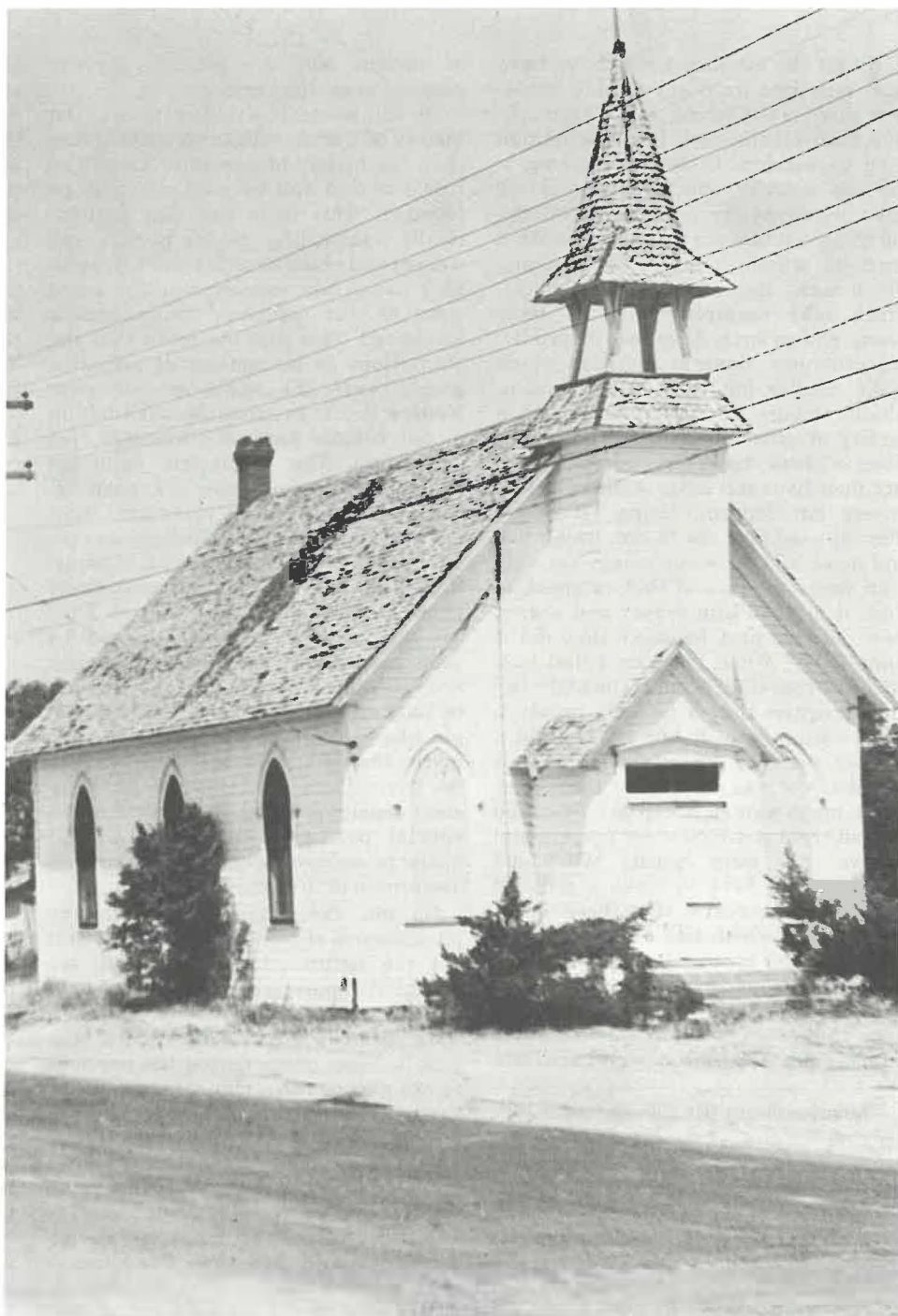


# THE LIVING CHURCH

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The unused old wooden church in Hugoton, Kan., before it was moved and became St. Timothy's Church: "... God is giving us the tools . . ." [see p. 10].

# The First Article

Of all the attributes which we have inherited from our remote ancestors, there is one which is more remarkable than all the rest. It is our human need to worship. Conscious worship is the one activity which, so far as we know, we do not share with any other living things on this earth. There are other animals which practice monogamy, which make ingenious dwelling places, which take exemplary care of their young, and so forth. There are indeed living creatures (insects in fact) which make clothes for their naked bodies, which engage in agriculture, and a variety of other complicated activities. None of these, however, consciously relate their lives and labor to the will of an unseen but Supreme Being. Of course they all need God; for in him we all live and move and have our being. Yet only man seems to know of God, or speak to God, or offer to him prayer and praise. How did this first happen? How did it come to be? When did a man first look up at the sparkling dome of the night sky and recognize that a fatherly presence was looking down at him? When did a mother, suckling an infant child, first feel that she was doing what the Maker of all things wanted her to do? When did human creatures first utter prayers and believe they were heard? When did someone first have to make a difficult decision and perceive that there was a voice within which had a right to overrule his or her own wishes, and even the wishes of the family or tribe? There are no more important or fascinating questions to be considered in the history of humankind. All the bones and artifacts

of ancient man are precious for the possible clues they may give us.

On the whole, it would seem that the history of human religion is nothing less than the history of humanity itself. The riddle of God and the riddle of man go together. This is to say that authentically human life, the life of men and women and children as we know it, probably came into existence at the same time as our religious consciousness awakened. This does not mean that the convictions or perceptions of primitive people were the same as our own. Neither is it to say that the spiritual life of our remote ancestors was less real than ours. The prehistoric paintings which exist in some caves in France, executed perhaps 15,000 years ago, show not only skill, but taste, feeling, and artistic style. Indeed, no collection of paintings of animals has ever surpassed these primeval efforts at large scale art. They are believed to have been executed for some supernatural purpose, since they are far underground where they cannot be fully seen by torch light. Did the people who made these paintings also have myths and religious songs? Perhaps they too were of a high quality. Bones of ancient peoples sometimes are arranged in special positions, suggesting formal burial procedures, which in turn suggest awareness of life beyond death.

Do not these things go with the phenomenon of being human itself? Is it not the nature of human life to see beyond the material surface of the world and to perceive values which are more than physical? As we have tried to suggest in these pages during the previous weeks and months, man needs many of the same things as animals, but we can not simply follow instinct to obtain them. To get food, clothing, and shelter, we must think, we must plan, we must make choices, and we must persuade others to cooperate with us. Our minds have to explore, evaluate, and interpret what is around us.

The difficulty of life no doubt pushed

primeval people, as it pushes us, too, to seek for meaning, purpose, and goals in human existence. They, like us, faced the great questions of who we are, where we are coming from, and where we are going. To have survived so many adversities, they must have had powerful answers to these questions.

These were the questions which were faced by our own spiritual ancestors, and which are recorded in the earlier parts of the Bible. Again and again the Old Testament reflects the basic and powerful religious concerns of primitive peoples. Our memory of this is renewed in Lent when we hear of Abraham, Isaac,



and Jacob, or of Moses leading the people through the desert. Jesus initiated his own public ministry by undergoing baptism and then making a retreat in the wilderness, "with the wild beasts" (St. Mark 1:13). This is where we started, and this is where we return, year after year, to make a new beginning. The God who makes himself known to us in the river, in the sky, in the deserts and forests, and on the mountains, is the Father of the Lord Jesus Christ, the God who gives his Holy Spirit to those who believe in him.

THE EDITOR

## 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.....	\$1,366.84
Receipts Nos. 20.265-20.270,	
Feb. 3-15.....	78.10
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# The Living Church

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## CALENDAR

### March

- 12. Fifth Sunday in Lent
- 17. Patrick, B.
- 18. Cyril of Jerusalem, B.
- 19. Sunday of the Passion/Palm Sunday

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

PHOTOGRAPHS: *The Living Church* cannot assume responsibility for the return of photographs.

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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.

## Happy Lent

A hearty thank you for the editorial "Ash Wednesday" [TLC, Feb. 5].

At our house we are very pleased that you have said in print what my wife has been saying for a good many years. She has often greeted parishioners and other friends with the words, "Happy Lent!" There was often a surprised smile and usually a question which opened the way for comments on a positive Lent.

You and she are in agreement that a good Lent should mean the establishment of "better priorities." We hear the voice of our Lord, "... that my joy may be in you, and that your joy may be full." That is happiness indeed.

(The Rev.) FRANCIS P. FOOTE  
Burlingame, Calif.

## Constructive Action

I read with interest the article by the Rev. Edwin H. Cromeby [TLC, Jan. 29] about urban problems and possibilities. It was very interesting but this shows the same misconceptions as to the role our church should play that has plagued us ever since the Seattle Convention, and that is, that we should spend more time on giving money to urban groups and feeding them and housing them than we have been. May I call your attention to the fact that that is not the purpose of our church. Our church is on this earth to bring people to Christ in a spiritual fashion. We are not a welfare agency, which we must leave to the government; we cannot achieve this object of feeding everybody.

Let us bear in mind that when Christ was on this earth, he did not try to feed the world and heal all of the sick and incapacitated, only those that were brought to him in faith by someone. Yet, by raising his finger he could have solved all the problems of the world as he was Almighty God. That however, is not Christ's way. It is to bring people to God

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## VACATIONING?

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and to worship God, then other things will be added to them, but this is primary.

As long as our church continues its idea of being a super-welfare agency, and as a result is decreasing our true evangelical obligation, we will continue to lose members and money for our true purpose.

However, criticism without action is not helpful, and I am now in touch with the Berkeley Divinity School in New Haven to establish a chair of disadvantaged ministry, wherein the principal purpose of this chair will be to solicit and train people from the disadvantaged groups to go back and work with their own people. Our ordinary Episcopal priests cannot do this, for to be effective the priest should work with his people and live with them and be a part of their society. This can only be done by recruiting the people themselves. In that way, I believe we can achieve results. This was the way Christ worked and this is the way he taught his Apostles to work, and also is the way we have worked in the Philippines, China and other places in the past, and is the only effective way. I am starting an endowment in a small way with approximately \$50,000 or \$60,000. It may take over a million to do the job, but maybe others will come in later.

CALDWELL MCFADDIN

Beaumont, Texas

*{ We congratulate Mr. McFaddin on taking this constructive action. Ed. }*

### Real Feelings

The delightful letter from "Aunt Josephine" [TLC, Jan. 29] just warmed my heart.

If more people write their real feelings concerning established customs, perhaps our bishops would cease thinking about their novelties designed to amuse and attract and would be happy to serve "the people of God."

ELIZABETH B. SHIRLEY

Kissimmee, Fla.

### Benefits for Former Spouses

This is in response to a letter [TLC, Jan. 15] from Mrs. Margaret Arnold regarding the new Church Pension Fund rule allowing for a survivor benefit to be paid to a former spouse.

We would like to correct the statement that the divorced spouse receives nothing "unless her former husband has remarried." Mrs. Arnold apparently misunderstood the rule. There is no such stipulation. If, at the time of divorce, the minister makes provision for a former spouse, the election of a special option is binding and does not relate in any way to whether or not the minister remarries.

The arrangement is based on the credited service the minister earned while

married to his former spouse and to his compensation during that period. The only situation in which there would be no benefit or payment is if the former spouse predeceased the minister.

It is our hope that any clergy and their spouses who contemplate a divorce settlement will be in touch with our staff, who will be more than happy to be of assistance.

(The Rev.) CRAIG W. CASEY  
The Church Pension Fund

New York City

### National Referendum

I am enclosing a bulletin with the hope that you may see fit to publish the item checked in *THE LIVING CHURCH* . . .

"In a resolution presented and passed, the congregation directed . . . that the deputies to the 1979 national convention call for a national referendum as to the feelings of the people of the church in regard to the Proposed Book of Common Prayer and that the findings of this referendum be certified to the Presiding Bishop of the Episcopal Church."

MARGARET FRANCHERE

Sioux City, Iowa

### Personesses and Other People

The letter from Ms. Ruth Pillsbury [TLC, Feb. 12] prompted this letter.

In addition to poetess, authoress and actress, there are a few dozen other such words found in my rather small (not unabridged) dictionary, including abbess, adulteress, aviatrix, aviatress, deaconess, duchess, empress, governess, heiress, hostess, huntress, laundress, mistress, murderess, peeress, postmistress, princess, prioress, procuress, prophetess, seeress, shepherdess, songstress, temptress and tigress.

Many who reject (inconsistently, it would seem) the word "priestess" reject the generic use of "chairman" and "vestryman." Perhaps in the near future we shall have, in addition to chairpersons and vestrypersons such curiosities as bogeypersons, churchpersons, clergypersons, compersons, firepersons, fisherpersons (e.g., St. Peter, St. Andrew), Gpersons, highwaypersons, lawpersons, mailpersons, merchantpersons, motorpersons, newspersons, policepersons, postpersons, remittancepersons, stuntpersons, T-persons and (most intriguing of all) first basepersons, second basepersons and third basepersons.

(The Rev.) WARREN H. STEELE  
Port Washington, Fla.

### Rites and Rubrics

In a news article [TLC, Feb. 19], F. J. Starzel says that at the Denver consecration, with the exception of the substitution of words for Protestant Episcopal Church, the 1928 Prayer Book rite "was used in full for the ceremony."

Reading the rubrics on pages 549, 551, and 552, I am puzzled as to how this was done. Clearly the first rubric on page 549 designates a "Presiding Bishop, or some other "Bishop appointed by the Bishops present." After his reading the collect, "another Bishop shall read the Epistle." On page 551, "Then another Bishop shall read the Gospel."

I cannot understand the possibility of fewer than three bishops if we are to follow the 1928 BCP rubrics. If this is not clear at this point, the rubric on page 552 says, "The elected Bishop . . . shall be presented by two Bishops of this Church unto the Presiding Bishop. . . ." If the first set of rubrics was unclear, this one seems totally straightforward.

My theology and church history are inadequate, I suppose, for me to judge whether one, two, or three bishops are required, mandatory, or simply unnecessary. Whatever else was done, however, on January 28, simply was not done "in full" according to our 1928 BCP.

(The Rev.) ANDREW N. JERGENS, JR.

The Church of the Redeemer  
Cincinnati, Ohio

*Mr. Starzel was correct that the 1928 rite "was used," and you are correct that its rubrics were not obeyed. (Some readers will not be able to follow these citations as some older printings of BCP 1928 do not have standard pagination in the Ordinal.) Ed.*

### Buyer, Sellers, and Riders

In his letter [Jan. 29] the Rev. H. H. Tragitt says that "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?"

I would submit that the call of God of men and women to the priesthood is not dependent upon the law of supply and demand, nor does the priesthood expect the church in all instances to "fund" it.

So, we now appear to have, using Fr. Tragitt's terminology, a "buyers'" market rather than a "sellers'" market. Why should the clergy be guaranteed employment when other callings in life are not? The expectation of many clergy for being taken care of by the church for the rest of their lives is the real issue. Many of the "surplus" clergy have had the imagination to exercise their ministry in non-parochial settings and are doing a very creative job at it.

And I would like to correct a letter in the same issue by David Allen White of San Antonio, Texas, who assumes that bishops who will not observe the local custom of eucharistic vestments "insist on celebrating in a 16th-century English riding habit." The Episcopal habit of rochet and chimere are not for riding-to-the-hounds but are the court dress of An-

glican bishops in the Elizabethan period. Heavens above, all you have to see is any old movie on T.V. dealing with this period and these circumstances, and there they are, rocheted and chimered.

(The Rev.) JOHN BAIZ  
Calvary Church

Pittsburgh, Pa.

*The traditional "street clothes" of English bishops, the gaiters and short cassock (known as an "apron") was the riding habit. Ed.*

### Speculation

There is much to be commended in your thoughtful editorial on "Ecumenism in the Episcopal Church" [TLC, Jan. 22]. But what basis do you have for your confident and unqualified assertion that "quite likely" the Roman Church will be ordaining women to the presbyterate in the 21st century? It seems to me that such speculation as to what may or may not happen detracts from the theological and ecumenical considerations which you are urging upon us.

(The Rev.) JOHN F. HARRIMAN  
St. Paul's Church

Seattle, Wash.

*Our statement was not an "unqualified assertion" but a modest indication of future probability, clearly qualified by the words "quite likely." The 21st century will be a long span of time, and none of us who are now adults will live to see the end of it. Nor was it suggested that such ordinations will be the normal or prevailing practice in that church. The likelihood that some such ordinations will eventually occur is indicated by the increasingly favorable attitudes toward it which have been widely reported among Roman Catholic lay people, clergy, and theologians. The ordination of women to the diaconate in the Roman Catholic Church seems to be a far less controversial matter, which is freely discussed. Our expectation that it will begin sometime in the 1980s is based on current literature and consultations with informed members of that church. Ed.*

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# THE LIVING CHURCH

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## ECUMENISM

### P.B. Meets with Jewish Leaders

The Rt. Rev. John M. Allin, Presiding Bishop, and Mrs. Allin invited representatives of four national Jewish agencies to a kosher luncheon at the Episcopal Church Center in New York recently.

Rabbi Marc H. Tanenbaum and A. James Rudin of the American Jewish Committee, Burton M. Joseph and Theodore Freedman of the Anti-Defamation League of B'nai B'rith, Rabbi Mordecai Waxman and Prof. Michael Wyschogrod of the Synagogue Council of America, and Matthew H. Ross of the Union of American Hebrew Congregations attended along with representatives from the Episcopal Church.

During the luncheon, participants raised several issues for future discussion, including the relations of blacks and Jews as they affect individual rights, the deprivation of human rights among religious minorities in the Soviet Union, and responses of Christians and Jews to the Holocaust.

Bishop Allin welcomed his Jewish guests as "our spiritual forbears," and said he valued the personal encounter that was provided at the luncheon.

Episcopal representatives were all members of the P.B.'s Committee on Christian-Jewish relations: Cynthia Wedel, chairman of that group, Peter Day, ecumenical officer, the Rt. Rev. Paul Moore, Bishop of New York, the Rt. Rev. John S. Spong, Bishop Coadjutor of Newark, Prof. Lee Belford of New York University, and the Rev. William L. Weiler, Director of the Office on Christian-Jewish Relations of the National Council of Churches.

### Why R.C.'s Say No to Intercommunion

The *Long Island Catholic*, a newspaper, in a recent editorial, has defended the Roman Catholic Church's refusal to authorize intercommunion with Anglicans and other Christians as a way of strengthening Christianity's common witness before an unbelieving world.

Noting that the Most Rev. Donald Coggan, Archbishop of Canterbury, has twice called upon Roman Catholics to authorize intercommunion, the paper agreed upon the need for common wit-

ness to the world, but declared that intercommunion is not the way.

"We are puzzled that Dr. Coggan should make no allusion to the serious reasons which have led the [Roman] Catholic Church on more than one occasion to reject the call to intercommunion," the paper said. It added that if [Roman] Catholic bishops were to call upon Anglicans to accept papal jurisdiction and the Marian dogmas, "they would be judged as naive or intentionally offensive."

The paper said that the word "intercommunion" denotes an understanding of the eucharist "not shared by the [Roman] Catholic and Eastern Orthodox churches, fully two-thirds of the Christian world. These churches seek not intercommunion among churches, but full communion — a full sharing in a common profession of faith . . . in the one church."

Concerned that the Anglican call will be echoed by others, "including [Roman] Catholics who do not share the authentic [Roman] Catholic teaching on eucharistic signification," the paper hoped that the Vatican Secretariat on Christian Unity "will respond, graciously but firmly, with a full explanation of why intercommunion is not part of Roman Catholic efforts to recompose unity among Christians. Otherwise, the [Roman] Catholic Church may be increasingly and falsely perceived as intransigent by many Anglicans and Protestant Christians."

## DISSIDENTS

### Another Group Formed

The Convocation of the West Coast within the Diocese of the Holy Trinity, Anglican Church of North America (ACNA), has been formed to oppose both the Episcopal Church and ACNA.

Led by the Rev. Canon Albert J. duBois, of Flintridge, Calif., the new group objects to the formation of a new denomination by those who took part in the Denver consecrations [TLC, Feb. 26, Feb. 19]. It is also protesting the fact that only two bishops took part in the service, instead of the traditional three called for since ancient times.

The Diocese of the Holy Trinity is considered now to be a part of ACNA. The Convocation, however, asserts that "we formed the Diocese of the Holy Trinity

specifically to refute any charge that we were a new church. We emphatically do not wish to start a new church; we are content with the one which has endured for nearly two thousand years."

On February 2, at an assembly of clergy and laypeople meeting at St. Matthias Church in Sun Valley, the duBois group announced plans to "form a separate diocese of loyalist churchmen who were former Anglicans and Episcopalians." Canon duBois had been elected a bishop by this group at a meeting in January, but ACNA chose not to include him in the January 28 Denver consecrations. His followers now hope that he can be consecrated "at the earliest possible date."

While the Convocation is not part of either the Episcopal Church or ACNA, it does not consider itself to be a separate church body.

It has expressed the hope that "if other options fail, the Roman Catholic Church might grant uniate status to us, if we are faithful to Catholic doctrine and tradition," or, "we might, on some collective basis, enter into communion with a canonical Orthodox body, and still preserve our Anglican traditions."

## SOUTH AFRICA

### Interracial Couple Flees, Weds

Judge William H. Booth, of the New York State Supreme Court and an observer for the International Court of Jurists, performed a wedding ceremony in New York City for two people who would be arrested for "immorality" in their native land for daring to marry.

Salim Osman is an East Indian, and Therese Rabie is of Afrikaans descent. Under the South African Immorality Act, which prohibits interracial marriage, the two could never marry. If they are not granted political asylum in the U.S., they will be arrested and imprisoned. In its attempt to legislate love, South Africa prosecutes 300 people every year.

Miss Rabie, whose brother is the former mayor of Pretoria, is a nurse and hairdresser. She had to wait until this year when she became 21, old enough to obtain a passport, to come to the U.S. Both of her parents are dead.

Mr. Osman, 33, was granted a two-month limited passport after much interrogation. He spent 90 days in jail in

1963 for his support of Nelson R. Mandela, a leader of the African National Congress Party, who was then on trial.

The couple courted secretly and illegally for two years before being able to flee from South Africa.

Judge Booth, currently president of the American Committee on Africa, and former Commissioner for Human Rights in New York City, is a black Episcopal layman.

## Christian Leadership Challenges Governor

The Rt. Rev. Philip A. Smith, Bishop of New Hampshire, and 12 other Roman Catholic and Protestant leaders have challenged claims supportive of the South African government made by Gov. Meldrim Thomson.

After an 11-day visit to the white supremacist country, Gov. Thomson praised the regime of Prime Minister John Vorster. He said South Africa has a free press and free elections, and that Soweto, one of the largest black ghettos in South Africa, is "just wonderful." The governor, a conservative Republican, charged that the Voice of America represents South Africa and that U.S. policy toward that nation is meddlesome and "un-American."

The church leaders, all members of the executive committee of the New Hampshire Council of Churches, said that their understanding of the South African situation is quite contrary to that of Gov. Thomson.

"Religious leaders who are now serving in South Africa or who served there before their exile by the Vorster regime inform us that the injustices and denials of freedom which first caused our concern to focus on that land continue unabated," they said.

"Therefore, we are united in calling upon the people of our several communions to become informed about the situation in South Africa in regard both to the churches and to the nation, to hold the people of South Africa warmly in their prayers, and to take whatever action each congregation deems appropriate."

## LITURGY

### Episcopal Priest Heads International Society

The Rev. Thomas J. Talley, professor of liturgics at the General Theological Seminary in New York, has recently been elected the president of Societas Liturgica. This is an international and ecumenical association of liturgical scholars founded in 1965 to encourage research in the field of worship and allied subjects, to pursue the pastoral implications of such research, to facili-

tate the exchange of information and understanding of the different Christian liturgical traditions, and to interpret the importance of worship in the continuing life of the Christian church. The general congresses of the society are held every two years, and in recent years have attracted over 100 delegates from all parts of the world, including some from Eastern Europe. Previous congresses have always been held in Europe, but in 1979 the first meeting will be held in the United States.

Previous presidents have included Dom Placid Murray, Dean Ronald Jasper, Pere P.-M. Gy, Dr. J.-J. von Allmen, and Dr. Balthasar Fischer. Dr. Talley has been professor at General Seminary since 1971, having previously taught at Nashotah House, near Milwaukee. In addition to his interest in the pastoral aspects of liturgy, Dr. Talley is considered an expert on the history and development of the Christian year, the observance of Easter, and related topics.

## ETHICS

### Against "Christian Yellow Pages"

The Interreligious Council of Southern California has expressed its concern and opposition to "Christian yellow pages and any like project that would use religion as a basis of discrimination in commerce."

The National Council of Christians and Jews is the convenor of the interreligious council. The Episcopal Diocese of Los Angeles is one of the members. The council statement said: "This project solicits and allows only listings from those business persons who identify themselves as 'born again' Christians.

"We wish to express our distress and concern in the development and activity . . . The effect of this policy is to make an

arbitrary determination of who and what is a Christian, to the exclusion of a vast number who profess that faith.

"This listing encourages people to discriminate in their business dealings on the basis of religion to the potential detriment of ethical and upstanding business persons of all faiths."

Similar objections were expressed earlier by the Rt. Rev. William H. Folwell, Bishop of Florida [TLC, Jan. 15]. Bishop Folwell said that the so-called Christian yellow pages were "the exact opposite of what the Christian faith and life is all about."

## CHURCH OF ENGLAND

### Changing Patterns of Worship

According to a statistical supplement to the 1978 Church of England Year Book, the church will carry out a survey into changing patterns of worship and churchgoing.

Over a three-year period, there was very little change in the numbers of Easter and Christmas communicants, but fewer attended Sunday services.

Infant baptisms decreased from 298,000 in 1973 to 232,000 in 1976, but adult baptisms increased from seven to eight thousand. Confirmations went down 6,000 in the period. Three hundred forty-eight men were accepted for training in the stipendiary ministry in 1975; in 1976 the figure fell sharply to 254. However, the non-stipendiary ministry increased yearly from 1973-76.

"Reports from the parishes clearly suggest that statistics relating to church attendance and communicants are no longer an indication of the full support the church is now receiving," commented the supplement.

## Hourglass Replaced

For many years, an 18th century hourglass stood on a wrought iron holder in the pulpit of St. John the Baptist Church, Glastonbury. It was used to remind preachers of the time, and it was valued as an historic part of the church by the townspeople.

In 1944, it disappeared, and the villagers have always believed that an American soldier was the culprit. A large number of U.S. troops were stationed in Glastonbury during the spring of 1944 before D-Day. Soon after the theft, the townspeople heard that many of the American soldiers stationed in this area had died on the beaches of Normandy. It was decided to let the matter of the hourglass rest.

In early 1977, the Rev. Alan Clarkson, current vicar of St. John's, wrote to the U.S. Secretary of Defense, expressing hope that "at the end of your Bicentennial year and the beginning of our



Professor Talley: Expert on the Christian year.

# CONVENTIONS

Jubilee year, a way might be found to replace the hour-glass as a memorial to those who died and as a token of American-British friendship."

Enter Lt. Col. Paul Kilde, former installation chaplain for the U.S. Air Force Mendenhall, Suffolk. He accepted the challenge of finding a suitable replacement for the original hourglass.

He searched unsuccessfully through antique shops, and finally ordered a replica to be hand-made.

The replica was presented to the church on Armistice Day, November, 1977, in a characteristically British ceremony of color and solemnity. Lt. Col. Paul Ludwig, the current installation chaplain, and a delegation of officers from the Mendenhall base represented the U.S. at the service.

## HOMOSEXUALITY

### Theologians Protest Vatican Repression

An unusual instance of Protestant theologians protesting the silencing of a Roman Catholic theologian has occurred.

Fr. John McNeill, S.J., an acknowledged homosexual, was banned last summer by the Vatican Congregation for the Doctrine of the Faith from writing and speaking in public. He was silenced just a week before he was to address Dignity, a Roman Catholic homosexual organization, at its annual convention. Official church permission to publish a book was withdrawn at the same time.

In November, 12 Roman Catholic theologians charged the Vatican with a "serious breach of justice" in prohibiting Fr. McNeill from speaking on sexual ethics.

Now Dr. Robert A. Raines, a United Church of Christ theologian and director of Kirkbridge, a Christian retreat and study center in Pennsylvania; Dr. John Bennett, president emeritus of Union Theological Seminary; Dr. Robert McAfee Brown, professor of theology and ecumenics at Union; Dr. William Sloane Coffin, senior minister, Riverside Church, New York; Dr. Harvey Cox, theology professor at Harvard Divinity School; and Dr. George Lindbeck, theology professor at Yale, have signed a letter accusing the Vatican of making a "serious obstacle to the pursuit of truth" and of "maintaining an anti-intellectual spirit" in the silencing of Fr. McNeill.

In the letter to Jean Cardinal Villot, Vatican Secretary of State, the theologians said they believed that "scholarly and responsible exploration of human sexuality . . . is necessary and useful, and indeed, mandated by the Spirit of God."

Stating that homosexuality is an "aspect of the human experience which requires such exploration," the theo-

*Continued on page 19*

The Rt. Rev. Furman C. Stough, Bishop of Alabama, addressing his diocese's 147th convention, noted that the Proposed Book of Common Prayer was being used and welcomed in most parishes, that there was continued growth in communicant strength and giving, and that diocesan life seemed to be characterized by harmony and good will. The **Diocese of Alabama** adopted a budget of \$902,659 for 1978, and, as in every recent year, an increased percentage of diocesan income will be given for work and ministry outside "church work structures" in Alabama. The percentage in 1978 for work outside the diocese will be nearly 32 per cent. This includes \$22,000 for the Diocese of Damaraland in West Africa, \$150,000 for the national church, ecumenical inner city, prison and university ministries, and the support of an Alabama priest in some overseas diocese. The Rev. William Chilton, lately returned from a two-year stint in Nicaragua as "Alabama's missionary," reported to the convention on his family's experiences. The Archdeacon for Deaf Ministries, the Ven. Camille Desmarais, gave his report in sign language as the interpreter for the deaf delegates read it aloud. St. John's for the Deaf, Birmingham, with its own church building and parish house, is the largest Episcopal congregation of deaf people in the U.S.

The fourth convention of the **Diocese of San Diego** opened with an address by the Rt. Rev. Robert M. Wolterstorff, Bishop of San Diego, who noted the positive growth in the diocese. The largest budget yet was adopted — \$291,288. The convention passed resolutions to: establish a committee to study VIM, investigate needs and recommend programs dealing with cultural, linguistic and spiritual needs of immigrants, identify needs of the aging, and emphasize this ministry in 1978, set up a diocesan committee which will report to the next convention its study of the Christian theology of family life and human sexuality, and emphasize the contribution of Christians in seeking elimination of all forms of discrimination in society.

In what may be the first such action by a diocese in the Episcopal Church, the **Diocese of Missouri**, meeting in convention for the 138th time, passed a resolution endorsing and supporting the National Coalition for Abortion Rights, the 1974 Supreme Court decision involv-

ing abortion, and the General Convention stand on the subject. Because people in the diocese have endorsed the principle of the ordination of women to the priesthood on several occasions, the convention took further action by directing the Council of the Diocese to establish a program for the employment of women priests. During debate on the resolution, an amendment was offered and adopted to expand the program to include minority clergy. The Rt. Rev. William A. Jones, Jr., Bishop of Missouri, presided over the business sessions as well as delivering a State of the Diocese address. A budget of \$480,000 was adopted — \$18,000 more than the 1977 budget.

The 59th Council of the **Diocese of Southwestern Virginia** met in Blacksburg, and approved a budget of \$488,525 for the coming year. The convention was saddened by the news of the coming retirement of the Rt. Rev. William H. Marmion, who has been Bishop of Southwestern Virginia since 1954. Bishop Marmion plans to retire in June of 1979, and he gave his diocese five objectives: "Examine human and financial resources carefully and realistically and establish priorities for their use, be committed wholeheartedly to mission on all fronts and seek always to be open to God's call, face radical change honestly and deal with it maturely, keep the faith in the unity of spirit and in the bond of peace, and become a more Spirit-filled body of believers, seeking the continual renewal of the church in our diocese." The Rt. Rev. G. Richard Millard addressed the council on the subject of VIM, and a resolution was passed committing the diocese to involvement in the program. During the convention, delegates ate a "hunger meal" of rice and broth, donating the difference in cost to hunger relief.

The **Diocese of Central Gulf Coast** met in convention late in January at Panama City, Fla. It adopted the largest budget in its seven-year history — \$592,263. The Rt. Rev. George M. Murray, Bishop of Central Gulf Coast, reported that there is a minimum amount of controversy in his diocese over Prayer Book revision, women priests, attitudes toward homosexuality, and other potentially divisive issues. Bishop Murray presented the Diocesan Distinguished Service Award to the recently retired, long-term director of Wilmer Hall Children's Home, Mrs. Belva Moffit.



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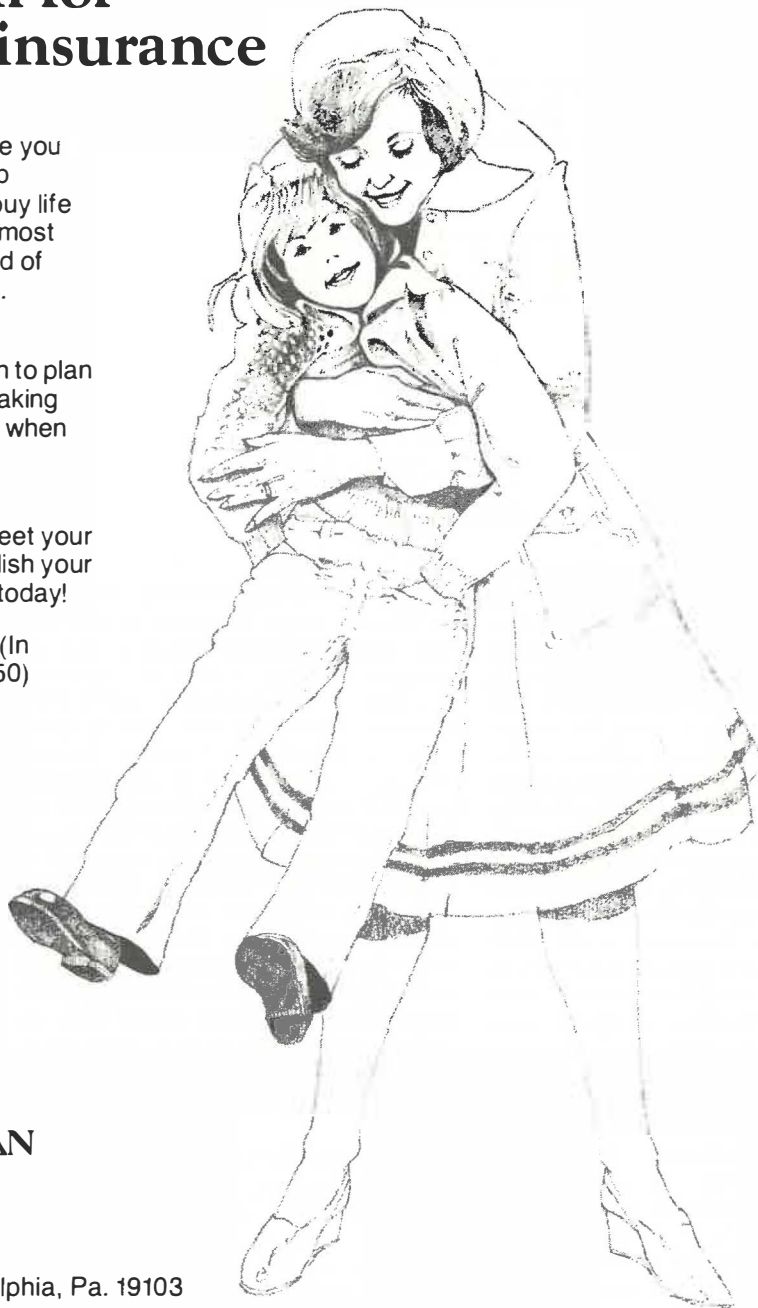
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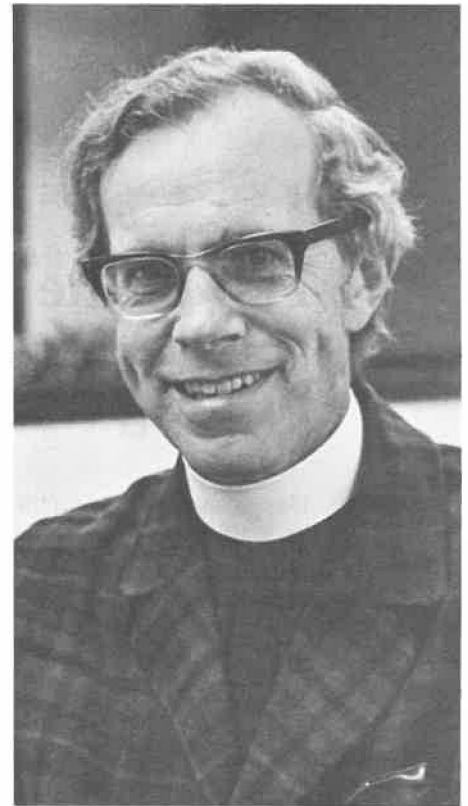
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# MISSION AND THE SMALL CHURCH



The Rev. Herman Page

By HERMAN PAGE

What are we going to do about our rural missions and other churches in small communities?" is a frequent question of bishops, diocesan councils, and clergy. Over half of the Episcopal congregations in the United States are under 200 communicants; 1/3 are under 100. They comprise a small percentage of the total communicant strength of the church, yet they have had many problems over a long period of time. "What can we do?" is asked by church leaders and by communicants of these churches.

The General Convention of 1973 adopted a forward-looking approach to this perennial problem called "New Directions for Churches in Small Communities." "New Directions" is not a program, not a list of rules, but rather an approach, a strategy, a listing of principles for work in small communities. I would like to describe these by relating a case study, an actual live mission situation in a rural county seat town in which I have been involved. I hesitate to do this, for so often writing a report of a so-called "success story" is a sure ticket for

subsequent failure! However I will risk it, because many elements in this mission story highlight insights and approaches of "New Directions," resulting in a positive and vigorous ministry of the Episcopal Church in small communities.

On the Feast of St. Timothy, January 26, 1978, around 150 people gathered together for a service unusual in the Episcopal Church in the mid-'70s. A mission congregation recently admitted in union with the diocesan convention, dedicated its church building and installed a vicar. The 150 people included those from the community, from surrounding Episcopal churches, and all the neighboring Episcopal clergy and the bishop. Many missions have been closed in the '70s, a few opened, but very few with such enthusiasm. What had happened?

The congregation of St. Timothy's began meeting as a "house church" in this county seat town of Hugoton, Kansas. The rector of a neighboring parish was told when he came in 1967 that "there were a few Episcopalians" in the nearby town, so he went over, did some visiting, and began monthly eucharists in parishioners' homes. Members of the congregation were responsible for arrangements and publicity, and this program continued about five years. The priest did visiting, handled pastoral needs, and the group carried on. It grew little in size, but did grow in faith. This work cost the diocese nothing from mis-

sion funds, as the rector gave his time and the congregation paid for travel. At that time he had two such groups.

Later on, a different priest from another nearby congregation took over the group for about three years, with services now held twice a month. When this priest left, the original priest got it back, but changes began to take place.

Renewal began to occur in adjacent Episcopal congregations, which affected the people in the "house church." Members from that group attended a regional renewal conference, and two outstanding renewal leaders conducted teaching missions in area churches. There was more going back and forth of parishioners between various congregations. Several months before, two of the priests of the area began meeting monthly for prayer and Bible study, and eventually were joined by the two other priests for monthly gatherings of clergy and wives. This provided support, and opportunities for joint planning for activities of the various congregations.

A real break-through came when the oldest church building in the town, at that time in private hands and no longer used for worship, was given to the county historical museum to be moved to their site. The museum board wisely chose to have a "working church" rather than strictly a museum, and the Episcopal group, by then known as St. Timothy's, was approached and invited to share in the moving, restoration, and use of the

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*The Rev. Herman Page is rector of St. Andrew's Church, Liberal, in the Diocese of Western Kansas. He has served on the Joint Commission on the Church in Small Communities, and on the board of the Rural Workers Fellowship. He is also a member of the General Board of Examining Chaplains.*

building. A loan from the diocese, an almost spontaneous outpouring of effort by the congregation, and support from the community, plus assistance from neighboring Episcopal churches, spurred activity. Diocesan convention admitted the congregation as a mission. The first service in the "new" building was Christmas Eve, with 50 persons present, including many interested and curious people from the community. Some had worshiped there when the building was used first by the Methodists, and later by the Baptists.

To make the congregation grow, a regular Sunday eucharist with a priest around for calling and evening instruction was a necessity. A priest in a neighboring congregation needed additional work and support and was available, so the congregation negotiated with him for priestly services. The two neighboring parishes give financial support to the arrangement over and beyond their diocesan assessment, as well as assisting with labor and funds for building restoration. All of this led up to the magnificent service of dedication of the building and installation of the vicar on St. Timothy's Day.

Of course, the real work of the Lord lies ahead, but already several new people have indicated interest in baptism and confirmation, and community interest and acceptance of the new group is high.

What can we learn from all of this about "New Directions"? This is not a "text-book" example; not all "New

Directions" principles were used without adaptation, but it does show that in the mid-'70s, mission congregations can be enthusiastically started, grow, and accomplish much for the Lord and his church. Let me mention the five "New Directions" principles and apply them to this situation.

1. "Recognition of the capacity of the lay people to carry out the mission and ministry of the church at the local level." The people in St. Timothy's did not have any unusual or spectacular gifts, but each time the group gathered, they studied the Bible, applied it to their lives, and began to be more mature and responsible Christians. They became regular in their attendance, and they were involved in other Episcopal congregations as well. Their lives were changed; family members sought confirmation.

2. "Recognition of non-stipendiary ordained ministry as an acceptable pattern for congregations." While St. Timothy's did not have a resident non-stipendiary priest, over ten years they did use the services of neighboring parish priests who were willing to give their time, so that the program was not a financial burden on the small group, nor on the diocese. With a little effort on the part of parish clergy, midweek services could be

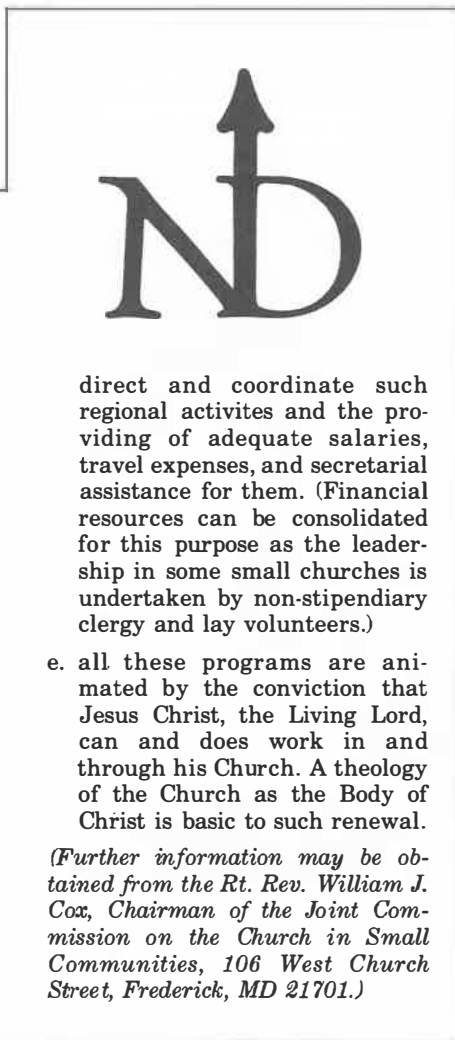
held in many smaller communities in homes or public buildings at little cost, but great benefit. If any ordained priest who was a school teacher or in a similar profession had moved to town, it would have been a "plus," but we have not yet learned how to entice such clergy to leave the metropolitan areas where so many non-stipendiary clergy are located, and settle in these smaller but promising communities.

3. "Provide a regional structure within which both small and large churches can work together, both clergy and lay people, and cooperate for planning, training, and evangelism." This third "New Directions" principle was a most important one for our case study. The vestries of the respective parishes were willing to release their priests to serve in the rural community's house church. Clergy of the area meet regularly for Bible study and prayer, mutual support, and joint planning. The joint renewal activities have strengthened all the congregations, including the small ones. Joint youth events, marriage enrichment, and worship have enriched the life of all the parishioners of the various churches. A church growth seminar was held for all the congregations.

4. "Providing mature, experienced, and well informed supervisory persons to direct and coordinate such regional activities." Our area has not had a single individual for this, but rather the four priests have shared the leadership. We meet often enough to plan activities, and different priests take leadership in areas where they have skills. One is good in renewal activities, another in the joint youth work, another in marriage enrichment and counseling, another in liturgical matters. In other rural jurisdictions, a single experienced "rural dean" or archdeacon has been effective, but for our situation, shared leadership has worked. Effective, mature, and trained leadership is a "must," as the "New Directions" principles rightly recognize.

5. "All these programs are animated by the conviction that Jesus Christ, the Living Lord, can and does work in and through his church." If I were rewriting the "New Directions" statements, I would put this one first, as it has been the impact of renewal in Christ that has animated our whole area. All our clergy are interested in and have experienced different dimensions of personal renewal. Many laity have done likewise. Cursillo, charismatic renewal, Bible study and prayer groups, the healing ministry, liturgical renewal — all have helped clergy and laity confront the claims of Jesus Christ upon our lives, and led us to move toward living our lives increasingly under his lordship.

I would offer this thought about the life of the church in small communities at this time: Right now, the Episcopal Church in small communities has an un-



### New Directions for Churches in Small Communities

- a. recognition of capacity of lay people to carry out ministry at the local level, and the need to strengthen this capacity with lay theological education.
- b. recognition of non-stipendiary ordained ministry as an acceptable pattern for many congregations in the future.
- c. the providing of regional structures (such as archdeaconries, deaneries, area ministries, cluster parishes, etc.) within which both small and large churches can work together, and both clergy and lay people can cooperate for planning, training, evangelism, and other activities and programs within the region.
- d. the providing of mature, experienced, and well-informed supervisory persons (whether designated as archdeacons, rural deans, or by some other title) to

direct and coordinate such regional activities and the providing of adequate salaries, travel expenses, and secretarial assistance for them. (Financial resources can be consolidated for this purpose as the leadership in some small churches is undertaken by non-stipendiary clergy and lay volunteers.)

- e. all these programs are animated by the conviction that Jesus Christ, the Living Lord, can and does work in and through his Church. A theology of the Church as the Body of Christ is basic to such renewal.

*(Further information may be obtained from the Rt. Rev. William J. Cox, Chairman of the Joint Commission on the Church in Small Communities, 106 West Church Street, Frederick, MD 21701.)*

paralleled opportunity. Two forces are interacting: new tools and insights, often of secular origin, and spiritual renewal. Secular methods, disciplines, insights, and the church's learnings, such as "New Directions" principles, training programs and such, can give us tools. The renewal that the Lord is giving to his church, worldwide and in every Christian body, can give us the power.

For example: Power tools are helpful, but without being plugged into the source of power they accomplish nothing. Likewise, bringing power lines into your shop or basement, but having no power tools to utilize the energy, means that little work gets done. "New Directions" can provide the tools; the renewal of the church and the power of the Holy Spirit can give the power, the enthusiasm, the motivation. This *is* happening in many small churches.

In short — what can "New Directions" do for your diocese? For your small church in a small community?

a. Encourage you to take seriously the ministry of the laity, lay leadership, and lay training, and above all, lay responsibility for the church. Programs such as "Theological Education by Extension," area schools, and other approaches are useful.

b. Consider a total area as a unit for mission planning, not just one or more isolated congregations. "Mutual Responsibility and Interdependence in the Body of Christ" as a concept can come alive here, when people can care about each other, help, and support each other.

c. Mature leadership can be obtained and trained. The "LAND" training program ("Leadership Academy for New Directions"), an annual school, has provided such training for several years now.

d. "New Directions" may motivate congregations to seek for nonstipendiary clergy to move to their communities, or to train local mature leadership for a sacramental ministry. Such clergy must fit into a total area plan, not just individual clergy and congregations acting in isolation.

e. Trained consultants are available to dioceses and regions (with the approval of the bishop) to adapt the principles of "New Directions" to the specific situation.

f. Finally, "New Directions" can help us take seriously the renewal that God is giving throughout his church, and help us to be a part of this and to adapt it to our own situation.

I am excited about what is happening in many small congregations such as St. Timothy's. There are problems of course, but they are growing pains rather than dying pains. I believe God is giving us tools, and he is giving us the motivation to act through a renewed obedience to Jesus Christ, and empowered by the Holy Spirit.

## International Team Ministry

**I**t often requires a considerable effort to carry on a program across the borders of one parish, yet a group of church people in northeastern Vermont, northwestern New Hampshire, and southern Quebec have established an area ministry which is both interdiocesan and international. Ever since the last century, the small Episcopal congregations of Canaan, Vermont, Colebrook, New Hampshire, and Hereford, Quebec, have worked together, and shared the services of a clergyman, during intermittent periods, when one was available. In 1972, it was decided that somehow these



Glad moment in Northeastern Vermont. Posing after the ordination of the Rev. Robert D. Bryan are, front row, from left: Mr. Ed Lyman, diocesan registrar, Bishop Kerr, Mr. Bryan, and the Rev. Robert L. Leather; back row, the Rev. Messrs. Benjamin O. Chase, Harold Church, and David W. Brown.

congregations must devise a way of supporting their own ministry on a more stable and constructive basis. First of all, a team of layreaders was developed to serve the three churches. In 1974, the Rev. Robert L. Leather was assigned duties in the area, with responsibility not only for priestly ministrations but also for the extensive training of local leadership, including possible candidates for ordination. In 1977 it was decided that the members of these churches were ready and able to assume responsibility for the future life and work of the church in this area. On Sunday morning, October 16, the Rt. Rev. Robert S. Kerr, Bishop of Vermont, conducted the service for the Celebration of a New Ministry at St. Paul's Church, Canaan, inaugurating the team of nine men and women to serve the Border Area Ministry. Of these, one, Robert D. Bryan was ordained to the diaconate at that time by Bishop Kerr. All nine members of the team are licensed to preach by Bishop Kerr of Vermont, the Rt. Rev. Philip A. Smith, Bishop of New Hampshire, and the Rt. Rev. Alan Goodings, Bishop of Quebec. Dividing different duties between them, these nine persons arrange and conduct Sunday and weekday services in the three churches, carry on Christian education programs, ministry to the sick, parish visiting, and other activities. They serve without salaries. Integral to the plan is the ordination of local persons, recognized as Christian leaders within the community, to carry out sacramental ministrations. The Rev. Mr. Bryan resides in the area with his wife and three children, and in his secular employment he is a meatcutter in Solomon's Store near Canaan. In mid-November, one of the Canadian members of the team was ordained deacon by Bishop Goodings. These two men will be ordained as priests later this year. In the meantime, the Rev. Ronald Smith of Coaticook in the Diocese of Quebec is supplying priestly oversight for the two deacons and consecrating the eucharist. There is no intention of ordaining all of the other members of the team, which is viewed as a shared responsibility of clergy and lay people working together. Further training for team members is continuing.

The area ministry of Canaan, Colebrook, and Hereford is one of six area ministries being developed in the northeastern sector of Vermont with the coordination and training carried out under the Rev. David W. Brown, canon missionary. Fr. Brown is a graduate of the Leadership Academy for New Directions. His work is part of an effort of the Diocese of Vermont, under the leadership of Bishop Kerr, to provide a more effective pastoral ministry in small churches, especially in small towns and rural areas.

H.B.P.

# Protecting Church Property

**I**tem: A young priest despondently surveys his plundered church. Tabernacle, plate, crosses, vestments all are gone. He asks for help at a meeting of the diocesan altar guild. The ladies help to outfit him.

**I**tem: In an urban parish, the offering is left unguarded for a few minutes after the 10 a.m. service. The money loss is not great; payment can be stopped on checks. The beautiful old alms basins, though, are at the bottom of Lake Michigan. A few weeks later, a long Oriental runner is stolen from the hall floor. The parishioners are angry — not only with the thief, but with each other. There were two schools of thought about leaving that rug in the hall to begin with. It is bitter and unpleasant. Next, a movie projector is missing.

**I**tem: A valuable chalice disappears from the high altar of a suburban Roman Catholic church between masses. It seems hardly possible that someone crept up there in full view of a far-from-empty church. But it is gone.

**I**tem: This vivid description of the death of a church comes from a booklet put out by the Church Insurance Company, New York City: "The fire in the main body of the stone church spread quickly up the walls of the church, through the sheathing and slate roof. . . It then traveled along the ridge pole, completely destroying the sheathing and roof. The entire interior of the church was set ablaze. All 11 of the church's stained glass windows were either blown out or knocked out by fire fighters. The sanctuary and nave were completely destroyed along with the organ. . . ." Two individuals were stopped by Philadelphia police for a routine traffic offense. Property from the ruined church was found in the car. That left no doubt that the fire was arson — set to cover up the burglary.

**I**tem: Thieves enter through the basement window of an Episcopal church in a small town and destroy a safe in the sacristy where the silver is stored. Several thousand dollars worth of communion vessels are gone; ironically, the veiled chalice and paten on top of a cupboard are left. It is the fourth break-in.

**I**tem: In a city cathedral, a large silver cross and a pair of silver candlesticks are stolen. When the police confront the thieves in the basement of a house near the church, they find that the \$3,000 cross has been broken into jagged pieces, presumably for melting.

**I**tem: In Europe, the theft of art objects from churches has become an epidemic. One of the most spectacular to take place in recent months is the theft of 300 carved shepherds from a famous 18th century creche in Naples. The creche had been loaned to the church by a private owner. The shepherds are valued at \$575,000.

**I**tem: A visitor to the rectory of a mid-west church sees a strange glow at the rear of the building one winter evening. The fire department comes right away, but city fire hydrants are frozen and unusable for 30 minutes. In that time, the fire gains such headway that the entire parish hall is consumed. Arson is proved without a doubt.

**I**tem: During Christmas week, for the second straight year, a Roman Catholic church in an eastern state is vandalized. The priests blame satanists — people who worship the devil. Altar candles shape a "Satan's pitchfork" in the sanctuary, and three valuable chalices, ordination gifts, are gone. Last year, the crucifix was thrown from the altar and spat upon. The rector has a burglar alarm installed.

All of these stories are true. Every reader of THE LIVING CHURCH probably could add one or more anecdotes. According to the Church Insurance Company, the major insurer of Episcopal churches, places of worship have become targets for burglary and theft at an increasingly alarming rate. Thirty per cent of all building fires are set. Vandalism is often a combination of theft and arson, with fire used to cover up burglaries. Sometimes, of course, it is just mindless destruction. Occasionally, there are political overtones, such as swastikas smeared on synagogues.

Suggestions for protecting church property from vandals, thieves and arsonists are simple and practical. Good lighting and good locks are essential.



Cash should not be kept in a "safe," an obvious target. Enlisting neighbors to keep an eye on the church is a good idea, and trimming back bushes which screen windows (a favorite point of entry) tends to inhibit an intruder. More elaborate precautions involve installing an electronic alarm system, and placing heavy-weight plastic shields over ground floor windows. These shields can be used to protect stained glass windows in a vandalism-prone area.

The Church Insurance Company, source of the above ideas, says that arson is the leading cause of all church fires, and that the number of churches thus destroyed is increasing every year. Very few church fires are small. They break out at night 41% of the time, are first noticed by passers-by 75% of the time because 73% of the time the church is closed. Fires are more common in winter (39%) and spring (30%). By the time the fire department arrives, it is frequently too late to do anything much about saving the building. Sprinkler systems can be of great value, but in many old buildings they are impractical due to the great cost of installation. In this case, an alarm signalling the presence of an intruder could be of benefit.

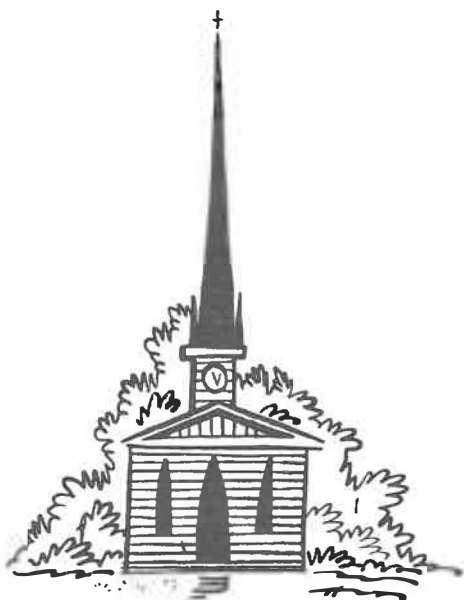
Besides the actual material loss, theft can be a bitter experience for a congregation. Not infrequently, there are divisive recriminations. Seeing one's beloved church burn up is agonizing.

Many churches are managing with less real money, due to inflation and other factors. This often means fewer people around the church. Live-in sextons are rare, and the parish that can accommodate one is fortunate. In times gone by, it was not uncommon for a church to be open all day to afford an opportunity for quiet prayer and refreshment to all who passed. Nowadays, this often cannot be. It is sad that churches must be kept locked, but it is sadder to hear of so many ruined sanctuaries.

M.E.H.

## Parish Administration and the Small Church

This is our second Parish Administration Number of the year, and we offer several articles which we trust will be helpful in various ways to our readers and to their churches. Two articles will be of special value to members of small congregations — although we hope they will interest members of large congregations too. One concerns Western Kansas and the other, Northern New England (pp. 10,12). The problems and oppor-



tunities of the small church are not unusual, for today the majority of Episcopal congregations are in what is often considered the small church category, whether they be located in small towns or large cities. To pretend that the Episcopal Church, as a national body, consists normally and typically of large congregations —

### Solitude

In solitude I will attain  
Honed silences that train  
My brain to emptiness — and fill  
The void between desire and will.  
I will be nothing — and contain  
The emptiness of joy and pain.  
I will be still.

Elizabeth Rose

this is only to deceive ourselves. The same is true with a number of other churches in America at this time.

Many Episcopal bishops, other clergy, and lay leaders are experienced in the methodology for operating large churches. On the other hand, as Fr. Page points out, effective work with small churches indicates a need for new approaches, or “New Directions.” He speaks from long and widespread experience in the field. These new approaches may in fact be beneficial to the bigger churches too in this particular period of history. If we recognize that the Episcopal Church is largely a network of small congregations, this has some effect on the thinking of all of us.

Some members of the Episcopal Church can accept such a way of thinking with a sigh of relief. Greater recognition of lay leadership, interparochial cooperation, and other principles which Fr. Page mentions, are things many people have long wished for. They recognize the realism of such strategies and find them congenial, and they are ready to get on with the job accordingly. For others, all this is less welcome. The institutional security, the highly organized programs, and the professionalism of the large parish seem to many to represent the goal toward which the church should be moving. Fortunately, there will always be room for both large and small parishes. The church as a whole needs both kinds. Most dioceses, however, utilize much of their income for subsidizing small churches. It is time that our dioceses paid more attention to approaches which can bring life, growth, and vitality to these small congregations. The examples given in Western Kansas and Northern New England show what can be done under different conditions. These examples show that new churches can be opened and old churches can be renewed at the present time.

## It Is Not Too Late

Some people feel Lent creeps up on them too quickly — especially on a year like this when it begins early. Others have been away from home, or been ill, or for some reason been unable to take part in regular lenten activities of their parish. Each year some of us feel that Lent has not really taken hold.

Yet it is not too late! The two final and most important weeks of Lent are still ahead. With diligent daily prayer, self denial, and participation in public worship, it is still possible to have a good Lent. There is no religious news which we can offer you that is more important than the message of the gospel of Jesus Christ. There is nothing we can tell you that is more important than urging you to respond to it. The time for a clear, definite, and positive response is now.

We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.

II Corinthians 6:1-2.

# MUSIC

By J. A. KUCHARSKI

Many of the compositions reviewed here date from the Pre-Reformation period and therefore were written with Latin texts. I sincerely believe that these early works are as relevant today as they were in the past. Parish choir-masters could profitably utilize these materials in the context of the new Holy Week liturgies. English translations are provided for all the listed works and should be printed in the order of service for the congregations' benefit.

Available from: **Alexander Broude, Inc.**, 1619 Broadway, New York, NY 10019.

**Ave Verum Corpus**, \$.50, edited by John Morehen. **Ego Sum Panis**, \$.50, edited by H.B. Collins. **O Sacrum Convivium**, \$.60, edited by H.B. Collins.

The above three motets for unaccompanied SATB choir were written by William Byrd (1534-1623). They were originally composed for use at the divine offices on Corpus Christi day. The festival of Corpus Christi was instituted by the medieval church to further commemorate the solemnity of the Lord's Supper outside the penitential season of Lent. In light of this, these motets are well suited for use at the Maundy Thursday Liturgy. *Ego Sum Panis* and *O Sacrum Convivium* are also appropriate as communion motets on Easter Sunday. *Ave Verum Corpus* is the easiest of the three and can be handled by most choirs. The other two motets are considerably more complex and require a trained choir to be sung well.

**Christus Factus Est**, Giovanni Francesco Anerio (1567-1630). SATB, \$.50, edited by H.B. Collins (Latin text).

This basically homophonic motet was written for Tenebrae services on Wednesday, Thursday and Friday of Holy Week. Uncomplicated choral lines allow this piece to be sung effectively by an average choir.

**Haec Dies**, G.P. da Palestrina (1525-1594). SATB, \$.65, edited by Catherine Dower (Latin text).

*Haec Dies* (This is the day), based on the plainsong melody found in the Liber Usualis for Easter Sunday, is a splendid motet for the trained choir. Imitative points, suspensions and long mellismatic lines combine to resurrect the excitement of the Renaissance celebration of Easter.

**Christ ist erstand**, Franz Schubert (1797-1828). SATB, \$.60, edited by Kurt Stone (German and English texts).

Highly chromatic and set in the style

of a German chorale. All dynamic ranges are employed to dramatically convey this striking text.

**Alleluia**, Heinrich Schutz (1585-1672). SATB, \$.50, edited by Kurt Stone.

A moderately easy composition on the word Alleluia. Although not necessary for performance, a realized continuo is provided.

Available from: **Oxford University Press**, 200 Madison Avenue, New York, N.Y. 10016.

**The Strife is o'er**, Paul Lindsley Thomas. SATB, congregation \$.70.

A traditional arrangement of the fine Easter hymn "Victory." Fanfares, choir in harmony alone, free organ accompaniments and descants provide variety for each of the five verses. Three trumpets, tympani and cymbals can be used to augment this arrangement. Parts are available from Oxford.

**Christ the Lord is risen again**, John Rutter, SATB, \$.40. Text by Michael Weisse (1480-1534).

The text is divided into five verses for unison sections of the choir. An Alleluia in full harmony blending into octaves, with meter changes from 3/8 to 2/8 to 2/4, is sung after each verse as a refrain, thus creating the carol form. The accompaniment lightly supports the unison verses and provides transitional interludes. An exciting work which appears more complicated than it is.

**Easter Anthem**, Philip E. Baker. SATB, \$.50. Text from ancient hymnary.

Contemporary, yet very much in the style of a Baroque toccata. This anthem is primarily an organ work with fragments of the text sung by paired sections of the choir in two-part harmony. From beginning to end a motif of running sixteenth notes registered for the cornet

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stop of the organ accompanies the melody accented with octave leaps in the pedals. At the words "Now all Christendom will sing" full harmony is employed for about four measures. A very fresh approach for an Easter anthem. I would recommend that this piece be conducted by someone other than the organist to facilitate entrances.

From: **Benjamin Harrison**, 2211 South Bluff St., Wichita, Kansas 67218.

**Thanks and Praise — St. Michael's Mass**, Benjamin Harrison. Music for Rite II. Choir score \$.60, congregation parts \$.25.

First published in 1971, St. Michael's Mass now enjoys its third printing. Kyrie eleison, Trisagion, Gloria in excelsis, Sanctus and Benedictus, and Christ our Passover are set to easy rhythmic melodies within the capabilities of an average congregation. The organ accompaniment, composed of mostly chordal writing, contains interesting harmonic progressions and supports the unison melodies quite well. Sursum corda and the proper prefaces are also set to original music. Word changes authorized by General Convention are included in the third edition. Addendum is available from the publisher for those who may have purchased this service prior to the PBCP.

# BOOKS

## Doing the Rite

**A MANUAL OF CEREMONIAL FOR THE NEW PRAYER BOOK.** By **Marion J. Hatchett**. An Occasional Publication of the St. Luke's Journal of Theology, St. Luke's Book Store, Seawanee, Tenn. 37375. Pp. iv, 72. \$2.50 (discount for 20 or more).

In this brief volume, Professor Hatchett uses his very extensive knowledge of liturgy and church music to give a set of basic directions for every single service within the Proposed Prayer Book. Appropriate vestments, positions of clergy and servers, use of candles, flowers, etc., music, posture of the congregation, and other matters are methodically dealt with. A number of wise pastoral comments are also offered here and there.

While encouraging a fulsome use of traditional ceremonial embellishments on great occasions such as the Easter Vigil or the consecration of a church, the author's approach is on the whole sober and restrained. Attention to the customs, architecture, and musical capabilities of particular congregations is

urged. He repeatedly points out that first things must come first, and processions, anthems, and ostentatious ceremonials should never be allowed to overshadow the primary points of importance within a service. Good taste, dignity, respect for tradition, and common sense characterize Hatchett's approach. Clergy, lay-readers, choir directors, trainers of acolytes, members of altar guilds, and others will benefit by this useful handbook.

H.B.P.

## Road Blocks and Epiphany

**PLEASE LOVE ME.** By **Keith Miller**. Word. Pp. 316. \$8.95.

Keith Miller, author and committed Episcopal layman, has written his sixth book on living the Christian life. His previous books, including *A Taste of New Wine*, have been reflections on his own personal experiences; his newest book, *Please Love Me*, is written in the first person, but is told in narrative form. It is the story of one woman's search for love.

This means that the perspective throughout is that of the central character, Hedy, whose life is a series of critical incidents. She is a real person, as Miller writes in the introduction: "This is a *real* story. I want to say that right off, since this account is so dramatic in some places and so prosaic in others that it might not be believable as fiction."

The reader shares the exciting drama of Hedy's life and sees it against a background of the Miller theology: that God comes to us through relationships, through other people. Having been denied the intimacy of a father-daughter relationship which she yearned for as a child, Hedy seeks this intimate love relationship throughout her life. It is not until she is in critical condition in an intensive care hospital unit that she is able to see what her search means.

Hedy is pursued by the Hound of Heaven and her story tells us of the Way she has traveled — of the road blocks, the frustrations, the moments of epiphany. Throughout her journey, she is seen as a real person, and Miller's account of her story is for all those who are traveling the same Way.

VIRGINIA BAKER  
Mission, Kans.

## Light and Dark

**THE DEVIL: Perceptions of Evil from Antiquity to Primitive Christianity.** By **Jeffrey Burton Russell**. Cornell University Press. Pp. 276. \$15.00.

Jeffrey Russell's latest work is both captivating and fascinating. Maintaining a reasonable balance between the exposition of a wealth of material from a variety of cultures and its interpretation,

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Russell sets out to explain the methodology of the history of concepts and to apply that methodology to the Devil.

*The Devil* requires slow and careful reading, for the scope of study is vast. In fact, readers who are not accustomed to philosophical discourse might choose to pass over the extensive explanation of the history of concepts; the book reads well without that material.

While the expository passages are quite favorable, the very nature of the subject, coupled with Russell's efforts to remain objective, creates some confusion. Obviously, one of the primary concerns in this study would be the apparent dualist nature of the universe: good and evil, light and dark dwelling side-by-side. Where do these contrasting factors in life come from? Russell leaves the apocalyptic and Christian tradition leaning toward gnostic dualism, without unequivocally presenting his position. "Now, since no part of the divine can be



negated, it follows that evil is not part of the divine nature. And as the divine nature is ultimately that which is, evil has no real being of its own. . . . Evil exists in the cosmos like holes in a Swiss cheese: the holes are there, but they are there only as noncheese and have no existence apart from the cheese. . . . Evil is a part of Yahweh and yet not a part of him."

Russell strikes a reasonable balance in scriptural demythologization in the midst of his conceptual history. "The New Testament writers had a sharp sense of the immediacy of evil. The Devil is not a peripheral concept that can be easily discarded without doing violence to the essence of Christianity." Referring to the exorcism of demons by Jesus, Russell judges those events as no quirk or accident of contemporary superstition. "It is central to the war against Satan and therefore an integral part of the gospels' meaning."

The author clearly elucidates the central message of the New Testament: "Christ saves us." He continues that, "If the power of the devil is dismissed, the Christ's saving mission becomes meaningless." However, Russell continually sidesteps the issues of free will and original sin, stating that regardless of how the story of the fall is interpreted, "the fall of Adam and Eve enjoys some tenuous scriptural underpinnings but carries little weight."

Each page presents more challenging reading. Now that Russell has established his momentum, reading the forth-

coming sequel on the devil through the middle ages should be an event worth waiting for. Even if his theology is sometimes cloudy, the overall picture is well worth viewing.

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

### Body, Soul, and Spirit

**THE BODY: A Study in Pauline Theology.** By John A. T. Robinson. Westminster. Pp. 95. \$3.95, paper.

This is not a new bombshell by the controversial former Bishop of Woolwich. It is an exact reprint of the book which first appeared in 1952. Since that time it has been required reading in almost all seminary courses on Paul, and its reprint is adequate commendation. When it first appeared it was pioneering in uncharted seas. Since then many have followed Bishop Robinson and have made valuable additions. One wishes he had had opportunity to study the works of Jewett, Reike, and Gundry among many contributors to this field.

His three basic conclusions are still generally accepted. First, Paul stresses the unity of the human being, body, soul, and spirit but sees a difference between *some* ("body") and *sarx* ("flesh"). Second, in the Incarnation, Christ's life and death redeemed the body. Thirdly, believers "in Christ" are made actually, really, and totally a part of the body of Christ. The concept of the body is the unifying element in Paul's theology and is distinctive and unique.

This book still deserves careful consideration. But welcome as it is, a revised edition would be more welcome.

(The Rev.) JAMES L. JONES  
Episcopal Divinity School  
Cambridge, Mass.

### Books Received

**MIND IS IT: Meditation, Prayer, Healing, and the Psychic** by Charles C. Wise, Jr. Magian Press. Pp. 191. \$3.75.

**SHARE THE NEW LIFE WITH A JEW** by Moise and Ceil Rosen. A guide for Gentile Christians who wish to witness to Jewish friends. Moody Press. Pp. 80. \$1.50.

**THROUGH SORROW INTO JOY** by Hugh Salisbury. One man's discoveries about recovering meaning, perspective, and joy out of personal grief. Bethany Fellowship. Pp. 78. \$2.95.

**HOPE THOU IN GOD** by Vance Havner. A personal account of the author's experiences after the loss of his wife. Revell. Pp. 128. \$5.95.

**EVERY PASTOR NEEDS A PASTOR** by Louis McBurney. An analysis of the stresses and strains of the ministry, and a psychiatrist's counsel and understanding. Word. Pp. 153. \$5.95.

**SATURDAY NIGHT, SUNDAY MORNING** by Nicholas B. Christoff. Singles and the church. Harper & Row. Pp. 143. \$7.95.

**VISIONS OF HOPE** by Donald Sneen. Apocalyptic themes from biblical times. Augsburg. Pp. 143. \$3.95.

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## General Ordination Exams

During the first weekend in Lent, evaluations were made of the General Ordination Examination taken by 298 candidates for ordination in January [TLC, January 1]. After the examinations were completed, the papers written by candidates were duplicated and sent to readers in other parts of the country. The work of each candidate was read by at least two readers. Normally each reader had four sets of papers to read. Typically, each candidate produced about 55 typewritten pages of response to the challenging and far ranging questions asked in the examination.

In February, the readers met together in seven Evaluation Sessions, in Seattle, Berkeley (California), St. Louis, Atlanta, Alexandria (Virginia), New York, and Cambridge (Massachusetts). At these sessions, each reader met with the other reader who had the same set of four

papers. Each pair of readers then worked together for about a day and a half, analyzing the material in detail and writing their evaluation, usually about four pages in length, for each of their four candidates. This process was coordinated and supervised in each session by three or more members of the General Board of Examining Chaplains. They read all evaluations, and in cases of difficulty they worked with the readers in revising the evaluation. When the evaluations were completed and approved, the Chaplains signed certificates for the candidate's bishops, indicating that the examination was satisfactory, or else that it was inadequate in one or more subjects. In the latter case, further examination within the candidate's diocese is recommended in all instances. The entire evaluation process is carried out with the candidates only identified by number. No one at the evaluation sessions knew the names of any of the candidates. At a later date, in the office of

the Rev. Emmet Gribbin, administrator of the examination, in Tuscaloosa, Alabama, the names of the individuals are added to the completed documents, and they are sent on to the bishops, the Commissions on Ministry, and the candidates themselves.

Your editor was chairman of the mid-western Evaluation Session at Thompson House Conference Center in St. Louis. Twelve pairs of readers worked there, with four members of the General Board of Examining Chaplains. The readers met together for meals and for Morning and Evening Prayer, and for the eucharist on the second day. Most of the rest of the time, they worked two-by-two in different rooms, each pair being visited periodically by one of the Examining Chaplains. Forty-eight sets of papers were processed, including one in Spanish. The majority of the candidates were judged to have completed the examination successfully in all subjects.

H.B.P.

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## NEWS

Continued from page 8

gians note that among the responsible scholars working on this aspect of life is Fr. McNeill. They pointed out that they did not agree with all his arguments, but that his book, *The Church and the Homosexual* was valuable. They asked that the ban be lifted.

### ORDINATION OF WOMEN

## English Churches Asked to Prepare

With the hope of easing tensions in the Church of England, and averting schism over the ordination of women to the priesthood, the Rev. Ian Harker, Chaplain of the Church of the Martyr, Newcastle-upon-Tyne, and Miss Bernice Broggio, a social worker in London, have sent a joint letter to all 43 diocesan bishops in England.

The letter suggests that certain congregations nominate women for ordination, and that some parishes be permitted to invite overseas Anglican women priests to visit them and celebrate the eucharist.

Miss Broggio and Fr. Harker feel that there is considerable ignorance about what women are actually doing, legally, in the Church of England at the present time. They told the bishops that some clergymen were surprised to discover, when the Rev. Alison Palmer visited Fr. Harker's church last October, that she only said about three paragraphs more than the congregation was used to hearing from any woman licensed to assist in church.

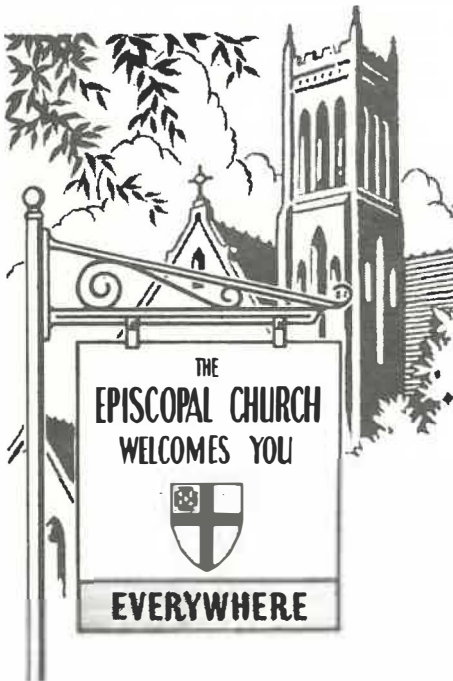
Miss Broggio recalled that ten years ago, when she had pastoral charge of a coal-mining village, she conducted the family communion service all the way up to the eucharistic prayer, at which point, it was hoped that the vicar would have arrived from another church. Miss Brog-

gio would like to be ordained to the priesthood.

The letter spoke of "some congregations who feel deeply the offense of the church in refusing to acknowledge ministries of particular women who serve them." These congregations had a crisis of conscience just as intense as those who opposed the idea of women priests, the letter noted.

It went on, "We are mindful of the significant minority of clergymen, who for theological or personal reasons, feel themselves unable to remain within the Church of England should there be women priests. Regrettably, all major developments within the history of the church have caused some schism. Perhaps, this could be ameliorated if some kind of consultative facility were to be set up prior to any decision that may be made."

The General Synod of the Church of England is expected to vote on women priests in November.



## LENT CHURCH SERVICES

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

### WASHINGTON, D.C.

**CATHEDRAL CHURCH OF ST. PETER & ST. PAUL**  
Massachusetts and Wisconsin Avenues, N.W.  
Sun 8, 9, Eu; 10 Folk Mass & Forum; 11 Eu, MP last Sun; 4 Ev;  
5 Organ Recital. Wklys 7:30 Eu; 12 Intercessions: 4 Ev or EP.  
Tours daily 10 to 3:30

**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

### FT. LAUDERDALE, PLANTATION, FLA.

**ST. BENEDICT'S** 7801 N.W. 5th St.  
The Rev. W. L. Stevens, the Rev. D. F. Henderson, Jr.  
Sunday Masses 8, 10 (Solemn), 6

### ATLANTA, GA.

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

### CHICAGO, ILL.

**CATHEDRAL OF ST. JAMES** Wabash & Huron  
The Very Rev. James E. Carroll, dean; the Rev. David N.  
Harris, canon pastor; the Rev. Trenton Pitcher, ass't  
Sun Eu 8, 9:15 & 11, EP 5; Daily Eu 12:10; Daily Offices 9 &  
5

### CHICAGO, ILL. (Cont'd.)

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

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

### BALTIMORE, MD.

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

### BOSTON, MASS.

**ADVENT** 30 Brimmer St.  
The Rev. G. Harris Collingwood, D.D., r  
Sunday Mass 8, 9, 11; Daily EP 5:30, Mass 6

**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

### DETROIT, MICH.

**ST. MATTHEW'S & ST. JOSEPH'S**  
8850 Woodward Avenue at Holbrook  
The Rev. Orris G. Walker, Jr., r; the Rev. James A. Trip-  
pensee, assoc; the Rev. Harold J. Topping, d; the Rev.  
Archie Rich, ecu. assoc; the Rev. Roland Schaedig, ecu.  
assoc  
Sun H Eu 8, Sol Eu 11. Wed Low Mass & healing ser 10

### 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

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

# LENT CHURCH SERVICES

(Continued from previous page)

## BOONVILLE, MO.

**CHRIST CHURCH** 4th & Vine  
The Rev. Lawrence B. Lewis  
Sun H Eu 10:45 (3S MP; 5:30 H Eu), Lent Wed 7:30

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
The Rev. Karl E. Spatz  
Sun 8, 10, 6 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

## ST. MATTHEW'S

4709 S. Nellis Blvd.  
The Rev. Randolph L. Frew, v  
Sun Mass 9 (Sung), 12 noon; Ev & B 6. Daily Mass & Wed 7:30  
House Mass; Fri 7:30 Sta; Sat C 5

## ATLANTIC CITY, N.J. 08401

**ST. JAMES** Pacific & No. Carolina Aves.  
The Rev. Russell Gale  
Sun 8, 10 Eu; Tues 7:15 HC; Thurs 12:10 Spiritual Healing,  
LOH & Eu

## CAMDEN, N.J.

**OUR SAVIOUR** 1900 Broadway  
The Rev. Charles N. Robertson III  
Sun 10 (High). Phone 468-4693

## 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

## LEVITTOWN, N.Y.

**ST. FRANCIS OF ASSISI** Swan & Water Lanes  
The Rev. Robert H. Walters, r  
Sun H Eu 8, 10; Wed 9:30; Fri 7; Ev Daily 5:30

## 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. ANDREW'S** Richmondtown, Staten Island  
The Rev. Geoffrey R. M. Skrinar, r  
The Rev. J. Colin Mainer, c  
Sun H Eu 8, 10, 11:30; Wed in Lent H Eu 12, vespers &  
healing 8

**ST. BARTHOLOMEW'S** Park Ave. & 51st St.  
The Rev. Terence J. Finlay, D.D., r  
Sun 8, 9:30 HC, 9:30 Ch S, 11 MP & Ser (HC 1S), 4 Ev-Special  
Music. Wkdy HC Tues & Thurs 1:10, Wed 8 & 5:15, Saints' &  
Holy Days 8. Special preaching services Mon-Fri 12:10. EP  
Mon, Tues, Thurs, Fri & Sat 5:15. Church open daily 8 to 6

**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  
Sun 8, 9:15, 11, 12:15, 6 HC

**ST. IGNATIUS** 87th St. & West End Ave.  
The Rev. Howard T. W. Stowe, r; the Rev. Charles A.  
Weatherby, r-em; the Rev. Brad H. Pfaff, c; the Rev. Jan A.  
Maas; the Rev. Richard A. Norris, Jr.; the Rev. Lyle  
Redelinghuys  
Sun Masses 8:30, 11 Sol; Mon-Fri 8; Mon-Thurs 6; Sat 10; Sta  
& B Fri 6; Daily noonday Office 12

## New York, N.Y. (Cont'd.)

**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 daily 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** 3rd & State Sts.  
The Rev. Robert H. Pursel, Th.D.  
Sun HC 8; 10:30 (1S & 3S); MP 10:30 (2, 4 & 5); Ch S 10:30. H  
Eu Mon-Fri 12:05; Sat 5:15, C by appt

## CHARLEROI, PA.

**ST. MARY'S** 6th and Lookout Ave.  
The Rev. Keith L. Ackerman, r; the Rev. Jack V. Dolan, c  
Sun Mass 8:30, 10:30. Daily: As announced. American Shrine  
of Our Lady of Walshingham.

## 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



St. Thomas Church, New York, N.Y.



## 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

## FORT WORTH, TEXAS

**ALL SAINTS'** 5001 Crestline Rd. 76107  
The Rev. Canon James P. DeWolfe, Jr., r  
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

## 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. Jacques Paul Bossiere, Ph.D  
Sun 8 HC, 11 MP (1S HC)

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
The Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

## HAYWARD, WIS.

**ASCENSION** 216 California St.  
The Rev. Richard C. Nevius, v (715) 634-4768  
Sun Sung Mass 10:15, Tues 9:15, Thurs 6

## MADISON, WIS.

**SAINT DUNSTAN'S** University Ave. at St. Dunstan Dr.  
Sun Masses: 7:30, 9 (Family Eu), 11:30. Wkdy: Wed 9, Thurs  
7, Fri 7. Stations Wed 7