

# THE LIVING CHURCH



St. John's Church, Cartoogechaye, N.C., where 92-year-old A. Rufus Morgan ministered to his congregation [see page 9].

# The First Article

The last chapter of St. Luke's gospel tells us that the risen Lord made himself known in the breaking of bread (St. Luke 24:28-35. See also Acts 2:42, 46 and 10:41). What can the doctrine of creation contribute to our understanding of this? We all know that bread is food, and we know it is a very special food, a food with a unique place in the heritage of the world.

In the earlier ages of human life, many thousands of years ago, the search for food was difficult. There was probably rarely enough for more than a small band of families living in one place. Meat could be supplemented at some seasons by berries, wild fruits, and nuts, but most people had to keep on hunting most of the time.

A revolution occurred when people learned to depend on the seeds of larger grasses—the cereals—and learned to

cultivate these plants and harvest them. Ripe grain dries and hardens. In a dry climate, it can easily be stored for months or even years. In the Far East, rice became the favorite grain developed for human consumption; in the Western Hemisphere it was the Indian maize which we Americans call corn. In North Africa, the Middle East, and Europe, it was primarily wheat. These, and other cereals such as barley, rye, and millet, are all related.

For Western history, it was wheat which made it possible to transport and store large amounts of food. Every little settlement no longer needed to be surrounded by land for farming, pasturing, or hunting. Houses could be clustered where roads met, or at the mouths of rivers, or where a pass went through the mountains. Here some people could weave baskets, others make pottery, or

weave cloth. Some could be blacksmiths, others leather-workers, or carpenters, or jewelers. Farmers found it worth raising an extra share of wheat to trade for such products, and boatmen and camel drivers found it worthwhile to carry grain and bring back other goods. So industry and commerce arose; it was the origin of cities, of *civilization* in the literal sense. Thus the modern era began—several thousands of years ago!

Of course when we are thinking theologically, the word *modern* has a different implication than it has in our daily newspapers. Theology is concerned with a broad, wider, more reflective view of human experience. After all, a thousand years in the Lord's sight are like yesterday when it is past, and like a watch in the night (Psalms 90:4).

When the Hebrews and other peoples of the ancient Mediterranean world spoke of bread as the staff of life, they knew what they meant. The very existence of their civilization depended on it. Furthermore, although grain came to be imported from far off places like Upper Egypt or the Black Sea Basin, it was grown locally as well in many small fields—as it was in this country until the beginning of this century. Everyone knew how it was sown, and grew up, and bore a crop—"some a hundredfold, some sixty, some thirty" (St. Matthew 13:8). The threshing on a flat threshing floor, the grinding of grain by a stone hand mill, the kneading of dough, putting leaven into it saved from a previous batch, and baking were all familiar sights, known to everyone. Here one saw the very stuff of life—the seed from last year's dead plants sowed, rising, bearing, and dying in turn. Here was the grain, harvested, threshed, ground to powder, baked with fire, apparently destroyed but thereby converted into the favorite food of man.

We think this sheds a little added light on the meaning of that mysterious incident when the Stranger at Emmaus took a loaf, said the Hebrew prayer blessing God for making the earth bring forth bread, and broke it, disclosing himself as the Risen One, the one who is indeed "the living bread which came down from heaven" (St. John 6:51).



The Supper at Emmaus, woodcut by Albrecht Dürer

## Easter

It begins with a bang and ends in a quiet meal. Microcosm, past to future of this world.

J. Barrie Shepherd

# The Living Church

Volume 176 Established 1878 Number 15

An independent weekly record of the news of the Church and the views of Episcopalians.

The Living Church is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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- 11. George Augustus Selwyn, B.
- 16. Fourth Sunday within Eastertide
- 19. Alphege, B.M.
- 21. Anselm, B.
- 23. Fifth Sunday within Eastertide
- 25. St. Mark the Evangelist
- 29. Catherine of Siena
- 30. Sixth Sunday within Eastertide

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.

THE LIVING CHURCH is a subscriber to Religious News Service.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$15.95 for one year; \$29.90 for two years; \$41.85 for three years. Foreign postage \$2.00 a year additional.

# LETTERS

## Prayer Books in Spain

Fr. Wickersham's letter [TLC, Feb. 5] confirms me in an opinion I was already forming.

I returned from Spain on February 28. My last two weeks were in Palma, Mallorca. While there, I worshiped two Sundays at the Anglican church.

The first Sunday, the service of holy communion was according to their new Prayer Book. The second Sunday, the service was morning prayer from the 1662 book, followed by a shortened form of holy communion from the new book. The priest announced that the next Sunday's service would be holy communion from the 1662 book.

The church was packed. There was no choir, but the singing was gorgeous, including the canticles. It was obvious that the congregation was composed mainly of permanent residents, not tourists. The announcements included a number of weekday activities.

It seems to me that using both Prayer Books works very well there. So why wouldn't it work for us?

DOROTHY BURNS

La Porte, Ind.

## God and Cosmos

I thank you and the Rev. David W. Brown for the review of *The Myth of God Incarnate* [TLC, Feb. 5]. I have not read the book and I judge it is on the whole rather superficial. Nevertheless, I do agree that we need reorientation and a better interface with other religions.

It seems to be too often the case that Christians think of the Incarnation as a Man of the Sky who metamorphosed into a fetus and grew to be a man of the earth. The Rev. Mr. Brown's criticism of "ignoring the chasm that separates man from God" suggests a realm where God lives as different from the cosmos of which man is an infinitesimal part. But must not the modern mind think of God as cosmic? And if God is essentially spirit or mind and if man (or even an amoeba) is essentially spirit or mind, is there so great a chasm as far as essence is concerned?

With reference to "compromising the unity of God," the authors probably are not as cognizant as they ought to be of the diversity of spiritual function in the Godhead, which is implied in the word *Uni-verse*. No doubt orthodoxy is correct in assuming that these diverse functions can be summed up under *generating, saving and inspiring*, but to attempt to equate them with the modern meaning of *persons* can only lead to abysmal confusion.

God exists eternally, but there is no evidence that he *lives* except in the lives



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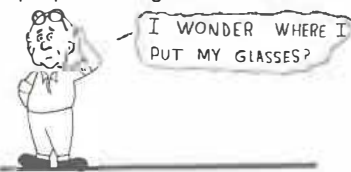
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of his offspring. Life as we know it implies death as its opposite, and I find it impossible to think of God as dead or subject to death.

The Incarnation should not be thought of as a coming in from the outside, but as an emergence from within. St. John said that God is love. Is there any objection to thinking of the Incarnation as a focus of the eternal and the infinite love in a life in a particular time and particular place?

Although he sensed a peculiar oneness with God, it probably never occurred to Jesus that he was God Incarnate. According to John 10, when the Jews threatened him for claiming to be a son of God, he defended himself on the ground that their savants had recognized inspired persons as children of God. Should we think of Jesus as our Elder Brother in the Incarnation? What about St. Paul's "firstborn of many brethren?"

(The Rev.) JOHN B. MATTHEWS  
Lake Placid, Fla.

## The Old Days in South Dakota

I was very much interested in your interview with the Rev. George C. Harris, director of the Dakota Leadership Program [TLC, Feb. 19], as much of my life has been affected by my past experiences in South Dakota where I began my ministry.

While in General Seminary I served as a layman in Dupree and Mobridge, and then as deacon and priest in Mobridge under Bishop Burleson and Archdeacon Ashley.

During my years in Mobridge I used to drive my model T Ford to St. Elizabeth's School, Wakpala, where I met Mrs. Sayre, Marjorie Renison at that time, who was teaching the Indian children at the school. The bishop said I kept the roads open in the winter time with the Ford car. In those days, when I was quite young, I used to chase coyotes on horseback with Vine Deloria, now a retired priest. I persuaded his father, Philip Deloria, to let Vine go to college while I was at St. Stephen's (now Bard). Philip (Sioux name "Pee Zee," a Sioux chief) was a great preacher. He told me how he was converted to Christianity by Archdeacon Edward Ashley. Philip Deloria finally consented to let Vine go to St. Stephen's under the condition that I would personally look after him. He became a great, outstanding football player. Now I believe he has a son [well-known Indian writer, Vine Deloria, Jr.].

Bishop Harold Jones, I think, was a student as a boy in St. Elizabeth's School. Marjorie remembers him. Fr. Harris may have gone fishing "on the banks of the Missouri River" but I put a diamond ring on Marjorie's finger on the bank of the Missouri River. We were engaged for seven years until I told her

"now or never" and we were married the following January in my native parish church, St. John's, Hampton, Va.

I attended many Niobrara Convocations when the Indians came from all over South Dakota. It was a great sight with all the tepees which later changed over to army wall tents.

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

*Many of our readers will recall the great churchmen of the recent past to whom our correspondent refers. Ed.*

## Consecrations of Bishops

The Episcopal Church experienced another irregular consecration in the formation of the Reformed Episcopal Church in the United States of America when the Rt. Rev. George David Cummins, Assistant Bishop of Kentucky, in 1873 consecrated the Rev. Charles E. Cheney, rector of Christ Church, Chicago, to be bishop. The Reformed Episcopal Church calls its succession "the historic episcopate."

It is my understanding that General Convention ruled that if its "presbyters" return to the Episcopal Church, they will be conditionally ordained; however, if the Reformed Episcopal Church returns to the Episcopal Church, their bishops and presbyters will be recognized without conditional ordination or consecration. Could a reader supply the exact wording of this ruling?

Today, the Reformed Episcopal Church is thriving in the suburbs of Philadelphia.

Also, would someone inform me if the Scottish Non-Jurors were in communion with the See of Canterbury when they consecrated Samuel Seabury?

(The Rev.) JAMES BRICE CLARK  
St. Luke's Church

Woodland, Calif.

*We hope readers can answer Fr. Clark's questions. In regard to the second one, it is the editor's understanding that at the time Seabury was consecrated, the Episcopal Church in Scotland was still theoretically banned by civil law as its members had supported the Stewart pretenders to the British throne. Seabury's consecration called attention to this little-known church. Legal penalties were soon removed and intercommunion with the Church of England was re-established, as the Stewart cause was no longer actively promoted after 1788. Ed.*

## PB's Position

The Rev. Frederick Morris [TLC, Jan. 22] misses the entire point of William A. Kolb's letter [TLC, Nov. 20, 1977] that the Presiding Bishop is "in rebellion against the very General Convention he serves." Many of us believe that the Presiding Bishop has a different burden put upon him in many ways than does a

diocesan bishop, among which are responsibilities delegated to him in his official capacity. One certainly is to be the chief consecrator in the consecration of bishops according to the canon law of the church. This Bishop Allin said he will not do when it comes to the ordination and consecration of women to the priesthood and episcopate.

Dr. Morris is throwing sand in our eyes by raising the question of "infallibility to General Convention." That word belongs to Rome and deals with faith and morals. Some churchmen obviously believe that the ordination of women is a matter of faith while apparently a strong majority of the deputies to General Convention believed it to be a matter of discipline (such as the celibacy of the clergy) "being things in their own nature indifferent, and alterable, and so acknowledged" from the Preface of the Prayer Book. Presumably all bishops, priests, deacons and lay members of the church, first serve "the Lord" but each of them in their order have a responsibility for special service and certainly the Presiding Bishop has a special service to implement the actions of the General Convention.

Lastly, there is a real confusion between democratic procedures, representative government and a town meeting. Deputies to General Convention are not expected to represent a tallied up view of

the "people in the pews." Of course a computer in every parish could resolve that matter. Some people used to say "Vox populi, Vox Dei." History shows this to bring nothing but disaster.

If the deputies to General Convention are overwhelmingly "professional," it means they have done their homework and have attempted to understand the issues and to vote their own conscience. The real issue is none of the above. The real issue is anarchy in certain places in the church where some are intent on "doing their own thing." The Presiding Bishop contributes to this anarchy by refusing to do what the canons lay upon him.

(The Rev.) JOHN BAIZ  
Calvary Church

Pittsburgh, Pennsylvania

### Cueto and Nemikin

In your editorial of March 5, you say that the release of Cueto and Nemikin "should be a cause for gratitude among Episcopalians." In light of the facts of the case, I can't agree.

Miss C, who held a responsible position on the Hispanic Affairs Commission of the national church, and Miss N, her secretary, were subpoenaed before a federal grand jury in New York to tell what they knew about the whereabouts of one Torres, who had recently served

with them on the commission, and whom the FBI wanted as the only known member of a terrorist organization seeking Puerto Rican independence. The organization, commonly known as FALN, had claimed responsibility for the bombing of several buildings across the country, including the Fraunces Tavern in New York in which several persons were killed.

Though granted immunity, the women refused to testify and were therefore, under the law, ordered jailed until such time as they would testify or the jury's term expired. With Torres still at large, and the women still defiant in their refusal to cooperate with the authorities in his apprehension, I see no occasion for rejoicing in their release. Other journals of religion have denounced both church and state over the women's imprisonment. Yet no one, so far as I know, has suggested how the judge could have ruled otherwise than he did, or how the church could have impeded the course of judicial process, or indeed why it should do so.

If, in your last paragraph, you are saying in effect that the church leadership should not adopt the socio-economic programs on the agenda of the National Council of Churches, please say it again, loud and clear.

QUINTARD JOYNER

Sewanee, Tenn.

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# THE LIVING CHURCH

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## CHURCH AND STATE

### Appeal for Non-Violence

An Appeal for Non-Violence, signed by the Rt. Rev. John M. Allin, Presiding Bishop, and 25 other religious leaders, has been issued by the Religious Coalition for Abortion Rights.

The statement refers to what it calls "an increasing number of violent and unlawful incidents associated with the continuing controversy over the issue of abortion rights." Press reports bear out this contention, with accounts of "pro-life" demonstrators arrested for harassment in Virginia, Maryland, Alaska, Minnesota, Nebraska, and New York, and culminating in the recent firebombing of the Concerned Women's Clinic in Cleveland, Ohio.

Deploping the use of "fear, intimidation and harassment to influence public policy on serious social questions," the statement stresses that "our Judeo-Christian heritage teaches us to resolve conflicts by non-violent means, with love and respect for each other. The democratic traditions of this country are founded in temperate and thoughtful debate. Adherence to these principles has made this country and its people unique—a nation which governs by the will of the majority, while extending tolerance, compassion, understanding, and opportunity to the minority."

In appealing to Americans "to refrain from violence and unlawfulness in any form," the statement also asks them "to commit themselves to promote a climate of peace and harmony among all people in their communities. "Let our differences be settled by debate; our disagreements fought by words. Let us work together to create an atmosphere in which the problems of our society can be solved by reason, respect, and concern for all people."

## NEW YORK

### Bishop Raps Inadequate Care for Children

The Rt. Rev. Paul Moore, Jr., Bishop of New York, has warned that New York City's policies and inadequate funding for programs involving needy children threaten to cripple the children and the voluntary agencies that care for them.

He said that 90 per cent of children

under public care are looked after by voluntary agencies, and that the city's financial straits have kept subsidies to those agencies at the 1974 level. Voluntary agencies in the city provide capital facilities valued at \$500 million, and more than 4,000 volunteers give their time to serve on the boards of committees, and provide other voluntary services to these agencies, Bishop Moore said.

"The strength and integrity of any culture may be measured by the way in which it treats the children," he said. "At this point, our city's policy threatens to cripple the children, and to cripple or destroy the agencies which care for them." He added that private financing supplements the services made possible by the "minimal subsidy" from the city. The result of the city's present policy of underfunding and delayed funding is to "force children through the system as quickly as possible so they will no longer be financial burdens to the city, regardless of the particular child's need," said the bishop.

Bishop Moore's comments came at a sermon and press conference marking Voluntary Child Care Sunday at the Cathedral of St. John the Divine. Some 500 children from 12 voluntary agencies were treated to a buffet supper and entertainment in the cathedral gymnasium.

## GENERAL CONVENTION

### Not in Milwaukee

According to a story in the March 16 *Milwaukee Sentinel*, the 1982 General Convention will not take place in Milwaukee, as previously planned. No decision has been made as to an alternate site.

Milwaukee lost the convention, which was expected to generate \$7 million in revenue for the city, because of a lack of hotel rooms. The church had been promised adequate hotel space in 1973, but it was contingent upon a new hotel, planned, but never built. Developers have been unable to obtain financing.

The *Sentinel* story quoted Mr. James A. Benz, president of the Greater Milwaukee Convention and Visitors Bureau, as saying that convention officials also expressed concern at the amount of space available at the convention center, and the price of renting it.

A spokesman for the convention

bureau said that General Convention is one of the longest to be held anywhere in the country. It takes about 30 days from setting up to dismantling, and about 30,000 people were expected to attend.

Milwaukee has reportedly lost a number of major conventions because of inadequate space in hotels.

## MEDIA

### Fr. Kinsolving Readmitted

Due to a highly unusual overruling of the Standing Committee of Correspondents of the Congressional press galleries, the Rev. Lester Kinsolving has been granted readmission to the press galleries.

Fr. Kinsolving was ousted last year when it was learned that he had accepted fees from a law firm that was a registered agent of the South African government. He had accepted \$2,500 from a lobbyist for South Africa in exchange for appearing before 13 stockholder meetings during which he opposed resolutions questioning corporate policies and operations in South Africa.

Joan McKinney, chairperson of the Standing Committee on Correspondents, and a reporter for the *Shreveport, La., Journal-Times*, said members of the committee agreed that Fr. Kinsolving had violated their rules, but were divided over what should be done about it. Two of the members felt the Episcopal priest should be reprimanded and readmitted; three felt that he should indicate that he would comply with the rules before readmission took place.

Fr. Kinsolving did not give specific assurances to the Standing Committee of Correspondents, but instead appealed the matter to the Senate Rules Committee. That committee ordered the correspondents' committee to accept his application for readmission.

## CHURCH OF ENGLAND

### Bishop Montefiore Enthroned

The Rt. Rev. Hugh William Montefiore, 57, was enthroned as the new Bishop of Birmingham after his transfer from the see of Kingston-upon-Thames, London. Bishop Montefiore is reportedly the first Jewish-born bishop in the Church of England. He converted to Anglicanism while he was at school. The ceremony was witnessed by a congrega-

tion which included representatives of other religions: Hindus, Muslims, and Sikhs were present.

In his address, the bishop said that the church must work for reconciliation in the three great issues of the age—race, class, and sex. It must work particularly for trust, confidence, respect, and reconciliation between races in Britain's multi-cultural society, he said. "The church must resolutely oppose any movement that foments racial hatred and mistrust and equally any movement that foments class hatred."

As for sex, he said the church must be both negative and positive—negative in its opposition to the obscenity of hard pornography which was motivated by hatred, publicized for vast profits, and destructive of what it meant to be human. "Positively," he said, "the church needs to join forces with those trying to strengthen family life in this country, for the family is the natural unit which most people need for their human fulfillment. As for women, the church must gladly recognize that the whole world is now beginning a revolution which affects half the human race and which is contributing to their human growth and fulfillment."

In emphasizing that no one can lead a fully human life unless he has a worthy aim, Bishop Montefiore said, "I sometimes fear that the people of this great country, having shed an empire, have also lost a noble vision for its future."

#### **CHURCH PRESS**

### **Seabury Book NBA Nominee**

The Seabury Press, official publishing house of the Episcopal Church, has been honored by the selection of one of its books as a nominee for a 1978 National Book Award (NBA). Will Campbell's *Brother to a Dragonfly* (see review by the Rev. Charles U. Harris, TLC, Jan. 22), is the book chosen. The NBA awards are considered to be the most prestigious recognition of excellence in American publishing. The book is a major seller in both the church and general trade markets, and in addition to its selection as a featured Book-of-the-Month Club title, it is being considered for television film production.

Werner Mark Linz, president and publisher of the Seabury Press, in responding to the NBA announcement, said, "We feel proud and honored for Will Campbell and for the church's publishing house. *Brother to a Dragonfly* is a unique and important book in Seabury's growing publishing program, and best represents the works of spiritual, literary, educational, and social concern published by the Seabury Press."

The NBA nomination and a growing list of awards and commendations come at the conclusion of five years of the



Mr. Linz: "We feel proud and honored. . . ."

"new" Seabury Press which began full-service publishing activities in 1973 with the acquisition of the distinguished Herder and Herder list from McGraw-Hill. Under Mr. Linz's management, the company has experienced a major business turnaround, and has developed into a complete publishing house for the Episcopal Church. More than 500 important new books have been published since 1973; special design, production, and distribution services have been established for the church's agencies, and Seabury has marketed more than 25 million books and other materials nationally and abroad.

In 1977, Seabury published the parish editions of the Proposed Book of Common Prayer jointly with the Church Hymnal Corporation, and in addition, a comprehensive program of deluxe presentation and personal editions.

Seabury's expanding marketing services include sales and promotion programs with 20 book sales representatives throughout the U.S., as well as agencies in Canada and Australia. A new Seabury office is being established in cooperation with S.P.C.K. in London. The newly established Seabury Service Center in Connecticut is fully automated, and it has improved Seabury's order and shipping services.

Reflecting on Seabury's future, Mr. Linz noted that "substantial long-range editorial developments, including the church's Teaching Series and numerous contracts with new and established authors, a dedicated professional publishing staff, and continuing cooperation with the church's agencies provide a broad base for the future life and growth of the Seabury Press."

#### **BIBLES**

### **Gutenberg Goes Home**

A Gutenberg Bible has been sold by New York book dealer Hans P. Kraus for \$1.8 million, the same price for which he bought it in 1970. The Bible was sold to the Gutenberg Museum in Mainz, West Germany, near where it was printed over 500 years ago.

The rare Gutenberg Bibles are said to be the most expensive books in the world. Out of a printing of 200, only 47 copies are extant. Book experts theorize that Mr. Kraus sold the Gutenberg without making a profit because of a coming auction in which another Gutenberg will be sold. The experts said the reputation of the Gutenberg as the costliest book in the world would suffer if the reserve was too high and the Bible did not sell.

Known as the Shuckburgh Bible, the Kraus copy was named after Sir George Shuckburgh, its 18th century owner, who left it to his heirs. It was sold in 1951, and is said to be one of the most complete copies in existence. The Gutenberg Museum already has a copy of the coveted book, but it is only half a Bible—Volume II. Mr. Kraus' copy is missing only 4 leaves. Book experts say that the Shuckburgh Bible is also among the largest to survive—it is the largest of the Gutenberg paper copies in existence. Most of its pages measure 16-1/4 inches by 11-1/4 inches.

The Shuckburgh Bible has been kept in a bank vault. Those who have seen it describe it as being in excellent condition, with a crimson morocco cover, signed by Walther, its maker, in 1798.

The book will be received in a special ceremony in Mainz.

#### **ORDINATION OF WOMEN**

### **English Bishop Favors It**

The Rt. Rev. Kenneth J. Woollcombe is president of the Anglican Group for the Ordination of Women to the Historic Ministry of the Church. This is not a new group; it was founded in 1930 to build up an informed public opinion within the Church of England concerning "the impoverishment resulting from the church's refusal to ordain women to the three-fold ministry." It has been fighting along these lines ever since.

Just before he resigned the post of Bishop of Oxford to become an assistant Bishop of London, Bishop Woollcombe circulated a letter to all clergy in which he stated the group's views.

"Of course, he said, "there are objections to the ordination of women. Some will turn out to be mere prejudices, from which clergy cannot claim immunity, masquerading under various rationalized disguises. Any argument using the term 'priestess' is an obvious exam-

ple. But substantive and strongly held views remain. What weight should be attached to them? Some allege that the Bible is against the ordination of women, even that 'Jesus forbade it.' But did he? Certainly he gave to women a far higher place than was accorded to them by the Jewish community of his day. Equally certain, the twelve apostles were all men. But in the circumstances of male-oriented Judaism could it have been otherwise?"

Bishop Woolcombe went on to say the clergy would hear that to ordain women would damage the movement toward the unity of the church and risk schism in the Church of England. "True," he said, "it would be a delaying factor—one among many. But the unity we seek is the unity which Christ desires, not a contrived unity. Christ's unity cannot be sought at the expense of truth and justice."

## Jews and Judaism

### Concerned Christians to Show Solidarity

Plans are going forward to include Christians wearing the yellow Star of David and giving peaceful witness to their solidarity with the Jewish community if Nazis attempt to march in Skokie, Ill.

Donald W. McEvoy, senior vice-president of the National Conference of Christians and Jews (NCCJ) said in New York, "If we need 5,000 yellow stars, we'll get them. Or 10,000 or 20,000, if we need them." Jews in Nazi-dominated countries in World War II were forced to wear a yellow star to identify them to their persecutors. "For every Nazi that marches, there will be 100 committed Christians who will march against them," Mr. McEvoy told participants of the annual Bernhard E. Olson Scholars' Conference on the Church Struggle and the Holocaust, held under NCCJ auspices.

Plans are also under way to mobilize significant numbers of Christians to participate in rallies with Jews in at least 100 cities across the nation. Mr. McEvoy said the national NCCJ office has contacted 40 national heads of church bodies and NCCJ regional units are enlisting the support of local church groups and others, including seminaries. Some 30,000 yellow star armbands have been ordered. NCCJ regions have been asked to give top priority to mobilizing support for the Jewish-Christian solidarity demonstration in April, or whenever the Nazis plan to march in Skokie. The latest news is that they still plan to march on April 20—the anniversary of Adolf Hitler's birth [TLC, Feb. 26]. James Rottman, NCCJ regional director in Chicago, is making arrange-

ments for a minimum of 5,000 Christians to be present, "strolling the streets of Skokie," and wearing the yellow stars. Direct encounter with Nazis is to be avoided.

"Our counter demonstration will be a quiet, dignified, non-violent witness of our personal presence," Mr. McEvoy told the regional directors. We must draw attention away from the Nazi march by providing a bigger, better and more visual demonstration of Jewish-Christian friendship and solidarity."

Christian members of the Israel Study Group, attending the holocaust meeting, signed a statement expressing concern for the rise of neo-Nazism in the U.S. An Episcopal signer was the Rev. Dr. John T. Townsend, professor of New Testament and Judaism at Episcopal Divinity School, Cambridge, Mass. The statement called on "all Christians to repudiate and oppose Nazism and the Nazi ideology as an obligation and authentic Christianity. We call upon all Christians to be alert to any signs of anti-Semitic activity, and to oppose these with all available means. As Christians, we are determined that Jews shall never again stand alone."

A suggested plan for the day of the march in participating cities involves groups of clergy and lay persons meeting at a central point, putting on the stars, and walking to a synagogue, where a prearranged interfaith celebration will take place.

## ENGLAND

### Blasphemy Remains Crime

An attempt to abolish blasphemy as a common law offense was defeated in the House of Lords recently. The bill was introduced by Lord Willis, known in some circles as Ted Willis, a television script writer. He said he was spurred into action to abolish an "obsolete, vague and restrictive" blasphemy law after the recent successful prosecution, under the law, of the author and publisher of an obscene poem concerning Jesus Christ.

The bill was defeated when the House of Lords approved an amendment denying a Second Reading to the bill. The motion was moved by Lord Halsbury, who said, "Society has suffered enough damage in recent years at the hands of so-called liberal humanists who have plundered the capital of 2,000 years of Christian living. I have had enough of the licentious society in which I have lived the last 30 years, and I want to strike a blow for something better."

Anglican bishops from Durham, Norwich, Truro, and Leicester spoke against the bill. The Rt. Rev. John S. Habgood, Bishop of Durham, said he saw no merit in freely allowing society to become less receptive to religious values than it already was.

**Greek Orthodox Archbishop Eugenios of Crete** died in London following surgery for a brain tumor. He was the head of the semi-autocephalous church of Crete, under the jurisdiction of the Ecumenical Patriarchate of Constantinople, Turkey. Metropolitan Eugenios was born in Crete in 1912, and was ordained priest in 1936. He was made Metropolitan of Crete in 1950, after serving as bishop of Arcadia, Crete for four years. He will be succeeded temporarily by Metropolitan Demetrios of Petra, Crete, until a new archbishop can be elected.

The Rt. Rev. **Willis R. Henton**, Bishop of Northwest Texas, is the head of the Texas Conference of Churches. He will have a two-year period of office as president of the conference.

In Seattle, Wash., a young Jesuit priest is combining liturgy with the evening news, and he uses Walter Cronkite, anchorman of CBS-TV, as his assistant. The program begins with a half hour of the latest news, featuring Mr. Cronkite. Then **Fr. Donald Foran, S.J.**, does his own commentary on the meaning of the news. The 34-year-old priest says that his aim is to encourage students taking part to see a relationship between the day's news and the Gospel. Following the news, Fr. Foran celebrates the mass in his combination office-living room in a Seattle University dormitory. Taking the theme from Mr. Cronkite's closing line, Fr. Foran calls the liturgy his "That's the Way It Is Mass." A few weeks ago, the priest received a letter commending his efforts from Mr. Cronkite. "For years," the commentator wrote, "I have tried to inspire high school teachers to use the newspaper as a daily reference in their courses . . . but I have been disappointed that so few see . . . the challenge in this approach. Now I find there is a teacher who [does] and I am delighted."

Five churches and a Conservative Jewish congregation in Cranston, N.J., have joined in establishing an **Ecumenical Emergency Fund** to provide "one-time emergency" aid — a maximum of \$50 — to persons or families needing help with fuel, clothing, or food bills. Sponsors are the Edgewood Congregational Church, the Episcopal Church of the Transfiguration, St. Paul's Roman Catholic Church, Pawtucket Baptist Church, Washington Park United Methodist Church, and Temple Beth Torah.



# THE LIFE AND TIMES OF A. RUFUS MORGAN, PRIEST

## *A Living Church Interview*

The Rev. A. Rufus Morgan celebrated his 92nd birthday on October 14, 1977, by climbing, with friends, Mt. LeConte, the third highest peak in the Great Smoky Mountains. It was his 172nd ascent. Shortly thereafter, on All Saints' Day, in the 63rd year of his ministry, he retired. This was his second retirement. At the time of his first retirement, in 1957 at the age of 72, he was in charge of twelve churches in the Diocese of Western North Carolina.

For the past several years Dr. Morgan has been blind and quite deaf. These handicaps have not kept him from serving as priest in charge of St. John's, Cartoogechaye, ministering to his congregation, and leading a full and active life. He is a remarkable man. He has been interviewed by the Rev. Howard W. Lull.

*First things first, Dr. Morgan. You are a native of the Appalachians, a man of the mountains, one of the best known men in western North Carolina. How did you get started on your remarkable career?*

We might start with my great-grandfather, William Siler, who settled across Cartoogechaye Valley in 1818. Also influential, a generation later, was Joanna Chipman, a devout member of the Anglican Church of Canada, who came to our valley to visit relatives, met a mountain man, my grandfather Albert Siler, married him, and settled in the community outside Franklin, N.C. Further, my parents Alfred Morgan and Fanny Siler were Episcopalians, Fanny inheriting her belief from grandmother Joanna, and Alfred being the scion of stock from the Episcopal Church in Virginia.

But what really shaped us all was Joanna Siler's insistence that the church send a clergyman to our valley to

minister to her brood and others. In 1877 the Rev. and Mrs. John Archibald Deal arrived and moved in with my grandparents. In the next year he had his first confirmation class, and in 1880 St. John's, Nonah, was built on land given by my grandparents. My mother, who had just graduated from St. Mary's, Raleigh, was one of the chief contributors, giving \$100. She also fed the carpenters while they were building the church. St. John's was consecrated by the Rt. Rev. Theodore B. Lyman in 1881, and the first wedding that year was that of my parents. I was born in 1885, their third child—born in a log cabin and baptized in St. John's.

St. John's produced seed. Soon after its establishment, St. Agnes was built in Franklin, other churches built in Highlands and Cullowhee, and work spread to country communities thereabouts. The Rev. Mr. Deal continued his work until 1910, almost to the end of his ministry. After that St. John's declined and finally in 1925 it was torn down.

*Despite its untimely end, St. John's has been a major factor in your life. Why?*

I can still remember, when I was about four or five, the Rev. Mr. Deal and St. John's, Nonah. They left their mark on me. Shortly after that we moved away. When St. John's declined I was in college, and when it was torn down I was a rector in South Carolina. It was then that I resolved to rebuild the church of my boyhood.

*Why had you left Cartoogechaye Valley?*

My father had to feed his growing family so we moved to Murphy, N.C., 60 miles away. I was six years old. It was a three-day wagon trip; I remember it well for somewhere along the way I fell off the wagon. In Murphy my father operated a printing shop and was editor of the *Cherokee Scout*, a weekly newspaper; we lived on a farm two miles from town.

As there was no Episcopal church in Murphy, my parents started one. My



Fr. Morgan

father was lay reader and my mother played the organ and taught Sunday school; one Sunday a month a clergyman would come out from Asheville. My mother also taught a Sunday school class of black children. She was a devout Episcopalian. Once, when I was close to death with typhoid fever, she vowed that if God would spare me, she would do what she could to give me to his service. My mother died, at 46, when I was away in high school.

I had my first job when I was thirteen: plowing, chopping wood, gathering apples, and other chores on a neighboring farm, earning a dollar a day. On our farm I was the butcher, killing and dressing sheep and selling the surplus meat in town for 10 to 12 cents a pound. We also canned and sold some of our garden produce.

*You left Murphy, I understand, to continue your education?*

Yes, Murphy had no high school. So I left home at 16, working my way through school, to become a minister. Farm experience helped. I chopped wood,

*The Rev. Howard W. Lull, Ph.D., is the present priest-in-charge of St. John's Church, Cartoogechaye. He has previously served congregations in Pennsylvania.*

milked cows, built fires, and other chores for room and board. In Waynesville one year I stayed with the Episcopal minister, serving as sexton and lay reader. During summer vacations I worked at various jobs; one summer I drove a team hauling material to pave Waynesville's main street.

In 1906 I finished high school, worked that summer in a sawmill on the Cherokee Indian Reservation, and that fall enrolled in the University of North Carolina at Chapel Hill. Still planning to be a minister, I wanted to be with people whose major interests were not church connected. Again, I worked my way through, though often with jobs that barely earned me enough to eat.

Graduating from the university, I decided to go to General Theological Seminary in New York City. There, for the first time, I had financial help from a scholarship and from teaching Sunday schools. For experience, several of us from General spent some time on the East Side, including the Bowery. We stood in bread lines and slept in flophouses to get acquainted with the poor and their problems. At times we

searched among the down-and-out to find those being sought by their families. After three years at the seminary, I was ordained deacon at the Church of the Messiah, Murphy, where I had been confirmed. Then I received a fellowship for a fourth year to study political science at Columbia University, and continued my studies at General. Also, I assisted the rector at St. Peter's nearby. In the course of my graduate work I was tutored in German by Madeline Mahala Prentiss: we were married June 2, 1914 in the Seminary Chapel.

*What did you think of New York City?*

New York was dirty, noisy, and heartless, but I liked its churches, symphonies, opera, museums, and Central Park. I was particularly grateful for the chance to develop a taste for good music.

*And then, was it back to the mountains?*

Yes, after ordination to the priesthood at the Church of the Messiah, Murphy, I went to Penland, N.C., at the behest of the Rt. Rev. Junius M. Horner to establish a four-year school for mountain boys and girls that would teach cattle-raising, apple-growing, carpentry, plumbing, and other skills needed in country living.

First, we needed buildings. I fixed up an old log house for us to live in, and converted an old farmhouse into two classrooms and living space for two teachers. Then we put up a dormitory, and developed a water supply. To raise money, I made annual trips to Philadelphia, New York City, and other cities in central New York. Besides these matters I had the care of three congregations at the county seats of Mitchell, Avery, and Yancey Counties, plus a congregation in Linville. Making my rounds on horseback, on a Sunday I would usually ride 15 to 25 miles to find congregations of six to 25 people. When roads were muddy or snow-covered, I walked.

We had three teachers, including my sister, Lucy Morgan. With Lucy's skills we started reviving the old mountain crafts, beginning with weaving, spinning, and basket-making. Penland, under Lucy's management, was to become one of the important centers of craft teaching. After four years at Penland, we moved to South Carolina with our two children, Rufus, Jr., age two, and Frances Kathryn, age one. Here I spent the next 22 years.

*Why South Carolina?*

That's where I was called. The Rt. Rev. William A. Guerry asked me, in 1918, to take charge of three churches in Barnwell, Allendale, and Blackville, S.C., about 15 miles apart. I was 33 years old. Our work was centered at Holy Apostle, Barnwell—once, for a short time, a stable for Sherman's cavalry. Blackville was the home of Robert Gribbin, one year ahead of me at General, later the Rt. Rev. Robert Gribbin, Bishop of Western North Carolina.

I had two busy years at Barnwell. Besides church duties I was Superintendent of Schools and Chairman of the Red Cross. The winter of 1918-19 brought a "flu" epidemic and I spent much of my time ministering to the sick, the dying, and the dead. I saw more people die that year than I have seen in all the rest of my life. I also ministered to a black chain gang living in unheated metal vans.

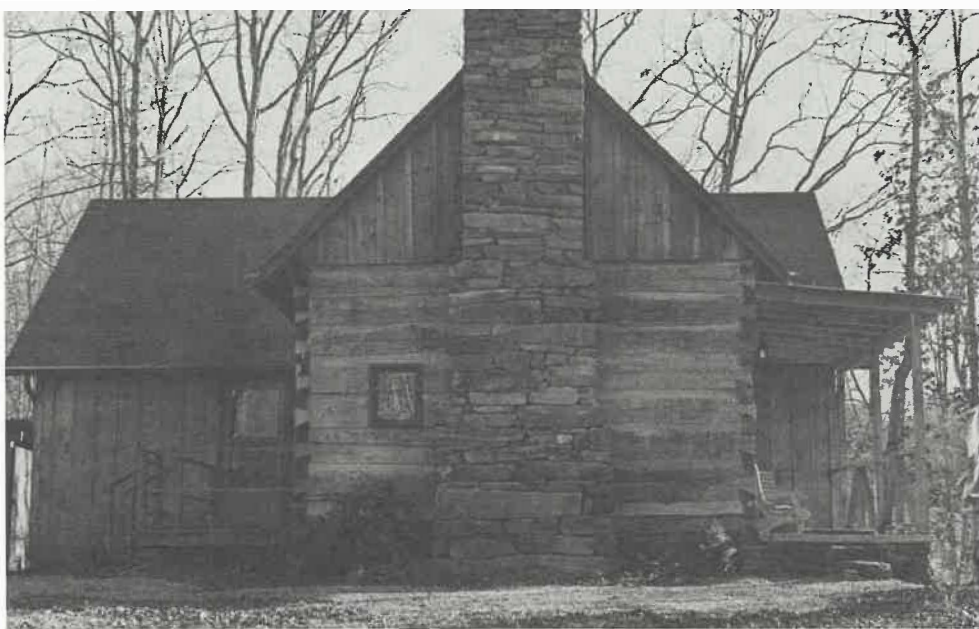
In 1920 I moved to Chester, S.C., to become rector of St. Mark's, in charge of Christ Church at Lancaster, and I started work at St. Peter's, Great Falls. Services were held at the three locations every Sunday; holy communion was celebrated once a month. At Chester I started a Boy Scout troop, beginning my 20-year experience with the Scouts. As I recall, Episcopal churches in South Carolina were small, but they had considerable influence through members active in the business community. During this time my annual stipend was about \$900. It didn't vary much.

We had racial problems. South Carolina was the last state in which black congregations were not accepted in the Councils of the Episcopal Church. The Rt. Rev. Kirkman G. Finlay (my

### My Yard in Early Spring

I see the gray-green patches  
dull and scraggly  
seemingly barren  
I know the beauty hidden therein  
So I tell the children  
Instruct and cajole  
plead and threaten  
Tread carefully, for hidden there  
are golden iris, laughing daisies,  
and hyacinths to please the senses.  
How do you know? they challenge.  
We see no flowers  
smell no perfume  
Let us run where we please  
So I tell the children  
You must trust me  
My knowledge is greater  
I can count each buried blossom  
yellow jonquils, rainbow of tulips  
And heralding them all, the crocus.  
Thus the Father knows us  
through our unloving  
fallen spirits  
Sees the perfect creatures He created  
So He tells His children  
Trust and obey  
give praise and glory.  
Believe in my omnipotence  
The peace which passes all understanding  
will be given to your spirits.  
My Lord, when I doubt and fret and complain  
Remind me of my yard in early spring.

Candy Colborn



"Talohi," Dr. Morgan's present home.

bishop for 13 years) was an ardent integrationist. In his travels he would pick up black women and take them where they were going, an infraction of the law. We worked hard to get the black congregations admitted to the diocesan conventions—finally accomplished after Bishop Finlay died. A church farm was established where black people could make a living. The man in charge, formerly a Pullman porter, worked at Kanuga, studied under Bishop Finlay and was ordained.

After six years in Chester, I accepted a call from St. James, Marietta, Ga. When Bishop Finlay heard of it, he persuaded St. James to release me so that I might accept a position of Executive Secretary and General Missionary of the Diocese of South Carolina. The two jobs kept me busy. As General Missionary I worked with the Mission Committee in opening up closed churches and filling clergy vacancies in on-going churches. Often I did the filling in. In the Executive Secretary position I worked closely with Bishop Finlay in the administration of the diocese and also served as editor of the *Piedmont Churchman*, a monthly newspaper. Shortages of both clergy and money made it difficult to fill vacancies. And, when the Depression hit us, the diocese could no longer afford my position.

Fortunately, about that time St. John's in Columbia called me. Again I had multiple responsibilities: St. John's, a sizeable parish, a mission in a cotton-mill village nearby, and a continuing summer job as business manager of Kanuga, the summer camp and conference center operated by the Dioceses of Carolina. For 15 summers at Kanuga I kept the books, hired the staff, and led the hikes.

Nine years went by and then in 1940, at age 55, on All Saints' Day, I returned to the mountains of western North Carolina, buying the cabin and land near

Franklin to which my parents had moved when I was three. Ten years later I bought Nonah, nearby, the original home of my grandparents, Albert and Joanna Siler. I lived there until 1975, when it burned down.

*Why did you return to the mountains?*

Because having gone as far as I could in South Carolina, it was time I returned home where there was much more work to do. To begin with, Bishop Gribbin gave me charge of St. Agnes' and St. Cyprian's in Franklin, the Church of the Transfiguration in Highlands, and the Church of the Messiah in Murphy. During the next three years I was given charge of St. John's in Sylva, and started services at St. David's in Cullowhee, renovating it with a \$10,000 gift from the Women of the Church. When I discovered the Episcopal Church had never had a service for the Indians in Cherokee, I started going over there, and thanks to a \$20,000 gift from the Women of the Church we were able by 1945 to build St. Francis of Assisi and a community building. Soon afterwards we organized a black congregation in Murphy and built the Church of the Good Shepherd. Finally, I started services in Hayesville, at Holy Comforter in Andrews, and had charge of a summer chapel at Cashiers.

By 1945 I had charge of twelve churches. Ten of these are numbered among the 13 churches now comprising the Western Deanery of the Diocese of Western North Carolina. Seven clergymen are assigned to the ten.

I remained in charge of these churches until my retirement in 1957 at age 72. These were busy years. To make my rounds I drove about 45,000 miles a year. On Sundays I conducted services at five churches. Lay readers made it possible to have services in each church every Sunday. Baptisms, confirmation classes, weddings, visits to the sick, burials, vestry meetings, and keeping records filled my days. In addition, I was active in Boy

Scouts, chairman of the Red Cross, served on various diocesan and civic committees, and did considerable gardening.

*St. John's, Cartoogechaye was among the twelve churches in your charge, was it not?*

Yes indeed. One reason for my return to the mountains was to rebuild St. John's. Shortly after my arrival I began to clear underbrush from the abandoned cemetery and started accumulating building materials and recovering some of the original furnishings. Mt. Zion Methodist Church, for instance, returned the bell and then built a belfry to hang it in. St. Cyprian's returned the original font. The bishop's chair was located and returned. An altar, handmade and no longer in use, was given to us. The small building, designed to fit our resources, was put up with volunteer labor and a few hours of paid carpenters.

The first service was held in 1945 and we were granted mission status. Soon afterwards Bishop Gribbin visited St. John's for the first time. "Rufus," he said, "How about the money? How much do you owe?" "Not one cent," I replied, and I could see that he was both pleased and relieved. The Rt. Rev. Matthew G. Henry consecrated the church in 1949, this time to be called St. John's, Cartoogechaye. "Cartoogechaye" is Cherokee for "the town over beyond" and is the name of the valley where St. John's stands.

In 1950 we enlarged the chancel and vestry and installed a picture window, behind the altar, that frames the woods and bird-feeding station. And finally, in 1962, we built the Chapel of the Ascension, nine miles up in the mountains at Rainbow Springs—a small open-air chapel, stone floor and altar, with stout locust posts to hold up its roof. Sunday Evening Prayer services are held there from May to October.

St. John's is a small church, seating 40. In the winter our congregation numbers about 25; summer visitors swell it to about 60. When it was built, the congregation of the first St. John's, abandoned 20 years earlier, had virtually disappeared. The new year-round congregation consists largely of retired persons. Our summer people, largely from Florida, attend St. John's regularly and contribute to its maintenance; we keep in touch with them in winter with our monthly *Chronicle*.

*In your lengthy career, what have been your most difficult times?*

Perhaps the most difficult was back in 1955 when my eyesight began to fail and I had to stop driving. Before long in order to conduct services I had to memorize holy communion, the propers, Morning Prayer, and other services. My memory is not nearly so much phenomenal, as some claim, as it is cultivated. About 10 years ago my hearing began to fail and it

*Continued on page 14*

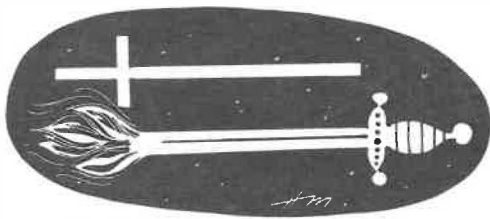
# EDITORIALS

## Living Church Interview

**B**ecause of the special concerns of Holy Week and Easter, we did not have our usual Living Church Interview last month. We are, therefore, moving it forward this month to this second Sunday of the month. It is with pleasure that we present this interview of one of the truly patriarchal figures in the Episcopal Church, the Rev. Rufus Morgan, who has been a pastor and shepherd to generations of churchpeople in the southern mountains.

## Populism in the Church

**D**uring the past weeks we have continued to hear, and to receive, many comments about the elevation of separatist bishops in Denver on January 28. We do not think it is necessary to share with our readers the statements of those who are euphoric about this event, or of those who only feel unmitigated hostility toward the participants. When the separatist movement is looked at more dispassionately, it raises more interesting questions. Among the more suggestive reflections, we have been attracted to the observations of the Rev. Arthur S. Lloyd entitled "The Spirits of St. Louis," in *Plumbline*, a journal of



ministry in higher education, published in Milwaukee under the editorship of the Rev. William R. Coats. With permission, we reprint several comments about the episcopate and church government. Regarding the hostility to Episcopal bishops expressed in the separatist movement, this author says:

"Behind these attacks on the bishops (and church establishment) lies a genuine populist sense of resentment especially on the part of lay people who feel excluded from decisions and changes in the church. This gave to [the Congress at] St. Louis its strong tone of negativism. Hitherto angry and alienated lay people could withhold their money or vote with their feet. St. Louis and the promise of a traditional Anglican Church of their own has provided a third alternative. Within this alternative there is broad support in the emerging Anglican Church of North America for a stronger role for lay people at every level of church life, including defense of the faith. There also exists strong support for canonical protections for congregations, as for instance in control over their temporalities. . . . May not the strong congregationalist bent undercut the episcopal character of the

church and lay the groundwork for further splintering in the future? If the plea from St. Louis was also for stronger episcopal leadership, will the bishops in the structure envisioned be able in fact to lead? The Separatists have inherited that historic contradiction in the life of the American church."

Going on to consider the situation in the Episcopal Church, the author has comments which we believe are especially interesting.

"Episcopalians can take seriously the populist impulses within the Separatist movement in the direction of greater lay responsibility and leadership accountability. More particularly let me recall a number of issues to which Separatists are responding, drawn from various documents and statements, that might point us in the direction of renewal and reform in the Episcopal Church itself. These include: encouragement of lay participation and initiative at every level of church life; increased opportunity for theological education for the laity to facilitate such participation; equalization of clergy salaries, to overcome the kinds of inequalities characteristic of the Episcopal Church; having bishops be parish priests and sharing diocesan administration collegially with the priests, with smaller dioceses where people and bishop have greater access to each other; keeping administration and program simple; protecting the rights of congregations to property; establishing a tri-partite synodical form of church government, with all matters of importance settled by "extraordinary majorities"; establishing a permanent judicial system; correcting abuses in the present system; creating means for keeping bishops and official bodies accountable to the people; in general allowing the substance and form of church life to emerge from the grassroots rather than from a far-removed bureaucracy.

"Although the Separatists have the advantage of starting from scratch, as it were, Episcopalians too can respond to the same kinds of impulses which are felt across the board, not by any means confined to traditionalists. Do means exist to decentralize administration and program, both within dioceses, provinces, and at the national level? Can means be devised to include far more church people at the *beginning* of planning processes, rather than asking them to ratify completed processes? Given the technologies available can we not establish more adequate two-way means of communication, whether by national polls as suggested by one layman at St. Louis or by other means, in order better to inform those responsible for program implementation? Perhaps a central message from the Separatists is that the day of support for top-down, bureaucracy-initiated program (whether education, evangelism, spiritual renewal or fundraising) has ended. Can this be an occasion for the Episcopal Church to reevaluate its whole organizational pattern and life, from General Convention to province to diocese to congregation, in the direction of greater inclusion and more democratic participation?"

# The Mariavite Old Catholic Church

By ROBERT R.J.M. ZABOROWSKI

**L**audetur Sanctissimum Sacramentum!

We were somewhat amused by the comments made in a letter to the editor under the heading of "Bishops and Bishops" submitted by the Rev. Roderic B. Dibbert of Chicago [TLC, Jan. 8].

It is true that the late Archbishop Gerardus Gul of the Old Catholic Church at Utrecht consecrated the late Archbishop Arnold Harris Matthew as "Old Catholic Bishop of England" on April 28th, 1909; however, to state that such was "a schismatic sect if there ever was one!" is wholly erroneous. The late Archbishop Matthew did indeed do positive work within the realm of Old Catholicism in England; however, the problems which beset his church there were caused by men (former Roman and Anglican) clergy in whom he had placed too much confidence. This is evident in correspondences held in our archives here, written by his immediate successor, the late Archbishop Bernard Mary Williams. The schism with the Old Catholic Church of Utrecht was wholly justifiable as can be seen from a list of the reasons why the late Archbishop Matthew severed his ties with Utrecht — this list of just causes is likewise possessed in our historic archives.

In regards to the October 5, 1909, consecration of John Michael Maria Kowalski as first Archbishop for the Mariavite Church, at which consecration the late Archbishop Gul, Archbishop Matthew, Bishop van Thiel, Bishop Spit, and Bishop Demmel took part was done wholly without deception or fraud as Fr. Dibbert suggests. First are the plain facts that there were no irregular or heretical doctrines within the Mariavite Church until the death of the Foundress Mother Maria Franciska (Kozłowska) in 1921; as such, no women priests or bishops of any sort existed prior to this date. Secondly, after the death of the Foundress, the late Archbishop Kowalski began to bring in irregular, unorthodox, and heretical practices into the Mariavite Church which had led the Old Catholic Church to sever the full union which had existed with the Mariavites and Old Catholics until that time (1924). The Mariavite Church is not and was not a "schismatic sect" as Fr. Dibbert suggests; rather, it was a Roman

Catholic religious order which through the machinations of the Polish Roman Catholic hierarchy was forced to sever itself from the Roman Church and become an Independent Church in 1906. There was much bloodshed, rioting, and the like maneuvered by the Roman hierarchy a few years prior to this date, and because of the falsehoods given by Rome the Mariavite Order was suspended and finally excommunicated. One must know the full historical account in fact, rather than allege assumptions or presumptions that are not the truth and are wholly erroneous in conveyance.

It is important to note, that because of the irregularities and the unorthodox and often-heretical practices established by the late Archbishop Kowalski after the death of the Foundress in 1921, which practices were initiated slowly in the years which followed, the General Chapter (Synod) of the church deposed the late Archbishop Kowalski and all of those that adhered to his principles in the year 1935. As a result, the original and pure Mariavite group remained



known as the Mariavite Old Catholic Church or the Old Catholic Church of the Mariavites as it is known in Poland, with its headquarters at the Motherhouse in Plock, Poland; the followers of the late Archbishop Kowalski, however, being banished from Plock, set up their headquarters at the early convent located at Felicianow, Poland and from that time to the present have been known as the Mariavite Catholic Church. The legitimate Mariavite Church (Mariavite Old Catholic) does not ordain nor consecrate women and were vehemently opposed to such even before the late Archbishop Kowalski was deposed, this body practices ancient and pure catholicism as was found at Utrecht long before the Utrecht Union was established, and far before the 1870 emergence of the German, Swiss, and Austrian Old Catholics. The Mariavite Catholic Church at Felicianow, known as the "break away" or "Mariavite schismatics" exist in limited numbers at Felicianow, Poland and retain all of the practices established by the late Archbishop Kowalski.

Returning to the matter of the late

Archbishop Arnold Harris Matthew, it should be made quite clear that he himself was not responsible for the "countless episcopi vagantes" as Fr. Dibbert suggests. These episcopi vagantes were produced by those same former Roman Catholic and Anglican priests whom the late Archbishop Matthew had placed a "bona-fide" trust in. One such example was the late Archbishop Prince de Landes Berghes who came to North America and without authority from his superiors or their agreement or their permission for that matter, began to consecrate men "left and right." Among these we find such persons as the late Archbishop Carmel Henry Carfora, Archbishop William Henry Francis Brothers, and scores of others who are indeed episcopi vagantes and make up the "Old Catholic Church," "Old Roman Catholic Church," "Old Roman Catholic Church-English Rite," "North American Old Roman Catholic Church," and scores of such nomenclatures which are found in this country and elsewhere!

The editor kindly asked readers if they knew anything of the present state of the Mariavite Church. As far as the legitimate body, the Mariavite Old Catholic Church today in Poland, we find that it has over 24,000 faithful, three dioceses, four bishops, 41 religious brothers, 32 priests, 100 religious nuns, and nine clerics. These figures do not include the numbers of those within the Mariavite Old Catholic Church of the Province of North American which is represented in the United States, Canada, France, and West Germany — being the free countries where the Church at Poland cannot do extensive labors.

In conclusion, it should likewise be known that we of the Mariavite Old Catholic Church of the Province of North America have translated into English many books and booklets in regard to our church so that clear facts will be known rather than the often misleading and erroneous information which is projected in reference to the Old Catholic Church of the Mariavites.

At the present time, the Mariavite Old Catholic Church is not in union with the Utrecht Union of Churches; however, an association does exist between the two churches and the current Archbishop of Utrecht, Marinus Kok, as well as Bishop Van Kleef, and Bishops of the Polish National Catholic Church in Poland took part in the consecration of the current Mariavite Prime Bishop in Poland in 1972.

*His Eminence, the Most Reverend Archbishop Robert R.J.M. Zaborowski, is Prime Bishop of the Mariavite Old Catholic Church, Province of North America.*

# SCHOOLS

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## A. RUFUS MORGAN

Continued from page 11

has deteriorated more rapidly than my eyesight.

I live alone now. For information and entertainment I "read" about 50 Talking Books a year sent to me by the North Carolina Library for the Blind. They also send me recordings of classical music and church services. For news I turn on the radio at 7, noon, and 5 while I have my meals. Breakfast is the most substantial meal of the day. I get up at 5 and retire at 8 unless I have a meeting to attend. My daughter, Frances, and her husband, Donald McLean, live across the road in the cabin around which I played almost 90 years ago.

Another difficult time, more recent, was when, in 1975, my home "Nonah" burned to the ground. House and contents, including my books, papers, and personal effects were a total loss. When friends and congregations heard about it they responded with an outpouring of gifts, enough to build a new home. Ten months later, in July 1976, I moved into my new house. Donald McLean, my son-in-law, retired engineer and skilled with tools, was largely responsible for its construction. "Talohi" (Cherokee for white oak woods) is a two-story structure, a main room, kitchen, two bedrooms and baths, built around an 1899 log cabin, fireplace and chimney. It is both attractive and comfortable, and I am forever grateful.

Since I returned to western North Carolina the hard work of establishing and tending many mission churches, later complicated by loss of my eyesight and hearing, could not have been done without the help of my family—in the early years my sisters, later, my children. In addition, two friends have labored mightily at my side. Sally Kesler, gifted "artisan of the Appalachians," came to St. John's 28 years ago to teach crafts to young and old in the community. She shared with me and others a love of the trail and wildflowers and served faithfully as organist at St. John's.

Mrs. Roger (Lucie) McCutcheon, for the past 10 years my unpaid personal secretary, has read my mail to me, typed my answers, kept my finances straight, and written my checks. Every Christmas Lucie addresses and mails almost 1,000 Christmas cards to friends all over the country. She is also church treasurer, handling our general fund and the two trust funds. And, she has taken down and typed the autobiography I have dictated. She has been indispensable, in the very best meaning of the word.

I wish we had space to mention the many others who have helped me and those who continue to help me; suffice it to say, I have lived by their grace, I live by their grace.

*Certainly you have not been overcome by blindness, deafness, and fire. How about your good times?*

They were beyond all counting. I do believe, however, that the nearly 40 years since my return to the mountains have been my happiest.

I have been blessed with opportunities to serve: 63 years a priest is a tremendous gift; 20 years I was active in the Boy Scouts, 20 years a Chairman of the Red Cross, 30 years on the Board of Directors and Life Member of the Appalachian Trail Conference.

For doing what I enjoy, I have received honors: from the General Theological Seminary, the honorary degree of Doctor of Sacred Theology; I have been chosen rural pastor of the year for the state of North Carolina; and from the Boy Scouts I received their highest award for volunteer service, the Silver Beaver.

But my principal joy has been hiking, with its associated wildflower and wildlife interests. Mt. LeConte has been my favorite mountain. It rewards its climbers with magnificent views of the sunrise from Myrtle Point, and of the sunset from Cliff Top. You can get there only by foot or horseback. The lodge, open from spring to fall, provides board and room—pack horses carry up the necessary provisions. I first climbed LeConte in 1928 and I last climbed it on my birthday in 1977 with a party of 20 friends.

Some of my favorite hiking has been on the Appalachian Trail that extends 2,000 miles from Maine to Georgia—passing St. John's five miles to the west. Our Nantahala Hiking Club is a member of the Appalachian Trail Conference and we are responsible for the maintenance of a 50-mile section of the Trail.

*After a 63-year ministry, what do you think now of church and world?*

I would like to think that this world is becoming more Christian, but there are too many things that disprove it; for instance, the great misuse of drugs, alcohol, and tobacco. We don't love ourselves enough to avoid those things that can destroy us.

The continuing threat of war and the ungodly waste of money on armaments disturbs me. I have lived through five of our country's seven wars: Spanish-American to Vietnam. In my opinion, the church is not yet conscious of its Prince of Peace. I was a conscientious objector in World War I, though, as a clergyman, I was exempt from the draft. Conscientious objectors had a terrible time; I knew many who were jailed for long terms.

In my lifetime one of the great advances of the church has been in the field of ecumenical relations, particularly the tolerance and cooperation between the Roman Catholic Church, several Protestant denominations, and the Anglicans.

# PEOPLE and PLACES

## Positions Accepted

The Rev. **Thomas E. Bollinger** is now a non-parochial supply priest. Add: St. John the Baptist, Box 769, S. Main, Wake Forest, N.C., 27587.

The Rev. **Richard Brown** is rector of St. John's Church. Add: 611 E. Vistula, Bristol, Ind., 46507.

The Rev. **Richard J. Burns** is rector of St. Mark's Church. Add: 909 Hickory, P.O. Box 795, Crossett, Ark., 71635.

The Rev. **Kenneth F. Connor, Jr.** is rector of St. James Church. Add: 4324 Market, Boardman, Ohio, 44512.

The Rev. **Paul Deltman** is assistant at St. Thomas' Church. Add: 224 Seminary, Berea, Ohio, 44017.

The Rev. **W. Gilbert Dent** is assistant minister of the Old North Church. Add: 193 Salem St., Boston, Mass., 02113.

The Rev. **Paul Dicks** is now assistant at Christ Church Cathedral, Eau Claire, Wis., and vicar of St. Luke's, Altoona, Wis.

The Rev. **Horace Dulton** is assistant at Trinity Church. Add: 1223 NW, New Philadelphia, Ohio, 44663.

The Rev. **Roberts E. Ehr Gott** is rector of Grace Church. Add: 216 Center St., Box 404, Ridgway, Pa., 15853.

The Rev. **Robin G. Murray** is rector of St. Paul's Church. Add: 127 Summer St., Lynnfield, Mass., 01940. He also became a reserve chaplain to the 368th Engineer Battalion, Manchester.

The Rev. **David C. Musgrave** is rector of St. Mark's Church. Add: 4714 Clifton Avenue, St. Louis, Mo., 63109.

The Rev. **Robert W. Offerle** is now priest-in-charge of St. Rocco's Mission, Youngstown, Ohio.

The Rev. **Gerald W. Porter** is Coordinator of Diocesan Resources, The Diocese of Massachusetts. Add: 121 Federal St., Salem, Mass., 01970.

The Rev. **Willis M. Rosenthal** is now priest in charge of Good Shepherd. Add: Box 633, Cooleemee, N.C., 27014.

The Rev. **Donald Shoub** is Director of Family Services Agency, Rostoria, Ohio.

The Rev. **William D. Stickney** is rector of St. Peter's Church. Add: 346 West 20th St., New York, N.Y., 10011.

## Deaths

**Regina Mary Brown**, wife of the Rev. Garfield N. Brown, rector of the Church of St. Andrew, Lake Worth, Fla., died February 23, in Palm Beach, Fla., after a long illness. Mrs. Brown was a graduate of Ohio State University with a B.S. and a master's

degree in physical education. She was especially active in assisting and encouraging young people to further their educations. In addition to her husband, she is survived by a daughter, Candace Brown.

**Virginia Morgan Gray**, 91, widow of the late Rt. Rev. Campbell Gray who was Bishop of the Diocese of Northern Indiana from 1925 to 1944, died February 28 in Haines City, Fla. Mrs. Gray was a resident of the Bishop William Crane Gray Inn for Older People, an Episcopal retirement home named for her father-in-law, the first missionary Bishop of South Florida. One of her sons, the late Very Rev. Francis Campbell Gray, was dean of the Cathedral of St. Luke, Orlando, Fla. Mrs. Gray is survived by her grandchildren.

**Elizabeth Mann Clark**, 85, died in Tucson, Ariz., January 27. She was the widow of the late Rev. D. W. Clark. They served in American Indian missions and ministries from 1918-1968.

**Hannah Cobb Lawrence**, 86, widow of the Rt. Rev. William Appleton Lawrence, Bishop of Western Massachusetts from 1937 to 1957, and mother of the Rev. Charles Lawrence, professor of theology at the Episcopal Theological Seminary in Kentucky, died on December 31, in Cambridge, Mass.

**Edith Robinson Wood Porter**, 85, widow of the late Harry Boone Porter, died on December 22, at her home in Louisville, Ky. She is survived by her son William M. Wood III, her daughter Mrs. Albert P. Spaulding, and stepson, the Rev. H. Boone Porter, editor of THE LIVING CHURCH, and several grandchildren.

## CLASSIFIED

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

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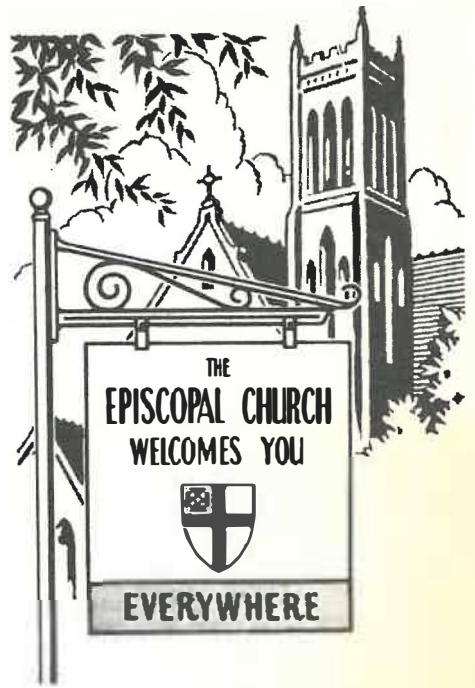
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## WASHINGTON, D.C.

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

**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses 7:45, 9, 11:15; Sol Ev & B 8; Mass Daily 7; also  
Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45,  
EP 6; C Sat 5-6

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Sun MP & HC 8, HC 10 & 5; Daily 7:15 except Wed; Wed 6; C  
Sat 4:30

## ATLANTA, GA.

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

## CHICAGO, ILL.

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

## BOSTON, MASS.

**ALL SAINTS'** At Ashmont Station, Dorchester  
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35 Bowdoin St., near Mass. Gen. Hospital  
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Sun Sol Eu 10:30; Wed & Fri Eu 12:10

## LAS VEGAS, NEV.

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

## BROOKLYN, N.Y.

**ST. PAUL'S (Flatbush)**  
Church Ave. Sta. Brighton Beach Subway  
The Rev. Frank M. Smith, D.D., r  
Sun HC 8, 9, 11; Thurs HC 10

## NEW YORK, N.Y.

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

**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.

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

**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); Wkdy HC  
Mon, Tues, Thurs & Fri 12:10, Wed 8, 1:10 & 5:15, Saints'  
Days 8; 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  
Redelinguys  
Sun Masses 8:30, 11 Sol; Mon-Fri 8; Mon-Thurs, 6; Sat, 10;  
Sta & B Fri 6; Daily noonday Office 12

**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;  
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**PROTESTANT/ECUMENICAL CHAPEL** J.F.K. Airport  
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St. Ezekiel's Congregation Sun Eu 1

**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

## PITTSBURGH, PA.

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Hazelwood  
Sun Mass 8:30 & 10:15 (Sung). Weekdays as anno

## CHARLESTON, S.C.

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

## BROWNWOOD, TEXAS

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

## DALLAS, TEXAS

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

## 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

## 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.

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