As baptized people we are ourselves survivors of the flood, members of God's revised, purified, and restored creation. For us, this new creation does not simply rest on the basis of quaint ancient stories, but on the basis of what was really done by our redeemer, Jesus Christ. The sacrament of holy baptism unites us to him, not simply in theory or in principle, but in a real event in his life and in our lives. H.B.P.

# The Living Church

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## ARTICLE

Priests in All the Christian Villages	Mary Z. Cochran 8
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## CALENDAR

January

8. First Sunday after Epiphany/The Baptism of Our Lord
10. William Laud, B.
13. Hilary of Poitiers
15. Second Sunday after Epiphany
17. Antony, Abt.
18. The Confession of St. Peter
19. Wulfstan, B.
20. Fabian, B.M.

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

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# LETTERS

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.

## Geologist Priest

I just finished reading TLC for November 27, which I felt was a particularly fine issue. I was especially impressed with your interview with Fr. Rudd, the geologist priest—a strong message for the church.

(The Rev.) WILLIAM E. LUSK  
Calvary Church

Sedalia, Mo.

## Music Number

Congratulations on a fine issue on church music [TLC, Dec. 11], particularly the short articles on finer technical points such as organ mechanics.

Our Sunday congregation averages around 50, and the people from the choir. We sing a wide variety of music from *The Hymnal 1940*, including a great deal of Anglican Chant; we often sing the psalm appointed within the context of the eucharist. We also sing congregational music not in *The Hymnal 1940*, including materials from *Fresh Sounds*, the collection TLC reviewed in the music issue. The people enjoy a bit of variety and have not found Anglican Chant or new hymns hard to absorb. But how many small congregations say that such music can't be learned because the people are not talented, or don't have a choir! It does not need to be so; we are proving it.

Your reviewer was correct about the sophistication of some of the music in both *Fresh Sounds* and *Sounds of Living Waters*. Her inference seems to be that this music is difficult for "sing alongs" and children's ministry; this is correct. But there is little in the books themselves to suggest that the collections are "children's music"; the songs assembled are a reflection of the music and worship life of two communities of committed adult Christians in England and Texas. Just because guitars are often called for

and the book is spiral bound does not mean that it is only meant for the children.

TLC is undergoing a "conversion experience." I always enjoyed and loved the old friend, but the changes are often exciting and always refreshing.

(The Rev.) JOEL A. MACCOLLAM  
St. Stephen's Church  
Schuylerville, N.Y.

Thank you for the December 11 Music Number.

This is a "first," is it not? I very much hope that you will make it an annual or semi-annual number.

It would be very helpful to us church musicians if there could be more sharing of resources which would be useful to us where we are. An example of a resource of which I was totally unaware is the National Association of Pastoral Musicians in Washington, D.C., which publishes a splendid periodical aimed at just the likes of us who are musicians in and to the church.

(The Rev.) BRUCE E. LEBARRON  
Assistant and Organist  
St. John the Evangelist Church  
Elkhart, Ind.

Where did you "hide" the cover credits for the December 11 issue?

ALFRED L. MUSSON  
Brookings, S.D.

*The cover drawing was by our talented music editor, J. A. Kucharski of Milwaukee. He modestly put his initials in the lower right corner. He also did the drawings on pages 12 and 13 of our December 11 issue. Ed.*

## Communion with Canterbury

Surely you jest when you suggest that Fr. Kaufman's logic [TLC, Nov. 27] is irrefutable with regard to the two bodies being in communion because they each are in communion with the See of Canterbury. Such logic may apply to those churches in communion with the See of Rome by which fact they recognize the universal jurisdiction of the Bishop of Rome and are subject to his authority. However, Canterbury has no such jurisdiction. Each province of the Anglican Communion is entirely autonomous. It acts only for itself when it enters into full or "inter"-communion (there may be a technical difference) with any particular body. There is no particular authority requiring that each and every Anglican province be in communion with each and every other Anglican province or with those bodies in communion with a particular province.

You need only review the history of relations of the Episcopal Church with the Church of South India, the Old Cath-



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olics in Europe and the Polish National Catholics to ascertain that intercommunion arrangements of the See of Canterbury did not automatically produce the same result for the Episcopal Church.

The Affirmation of St. Louis states: "We affirm our continued relations of communion with the See of Canterbury and all faithful parts of the Anglican Communion." The operative word is *faithful*. It refers not to the See of Canterbury, but to the doctrinal position of the Holy Catholic Church.

In the Episcopal Church today it is a somewhat thankless task to require the use of logic in matters of doctrine and morals, given the fact that most probably over 50% of the clergy and laity are "converts" from liberal protestantism who have never been Anglicanized, much less converted to the catholic faith and wouldn't recognize a piece of sound doctrine if they stumbled over it. To them and to many others in the Episcopal Church matters of doctrine are esoteric (by this I mean confined to theological circles with little import for the average cleric or layman) and mean little if anything.

(The Rev.) J.L. CURLE  
 San Francisco, Calif.

### Praise for Fr. Liebler

I thoroughly enjoyed TLC of November 20, as I am interested in our Navajo friends. However, I was disappointed that no mention was made of Fr. Liebler [The Rev. H.B. Liebler] who many years ago ministered to the Navajos and established St. Christopher's Mission to the Navajos at Bluff, Utah, literally building it with his own hands. Sorry that Bishop Harte did not say anything about him either. As you may know, Fr. Liebler has a retreat house at Oljeto, Arizona, and recently received an honorary doctorate from Nashotah House, Nashotah, Wis.

MARGARET ROTHERO  
 St. James by the Sea  
 La Jolla, Calif.

*We share your admiration for Fr. Liebler's pioneering work. The report in TLC was intended to call attention to new developments and the leadership of the Navajos themselves. Ed.*

### Interesting Statistics

The current furor over those priests and parishes who feel that the Episcopal Church at its last General Convention departed from "the faith" moved me to seek information about the establishment of the Reformed Episcopal Church slightly over 100 years ago.

At that time the struggle was over the Episcopal Church becoming too catholic. The Church Historical Society in Austin, Texas, has been gracious enough to provide me with some interesting statistics from the 1972 report of the

Reformed Episcopal Church. There are 64 parishes; 6,532 communicants, 57 pastors serving congregations with a total number of clergy listed as 90. It is interesting to note that in 1875 the Episcopal Church listed 3,187 clergy as compared with today's approximate 10,000, and 251,003 communicants as compared with the 1976 report of 3,039,519.

These statistics may give us all some perspective.

(The Rev.) JOHN BAIZ  
 Calvary Church  
 Pittsburgh, Pa.

### PB's Leadership

Regarding the criticism of Bishop Allin by Bishop Hines [TLC, Nov. 20], and many other things that are being said about Bishop Allin's presentation at the House of Bishops, I would like to give you a different perspective.

The leadership role of Bishop Allin at the time of the last General Convention was an effort to hold this church together, a leadership of reconciliation. At the time, I personally wished he had spoken out forcefully at the Minneapolis Convention, suspecting as I did his point of view. However, looking back now in retrospect I believe he was *inspired* to exercise a different kind of leadership, and that was his effort to keep us together as one church.

*Because of the division amongst the bishops themselves, and the fact that we as a group have never confronted one another seriously with these divisions and their consequences, Bishop Allin used his own point of view to illustrate how serious this matter was. It came as a shock, yes! But it also served to help us face this same truth amongst ourselves. Because of this, the House was able, in small group discussion, to deal with one another in the very depths of our theological convictions. It was as a result of this that we began to learn the issue is not simply a matter of discipline or of politics, but it is also a matter of deeply held theological convictions that cannot be altered simply because a simple majority at a General Convention of the Episcopal Church changed a canon. We also found that we *did not* (and still do not) want to leave the church, regardless of our position; but rather wanted to find a way to work together in spite of these differences and divisions. Out of these discoveries and work came the "conscience clause" reported earlier in THE LIVING CHURCH.*

It is not a particularly happy time for Episcopalians. The fact that those who support the ordination of women to the priesthood and episcopacy, especially the women themselves, have been so hurt and upset by what Bishop Allin said, is understandable. But those of us who, along with Bishop Allin, are not con-

*Continued on page 12*

# THE LIVING CHURCH

January 8, 1978  
First Sunday after Epiphany/Baptism of Our Lord

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## EPISCOPAL CHURCH FOUNDATION

### Grants to Seven Projects

At its regular fall meeting in November, the board of directors of the Episcopal Church Foundation (ECF) authorized grants to theological education, Anglican-Roman Catholic relations, and urban, medical, and pastoral ministries.

A grant of \$10,000 will help fund the Inter-Seminary Theological Education for Ministry (ISTEM) program in New York City this academic year. This program, which was begun three years ago, is an integral part of the curricula of five participating seminaries, two of which are Episcopal. Students in the ISTEM program divide their time between pastoral work and study for a year under the supervision of seminary faculty and parish clergy.

The Absalom Jones Theological Institute in Atlanta, which trains black seminarians from the U.S., the Caribbean, and Africa, received a grant of \$7,500 to supplement its seminarian aid program and to help provide for an adjunct professor in Episcopal Church History and Polity.

A grant of \$6,000 will help finance a new professorship in Church and Society at the General Theological Seminary in New York, and a grant of \$9,000 will help to underwrite a three-week seminar in Rome next June, at which 12 Episcopal clergy will engage in dialogue with Roman Catholic leaders. The seminar is sponsored by the College of Preachers, Washington, D.C.

Twenty Episcopal bishops formed themselves into the Episcopal Urban Coalition at the 1976 General Convention. The Coalition plans to hold public hearings in five cities to learn more about urban stress and problems in order to plan appropriate urban ministries. A grant of \$8,500 will help finance the hearings.

In March, 1976, the Rev. Robert W. Woodroffe III began the Medical Ministry of the Eastern Allegheny County Health Corporation in Pittsburgh, Pa. This inter-denominational ministry applies the principles of an industrial mission among the staff personnel of eight local hospitals and it is designed to minister to the religious and personal needs of the hospital employees. A \$6,500 grant will help the program along.

A grant of \$7,500 to meet a matching

grant from the Lilly Endowment was given to the Julian Mission, sponsored by the Diocese of Indianapolis. The Julian Mission is a pastoral ministry which seeks to give spiritual support to adults in crisis situations, and help in developing needed skills.

In addition to making grants, the ECF makes loans for parish and mission construction projects and awards fellowships to recent seminary graduates for doctoral study. The foundation is a national, independent organization of Episcopal lay men and women who support significant projects not included in regular church budgets.

## ECUMENICAL RELATIONS

### Joint Eucharist in Wales

Five Welsh churches have held their first joint celebration of the eucharist at St. Teilo's Priory in Cardiff. The churches involved are the Church in Wales (Anglican), the Presbyterian Church of Wales, the Baptist Union, the Methodist Church and the United Reformed Church.

The five have been working together since 1975, and in April began discussing an appropriate form of joint communion. The Most Rev. Gwilym Owen Williams, Anglican Archbishop of Wales, presided at the service. He was joined at the altar at the moment of consecration by four other ministers representing the other churches.

The Commission of the Covenanted Churches is encouraging members of the above churches to hold similar joint services in their towns and villages in order to strengthen ties between fellow Christians for the purpose of mission in Wales.

## NCC

### Refugee Sponsors Needed

Church World Service (CWS), the relief agency of the National Council of Churches, has appealed for U.S. sponsors to help 2,200 Indochinese refugees who will be coming to this country soon.

About half of them will be the so-called "small boat cases"—people who have fled in fishing boats, and who arrive sick and helpless on unwelcoming shores. Nancy Nicalo, director of immigration and refugee programs for CWS, said an estimated 50 per cent of

those who escape in small boats never reach their destination.

At least 90,000 people are awaiting resettlement in Thailand alone, and Thailand has begun to refuse entry to more refugees. They are arriving faster than they can be dealt with, despite the high casualty rate.

Since 1975, more than 19,000 Indochinese refugees have been resettled by CWS. As of October 1, 1,054 cases involving 2,699 individuals had been handled this year. A typical flight arriving in New York recently carried Vietnamese, Armenian, Bulgarian, Burmese, Chilean, Hungarian, Kurdish, Iraqi, Polish, Rumanian and Albanian refugees.

Churches that want to sponsor refugees can contact their denominational offices or Nancy Nicalo at CWS, 475 Riverside Dr., New York, N.Y. 10027.

## CLERGY

### Divorce Subject of Conference

"Clergy Divorce: Death and/or Resurrection—A Crisis and Opportunity for the Church" was the title of a two-day conference held recently in Louisville, Ky., to address the increasing incidence of divorce among Episcopal clergy. The meeting, attended by 42 Episcopal clergy and laypeople, was organized by the House of Bishops, Office of Pastoral Development and the Episcopal Church Foundation.

The program featured panel discussions and addresses by Ms. Verna Dozier, of Washington, D.C., and the Rev. Charles W. Shike, of New York City. Panelists included both divorced and non-divorced clergy and laity.

On the last day, conference members identified several key areas for continuing inquiry. These include the need to develop further a ministry to divorcing clergy, spouses, and families, with the possibility that a pilot conference may later be developed in Province IV. Research of literature on clergy divorce will be done and made available in report form. Papers on the process of divorce and on the theme of spirituality in relationship to marriage and divorce are in preparation also. The conference also considered the possibility of starting a national telephone hot-line service for divorcing clergy.

In commenting on the conference, the

Rt. Rev. David E. Richards, Director of the Office of Pastoral Development, said, "The Episcopal Church traditionally has always had a deep concern for marriage and family life. However, trends in our society seem to make it difficult for the church to have the major influence in this area that we would like. We need to understand these trends so that the church can respond creatively to the stress that many people face. By seeking to understand divorce, we are not endorsing divorce. We simply want to help people discover how the experience can be less traumatic and less destructive."

## DISSIDENTS

### Diocese Retains Property Control

On November 28, Judge R.B. Stephenson, Jr., ruled that the Diocese of Southwestern Virginia retains control of St. Andrew's Church, Clifton Forge, Va., even though most of its members have withdrawn from the Episcopal Church.

The decision came following a suit filed by the diocese and 13 members of the parish who remained in the Episcopal Church. In his 14-page opinion, the judge said the issue before the court was a property dispute, not a doctrinal dispute.

The defendants in the suit had argued that the court had no jurisdiction over the matter.

Judge Stephenson said that since the Episcopal Church is a hierarchial

church, its internal constitution and canons must be considered by the court in reaching a decision. There is precedent for this ruling in a similar suit in the Presbyterian Church set by the Virginia Supreme Court. The judge also pointed out that since the original deeds of the property pledge it for use as an Episcopal church, it is an inescapable conclusion the trustees (four of whom withdrew) cannot allow its use by persons not under authority of the diocese. He said he would enter an order transferring the title of the property to the sole loyal trustee.

The Rt. Rev. William H. Marmion, Bishop of Southwestern Virginia, said that he was gratified by the decision. He hopes that dissident members of the congregation will return, and means to establish communication with them to that end.

## ANGLICAN COMMUNION

### Trinidad Bishop Chides Lawyers

The Rt. Rev. Clive O. Abdulah, Bishop of Trinidad and Tobago, said in a sermon at the formal opening of the country's new law term that the people of Trinidad and Tobago don't seem to know what kind of society they should be building.

He spoke of some of the deficiencies he sees in the quality of life in the country: alleged cases of fraud and malpractice in high and low places, low productivity in many important sectors, continuous

malfunctioning of water, telephone and other services, unfulfilled hopes in the area of education, and "the exaltation of the dollar and the things that dollars can buy at the expense of values."

Bishop Abdulah said that the legal profession has a heavy responsibility. Not only must it do all within its power to see that justice is done, but it also must ensure that at no time its credibility is damaged by shoddy practices.

## ROMAN CATHOLICS

### Rights Group Formed

Dr. James Hitchcock, a professor of history from St. Louis University, spoke at the charter dinner of the newly-organized Minnesota Chapter of the Catholic League for Religious and Human Rights held in Minneapolis recently.

The gist of his speech was a discussion of the new kind of anti-Roman Catholicism developing in this country. Dr. Hitchcock put the blame on a feeling by some Americans that the Roman Catholic Church is standing in the way of human progress, and it centers around the church's position on sexual morality, he said.

According to Dr. Hitchcock, anti-Roman Catholicism historically was associated with what was known as "Bible-belt Protestant animosity." That feeling was laid to rest to a degree by the administration of President John F. Kennedy, he said. But he said the anti-Roman Catholicism that has emerged in the past five or 10 years "comes from a well-educated, liberal, broad-minded group that is critical of the church's refusal to change."

Dr. Hitchcock said a misunderstanding of Pope John and the Second Vatican Council is to blame in part for today's anti-Roman Catholicism. He said the Council was misinterpreted.

The Minnesota chapter now has about 2,000 members and hopes to have 20,000 members by next June, its officials say.

## CHURCH OF ENGLAND

### Disestablishment Urged

The Rt. Rev. Robert Runcie, Bishop of St. Albans, says he hopes the church will be disestablished and thus relieved of some elements of state affiliation.

Bishop Runcie, who is joint chairman of the Anglican-Orthodox Doctrinal Discussion Commission, expressed the hope in a book marking the centenary of the St. Albans diocese and the 900th anniversary of St. Albans Abbey.

Supporters of establishment feel that it still expresses the latent religious sentiments of the mass of English people,



The Very Rev. Francis B. Sayre, Jr., dean of Washington Cathedral, Washington, D.C., delivered the Oliver Beguin Memorial Lecture for the Bible Society in Australia during October, 1977. During his visit to Australia, the dean spoke in Canberra, Melbourne, Victoria, and Perth. He is shown signing the visitors' book at Bible House, Canberra, while Mrs. Sayre and the Rev. James Payne, Australian General Secretary of the Bible Society and chairman of World Executive Committee of the United Bible societies look on.

# CONVENTIONS

and the bishop said, "We are frequently told that nobody can do a royal wedding or a Churchill funeral like the good old Church of England, but honestly I do not think that such arguments can sustain the case for establishment."

Bishop Runcie noted that, effectively speaking, most people do not belong to the Church of England, while those who used to go to church on major festivals are growing fewer. "So I think that the church will be disestablished . . . and that my successors will no longer sit as of right in the House of Lords."

## ENGLAND

### Emphasis on the Holy Spirit

In his December diocesan newsletter, the Most. Rev. Donald Coggan, Archbishop of Canterbury, wrote of a renewed interest in the work of the Holy Spirit and the growth of prayer and discussion groups in Britain. Interest in the latter began as a result of the Archbishops' Call to the Nation in 1975.

Dr. Coggan warned that dangers exist in both movements. "Emphasis on the Holy Spirit could—and sometimes does—degenerate into a frothy kind of emotionalism," he said. "The groups could—and sometimes do—degenerate into gatherings where much hot air is circulated and little hard thinking is done or resolute action taken."

## UGANDA

### Collars Requested

The Rt. Rev. John Taylor, Bishop of Winchester, hopes that the shipment of 250 clerical collars to Uganda will not be interpreted as a frivolous gesture.

In the Winchester *Churchman*, the diocesan monthly paper, Bishop Taylor wrote recently: "To provide clerical collars may not seem a very romantic way of helping a church under pressure. We could easily dismiss it as a wrong sense of priorities. But that would be exactly the kind of hasty judgment which Western Christians must stop making if they are to enjoy a real partnership with another church. . . . To us, the 'dog collar' seems an unromantic and slightly absurd priority to choose in the service of the Gospel in tropical Africa, but it is for better or worse the recognized symbol of the priest and minister of the Gospel which proclaims his presence and his purpose before the eyes of those who are bent on attacking this Christian church and of those who are encouraged in their faith by his boldness."

Therefore, the bishop said that he has sent enough money for at least 250 collars from the Bishop of Winchester's Uganda Church Trust Fund to the agency handling the matter.

The 79th convention of the Diocese of Northern Indiana met in South Bend in early December, and adopted a 1978 budget of \$200,394. One of the resolutions, which outlined diocesan participation in Venture in Mission (VIM), passed by a narrow margin only after having been amended to provide that "at least half" of the money raised would remain in the diocese. The VIM goal for Northern Indiana is \$400,000.

Two constitutional amendments passed their first reading. If they are passed again in 1978, they will give voice and vote at diocesan conventions to lay deputies to General Convention and lay members of the diocesan council during their terms of office.

The emphasis was on finances when the Diocese of Rochester met in convention early in November. The 46th diocesan convention passed a budget for 1978 that is about six per cent lower than that of last year.

According to the diocesan newspaper, "concern about the quality of Christian witness among the parishes and people of this diocese ran like a theme and variations through Bishop Spears' (the Rt. Rev. Robert R. Spears, Jr.) three separate messages to the convention.

"He called his object of concern by several names—self-regard, self-centeredness, introspective anxiety, insensitivity to the plight of others, protectiveness of our own material well-being."

There is apparently a belief among some people in the diocese that parishes are being neglected in favor of outreach.

In a pastoral letter printed in the diocesan paper, Bishop Spears spoke of his coming sabbatical. He said, "... I know my own need for rejuvenation and renewal. After a decade as a bishop, and that during a period of thrust and counter-thrust in the church unusual in its intensity and content, I know how stale and dry I feel . . . the weariness is deeper than I would have believed possible not long ago."

St. Stephen's Church, Grand Island, was the meeting place for the council of the Diocese of Nebraska in early December. The council endorsed Venture in Mission (VIM) and heard addresses from the Rt. Rev. James Warner, Bishop of Nebraska, and the Rt. Rev. Russell Rauscher, retired Bishop of Nebraska.

Bishop Warner spoke of current problems within the church, and expressed pastoral concern toward some ex-parish-

ioners of St. John's Church, Valentine, who have left the church for the Diocese of the Holy Trinity (ACNA).

Bishop Rauscher endorsed the Presiding Bishop's position on the ordination of women to the priesthood, and said he hoped that the 1928 Book of Common Prayer would not be "outlawed" by the 1979 General Convention. Council services were conducted from both books.

Delegates and alternates from 14 Pennsylvania counties attended the 106th convention of the Diocese of Bethlehem on the first weekend in December. In actions, the convention voted to evangelize and work for spiritual renewal, increase parish, regional and ecumenical endeavors in innovative ministries, to continue to support the national church and its programs, to support missions, and to request that the Presiding Bishop fulfill his leadership responsibilities.

This last resolution states in part: "... the Presiding Bishop, in addition to being Presiding Officer of the House of Bishops, is the chief pastor of all the flock, and is the executive officer of the Episcopal Church. As such he is charged to carry out the stated will of General Convention.

"We therefore respectfully request that the Presiding Bishop fulfill his leadership responsibilities to facilitate and implement the actions of General Convention."

In early December, the Diocese of Honduras elected its first bishop. He is the Rev. Hugo L. Pina, rector of Iglesia San Pedro, Tegucigapla, Honduras. Fr. Pina is a lifelong Episcopalian, who was born and educated in Cuba. He has served parishes in Havana and Santa Clara (Cuba) and Miama, Fla. During the past five years, the Diocese of Honduras has grown tremendously. It has gone from four parishes and two priests to the present 13 parishes and six priests. In his first sermon as bishop-elect, Fr. Pina called for continuing vigor, close unity, deep commitment to God, and genuine love for the poor and deprived.

In his address to the eighth convention of the Diocese of Central Florida, the Rt. Rev. William H. Folwell commented upon the pain the diocese has felt due to controversy in the church. He noted that

*Continued on page 14*

# PRIESTS IN ALL THE CHRISTIAN VILLAGES

## *The Ideal of the Church in Alaska*

By MARY Z. COCHRAN

*Several years ago, the church press had many references to a new movement in Alaska which involved giving a basic training in theology to large numbers of laypeople, and also the ordination under Canon 8 of qualified local Christian leaders to the priesthood so that, for the first time, the sacraments can be regularly administered in the many isolated villages of the diocese. The priests so ordained are often referred to in Alaska as "sacramentalists." We have asked Mary Cochran to give us a report on the situation today, and she has done so by discussing the topic with lay church worker Tom Brawner.*

I can't get the thought out of my mind of Jesus living and teaching among us when I think of the sacramentalist ministry. Some of his words keep coming back to me."

Tom Brawner sat in our living room, relaxing on his return from a flight to Anvik and Grayling. It was his first long journey from his present home-base in Tanana, with Fairbanks as an intermediate stop.

Four years ago Tom arrived in Alaska as a volunteer worker for the church under the Rt. Rev. William J. Gordon, Jr., Bishop of Alaska from 1948 to 1974. Two years in Arctic Village, then a year

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*Mary Z. Cochran has often written for THE LIVING CHURCH about the work of the church among Native American peoples. She describes herself as a housewife. She has lived in Alaska since 1974, when her husband became Bishop.*

as a teacher-in-training in Fort Yukon, a year "outside," and now back again in the role of church school teacher-trainer under the Network program of the Diocese of Alaska—all this has given him a chance to observe and a time to ponder the fact of sacramental ministry as practiced in Alaska.

"I don't see Jesus as a philosopher. He was a poet. Philosophers don't go around explaining things in terms of mustard seeds and lost coins. But when Jesus told stories he did it with examples that hit home."

We had to agree about that. My thought was that if Jesus had been speaking to a crowd of Greeks he would have reached them through their thought patterns. But he was from the tribe of Judah and speaking to his own countrymen.

Over the centuries as the church has spread around the world she has added unto herself rituals, pageantry, ecclesiastical law, interpretations of scripture, the wisdom of holy and learned men from every generation. She is a lowly and innocent peasant girl and a regal queen at different times and places; but however she dresses she is still the Lord's bride.

"Sure, there is need for highly educated kinds of ministry, but the fact that they are needed in some places doesn't mean that they are required in every place the church exists," Tom continued. "I keep remembering that St. Peter never went to seminary—and when St. Paul wrote to the churches he was writing to whole congregations—not to the one man who was their priest.

"Clergy training in Episcopal seminaries in the United States are about as representative of 'western culture' as anyone could be—brought up in high school and college and the three years more of concentrated study. This sets a pattern of living and thinking that is totally removed from those of an Eskimo or Indian village in Alaska. If a seminary trained priest is sent out to such a community—as has happened and still happens some—he finds that he is not the best educated man around, but the *least*. He doesn't know how to speak the language of the people, or how to provide food for himself by hunting and fishing (or how to preserve it if he does get it). He doesn't know what he should wear to keep from freezing his feet and hands and if he does freeze them, what to do about thawing them safely. The native villagers have to look after him and instruct him for several years before he can carry his own weight. Even then he won't understand all the 'in' things that make people laugh or cry, or relate to the personal history which all peoples have.

"Those early missionaries—they were wonderful people. They came in and brought the Bible and taught the message of Jesus Christ. Love God our Father and love everybody else as much as we love ourselves. Then they moved on to spread the same message in another place.

"Bishop Gordon's vision—that he had after years of working in Alaska and that he preached about time after time—was that the church was not set up to be run by one man. The church was meant to be run by the 'brotherhood of men' and that, of course, with no question, includes the women in the phrase human brotherhood. The trend in sacramental ministry is to get closer to what the early church had: a group of Christians working together—nobody being paid for it.

"Our friend the priest from Virginia Seminary who lived in Tanana for six years felt so guilty being paid for doing what the two hard-working sacramen-



talists did without pay that he felt he should get a job driving a truck or something to pay his own way like the others."

I stopped him there. "I have heard more than one sacramentalist priest express some puzzlement, not to say resentment, because seminary trained clergy are paid regular salaries and they get none. When the sacramental ministry began here in Alaska, the understanding was that those who were ordained were given *one* specific task—that of providing the eucharist for their own communities. This ordination did not qualify them for the preaching, teaching and counseling that a trained seminary priest would be expected to do. *That* was understood by the men and women themselves. But it is hard to convince their communities of this. The people choose their own natural and exemplary leaders for this holy task, so naturally they turn to them for all these other things, too; and they do wind up doing what an ordained seminary priest does after his years of training. This creates an unintended situation. It is one of the unresolved problems, but I don't think most seminary trained clergy would be willing to settle for the solution our young friend from Virginia proposed for himself, either."

There was a thoughtful silence. Then Tom asked, "What are the functions a priest performs that a layman cannot? I know that laypeople can baptize and can take funerals, and I know that some of the best counsel comes often from lay people and they are certainly teachers and do calling and pray for one another."

"As I understand it," I replied, "he administers the holy sacraments and pronounces absolutions and special blessings."

"What if," mused Tom, "an Athabaskan living in an interior village in Alaska really feels called to be a priest. Where does the fault lie if he is not allowed ordination? There is no seminary he can attend that uses his kutchin language—and how *could* the church provide seminaries for the 15 or more language groups among Indian Alaskans and the two major language groups of the Eskimo people?"

That touched on another problem—education for ministry.

"Who cares if a natural leader of a village above the Arctic Circle has never heard of Alexander the Great or the Quantum Theory? So long as he understands his Bible and loves God with all his heart and mind and strength and his neighbor as himself—isn't that enough?"

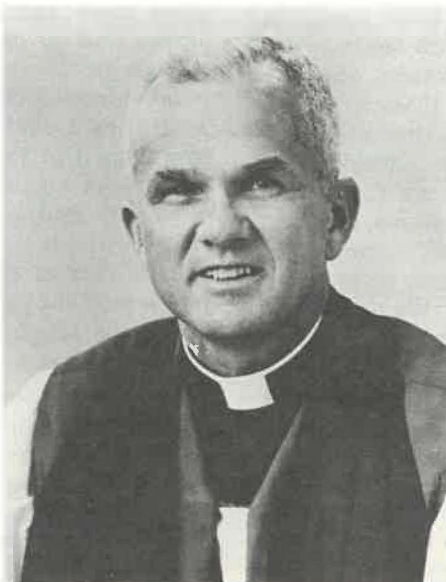
"It is, but how will he come to understand his Bible and become wise in its interpretation?"

When the Bible was first introduced to the native peoples they received it gladly, accepting the teaching as "gospel

truth." Today there is an influx of varying interpretations of the same Bible expounded by positive preachers all claiming the real truth, often with "undertones" of hellfire.

If a person is to become a spiritual leader of a people he or she must know how to answer when challenged. That leader must speak God's truth in love and with wisdom.

I recalled our friend Isaac Tritt's words. He was a retired Athabaskan priest from Arctic Village, whose father before him had been one of the earliest native priests in Alaska. English came hard to Isaac, but while he was visiting, we were having sandwiches together at



Bishop Gordon: The church should be a brotherhood of men and women.

the kitchen table and working at a conversation. He fixed me with a firm gaze.

"What would you say we native people need most of all now from the church?"

"I'd say that everybody have a Bible they could read?" I ventured.

Isaac shook his head. "No. We can have that now, but what good is a Bible when you can't understand what it is saying? It is a hard book for us. What we need most is *good teachers*. We get teachers from other places. They mix us up. We want teachers from our *own* church!"

This was another part of Bishop Gordon's vision. The church should indeed be a brotherhood of men and women working and worshiping together but it still had a strong need for trained, seminary-educated priests. The emphasis on their training should be as teachers who would be willing to take the time to learn about the culture and language of the people to whom they were sent, and to train lay people in basic theology as well as the practical aspects of conducting services, setting up church committees, keeping records, etc.

In 1976 the Diocese of Alaska, through its Commission on Ministry, set up some

new guidelines to bridge the present gap until more training can be provided in the many small villages with the multiplicity of languages. It sets forth the clear statement that future ordinations into the sacramental ministry do *not* qualify a man for preaching, teaching and counseling. If he wishes to include these things in his ministry he must have training for them (as well as the experience which most have acquired before ordination). The Commission has set standards for proficiency and the bishop makes the final decision about delegating these fuller responsibilities.

At the same time, teacher-trainers are being sent upon their request into the villages through the Network program to help congregations to learn their privileges and duties as church committee members, treasurers, record keepers, altar guilds, custodians of church buildings, church school teachers, etc.

The ministry of our indigenous clergy ordained under Canon 8 does have its innate problems and its tremendous opportunities in the life of the church. There are 17 native sacramentalist priests in Alaska—eight Eskimo and nine Indian. This has not meant that Alaska has become a shining example of Christian living among the 50 United States, but it has held congregations together and provided the eucharist without which a strong command of our Lord could not be met. The sacramentalists know their need for further education and crave it, and it is hoped that it will be provided to them in the wisest possible way. But, as Bishop Stephen Neill puts it in his small but mighty new book, *Salvation Tomorrow*, "The true answers can come only when the minds and thoughts of Christian teachers in the third world are so illuminated by the Spirit that they in their turn become interpreters and prophets to their own people."<sup>1</sup>

"I wish," Tom said almost fiercely, "people from cities 'outside'<sup>2</sup> from Minto

"... or Wilfred Lane from Kotzebue or Clinton Swan from Kivalina" I interrupted, "... preach just once!" he finished. "They are real saints dedicated to the service of Jesus Christ. You know how cut off Minto is from theological libraries or class rooms," Tom observed, "But Berkman said to me one day, 'A little bit here a little bit there, God is revealing his truth to me.' We can all learn from such men.

"If," Tom summed up his thinking, "if everybody were as concerned as these men are with listening to the voice of Father God, nobody would have to worry too much about preserving Mother Church!"

1. Bishop Stephen Neill, *Salvation Tomorrow*, Abingdon, p. 145.  
2. Term of Alaskans for those living in the rest of the U.S. or world.

# EDITORIALS

## Letters to the Editor

Many readers have found the Letters to the Editor section to be one of the most stimulating parts of this magazine. One reason for this is that our letters are not a hand-picked few, but rather a majority of the letters we actually receive. An exception arises when there is a great number of letters on one topic. Then we try to choose representative samples, often including at least one *pro* and at least one *contra* in the issue discussed. We are grateful, as our readers are, to the correspondents who share their thoughts and viewpoints with us. We wish to thank them.

**Length:** In order to print numerous letters, we have difficulty with those of excessive length. If the available space is taken up with a few long letters, then other letters have to be held back for subsequent weeks, and they soon become out of date. In fact we frequently shorten letters received—just as news items, articles, (and even editorials) are often shortened. Some letters ramble on after making their point. Others go on to include material already given elsewhere. We do not, for instance, include long quotations from the Bible or Prayer Book in letters. If you wish to call attention to a passage several lines long, cite chapter and verse, or page.

**Unacceptable Material:** For many years THE LIVING CHURCH has followed a widely accepted policy. In this, the present editor follows the advice of the previous editor, and of the editor before him. We do not reproduce material which falls below minimal standards of courtesy, dignity, and good taste. One may attack policies, public actions, and publicly stated ideas, but this is not the place to attack persons, to gossip about their private lives, or to impugn their good faith. After all, from the point of view of argumentation alone, the courteous criticism and the polite refutation are far more telling.

In the past, we have sometimes omitted offensive paragraphs from a letter, but printed the rest of it. In the future, we will be more inclined to let the whole epistle fall into oblivion.

**Theological Debate:** Theological debate can be extremely stimulating when logic is sharp and words are well chosen. We wish there was more of it. Like other civilized sports, it flourishes when there is observance of the rules, good-sportsmanship, and respect for one's opponents. If there was more informed, animated, and penetrating theological debate going on, the church might be better prepared to deal with difficult theological issues. Such debate cannot go on, however, if the debaters can do no better than to call each other heretics or ignoramuses. Just as commerce requires an agreed value of money and accepted methods of exchange, so responsible debate requires confidence in the standards of literate intellectual give and take.

**Humor:** We are glad to have humorous letters, but when is a letter humorous? As the previous editor has remarked, what seems funny to one person seems uncharitable to someone else, in poor taste to another, or merely boring to others. Jokes we laugh at in daily life are usually funny in part because of the voice, facial

expression, posture, or gestures of the teller. Often the known personality or mannerisms of the teller are essential parts of the humorous event. Bob Hope can make a thousand people laugh simply by walking out on a stage.

A writer does not have these advantages. He writes nothing but words and a few punctuation marks, and many sorts of misunderstanding are possible. For humor to be successful in the context of a magazine page, we would suggest that it be first of all *good humored*—that it be kindly and intended to entertain, not hostile or negative in intent. Secondly, it should *not involve disrespect or disregard* for any group or section of the population. (Canadians can and do tell jokes about Canadians: such a joke told by an "American" may come across poorly on the printed page.) On the other hand, the printed page also has its own unique assets, and the humorist may exploit them. There is the odd conjunction of certain words or letters, the changes in meaning which a comma can cause, and so forth. One well known contemporary writer, for instance, is accomplished in the humorous use of quotations within quotations within quotations and the resulting log jam of double and single quotation marks—a very funny effect which simply cannot be achieved in spoken discourse. One of the poets who often contributes to our pages, and the pages of some other journals, sometimes makes us laugh by the unexpected hyphenation of a word at the end of a line.

**Questions:** Some interesting letters ask questions. In some cases, someone in this office knows the answer, and it may be given as an editorial reply. In other cases, perhaps some reader knows the answer and might care to write it in, but we will be especially grateful if this can be done soon.

**Minority Reports:** It would not be possible in this editorial to survey every sort of letter we receive, but we will mention two more, giving the bad news first. A kind of letter that comes across poorly is the condescending declaration of a writer who believes he has all the answers. Most of our readers are fairly well informed and do not need to be lectured at in this way.

On the other hand, a kind of letter we are glad to print calls attention to some new or old issue which is unknown to the public but which deserves a hearing. A number of minority positions are highly organized and well financed. Some are fully serviced by their own publications. Yet there are other individuals or groups which have something very legitimate to say, but few places in which to say it. If their concern is clearly and appropriately stated, we are glad to offer them a hearing.

**One Topic:** Finally, we recognize that it is difficult for many enthusiastic correspondents to confine themselves to a single topic. Hitherto, we have not been too strict about enforcing the rubric regarding this at the head of our Letters column. We believe that it is in the interest of our readers to adhere more closely in the future to a single topic in each letter.

**A Forum:** Again, we thank all of our past, present, and future correspondents. We hope you will continue to write letters which stimulate, inform, amuse, and enlighten. In a world where two-way communication is so much needed, we will continue to provide a forum in which ideas can be exchanged and the thoughts of all can be enriched.

# BOOKS

## Practice of Prayer

**THE USE OF PRAYING.** By J. Neville Ward. Oxford University Press. Pp. 158. \$3.50, paper.

This practical and wise book contains lectures on prayer delivered in 1967. The author, a British Methodist, draws upon both his 30 years in the circuit ministry and the spiritual legacy of such giants as St. Augustine, St. John of the Cross, Pascal, and von Hugel. The result is a timely corrective to the excessive and magical claims of some contemporary outgrowths of spirituality. Ward sees personal prayer as rooted in Christ especially through the eucharist: "It is in the eucharist that one sees most clearly what prayer really is in the Christian tradition. It begins and ends in thanking and offering" (pp. 14f).

Besides these topics of thanking (adoring, contemplating) and offering (confession, petition, intercession), the author deals with resentment, fear, suffering, and some useful advice about the practice of prayer. Whether for pastor or neophyte, this book is most valuable for its tone—warm, sane, loving, and faithful.

(The Rev.) DAVID M. BARNEY  
St. Paul's Church  
Daphne, Ala.

## For Study and Consideration

**ORDINATION SERVICES, Alternative Services Series 3.** By the Liturgical Commission of the General Synod of the Church of England. SPCK, 1977. Pp. 45, £1.25.

The proposed revision of the rites of ordination in the Church of England has finally been published. The present booklet is somewhat like an American "Prayer Book Study" in that the material is simply for study and consideration at this time. Later on, perhaps after further revision, it may be canonically adopted for actual use.

In a general way, these rites follow the same sort of pattern as appears in the revised Episcopal ordination rites (PBCP, pp. 510-555) or in the Roman Catholic revision which was published a decade ago. All of these are in modern English—which is what Series 3 means in England. In all three of these revisions likewise the actual ordination occurs in the eucharistic liturgy prior to the greeting of peace and the offertory. Much as in our American Episcopal revision, the proposed English rites have a long and solemn ordination prayer for each order, with the laying on of hands in the middle of the prayer. Characteristically English

is the restrained quality of the rubrics. There is no rubrical recognition of special vesture, minimal guidance as to the ceremonial and visual aspects of the service, and little specific indication of active lay participation.

The theological interpretation of the episcopate, priesthood, and diaconate would seem to be substantially the same as that in the American rites. As in the latter, the sacramental aspects of the work of the ordained ministry receive considerably more emphasis than they do in the older editions of the Book of Common Prayer. The general similarity of the American and English proposed revisions suggests that it is likely that other churches of the Anglican Communion will move towards revisions of more or less the same type.

H.B.P.

## Lickin' and Larnin'

**AMERICAN WRITERS ON EDUCATION BEFORE 1865.** By Abraham Blinderman. Twayne Publishers. \$8.50.

For anyone interested in education in the United States, Prof. Blinderman's book is a must. The overall picture is of the influences at work on early American education, influences which are still operative, if less so. It is a book brimming with detail, much of it highly entertaining, particularly in its reflection of a bygone era. Quoted, for instance, is Edward Eggleston's novel, *The Hoosier Schoolmaster*, in which a school trustee's opinion of a gentle teacher is cited: "Don't believe he'll do . . . Don't thrash

enough. Boys won't larn less you thrash 'em, says I . . . Lickin' and larnin' goes together." Not always does the reference seem so dated. In the 1860s Amos Bronson Alcott (Louisa May's father) wrote, "Infant education . . . is founded on the great principle, that every infant is already in possession of the faculties and apparatus required for instruction, and, that, by a law of his constitution, he uses these to a great extent himself; that the office of instruction is chiefly to facilitate this process, and to accompany the child in his progress, rather than to drive or even to lead him."

The beginnings of dissatisfaction with the traditional education in the classics, the origins of concern for the education of women and even the dawn of conscience as to the education of blacks are found in this book. It has its surprises, such as Thomas Jefferson's prohibition of federalist texts in political studies at the University of Virginia, and its recurring themes, such as the excoriation of Harvard by such notables as Franklin, Ticknor, Emerson, Longfellow, Thoreau, Lowell, Henry Adams and others.

This book is, of course, primarily for those interested in the history of education, yet its format of short, titled sections makes it rather delightful casual reading. One can open the book at random and find a vignette of no small interest.

Prof. Blinderman is professor of English at the State University of New York at Farmingdale.

(The Rev.) GEORGE W. WICKERSHAM II  
St. Luke's Church  
Hot Springs, Va.

## Credo

All young uncertainty I leave behind,  
and aged uncertainty I will not risk.  
Now narrowed and intractable, my mind  
is like some monolithic obelisk  
with cuneiforms of these few things I know:

Better peace than war—faith than despair—  
Better knowledge—manners high than low—  
Better kind than cruel—wise than fair—

Thus, in old age, I creep about the house  
muttering my credo like a crone,  
and every homily that I espouse  
echoes with the dour bagpipe drone  
of the one sure truth my spirit sings:

Better some things than some other things.

Gloria Maxson

## LETTERS

Continued from page 4

vinced that women can be priests, are also called upon to suffer obvious consequences of the decision of the Minneapolis General Convention. It seems to me in one sense our Lord is asking all of us, regardless of our particular points of view, to suffer the Cross. In this case, the meaning of the Cross for us is to live out our time together in this church in the knowledge that we have wide and serious diversity of theological conviction, but that our willingness to love one another as we love our Lord is of greater importance, and that we wait patiently to see where he is leading us, and to what it is he is calling us. The Cross rarely comes to us on our terms, and that being the case it is always a bit of a surprise to discover its reality in one's own life.

I rejoice at the leadership Bishop Allin is showing this church. I rejoice at the conclusions of the House of Bishops that enable us to walk side by side rather than having to go our separate ways. Above all, I praise God for the victory we share in Christ Jesus.

(The Rt. Rev.) WILLIAM H. FOLWELL  
Bishop of Central Florida  
Winter Park, Fla.



I write to publicly express my appreciation for the Presiding Bishop's honesty in speaking to the other bishops and the church on the matter of ordination. I share his belief and I also share his desire to remain a member and a minister of the Episcopal Church.

I also think it is important to state that the stereotype of reactionary does not fit many of us who are unable to accept women's ordination. I know there are many of us who are proponents of an active ministry for the church in areas of social and economic justice, who are libertarians in matters of human and civil rights, who are advocates and practitioners of liturgical reform. At the same time our understanding of Scripture and the interplay between sacramental symbol and sexual image, and, not least of all, our reflective reason cause us to be committed to the traditional ministry and sacraments as well as the traditional ideals of marriage and celibacy.

(The Rev.) MARVIN BOWERS  
St. Paul's Church  
Healdsburg, Calif.

### Bishops and Bishops

I was somewhat amused to read about the Old Catholic Archbishop of Utrecht, Marinus Kok, declining to fill Bishop Chambers' reasonable request for Old Catholic participation in securing the episcopate for the Anglicans who have left the Episcopal Church [TLC, Dec. 11]. One of the archbishop's predecessors,

Gerardus Gul, with other Dutch O.C. bishops, consecrated Arnold Harris Mathew (1852-1919) as "Old Catholic Bishop in England" on April 28, 1909, a schismatic act if there ever was one! A little over a year later (Oct. 5, 1909) Bishop Mathew assisted Archbishop Gul, Bishop Van Thiel, and Bishop Demmel in consecrating Jean Marie Kowalski, first bishop of the Polish Mariavite Church, probably unaware of the very strange doctrines (including priestesses) in this schismatic sect, founded in 1906. Arnold Harris Mathew became the source of countless "episcopi vagantes" during the later years of his life.

(The Rev.) RODERIC B. DIBBERT  
Chicago, Ill.

{ Do any of our readers know of the pre-  
sent state of the Mariavite Church? Ed.

### Autonomy

The present division in our denomination leads me to suggest the churches consider a more loose grouping. As with governments, autonomy is not without its merits.

For example, if a local parish wishes to follow a certain prayer book and service, or have a woman priest, so be it. Why must there be set ways imposed on the local churches?

In this fashion, all would remain within the church without feeling the need to secede and start a new denomination.

Unity in love, but diversity in expression—might this not be our guide?

ROBERT TIPTON  
St. Margaret's Church  
Belfast, Maine

### A Sabbatical?

I am constrained to make a few observations on your editorial "The Clergy Hassle" [TLC, Nov. 27].

(1) A clergyman should consider it a privileged opportunity to serve in any church, anywhere, anytime, where the bishop has placed him or to which he has been called.

(2) He remains there, carrying on the Lord's work, until he may be called to another cure. If the existing situation is not to his liking he does not begin seeking a change, applying here and there, becoming restless and looking around. He waits for the "call" of the Spirit!

(3) The work of the Lord is vital and necessary in every village, town and area, and a clergyman should do his best in a loving way, regardless of what may seem to him insuperable problems.

(4) When any priest complains of a "problem parish," it would be most important for him to search himself carefully to ascertain whether or not he may be the "problem."

(5) Then he prays! Whoever said the ministry was easy? It can be a challenge, and it always will be, and this challenge

can be met where there are dedication, faith in God and love for Jesus Christ.

(6) Should continuing distress, exhaustion or health problems become a factor, he should take a sabbatical or, with the bishop's approval, find some other type of work for a year or so.

(The Very Rev.) HARRY B. LEE  
Dean Emeritus, St. James' Cathedral  
Fresno, Calif.

### Standing, and Other Things

The letter from Fr. Leonard Ellinwood [TLC, Nov. 27] and your editorial comments bother me.

Regarding kneeling for prayer, you state that standing was the ancient posture required of the faithful. What about our blessed Lord, who knelt to pray in the Garden of Gethsemane? Or earlier than that, the *Venite exultemus Domino*, which says in the sixth verse, "O come, let us worship and fall down, and kneel before the Lord our Maker."

Fr. Ellinwood's comment about your prompt reporting in person, on the "sad doings" at St. Louis was equally disturbing. What was sad about the meeting in St. Louis? My husband and I were among the more than 1700 who joyfully paid their own way to attend that meeting. We saw only one person who was sad—our Presiding Bishop, John M. Allin. And, after the meeting he finally had the courage to come out and declare that he was against the ordination of women to the priesthood and episcopate!

The letter from a Sister [TLC, Nov. 13] asked whether those seceding from the Episcopal Church were more united than those who are staying in. I would certainly agree that they are!

While I have no intention of leaving my lifelong church at this time, St. Louis was the most intense religious experience I have witnessed in all my life. I have never felt such unity and religious fervor at any General Convention or Diocesan Council in the past 20 years. I came home from St. Louis refreshed and renewed, or as the current phrasing would put it—"As a reborn Christian." Amen to St. Louis!

PATRICIA TRUEMAN  
Wauwatosa, Wis.

{ In the ancient church they used the  
Venite too, but still chose to stand on  
most occasions. Ed.

### Our Mission

It occurs to me that we have lost our bearings. We are all so involved in dialogue and battle over what words we will use for worship and what sex we will use for priests that we seem to have forgotten our mission to the world for which Christ died. There is unemployment and poverty, soaring crime, injustice, oppression and torture in many countries, and so many other aspects of

national and international life that demand our attention as Christians.

It seems as if we are colluding in a massive conspiracy to escape the pain and price of the tumultuous 1960s with the heavy involvement we had in a "social Gospel," and have turned inward to deal with issues of internal structure, doctrine and form to the exclusion of involvement in the world.

We have made our decisions. We are paying the price. Let us now move on.

(The Rev.) WILLIAM A. KOLB  
Church of the Holy Apostles  
Barnwell, S.C.

### Use of BCP 1928

I am not the sort who usually writes letters to the editor, but after much thought I feel I must express my views on the Presiding Bishop's statement to the House of Bishops that he hopes the 1928 Book of Common Prayer will be authorized for use after 1979. I write as priest and pastor, out of four years of experience in a small town mission. We have attempted, though sometimes reluctantly, to participate fully in the whole trial use process and we have lately reflected together, priest and people, on what we feel called to do in light of the first reading of the Proposed Prayer Book. I write out of our discussions and mutual concern. My lay people believe that his statements are ill-advised and are likely to have exactly the opposite effect of that which is intended. Rather than helping to heal the divisions in our church, such statements seem to us likely to exacerbate them. I do not believe that continuing authorization of the 1928 Prayer Book after 1979 is appropriate, necessary or helpful, and I want to share my reasons.

First, I am not at all sure that it can be done legally. I am no canonist, but as I read the Constitution of the Church, Article X, there can be only *one* Book of Common Prayer in the Episcopal Church.

Second, I do not believe that such a measure is necessary to assuage those who wish to retain the traditional services of the 1928 BCP. The Rite I services provide the basis for worship in traditional language and the rubric on page 14 of the Proposed Book allows for the conformation of all services to this idiom. Further, both the marriage and burial offices from the 1928 Book can be used, following the instructions on pages 435 and 506, respectively.

Which brings me to my third point. I know that the Presiding Bishop's statement springs from a genuine and commendable desire to preserve our church from further divisions. However, my parishioners, hardly an ultra-liberal group, and I are convinced that more division will come from the continued authorization of the 1928 Book than from a clear affirmation by General Con-

vention that the 1979 Book is *the* Book of Common Prayer.

To summarize, I am convinced that as long as the 1928 BCP is authorized it will be an issue, and a divisive one. Once it ceases to be an official service book of the Episcopal Church, it will gradually cease to be such an issue. It can then join the ranks of other unofficial alternatives, such as the Anglican Missal. Some congregations will no doubt continue to use it, and appropriately so, but it will not be used to blackmail the rest of us who follow the normative liturgy of the church. As in the case of the Missal, I would hope that bishops would respect the desires of certain parishes to be peculiar and to continue to use the 1928 BCP. Certainly we need no liturgical witch hunts. Nonetheless, the rights of the majority will be respected too, and there will be no continuing large-scale source of disruption and division.

(The Rev.) CLARK HYDE  
Church of St. John the Evangelist  
Napoleon, Ohio

### Editorial Usage

I have decided to renew my subscription to THE LIVING CHURCH after all. As a former English teacher and a catholic, I am distressed to see you editorializing in the news stories when you oddly refer to "women priests." The correct English

word for a priestess is "priestess." "Woman priest" will only become appropriate as soon as such terms as "female bull" and "female rooster" gain wide acceptance.

The liberals are clearly desiring to hide the pagan connotations of the word priestess and so are advocating the use of "woman priest" so as to help this pagan ministry gain acceptance in the Anglican Church. I certainly do not see why you want to be a part of this campaign.

I do love to receive THE LIVING CHURCH and feel that in general you provide superior news coverage. I know that your work is very difficult at this time when our church is in such a chaotic spiritual state. However, I do not see the institution of priestesses lasting long, or a church devoted to such practices as long surviving as a reliable means of grace.

DEAN STEWARD  
Ashland, N.H.

THE LIVING CHURCH, like most other responsible journals published in this country, generally refers to people by the titles they claim for themselves. In the church, as in the barnyard, there may be roosters, hens, cows, steers, bulls, etc., but one may still speak of male and female fowl and cattle. Value judgment pro or contra is not implied in customary editorial usages. Ed.

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## CONVENTIONS

*Continued from page 7*

there are different convictions within the diocese, although no separatist congregation has been organized. Bishop Folwell feels that the meeting of the House of Bishops was a hopeful sign, and said that he trusts in the guidance of the Holy Spirit. He counseled the members of the convention to hold to their convictions, but urged them not to withhold contributions to the church's programs.

A resolution was passed calling for General Convention to make the 1928 Book of Common Prayer available for optional use when it meets in 1979.

For the past year, the diocese has been contributing to the support of a priest in the companion Diocese of Honduras. Two clergy from that country were present at the convention and reported on their work. Since election of a bishop for Honduras was planned [see election story, Diocese of Honduras, page 7] additional money was pledged for the support of that episcopate.

## BRIEFLY . . .

Four leading churchmen in Ulster have issued a joint declaration expressing concern about the alleged ill-treatment of suspects and prisoners in Northern Ireland. Archbishop Tomas O Fiaich, Roman Catholic Primate of Ireland, the Most Rev. George Simms, Archbishop of Armagh and Primate of Ireland (Anglican), Dr. Robert Livingstone and Dr. Thomas Patterson, president and moderator respectively of the Methodist Church in Ireland, were the co-signers.

John P.R. Budlong, senior vice president of American Management Associations, has been named chairman of the board of trustees of the Seabury Press, one of the official publishing agencies of the Episcopal Church. Mr. Budlong was associated with the Macmillan Company, and McGraw-Hill for a number of years.

The Rev. Elizabeth Ann Habecker, a deacon serving at St. Ann's Church, Windham, Maine, was ordained to the priesthood on December 16 by the Rt. Rev. Frederick B. Wolf, Bishop of Maine. She and her husband, the Rev. John Christian Habecker, will conduct a joint ministry at St. Ann's. The diocesan paper reported that two parishes have expressed disapproval at this, the first ordination of a woman to the priesthood in Maine, but that no serious action is contemplated as a result.

The Evangelical Alliance, which embraces more than 700 churches, fellowships and societies throughout Britain, has published a United Kingdom Home Mission Handbook, which purports to show that Britain is becoming less Christian. The handbook records losses in memberships by all the institutionalized churches. In the five year period between 1970-75, the rate of decline was as follows: Jews, 0.4 per cent; United Reformed, 1.9 per cent; Methodist, 1.9 per cent; Baptist, 2.7 per cent; Anglican, 2.8 per cent. The table of annual growth rate shows that other religions, including the Buddhists, Hindus, Moslems and Sikhs, have grown at a rate up to 10.8 per cent. The Rev. Tom Houston, executive director of the society, commented that "Britain is not only becoming less Christian because of declining faith . . . it is increasingly anti-Christian because of the rise of other faiths."

## 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.

### 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 8:30, 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

### ILLINOIS

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

### 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

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. Robert D. Askren is rector of St. Patrick's, 3803 N.E. 7 St., Ocala, Fla. 32670.

The Rev. Frank Cohoon is Archdeacon for Mission in the Diocese of Kansas. Add: 416 E. Jackson St., Iola, Kan. 66749.

The Rev. Stuart P. Coxhead, Jr., is interim rector of St. Paul's, 787 E. Broad St., Columbus, Ohio 43205.

The Rev. Robert C. Dean is interim rector of St. Luke's, 1349 W. 78 St., Cleveland, Ohio 44102.

The Rev. Roger O. Douglas is rector of St. Philip's in the Hills Parish, P.O. Box 4948, Tuscon, Ariz. 85717.

The Rev. Charles B. Farrar is rector of St. John the Apostle, P.O. Box 444, Belle Glade, Fla. 33430.

The Rev. James E. Hampson, Jr., is rector of St. John's, Welsh Rd. and Washington La., Huntingdon Valley, Pa. 19006.

The Rev. Donald G. Hanway, Jr., is rector of Christ Church, 524 N. 5, Beatrice, Neb. 68310.

The Rev. Z. Hillsdon-Hutton is rector of St. Mat-

thew's, Sacramento, Calif. Add: 6301 Bremen Dr., Citrus Hts., Calif. 95610.

The Rev. Austin Flint Hubbard is on the staff of St. Mark's, 2100 N. Atlantic Ave., #804, Cocoa, Fla. 32931.

The Rev. Andrew MacBeth is assistant rector of Christ Church, 344 Warrensville Ctr. Rd., Shaker Hts., Ohio 44122.

The Rev. J. Charles Pedersen is rector of St. Matthew's, 2001 Windsor Dr., Newton, Kan. 67114.

The Rev. Dr. G.R. Selby is interim rector of Emmanuel Church, Front and W. Franklin, Warrenton, No. Car. 27589; and in charge of All Saints', Warrenton, St. Alban's, Littleton and Good Shepherd, Ridge-way (N.C.).

The Rev. James A. Shortess is vicar of Holy Cross Mission, P.O. Box 9362, Winter Haven, Fla. 33880.

The Rev. Robert L. Swope is associate rector of St. Michael's, 2509 N. Westmoreland Dr., Orlando, Fla. 32804.

The Rev. Kenneth R. Terry is the assistant editor of The Anglican Digest, Hillspeak, Eureka Springs, Ark. 72632.

The Rev. Eric Wright is interim rector of Church of the Advent, 200 Batchelor, Enfield, N.C. 27823.

The Rev. Stephen Williams is rector of the Episcopal Church in Warren County, Ohio.

Mitchell Burns, rector, St. Katharine's, Martin, S.D. 57551.

## Deacons

Chicago—Tyler Alan Strand, curate, St. Michael's, 647 Dundee Ave., Barrington, Ill. 60010.

Los Angeles—John Christian Habecker, II.

Spokane—Gary Winfred MacKendrick, curate, St. Stephen's, Spokane, Wash. Add: E. 312 27th, Spokane 99203.

## Retirement

The Rev. Adolphus Carty, rector of All Saints, 563 Pinewood Ave., Toledo, Ohio 43602.

The Rev. Harold Deeth, rector of Grace Church, 326 E. Main, Pomeroy, Ohio 45769.

The Rev. Leonard H. Flisher, rector of St. Paul's Wallingford, Conn. Add: Gallows Lane, Litchfield, Conn. 06759.



The Rev. Gerald Gardner, rector of the Church of St. Mary, Hampton Bays, N.Y. Add: Box 785, Hampton Bays, N.Y. 11946.

The Rev. Paul F. Hebberger, rector of the Church of the Good Shepherd, Forrest City, Ark. Add: 116 E. Scioto St., St. James, Mo. 66559. Fr. Hebberger will be locum tenens of Trinity, St. James, Mo.

The Rev. E. Lee Stevens, Jr., 101 Yuma St., Morenci, Ariz. 85540. Fr. Stevens will be rector of SS. Philip and James, Morenci.

The Rev. Wilbur H. Tyte, rector of St. Thomas' Church, 315 Lindsay, Reidsville, N.C. 27320.

## The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged .....	\$35,626.37
Receipts Nos. 20,137-20,194,	
Dec. 5-12 .....	1,580.00
	\$37,206.37

## Ordinations

### Priests

Milwaukee—The Rev. Dayle Alan Casey, vicar, St. Mary's, Dousman, Wis. Add: 400 Silver Lake St., Oconomowoc, Wis. 53066.

South Dakota—(for Missouri) The Rev. Samuel

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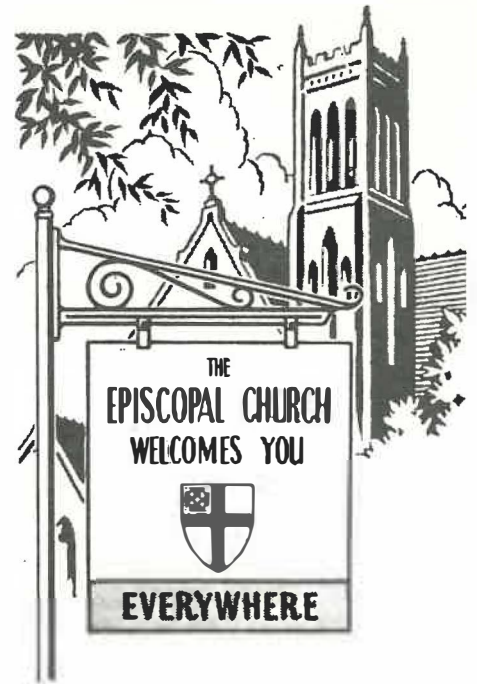
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## LA MESA, CALIF. (near San Diego)

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

## SAN DIEGO, CALIF.

**ST. LUKE'S** 3725 — 30th St.  
Sun 8 HC, 10 Cho Eu (1S, 3S, 5S), MP (2S, 4S), Sun 10 S.S. & child care. Wed 11:30 HC, HS; Fri 5:30 HC

## DENVER, COLO.

**ST. ANDREW'S ABBEY**  
2015 Glenarm Place 623-7002  
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 8; 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

## 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; Sér, 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

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

**ST. JAMES OF JERUSALEM** West Penn & Magnolia  
Marlin L. Bowman, v; Glenn Duffy, Dan Riley  
Sun 8 MP—Eu, 10 Sol Eu; Sat 5 Vigil—Eu

## 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. 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

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

## TROY, N.Y.

**ST. PAUL'S** Third & State Streets  
The Rev. Robert H. Pursel, Th.D., r  
Sun HC 8; 10:30 (1S); MP 10:30; Ch S, 10:30; Wed HC 12:05. Holy Days (as anno). Serving Troy since 1804.

## PITTSBURGH, PA.

**GOOD SHEPHERD** "An Historic Landmark"  
Cor.: 2nd (Pa. Rt. 685) & Johnston Aves., & Gertrude St. — Hazelwood  
Sun Mass 8:30 & 10:15 (Sung). Weekdays as anno

## 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

## 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

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