

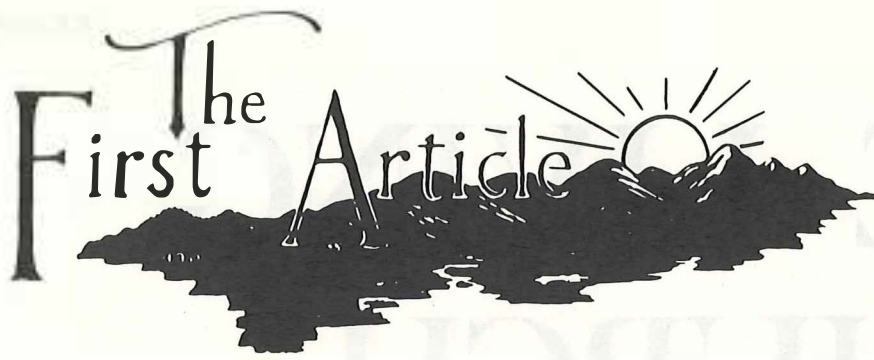
THE LIVING CHURCH

JUL 15-99 REV-4
THE CATHEDRAL LIBRARY
CATHEDRAL ST JOHN DIVINE
1047 AMSTERDAM AVE
NEW YORK NY 10025



Photo by Dick Snyder

The executive board of Coalition 14: (from left) Bishop Hopkins, Bishop Harris, Bishop Trelease, Fr. Richer, Mr. Chalk (in wheelchair), Bishop Kimsey, Fr. Herlocker, Mr. Eckels and Bishop Jones [p. 6].



THE LIVING CHURCH

Volume 192 Established 1878 Number 16

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

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

EDITORIAL AND BUSINESS OFFICES
407 E. Michigan St., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420

The Rev. H. Boone Porter, editor and general manager; John E. Schuessler, assistant editor; Kirsten V. Reeves, news editor; J. A. Kucharski, music editor; Clarissa H. Porter, book editor; the Rev. Travis T. Du Priest, Jr., People and Places editor and editorial assistant; Peter A. Dayman, business manager; Irene B. Barth, circulation manager; Lila J. Thurber, advertising manager.

DEPARTMENTS

Books	14	Letters	3
Editorials	12	News	6
First Article	2	People and Places	14

FEATURES

Roland Allen: A Prophet for this Age	Priscilla M. Allen	9
The Family Stays Together	Eldred Johnston	11
Jesus Here Today	Gordon R. Plowe	12

Board of Directors

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire, (ret.), president; Miss Augusta D. Roddis, Marshfield, Wis., vice-president; the Rev. Murray L. Trelease, Kansas City, Mo., secretary; Leonard Campbell, Jr., Milwaukee, treasurer; the Rev. William H. Baar, La Grange, Ill.; William W. Baker, Lake Quivira, Kan.; Ettore Barbatelli, Milwaukee; Jackson Bruce, Jr., Milwaukee; Mrs. Robert C. Brumder, Hartland, Wis.; the Rt. Rev. Charles T. Gaskell, Milwaukee; John W. Matheus, Glendale, Wis.; George E. Reedy, Milwaukee.

The Living Church Foundation, Inc.

The Most Rev. John M. Allin, Presiding Bishop; the Rt. Rev. Stanley Atkins; the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee, (ret.); the Rt. Rev. Christoph Keller, Jr., Bishop of Arkansas (ret.); the Rt. Rev. Quintin E. Primo, Jr., Suffragan Bishop of Chicago, (ret.); the Rt. Rev. William C. R. Sheridan, Bishop of Northern Indiana; the Rt. Rev. William L. Stevens, Bishop of Fond du Lac; the Rt. Rev. Alexander D. Stewart, Executive for Administration, New York, N.Y.; the Rt. Rev. William C. Wantland, Bishop of Eau Claire; the Rev. Canon Richard J. Anderson, New York City; the Rev. William H. Baar; the Rev. James R. Daughtry, Washington, D.C.; the Rev. O.C. Edwards, Evanston, Ill.; the Rev. R. Emmet Gribbin, Jr., Northport, Ala.; the Rev. Donald H. Langlois, Danville, Ill.; the Ven. W. Ward McCabe, San Jose, Calif.; the Rev. Edwin A. Norris, Jr., Chicago, Ill.; the Rev. Charles L. Poindexter, Germantown, Pa.; the Rev. H. Boone Porter, Milwaukee; the Rev. Paul W. Pritchard, Dallas; the Rev. C. Corydon Randall, Ft. Wayne, Ind.; the Ven. Erwin M. Soukup, LaGrange, Ill.; the Rev. Murray L. Trelease; the Rev. Herbert A. Ward, Jr., Boulder City, Nev.; the Rev. Christopher L. Webber, Bronxville, N.Y.; the Rev. David A. Works, Boston; the Rev. Mother Mary Grace, CSM, Racine, Wis.; Mrs. Edwin P. Allen, Gig Harbor, Wash.; Mrs. William Aylward, Neenah, Wis.; William W. Baker; Ettore Barbatelli; Mrs. Gilbert L. Braun, Eau Claire, Wis.; Jackson Bruce, Jr.; Mrs. Robert C. Brumder; Leonard Campbell, Jr.; Phil deMontmollin, Fort Wayne, Ind.; George H. Gallup, Jr., Princeton, N.J.; Robert L. Hall, Milwaukee; H.N. Kelley, Deerfield, Ill.; Mrs. Terry Kohler, Sheboygan, Wis.; John W. Matheus; Mrs. John W. Hayden, La Crosse, Wis.; Mrs. Baxter Melton, Lexington, Ky.; George E. Reedy; Mrs. Thomas Reeves, Racine, Wis.; Prezell R. Robinson, Raleigh, N.C.; Miss Augusta D. Roddis; Frank J. Starzel, Denver, Colo.; Mrs. Frederick Sturges, Old Lyme, Conn.; Mrs. C.W. Swinford, Lexington, Ky.; Donald W. Tendick, Sr., Brookfield, Wis.; Wilmot F. Wheeler, Jr., Southport, Conn.

NEWS. Correspondents, news releases from church agencies, and syndicated news service are THE LIVING CHURCH's chief sources of news. TLC is a subscriber to Religious News Service and cooperates with Diocesan Press Service.

PHOTOGRAPHS and MANUSCRIPTS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

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: \$29.95 for one year; \$55.95 for two years; \$81.95 for three years. Foreign postage \$11.00 a year additional.

POSTMASTER: Send address changes to THE LIVING CHURCH, 407 E. Michigan St., Milwaukee, Wis. 53202.

All rights reserved. No reproduction in whole or part can be made without written permission of THE LIVING CHURCH.

Life to Dry Bones

One of the most striking of the Old Testament passages associated with Easter is Ezekiel's vision of the valley of dry bones (Ezekiel 37:1-14). Certainly it is the weirdest and most eerie.

The prophet sees himself in a valley, presumably one of the forbidding, desolate, arid, canyons of which the Middle East has so many. It is full of human bones, countless dry bones, bone after bone up and down the valley. Here, indeed is death, the concrete, tangible, and undeniable embodiment of death. One could only be stunned and astonished at such a sight.

Most of us have little or no contact with dead human bones. We are of course familiar with diagrams of human anatomy in science books which we or our children have studied in school. And we have all seen respectable looking skeletons mounted in glass cases in museums.

Some of us have had more contact with human bones in wars that have been fought during the past 45 years. In the tropics especially, a corpse is reduced in a shockingly short time to a small pile of bones, mixed with tatters of uniform and a few buttons. (Local hands have already appropriated the boots, belt, and helmet. Was it an ally or an enemy? It no longer matters.)

My most skeletal experience was in 1960, when I had the privilege of visiting Sagada, the romantic Igorot city in the mountains of Northern Luzon in the Philippines — a place justly famed for the distinguished priests, missionaries, and devoted laypeople of our church associated with it. I was taken in to the huge limestone cave that extends down under the community and which is the traditional place for the non-Christians to dispose of their dead.

It was fantastic! With a sweep of the flashlight one saw skeletons on the floor, skeletons in half open or crumbling coffins, and skeletons tied sitting up in wooden chairs according to the local pagan usage. Some of these "death chairs" were new, some old. Some leaned comfortably back against the walls of the cave. Some were falling apart and

their skeletal occupants were scattered here and there on the floor. I have been to many parts of the world, but have never seen a more amazing sight.

Yet the Sagada cave was nothing compared to Ezekiel's vision. He saw a whole army's worth of bones. In the midst of such a scene of death, he was commanded to proclaim life. He did so, and the bodies were reconstituted and revived. Then the prophet is told that the dry bones are the whole house of Israel, but that God will bring them to life.

Ezekiel is not talking about going to heaven. He is talking about the renewal and revival of God's people on this earth. Yet this life and the life to come are not totally separate. The God whose spirit can make dry bones live is the God who can bestow new life, both in this world and in that to come. God's spirit, the Holy Spirit, is the Giver of Life. As St. Paul says, "If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will give life to your mortal bodies also through his Spirit which dwells in you" (Romans 8:11).

H. BOONE PORTER, Editor

NewComer

It's a chance one takes, uncertain as crossing a street, risky as driving a freeway, but, like such choices, we must make it.

The first to smile, hand out or not, could disclose a hush within that noisy turmoil, a corner on warmth, an island for occupation.

Welcome. Certainty settles and rules: step after step, a journey worth making.

Lillie D. Chaffin

LETTERS

Letters for publication are welcomed but selections are solely at our discretion, and may be abridged; 100 to 250 words are preferred. Each should be signed and indicated as a "Letter to the Editor." Address and phone number required.

Saving DeKoven

A *kudos* for Bishop White of Milwaukee for moving swiftly and imaginatively to save the DeKoven shrines for the use of the church! His plan [TLC, March 23] reflects not only a respect for the sacredness of the place he is rescuing, but also shows willingness to involve secular interests in subtle ways to further divine purposes. I suspect the exposure of the one to the other will benefit both.

Since I was among the first to cry Save! Save! in the pages of this magazine, let me be as quick to say thanks to Bishop White for his decisive action.

(The Rev.) B. W. COGGIN
Church of the Holy Comforter
Cleburne, Texas

Importance of South Africa

I would like to reply to the letter in the February 16 issue written by the Ven. Ward McCabe of San Jose, Calif.

My father was an officer in a cavalry regiment, British, during the Boer War, so the bedtime stories I heard were of the veldt and not Chicken Little.

When we were in Richland - part of the Manhattan Project - during the 40s, one of my salad day best beaus, then a CIA employee, told me that there were 40 Communist agents in Africa for every one agent from all the "free nations" combined. Maybe Fr. McCabe remembers the bloody Belgium Congo period? In the 50s? Ninety-two percent of the material needed by technologically developed countries is found in the Congo.

Countries with colonial governments in Africa after World War II gave up their holdings and "newly-developed countries" with Marxist governments and strange new names sent representatives to the United Nations. They voted routinely with the Communist Bloc countries. The United States pays 25 percent of the expenses of the U.N. Recently, the United States asked that one-third of the 350 Russian employees of the U.N. staff return to the USSR within the next two years. That gives a faint glimmer of hope to our citizens making out their IRS returns now!

As "newly-developed countries" were set-up, so were the Marxist governments for each. Our bankers did a land-office business lending money to these countries. They had the security of the Mon-

etary Control Act of 1980 which provided that any loan on which a country renegged could be brought to the Federal Reserve, which would take that "paper" and give the bank the sum involved. I guess the bankers could then go out and loan it all over again, taking the 10 percent interest off "up front." "Creeping inflation" resulted in our country as our debt increased yearly with compound interest.

In Africa there were strong souls who trekked south to the well-named Cape of Good Hope. The four and a half million whites in South Africa accepted in Christian charity this great flood of 26½ million blacks crossing their borders in the last few decades. They fed them, clothed them, housed them, and they built townships and did not allow the six million Zulus - the world's great warriors, according to my father - to have a township next to their ancient enemies.

South Africa and Siberia have the two largest known deposits of gold in the world. No country can be a world power without gold backing for its monetary system. South Africa and Siberia have practically all the chrome deposits in the world. Chrome is essential for stainless steel - for hospitals, labs, and all aspects of space technology. Then South Africa has palladium and platinum. So does Siberia. We don't.

The Soviets play global chess, too. Maybe two steps forward and one back, nonetheless they follow their plans to dominate the world. We have a four-year attention span in contrast.

ELIZABETH FEE

Wallace, Idaho

Old Umbrella

Regarding the recent letters from the Rev. Bruce Coggin and the Rev. Jack W. Reeves [TLC, March 16]: In the seemingly unending furor over the women's ordination issue "unbroken catholic tradition" appears to be the most often used argument against ordaining women. And yet we in the church who

CHURCH FARM SCHOOL

A COLLEGE PREPARATORY BOARDING SCHOOL FOR BOYS where the natural mother and father no longer live together. Sons of any clergy or active military personnel excepted from this requirement. Grades 7 through 12. Tuition, room and board \$1,300.00 per year. Fees \$100.00. **Because of fund raising and endowment income, the total cost to parent is one of the lowest in the country.** 90% of graduates go on to college. Located 25 miles west of Philadelphia, Pa. Write, Director of Admissions, Box S, Paoli, Pennsylvania 19301. Telephone 215-363-7500.



ENGLISH PARISH HOLIDAYS

... an Idea whose time has come! Spend a week in an English village as guest of parishioners. All meals are included. Proceeds benefit the parish. Enjoy country fairs, gardens, pubs... A real "Meet the People" opportunity! Over 40 locations & weeks to choose from.

Catalogue from:

PARISH HOLIDAYS

North American Office

106 So. Fraley St.

Kane, Pa. 16735

814/837-9178



THE MISSION BOOKSTORE
KEMPER GIFT SHOP
NASHOTAH HOUSE
NASHOTAH, WI 53058

All books seen in the Living Church are available. Ask about clergy and church discounts.

(414) 646-3371 ext. 62



Style of printing on all slides

HYMN

BOARD

SLIDES

HYMN BOARD FIGURES

1 2 3 4 5 6 7 8 9 0

Please send for complete information and price list.



PURSELL'S CHURCH SUPPLY, INC.

SINCE 1865

401 M STREET, S.W.

WATERSIDE MALL

TELEPHONE (202) 484-9563

WASHINGTON, D.C. 20024

care about tradition seem conveniently able to pick and choose from a vast array of historical perspectives whatever suits our particular needs at the time.

It seems to me tradition is the God-given human activity that allows us to adapt to society and the culture around us while retaining those essentials of our uniquely Christian identity. I thank God for that. It has allowed the church to thrive for centuries. But I also thank God that tradition is not a static set of rules and behavioral codes etched in stone. The nature of human history and indeed that of God's interaction with the human race is such that we are able to grow, expand, and come to newer and clearer understandings of God's plan for the universe.

Where would the church be today if the Council of Jerusalem (Acts 15) had not broken with centuries of *tradition* and refused the uncircumcised to enter the community of faith? We in the Anglican Church find our identity in a movement that broke nearly 1400 years of *tradition* when we renounced Roman supremacy. And what about a celibate clergy?

I am not arguing pro or con in the ordination of women issue. However I do object to the method. I have grave concerns about using "tradition" as a catch-all umbrella under which we can hide our

sectarian prejudices. The older that umbrella becomes, and the less often it is carefully examined for flaws, the more likely we shall end up being all wet.

JAY JOHNSON

Nashotah House Seminary
Nashotah, Wis.

• • •

Sometime ago, while preparing yet another sermon on the post-resurrection conversation between our Lord and Thomas Didymus, it struck me that the body by which Thomas and all of us are saved is not the Body of Christ in its pristine wholeness, but the bleeding, wounded body, its flesh broken by nail and spear. It is this broken body that was promised to us at the Last Supper, and which we receive in the Blessed Sacrament.

This is not unrelated to my thoughts about the two letters which respond to Sister Lucy's [TLC, Feb. 9]. Fr. Coggin pushes one of the more egregious arguments against the ordination of women, i.e., that the whole church has not spoken in agreement on the matter. Now, apart from the validity of any argument against such ordination, we should face the reality that there is no whole, "unbroken catholic church," nor is there likely to be such an entity in the near future; rather, the church, the Body of

Christ, is bloodied, wounded, and broken almost to the point of atomization, and it is this broken Body of Christ with which we have to deal, and, praise God, through which we are saved.

In the reality of our brokenness, we Episcopalians are *sui juris*, and have our own integrity, our own way of dealing with God, God's world, and its realities, as do others in the catholic *oikonomia*, and we are as guided by the Holy Spirit as anyone, although humility demands that we all admit that the will of the Spirit is all too often percolated through our cultural and personal filters, which helps to perpetuate the brokenness.

Let us continue to pray and work for the reunion of all believers, but in the meantime, let us not be immobilized to the point of impotence and inanition by any fantasy that we can't move until everyone moves. We have only a broken body to work with, and it is the only body that we have. It is this broken body that saves us. *Ave verum Corpus.*

(The Rev.) JAMES H. HALL

Church of the Holy Trinity
Nashville, Tenn.

• • •

In his response to my letter, Fr. Reeves' reference to the subject of the ordination of women within the Community of St. Mary might be misleading; therefore, I would like to clarify a bit.

The Community of St. Mary is composed of three distinct provinces with a total membership of 34 sisters. Of these 34, I know for sure that more than half are in favor of and fully support woman priests in the church of God. The main segment of opposition has been in our Eastern Province, but even there some sisters are in favor of woman priests. The opposition is not unanimous.

My point is that in a community, like a parish, one finds differences of opinion.

(The Rev.) LUCY L. SHETTERS, C.S.M.

The Community of St. Mary
Southern Province
Sewanee, Tenn.

• • •

Like the Frs. Coggin and Reeves, I questioned the General Convention's decision to ordain women to the priesthood. I soon came to the conclusion, however, that this action in and of itself would probably not cause the Episcopal Church to be spewed out of God's mouth on the Day of Judgment. God just might have other priorities for his church.

As I continued to pray about the matter, my inner struggle was greatly relieved by two things: my observation of the woman priests and deacons we are blessed with in this diocese, and my discovery of two essays by Dorothy Sayers published by Eerdmans under the title "Are Women Human?"

22 WEEKS FOR \$13.25

— A special offer for new subscribers —

Subscribe now to THE LIVING CHURCH and each week you will receive current news of the Episcopal Church, feature articles, book reviews, special reports, devotional material and much more. THE LIVING CHURCH is the only independent national weekly newsmagazine in the church serving clergy and laypeople since 1878. This special introductory offer — a 22 weeks' subscription for only \$13.25 — is for new subscribers only. Foreign postage is \$5.00 additional.

THE LIVING CHURCH
407 E. Michigan, Dept. A
Milwaukee, WI 53202

I wish to subscribe to THE LIVING CHURCH for 22 weeks at the special introductory rate of \$13.25. This is a new subscription, and I enclose my payment of \$13.25.

Name _____

Address _____

City _____ State _____ Zip _____

Is it possible, I now ask myself, that God might actually regard women primarily as persons first and females second, as he may have regarded our Lord in his humanity as person first and male second? I also wonder why a woman could be called to bear our Lord in her body and yet not be called to represent him or his church at the altar.

As regards the rights of the Episcopal Church to act independently of the Anglican Communion, I am reminded that America more than once felt it necessary during her history to oppose Mother England, as did the 16th-century reformers Mother Rome. Indeed, my own children have taught me that it is sometimes in the family's best interest for a mature child to act in accord with his own best judgment. Mother is not always right.

JEANNE LUTZ

St. Matthew's Church
Albuquerque, N.M.

Fad of Confession?

It comes as no surprise to me to see the "Who Me?" article in your March 2 issue. I feel that auricular confession is likely to be the next fad in this church, and we'll be hearing about it from many sources in the future.

If our people do turn to this hitherto unusual means of expressing repentance and seeking reconciliation, it will be because the ordinary means for us to express ourselves and be reconciled, namely the Sacrament of Holy Communion, has been so stripped of all elements of penitence that we no longer can feel we approach the altar penitently.

If all we have is Rite II, which is increasingly the case, there is only that insignificant moment of silence, and then a confession (when not omitted altogether) in which we trippingly admit that "we haven't loved you with our whole hearts, and we haven't loved our neighbor as ourselves," which is such a gross understatement that it seems silly to even say it. Furthermore it is said to a God who no longer has any such thing as "wrath and indignation."

We have trivialized the sacrament of Holy Communion, by undoing the work of the Reformation, and now we have to adopt the medieval, highly-privatized doctrine of sin which the Roman Communion is finally discarding.

I believe the clear teaching of the Anglican Church, and one of its glories, was that such private and personal confession was appropriate only for one who had a very special need, and was unable to come to the Lord's table penitently, with the rest of us, because of the special nature of the sin, or circumstance of the sinner. When we changed our rite, and made it practically impossible for anyone to come penitently to that holy table, (because of the language, and also because the Communion is now tacked on to weddings, funerals and everything

else like a talisman, and because little children with no ability or need to confess sins are with us), we opened the door for this newest form of clericalism.

A further problem is that few of our clergy know thing number one about hearing confessions, or dealing creatively with the stuff one hears in confessions. I heard such confessions regularly for a year one time, and found it almost worthless, spiritually; indeed I think I did more harm than good. People told me of very private, and in most cases superficial, sins; and I was helpless to effect real reconciliation with others involved, yet felt I had to give absolution before such a reconciliation, in the cases in which the sin had damaged another person.

I fervently hope that the day will come when we are able to express real penitence to God before coming to the altar (even if it has to be in less magnificent language than we had.) Until we do we will be depriving our people of a great and constant need. The place for penitence is when we are together, as the church, and that is the place and time mandated by our Lord wherein we have the promise and foretaste of his forgiveness.

The other rite, of private confession, should be used sparingly indeed, and really only for the exceptional cases and instances, and then, please God, only by priests who have some idea of what they're doing. Let's not make a fad out of this, copying in one more way a church which is trying desperately to be as reformed as we became in the 16th century.

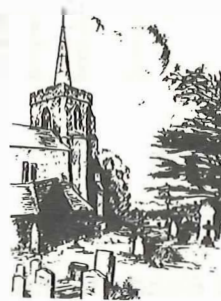
(The Rev.) TIMOTHY PICKERING
Church of the Redeemer
Bryn Mawr, Pa.

Theological Perspective

Fr. Thomas L. Stevenson [TLC, March 9] does, indeed, make a valid point about the "feminine" being found in God in the Holy Spirit. However, God the Holy Spirit is not a Priest according to the Order of Melchizedek and this fact must be kept in mind. The Persons in the Holy Trinity must not be confused in their very being. This is brought out very clearly in orthodox theology where man in his spiritual being is ontologically joined to Christ, while the woman is ontologically linked to the Holy Spirit. From this it follows that only men are ordained to the sacred priesthood.

We have not solved a theological problem by changing gender in our canons. We need to reconsider what we have done and study the whole matter from a theological perspective, such as suggested by Fr. Stevenson.

(The Rev.) ANTHONY C. VITON
The Church of
St. John the Baptist
Mt. Carmel, Ill.



INVITATION from Members of 800-yr-old Anglican Church, Kimpton, England

Spend a few days or a week in a rural village 30 miles north of London on dates you choose this summer.

- ☆ Live with members of Church of St. Peter and St. Paul in need of repair.
- ☆ Visit St. Alban's Abbey, Cambridge Univ., stately homes — whatever you select.
- ☆ Dine in parishioners' centuries-old houses.

\$500 covers accommodations, all meals, excursions, entrance fees, entertainments during full week; also transport between London and Kimpton. Balance used for church restoration.

Info: (also photos) — S.V. Baker
62 Locust St. Falmouth, MA 02540



11th Annual Season of the
ECUMENICAL INSTITUTE
AT SALAMANCA, SPAIN

July 21-August 1, 1986

Theme: "Competing Allegiances: Challenging the Christian Communicator"

Lectures in English by Spanish & British leaders.
Optional Spain/Portugal tour & low cost trans-Atlantic jet flights to Madrid & London.

SALAMANCA, gem of a medieval city, home of one of Europe's oldest universities, founded 1222.

Climate: INVIGORATING! Welcome: WARM!
Prices: LOW!

Advisor: Spanish Secretariat for Ecumenical Relations, and John XXIII Institute, Salamanca.

Prospectus from:

SALAMANCA INSTITUTE SECRETARY
106 So. Fraley St. Phone 814/837-9178 Kane, PA 16735



MARY MOORE

Box 3394-L

Davenport, Iowa 52808

FINEST OLD WORLD CRAFTSMANSHIP

Fair Linens Chasubles Communion Linens
Chalice Palls Funeral Palls
Needlepoint Pieces

**HERE THINGS ARE STILL CREATED
OUT OF A LOVE OF EXCELLENCE**

Write for our Catalogue

**ALCOHOL AND
SUBSTANCE ABUSE**

A Clergy Handbook
Stephen P. Aphorpe \$11.95 paper
\$19.95 cloth

MOREHOUSE-BARLOW
78 Danbury Road
Wilton, CT 06897

STATIONERY

ESPECIALLY FOR CHURCHES Custom letterhead, business cards, memos, Exec. stationery. Your choice of low cost Bond or Textured Stocks. Sale Prices! Fast UPS delivery anywhere. Send for layout ideas, prices, samples and FREE "How To Design Your Business Card."

Parish Office Box 651 Mattoon, IL 61938

THE LIVING CHURCH

April 20, 1986
Easter 4

For 107 Years
Serving the Episcopal Church

Chicago Bishop to Retire

The Rt. Rev. James W. Montgomery, Bishop of Chicago, has announced that he plans to retire on October 1, 1987. He will have completed 25 years as a bishop next year.

Bishop Montgomery had called for the election of a coadjutor at the diocesan convention in 1983, and in October of 1984 the Rt. Rev. Frank T. Griswold, III was elected at a special convention of the diocese. Bishop Griswold was ordained and consecrated on March 2, 1985.

Bishop Montgomery, who graduated from Northwestern University in Evanston, Ill., received his divinity degree from the General Theological Seminary in New York. He spent his entire career in the Diocese of Chicago as a rector in several parishes until his election as suffragan bishop in 1962. He was elected and installed as bishop coadjutor in 1965 and became diocesan bishop in 1971.

In his letter to the clergy of the diocese, Bishop Montgomery wrote of Bishop Griswold, "... I know that the diocese will be in good hands when he succeeds me as tenth bishop of Chicago."

(The Ven.) ERWIN M. SOUKUP

Coalition 14 Meets

Delegates to the recent annual meeting of Coalition 14 held at Scottsdale, Ariz., reaffirmed their commitment to ministry among American Indians and provided \$25,000 for the work of the National Committee on Indian Work (NCIW).

Coalition 14 is a group of 16 dioceses — originally formed in 1971 by what were then 14 missionary dioceses — which meets annually to distribute program funds from the national church. Most of the coalition dioceses have Indian congregations and are actively involved in ministry among Indians.

Owanah Anderson, a national church staff officer for Indian work, presented a report entitled "Ikhana," a Choctaw word which means to tell, to teach and to inform.

She reviewed the advocacy statement endorsed last year by C-14 and adopted by General Convention which promotes "honoring of all Indian treaty rights and the right to internal autonomy and self-determination of Indian Nations and Tribes."

Also mentioned was the fact that federal budget cuts will especially affect

Indians in terms of reductions to the Indian Health Services, but for the first time, Indian legislative matters were on the agenda of the IMPACT meeting last month in Washington, D.C.

Ms. Anderson also related plans for a consultation on Native American Ministry to be held in Oklahoma City October 6-10. It is likely that the Most Rev. Edmond Browning, Presiding Bishop, will attend part of the consultation.

Ms. Anderson concluded by announcing that: a joint task force from NCIW and C-14 has been formed; NCIW has been restructured and all members have now been identified at the diocesan or congregational level; Bishop Browning has appointed a committee on Indian advocacy which is to report to him by September 1.

The Rt. Rev. Craig Anderson, Bishop of South Dakota, followed with a description of his 20-year plan to move the diocese toward financial self-sufficiency and to double the number of Episcopalians to 40,000. He noted that South Dakota has a large concentration of Native Americans in the total population and in the church.

"We are doing the mission of the church in a third world environment," he said, but added that a major fundraising program started with a goal of \$750,000 and has seen \$1.2 million in pledges.

Members of the executive board include the Rt. Rev. Rustin Kimsey, Bishop of Eastern Oregon, as chairman; the Ven. John Herlocker of Idaho as secretary; Paul Chalk of Nevada as treasurer; the Rt. Rev. Harold Hopkins, Bishop of North Dakota; Jim Eckels of Utah; the Rt. Rev. George Harris, Bishop of Alaska; the Rt. Rev. Richard Trelease, Bishop of the Rio Grande; and the Ven. Victor Richer of Montana.

DICK SNYDER

Indian Advocacy Committee

The Most Rev. Edmond Browning, Presiding Bishop, recently sent a letter of invitation to seven Episcopalians for a blue ribbon committee on Indian advocacy. All have accepted.

Citing "the historic Anglican/Episcopal mission among Native Americans," which, he noted, "has not always been without certain elements of both paternalism and indifference," Bishop Browning asked for the committee's counsel on sharing the needs of Indian people with the church at large, address-

ing the growing concerns of Indian people and making new directions toward fulfilling the church's commitment to them.

Bishop Browning also requested the panel's guidance on implementation of the 1985 General Convention Resolution B007a, which calls on the church and its agencies "to advocate and support the honoring of all Indian treaty rights and the right to internal autonomy and self-determination of Indian nations and tribes." He also charged them with responding to points raised in the "Oklahoma Memorandum," which originated at a consultation on native ministry held in 1984.

Among the points raised during the consultation was the church's ignorance of many aspects of Indian life and needs. Two issues in particular were cited as requiring attention: justice and health.

The latter was the subject of a resolution passed by the February 1986 meeting of the Executive Council, which directed the council's secretary to write to President Reagan and to Congress urging them to not recommend cuts to Indian health services.

The convenor of the Committee on Indian Advocacy will be the Rt. Rev. William Wantland, Bishop of Eau Claire and a Seminole Indian. He has chaired the church's National Committee on Indian Work. Other members include the Rt. Rev. Craig Anderson, Bishop of South Dakota; Senator Mark Andrews from North Dakota; the Rev. Steve Charleston, a Choctaw Indian and former staff member for Indian Ministry at the Church Center in New York; the Rt. Rev. Harold Hopkins, Bishop of North Dakota; Dr. Ben Reifel, a Rosebud Sioux Indian and for ten years a member of Congress; and the Hon. Ross Swimmer, a Cherokee Indian who was principal chief of the Cherokee Nation and is now assistant secretary of Indian affairs, U.S. Department of Interior.

Project Studies Bible

The parable of the assassin, a story in the apocryphal Gospel of Thomas, is an authentic teaching of Jesus, according to scholars in the Jesus Seminar studying sayings and teachings attributed to Christ.

Of parables found in the Bible, 21 were favored by the majority of scholars voting in a recent session of the Jesus Seminar, a year-long project aimed at more public awareness of the work of main-

stream scholarship and eventual agreement on what the Jesus of history taught.

Scholars meeting at the University of Redlands in Redlands, Calif., voted 16-13 that the parable of the assassin has the marks of Jesus' stories drawn on first-century Palestinian life.

John Dominic Crossan of DePaul University said he believed that most of the panel favored the story because it is very similar to two parables in Luke (14:28-32) about preparations for building a tower and going to war. "If we had no parallels, we might have thought it was too violent an image for Jesus to use," Dr. Crossan said.

The vote for the story was indicative of the growth in scholarly esteem for the Gospel of Thomas, a collection of 114 sayings of Jesus. The first complete copy of the book was discovered in Egypt in 1945, and it was available in translations by 1960. The author was said to be one of the 12 disciples, although most responsible scholars do not think the apostle Thomas wrote the text.

Seminar scholars generally agreed that the bulk of Jesus' parables were not originally told as allegories. When they do appear in that form, many scholars usually suspect the creative hand of a gospel writer or someone else from the early church.

At least three parables seen as allegories were voted down; an enemy sowing bad seed among the good seed, tenant farmers who killed the owner's son and heir to the vineyard, and ten maidens who await the bridegroom.

Many participants believe that Jesus' stories involving the Pharisees are anachronistic — that the Jewish rabbinic movement did not exist under that name prior to Jesus' crucifixion in the early 30s of the first century. As for the Lazarus story, the group thought it betrayed Luke's own bias for the poor and against the rich.

Seminar organizer Robert Funk of Bonner, Mont., said the ordinary believer does not distinguish between the Christ of faith and the Jesus of history.

"While in the popular mind the data about Jesus in the earliest texts constitute an undifferentiated mass . . . for us these data present a bewildering variety that we must sort out," Dr. Funk said. He is the author of *Parables and Presence* and the two-volume *New Gospel Parallels*, among other books.

Membership in the Jesus Seminar has grown from about 70 scholars last fall to more than 100. Organizers say they have not tried to construct a model of the historical Jesus prior to the analysis of his sayings. Most say the sayings are the most promising avenues in that direction.



Procession outside of Bethany Lutheran Church, South Bronx, at Deacon von Hassell's ordination. Bishop Olof Herlin is shown at center.

Unusual Reception

The Church of St. Mary the Virgin in Big Spring, Texas, was the site of the Rev. George von Hassell's reception as a deacon into the Episcopal Church. A common enough event. Except that von Hassell was already a deacon of the Church of Sweden — itself a member church of the worldwide Lutheran communion — and had been functioning for years as a deacon in the Lutheran Church of America (LCA).

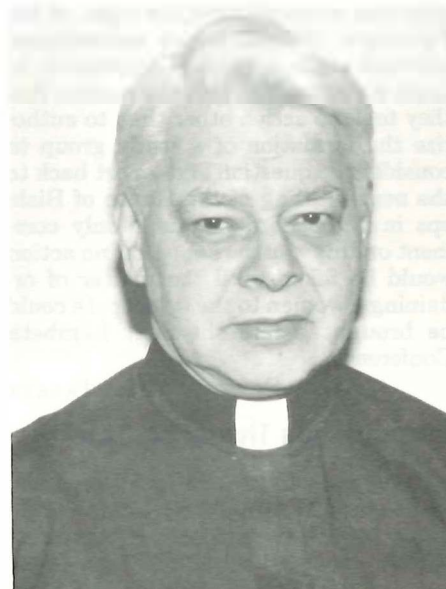
While the Episcopal Church and the LCA have had longstanding cordial relations and now enjoy "interim eucharistic fellowship," the two churches still continue their discussions on ordination. The LCA does not maintain the historic apostolic succession; the Church of Sweden, however, does. Herein lies Deacon von Hassell's interesting story of ordination.

Mr. von Hassell first arrived in Big Spring, Texas in 1952, at that time a member of the U.S. Air Force. Years later he would return as a Lutheran deacon and eventually be *received* rather than ordained as an Episcopal deacon. A social worker by training, von Hassell was employed by the board of American missions of the LCA in 1966 and assigned to Bethany Lutheran Church in South Bronx, New York. It was there that his ordination took place.

In 1967, while visiting the United States, Bishop Olaf Herlin of the Diocese of Visby, Sweden, ordained Mr. von Hassell as a deacon. Bishop Herlin was acquainted with the von Hassell family because Ulrich von Hassell, Deacon von Hassell's uncle, had been involved with the plot to kill Hitler; he was one of the members of the General Staff of Germany who was hanged after a mock trial in Berlin.

In 1968 Deacon von Hassell was transferred to Advent Lutheran Church in Manhattan where he worked as director of Christian education and as assistant for the Spanish liturgy. He would later work in Spanish Harlem with drug rehabilitation; in Lamont, California with migrant workers; and in Big Spring, Texas as a social worker for outreach at the hospital until 1979. Even though von Hassell's ordination came from a Church of Sweden Bishop, which church has maintained apostolic succession, his entire ministry as a Lutheran deacon had been spent in the Lutheran Church in America.

When von Hassell approached the Rt. Rev. Sam B. Hulse, Bishop of the Episcopal Diocese of Northwest Texas, Bishop Hulse contacted Bishop Olof Herlin in Sweden. Bishop Herlin assured all parties concerned that von Hassell's



Deacon von Hassell

ordination was as a deacon in the church at large and agreed that his ordination could be transferred from the Church of Sweden to the Episcopal Church.

Bishop Hulseley consenting, plans were made for the reception, which took place in February of this year. Deacon von Hassell has been assigned by Bishop Hulseley to the staff of St. Mary the Virgin, Big Spring, and he continues to work as a social worker. Deacon von Hassell lives in Big Spring with his wife Rose Marie. He has two sons who also live in Big Spring and a daughter in Grandbury, Texas. T.D.

Bishop Coggan Discusses Episcopacy

The Most Rev. Donald Coggan, former Archbishop of Canterbury, offered some observations on the present episcopate in leading a recent conference of clergy at Washington Cathedral's College of Preachers. His remarks were made within the context of the collect for that day, commemorating St. Cyril of Jerusalem.

"First of all," he noted, "it asks God to strengthen the bishops in their special calling, which is to be teachers and ministers of the Gospel, so that they . . . may effectively instruct the people in Christian faith and practice, doctrine and ethics and point them to the Paschal Mystery — to Christ crucified and arisen."

He went on to say that "it has been observed that a nation gets the political leaders it deserves. Could that likewise be true of the church? Are we really teaching our people what episcopacy is all about?"

Bishop Coggan declined to comment on the reported proceedings at the recent primates meeting in Toronto, in regard to ordaining a woman to the episcopate, since the official statement of the primates was not then available.

According to the Rev. William Dearnley at the Episcopal Church Center, the primates acknowledged the right of the Episcopal Church, as an autonomous province of the Anglican Communion, to make its own decision in the matter. But they took no action other than to authorize the formation of a study group to consider the question and report back to the next meeting of the House of Bishops in 1987. Lord Coggan's only comment on this was the hope that no action would be taken until the matter of ordaining a woman to the episcopate could be brought before the next Lambeth Conference.

DOROTHY MILLS PARKER

Evangelicals Threaten Split

Developments towards unity in ministry between the Church of England and Rome have been greeted by threats of schism from evangelicals who favor maintaining the traditions of the Protestant Reformation.

A spokesman for the Church Society, the Church of England's oldest evangelical body, says the society is ready to set up "a continuing C of E" parallel to the existing church, "which would maintain the rites, ceremonies and doctrines of the Protestant Reformed religion, as by law established."

Cardinal Jan Willebrands, head of the Vatican Secretariat for Promotion of Christian Unity, said in a letter recently released that one of the chief stumbling blocks to the reunion of Canterbury and Rome will be removed as soon as the two churches produce an agreed statement of their beliefs about ministry and the Eucharist [TLC, Apr. 13].

Draft statements on priesthood and the Eucharist have been endorsed by the Church of England synod, the Roman Catholic hierarchy in Britain and the Anglican-Roman Catholic International Commission (ARCIC). They are now being widely debated throughout Britain by Anglican diocesan and deanery synods.

According to the *Church of England Newspaper*; the Church Society believes that the statements reached by ARCIC are a betrayal of the "plain teaching of scripture and the 39 Articles," and the society is currently circulating 90,000 leaflets criticizing ARCIC.

The *Church of England Newspaper* also pointed out that the majority of evangelicals in the country are said to be in favor of ARCIC and the Church Society has "increasingly lost influence."

Ministry to Miskito Indians

The Diocese of Honduras was faced with a problem in the Miskito Indian district of the northwestern part of the country. In this area the language and culture are Miskito, even though the language of Honduras is Spanish. Therefore, how could the church respond to the Indians when there was no one in Honduras who was qualified and speaks Miskito?

The Rt. Rev. Leopold Frade, Bishop of Honduras, found helpers in the nearby Central American dioceses, with some assistance from the Anglican Church of Canada. They are the Rev. Atinaldo Carlos and the Rev. Hemrick Rigby, Nicaraguan Miskito Indians trained and ordained to the diaconate in Nicaragua.

Fr. Carlos came to the Diocese of Honduras directly from Managua on loan from his country through the cooperation of the Rt. Rev. Sturdie Downs, Bishop of Nicaragua.

Through the church in Canada, Bishop Frade heard that Fr. Rigby was in a camp for Nicaraguan refugees located near Puerto Limon, Costa Rica, and with the assistance of the Canadian church, Fr. Rigby was able to obtain the documents to come to Honduras.

There may still be some problem with language barriers, as both Fr. Rigby and

Fr. Carlos speak English and Spanish as second languages, with the latter the weakest of their languages. Honduran Miskito Indians generally do not speak English and some speak Spanish, so the Diocese of Honduras, primarily Spanish-speaking, must adapt.

Both men will be leaving Tegucigalpa in the near future to begin their work with the Indians.

RICHARD F. KELLOGG

Adventures in Ministry

Last year, 21 laypeople and two clergy met in Orlando, Fla., for three days to discuss issues of renewal and lay ministry in the church. A new organization, Adventures in Ministry (AIM) is the result.

Called together by Harry Griffith, executive director of the Anglican Fellowship of Prayer and the Bible Reading Fellowship, the group had a particular concern for the parish as the community within which gifts and ministries are identified, nurtured and held accountable. With that in mind, AIM's purpose is to assist priests and parishes to better serve the laity both in the church and in the world.

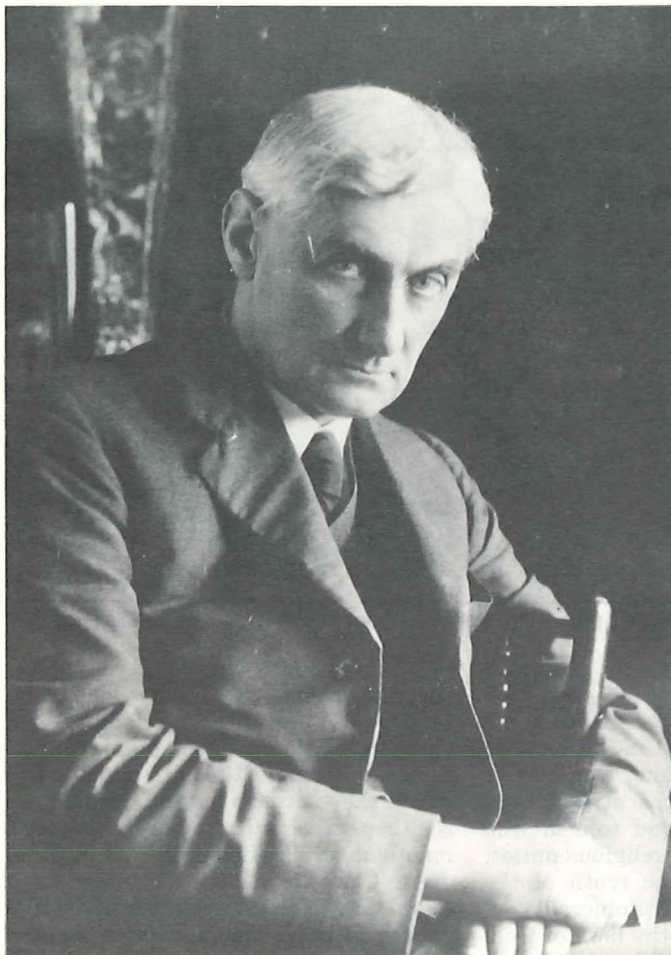
The Rev. Canon John Docker, coordinator for ministry development at the Church Center in New York, said he welcomed the help of AIM. His office has offered some tangible welcome as well: a \$2,000 grant to help the new organization introduce itself by a mailing to all parishes.

Adventures in Ministry plans to accomplish its goals through education, training and the discovery, recommendation, review and dissemination of resources. It will also serve as a clearing house for speakers and workshop leaders, and will spotlight model congregations effectively engaged in the ministry of the laity.

Jack and Nancy Ousley of Pensacola, Fla., will serve as executive directors of the new organization, with Stan Ladley of Kansas City, Kan., as chairman.

BRIEFLY...

The Bronx Youth Ministry and St. Bartholomew's Church in Manhattan, N.Y. have developed a program to identify needs and share resources in the Diocese of New York. According to the diocesan newspaper, the *Episcopal New Yorker*, the "Barter Bank" program solicits and coordinates different parishes' needs and resources so that one church can "barter" with another to get jobs done. Traded resources have included storage space, goods, volunteer help, and available services among church members, such as lawyers, carpenters and plumbers.



Roland Allen

Roland Allen

A Prophet for this Age

By PRISCILLA M. ALLEN

There are three themes in the life of Roland Allen which overlap like the tunes in a fugue: he was a missionary and a critic of missionary methods; he was a parish priest and found that he could not square this with his conscience; and he became more and more conscious of the inadequacy of the professional, whether missionary or cleric.

All through his life he was conscious of the activity of the Holy Ghost preventing him and all God's people. He was given to fits of depression, being, I suppose, a typical cyclothymic; but I remember his saying to me that there was no need to be depressed because (I do not remember the exact words) he was on the winning side (or something to

This account of Roland Allen was originally delivered as a talk at St. Matthew's Church, Addis Ababa, Ethiopia, in 1966. Miss Priscilla M. Allen has for many years made her home in Nairobi, Kenya. We are grateful to her nephew, Hubert Allen (grandson of Roland Allen) for making photos available to THE LIVING CHURCH. We are also grateful for the assistance of our overseas correspondent, Fay Campbell, currently resident in Nairobi.

that effect). The thing that would have annoyed him most, or made him laugh loudest, in *Honest to God* [by John Robinson, 1963] would have been the way in which Bishop Robinson seems to think that the church is dependent on human effort. "If Christianity is to survive," says he, "it is urgently necessary that" we should do something or other.

In *Missionary Methods*, speaking of the way that St. Paul left his young churches to stand on their own feet, my father says: "Dependence does not train for independence, slavery does not educate men for freedom. Moreover, they have the Holy Ghost to strengthen and to guide them. Christians are not only what they are by nature, they are a spirit-bearing body. It is not a question merely of our faith in them; it is still more a question of faith in the Holy Ghost. We look too much at our converts as they are by nature: St. Paul looked at his converts as they were by grace."

He was never a rebel where the teaching of the church was concerned. The Prayer Book and the Bible satisfied him completely. He knew nearly the whole of the Prayer Book and large portions of the Bible by heart; and he was utterly fearless and broad-minded in his atti-

tude towards science and philosophy. In *Educational Principles and Missionary Methods* he writes: "Why do we live in perpetual terror lest the religious teaching which we have given to our children, and to our converts in the mission field, should be overthrown by some specious argument when they leave school, or if we see in their hands the writings of some clever agnostic? Surely it is because we are fearful lest our religious instruction may have been built on no solid foundation; but has been merely intellectual education which is liable to be overthrown by a clever intellectual attack. Knowledge of the work of the Holy Spirit within the soul as a fact, a main fact, of daily life cannot be shaken by intellectual argument, any more than a man's sense of his mother's love can be shaken by any intellectual argument. . . ."

I put this first because I think it is the most important part of his teaching and the foundation of all the rest.

To turn now to the first phase of his life — he went out to China as a missionary in 1895, and at the end of his first book, *Missionary Methods*, he gives an account, in the third person, as if about somebody else, of how he ran his station

and began to practice the methods which he afterwards commended. I have never heard any suggestion that he was considered a rebel or in any way difficult to work with in those days. Bishop Scott, my godfather, was very fond of him and considered that he would make a good bishop later on. Unfortunately he had a bad illness and was invalided home. This was a great disaster for him and I know it haunted him that if he had been sufficiently insistent he might have been allowed to go back. Probably he was in a fit of depression and felt that people did not want him, or something of that sort. Anyway, he stayed at home and for several years did deputation work for missions until his increasingly loud criticisms of their work made it difficult. He was a good preacher, with a lovely speaking voice.

Meantime he wrote his first and best-known book, which came out in 1913 — *Missionary Methods: St. Paul's or Ours?* Here we have straightaway the prophetic, "Hear the word of the Lord." He was not recommending a revolution, he said, but a return to first principles. This is how he began his book: "In little more than ten years St. Paul established the church in four provinces of the Empire, Galatia, Macedonia, Achaia and Asia. Before AD 47 there were no churches in these provinces; in AD 57 St. Paul could speak as if his work there was done, and could plan extensive tours into the far west without anxiety lest the churches which he had founded might perish in his absence for want of his guidance and support."

Let me go back now and say something about the second theme in his life. During this phase of missionary activity he suffered another (humanly speaking) great calamity. When he was invalided out of the mission field, he took a living



Roland Allen (left) appears as a young priest with a group of trainees. From 1897 to 1900, he was principal of the Clergy School at Peking.

as a parish priest in what was then deep country. After three years he left. Let me read you part of a letter that he wrote to the parishioners explaining why he was leaving: "... we see the strange and painful sight of men and women who habitually neglect their religious duties, or who openly deny the truth of the Creeds, or who by the immorality of their lives openly defy the laws of God, standing up as Sponsors in a Christian Church, before a Christian minister, in the presence of a Christian congregation and as representatives of the church on behalf of a new-born child solemnly professing their desire for Holy Baptism, their determination to renounce the world, the flesh and the devil, their steadfast faith in the Creed and their willingness to obey God's holy will, whilst they know, and everyone in the church knows,

that they themselves neither do, nor intend to do, any of these things. Then they are solemnly directed to see that the child is taught the faith and practice which they set at naught. Or again, we see that sad sight of the dead body of a man who all his life denied the claim of Jesus Christ, or who set at nought the moral laws of God, brought into Christ's church in order that a service may be read over his body which, whilst alive, he utterly scorned.

"... Now I am clear: I can not and will not do these things any longer" [Letter reprinted in *The Ministry of the Spirit*].

So it appeared that obedience to conscience and the service of the church were in opposition. I am sure that many of you, though you may not approve his action, will sympathize with his attitude; and I should be glad to know if anything has since been done to make this difficulty less acute. Meantime he was, as you see, cut off from ordinary active service. He could not be a professional missionary, even if his health allowed it, after the way he had written about their work; and now he could not hold any office in the church. He was getting isolated and confined more and more to mere theorizing, because he could not test out his ideas in practice. It is very sad that a man of such gifts and so full of ideas and so full of the Holy Ghost should have been thus banished from active life.

World War I made an interruption in everyone's life, and my father did various jobs without finding anything that he really wanted to do. He wrote three books during the war, all very interesting, but none a popular success at the time. But the third theme in his life was now becoming uppermost in his mind, and he was becoming more and more convinced of the inadequacy of the pro-

Roland Allen's Available Books

Missionary Methods, with foreword by the Rt. Rev. Lesslie Newbigin.

The Ministry of the Spirit, selections from *The Case for Voluntary Clergy* and other writings, with memoir by Alexander McLeish, edited by D. M. Paton.

The Spontaneous Expansion of the Church.

All the above have been published by the World Dominion Press in England and by Eerdmans in the U.S. since 1960. *Missionary Principles* (Eerdmans, 1964) is a more modest work.

Reform of the Ministry, edited by D. M. Paton (Lutterworth Press, 1968), containing some previously unpublished papers and other items, has not been generally available in the U.S.

The Compulsion of the Spirit; A Roland Allen Reader, edited by David Paton and Charles H. Long, published by Forward Movement and Eerdmans, 1983; provides an anthology of important passages with commentary.

fessional, whether missionary or cleric, to cope with the work of the church, especially overseas.

By this time he had made friends with Sidney Clark, later of World Dominion Press, who took up my father's ideas enthusiastically. He was a wealthy man, but it was difficult to see how money could help, though he sent my father on one or two very interesting trips abroad to study the question on the spot. But my father had no use for money except, like St. Paul, for traveling.

In 1927 my father wrote *The Spontaneous Expansion of the Church and the Causes Which Hinder It*, which is one of the books that has been reprinted. Unfortunately I have not got a copy of it, so I have not been able to refresh my memory of it; but I think much the same ideas are expressed in a paper called "Non-professional Missionaries," which was written about the same time and has been reprinted in *The Ministry of the Spirit*. In it my father argues that the only way to spread the Gospel is the way the early Christians spread it and the way Islam to this day is spread — by every man who goes abroad being a missionary.

He says professional missionaries are a class apart and that special class absorbs elements which ought to be at work in the wider fellowship of the whole church.

"I suggest that the first step is to find men and women who have a strong and deep missionary spirit and to persuade them that the highest and best missionary work that they can do is to go out into the mission field as 'unofficial missionaries,' refusing to join themselves officially to the professional missionary body." In fact, he was rapidly getting to the point where he thought that missionary societies as such did more harm than good.

He never said or thought this about the professional ministers of the church, but he did find on his travels that they needed supplementing. It was absolutely impossible to provide full-time ministers for all the scattered communities throughout the Empire and Dominions.

In 1930 he brought out his book *Voluntary Clergy*. In it he argues that here again we must go back to the practice of the early church and ordain the sort of men that St. Paul would have chosen; and that as we made converts in the mission field too dependent, so also we had taught Christians at home to be too dependent on paid ministers. He goes very carefully into the qualifications demanded for a priest by St. Paul and says that there are such men in the scattered communities who could be ordained to minister to their fellow Christians there. "Anyone who has been in the mission field will instantly recognize the portrait

[given in I Timothy and Titus]. The man lives before our eyes . . . when we read the apostle's description of the man whom he directed his followers to ordain, we instinctively say: We know that man."

As he refused to put voluntary in opposition to stipendiary clergy, since all are in a sense voluntary (as opposed to conscripted), so also he refused to oppose them as "half-time" and "full-time" clergy. "I shudder," he says in *Voluntary Clergy*, "when I hear men talk of voluntary clergy as half-timers. Voluntary clergy are not half-timers. A cleric can no more be a half-time cleric than a father can be a half-time father, or a baptized Christian a half-time Christian. . . . We often talk like that; but in practice it is impossible, and in principle it is false."

The book was written with immense care and was published by a different publisher, who used better paper and print, so that it was altogether a fine book. It was a great disappointment to us all when it failed to sell or to make much impression. It was the last proper book my father wrote, except a short life of his friend Sidney Clark, published in 1937.

In 1931 my father, mother and I went out to Kenya to live. My brother John was already in government service in Tanganyika. My father did no regular work, but he helped at the cathedral and local churches and up-country when chaplains were on leave; and he harried our poor bishop about voluntary clergy until I am afraid the bishop came to dread the sight of him. "If a small group of Christians appeals to the bishop for clergy and he tells them that he has not got a cleric to send them and that they could not support one if he did send him, might they not naturally conclude that the presence of a cleric is really a spiritual luxury, and that in the opinion of the bishop men can very well lead a Christian life without him? . . . If a small group of Christian churchmen can appeal to a bishop for ordered church life, and appeal in vain, that bishop has proclaimed his conviction that ordered church life is not necessary for Christian men" (*Voluntary Clergy*, p. 114).

But old age at last pulled his teeth. He had a bad illness during the Second World War, after which he never recovered his full strength. But I think old age brought peace. He was content to sit on the verandah of our Nairobi house reading the Bible and the Greek and Latin classics and helping my brother with the translation of Swahili epic poetry. For though he did not learn to speak Swahili very fluently, he learned to read very difficult literary Swahili, and this new hobby gave him a lot of pleasure. His mind remained clear and alert until the morning before his death, and he died without pain. (This was in June or July 1947.)

The Family Stays Together

By ELDRED JOHNSTON

It all started with: "The family that prays together stays together." Then came a deluge of parodies. An amusement park came out with this commercial: "The family that *plays* together stays together." Then on and on.

Frankly, I'm getting tired of it. So to put an end to the whole thing I decided to compile an exhaustive list. A big job? Not at all. I simply needed three hours with a rhyming dictionary and my trusty (yet recalcitrant) typewriter.

The family that preys together (pickpockets) stays together.
The family that brays together (donkeys) — you know what.
The family that lays together (hens) — ditto.
The family that weighs together (dieters) — ditto.
The family that bays together (hound-dogs) — ditto.
The family that hays together (farmers) — ditto.
The family that neighs together (horses) — ditto.
The family that spays together (veterinarians) — ditto.
The family that sprays together (skunks) — ditto.
The family that grays together (senior citizens) — ditto.
The family that sways together (dancers) — ditto.
The family that sleighs together (Currier & Ives) — ditto.
The family that drays together (truckers) — ditto.

O.K. that's it! Let's hope we never again hear a stupid parody on the original noble sentiment. Did I miss any? I answer, nay. My wife answers, nay. My children answer, nay. *The family that nays together stays together.*

The Rev. Eldred Johnston is a retired priest of the Diocese of Southern Ohio and a resident of Columbus, Ohio.

Jesus Here Today

Where can Jesus be met?

By GORDON R. PLOWE

Jesus of Nazareth was a first century Jew, born of very humble beginnings in the little town of Bethlehem, born into the family of Joseph and Mary, commonly known as Joseph the carpenter and the Blessed Virgin Mary.

The account of one trip to the temple at about age 12 indicates he was a very bright child and well taught in the Jewish religion. Jesus' mother pondered her son's life and the meaning of that life. She must have been a very loving mother, for her son became a very loving man. We can only assume that Jesus spent many hours in the carpenter shop and became skilled in that trade. He was the oldest of the children and no doubt had to watch out for his younger brothers and sisters. He probably boxed their ears when needed and had to wrestle hard when two brothers jumped him.

His mother and he shared a vision of his destiny which was foretold by the prophets of old. Yet, when he came to live out that destiny his mother could not understand what was taking place or really who he was.

In the Gospels, we find four interpretive portraits of Jesus in which we meet him at about age 30, a rugged young man, a man comfortable with and open to fishermen, lawyers, tax collectors, government officials and women, yes, even prostitutes.

Jesus, as did many of the Jews of his time, went to John at the Jordan River for baptism. There and throughout the events of the Gospels, we are made aware that in this Jesus of Nazareth, those who saw him and knew him, came to know the living Lord, the God of Abraham, Isaac and Jacob. This realization, this discovery, came to those around Jesus, not because of what he claimed for himself — he claimed very

little — or of what he said and taught — his teachings were very similar to that of other first century rabbis.

Rather, it was the life he lived and who he was that brought about the discovery of the living God in and through this Jesus. Wherever Jesus went, there was *openness*; there was *understanding*; there was *healing*; there was *forgiveness*; there was *judgment*; there was *salvation*; there was *love*!

Also, questions were raised. Can this be the one — the one sent from God? Can this be the Messiah, the anointed one, the Christ? "Yes," said some. "This is he for whom we have waited all these centuries — to bring about a new Israel, a new relationship between men and God." Others, said "No, no, this cannot be. He threatens us and our institutions. He is unconventional. He is radical. He is stirring up trouble. He makes us squirm and he must be put out of the way." And, of course, those who said "No" won out. Jesus was put out of the way. Jesus was killed, nailed to a cross and died a criminal's death.

But, then his followers came to know him in a new way. They discovered Jesus in the face of a stranger; they met him when they gathered in his name, even with the doors bolted shut; they met him in the breaking of bread. Only then, after his death and in the new life which they now found in him, did Jesus' followers know in their hearts that truly this is the Christ, the Son of the living God. This Jesus the Christ, fully man and fully God. Their lives, those who were open to him, those who let him come into the depths of their lives, those who knew him, were transformed. These were men and women, boys and girls, who died to their pasts and now lived a new life — a triumphant, powerful, joyous life, a life where Jesus lived with them in the now, a very present, living reality.

Where and how have I met Jesus? I

could point out so many influential people — my mother, a loving grandmother, my dad, a stuffy but faithful old Lutheran pastor, a caring priest, and a girl who broke my heart. That was a new beginning at age 25. She gave me a gift, a painful gift, of reality of life. It was a gift of rejection and deflated ego, but a gift I needed, to tell me, to show me that I was not the master of my destiny, that I could not go it alone in this life, that I was not really in control. Little by little I was given the grace to let God be in control, to let Jesus be in my life.

Then I received another gift, the gift of the sacraments of the church, confirmation, Holy Eucharist, private confession, unction, then soon holy matrimony, and later holy orders. Jesus was there with me in all of these.

I met Jesus one day in San Francisco in a bar when a man asked me for help. I turned him away and walked into the bright light of day and knew the light of judgment. I met Jesus one day in my discouragement and self-pity when I looked up and saw him welcoming me home in the smiling faces of our two little children. I meet Jesus in the patient, abiding love of my wife.

I met Jesus several years ago in Fr. Abbot at the Benedictine monastery, in his sharp eyes, loving hands, and thoughtful prayer. I met Jesus in an old farmhouse where he came and accepted me as he had done as a little child 40 years before, when I did not yet see him. I met Jesus in the love of a cursillo weekend.

Jesus knows me inside and out, better than I know myself and yet he still accepts me as I am; he understands me; he forgives me; he heals me; he loves me. He is always close by, though sometimes I am far away from him. He is here with us, this day, in you, in me. Thanks be to God who gives us victory through our Lord Jesus Christ!

The Rev. Gordon R. Plowe is rector of All Saints' Church, Minot, N.D.

EDITORIALS

Memoir of Roland Allen

The 1986 Roland Allen Symposium is to be held April 20-24 at the National 4-H Center in Washington, D.C. This international Anglican gathering will bring together bishops, other clergy, and lay leaders from the eastern part of this country, Latin America, the Caribbean Basin and elsewhere. Like the Pacific Basin Roland Allen Conference held years ago [TLC, July 17, 1983], its purpose is to animate the missionary work of the church at home and abroad with the dynamic vision and incisive strategic planning of the great Anglican missionary theologian and prophet, Roland Allen (1868-1947). At a later date, news of the symposium will be reported fully in our pages.

In recognition of the symposium, THE LIVING CHURCH is privileged to present at this time a memoir of Roland Allen contributed to us by his daughter, Miss Priscilla Allen. So far as is known, this is the only published account of him by a member of his family. We are grateful to Miss Allen for making this interesting account available.

Roland Allen's significance for the thinking of the church continues to grow. His emphasis on the work of the Holy Spirit, Christian unity, evangelism, lay leadership, and a truly indigenous ordained ministry all have crucial importance in this latter part of this century.

'Time Out' for the Church Militant

Our guest editorial is by the Rev. David L. Moyer, rector of St. John's Church, Ogdensburg, N.Y.

It seems that most, if not all, of the major movements for reform and renewal in the church past and present have something in common. There is a calling to the church to realize and reaffirm that as "ecclesia" she is to be set apart from the ways of the world: she is to march to the beat of a different drummer whom St. Paul claimed "is before all things, and in him all things hold together" (Colossians 1:17).

I would like to take the risk of taking an opposite position for a brief period of time and challenge the leadership of the Episcopal Church to do the same. What I suggest, as strange as it may sound, is to take the example of the nation's major auto makers, soda bottlers, and fast food marketers who seem to be forever engaged in the process of intra-company debate, evaluation, comparison, rating and critique. As we arrive at the 10th anniversary of the history-making, discipline-altering General Convention of 1976 in Minneapolis, this parish priest, who understands himself as an evangelical catholic, believes the time has come to review the whole realm of the ordination of women to the priesthood.

Unfortunately, clergy and laity on both sides of the issue have committed the error of failing to carry on a mature and sensitive evaluation of the priesting of women. The people who favor women's ordination are bathing in the victory and living out their church membership as if women priests have been present for years.

Those who oppose have grown increasingly tolerant and charitable but still hope that women's ordination will die a natural death or that the church will come to its senses in the years to come.

No matter where one comes down on this question, because it has brought a major change in discipline and challenges major doctrine of Catholic Christianity, critical study and reflection must be conducted to see what the church has learned, experienced, and dealt with for the past ten years. This is not a matter of opening up old wounds in developing a second half of the game's strategy, but simply being courageous and responsible enough to engage in some theological dialogue where the whole realm of symbol, authority, and the patriarchal foundation of Judeo-Christianity has come into question.

Dr. M. Scott Peck, in the very popular and substantive work *The Road Less Traveled*, writes, "what does a life of total dedication to the truth mean? It means, first of all, a life of continuous and never-ending stringent self-evaluation" (p. 51). But he goes on to state, "The tendency to avoid challenge is so omnipresent in human beings that it can properly be considered a characteristic of human nature" (p. 53).

The positions held surrounding the ordination of women to the priesthood need to be continually challenged if they are worthy to be held. Should we dare to continue to run with something which is not under constant critique? A defensive posture is to be avoided. Rather, a posture of openness and readiness to plumb the depths of the disciplines of history, theology, psychology, and anthropology must be maintained.

I challenge our leaders to address an issue which is not yet etched in stone and which deserves extensive study. Such action will demonstrate to the membership of the Episcopal Church and to those who observe us, as well, that we are "God's open people."

Future Perfect

You see,
when all is said and done —
as one might comment after Easter Day
and everything that happened in that
garden and around the Holy City —
when all is said and done what
is there left to occupy the
time until next Advent?
Pentecost, of course,
provides a day for celebration,
confirmation and the like, but then,
what next? What, for example, can be
done with summer to redeem it from
those dreary, numbing, routine tasks
of resurrected life with nothing
now to fear, repent, to run away from,
or even to anticipate?

J. Barrie Shepherd

BOOKS

Bold Criticisms

CHURCH: Charism & Power — Liberation Theology and the Institutional Church. By Leonardo Boff. Trans. by J.W. Diercksmeier. Crossroad. Pp. 185. \$14.95.

Leonardo Boff, a Franciscan professor from Petropolis, Brazil, was summoned to the Vatican in September, 1984, to answer charges of "deviations... brought about by certain forms of liberation theology." Thanks in part to support of Boff by two Brazilian cardinals, he was not totally condemned; in fact, Rome's letter to Boff went a long way towards accepting many of the key points being made by him, and by Camara, Gutierrez, Kung, Rahner, Metz, and other "troublers of Israel."

This book, published in Portuguese in 1981, is at the center of bold new thinking which must be heeded by all Christians in a time when the Western middle-class capitalist ideology can no longer keep the people of Jesus Christ in captivity.

Boff attacks the church by an appeal to the Gospel, a very New Testament thing to do, based squarely on the images of Jesus as the liberating servant and of his apostolic followers as teachers of radical change. Although, like most Latin Americans, Boff does not take much account of the Reformation, he calls for a rethinking about power and a restructuring of authority at least as great as what happened in the 16th century, with even more impact on the cultural, economic, and political principalities of this world.

Evidence for his hope comes from the *comunidades eclesiales de base*, groups of 15 to 20 families meeting every week or so for study, fellowship, and social action; he notes that there are over 70,000 such communities in Central and South America. These are not "support groups" to make Christians more comfortable, nor are they over-against the church's sacraments and doctrines, but they are ways for ordinary men and women to proclaim and to apply the good news of Easter and Pentecost.

Episcopalians have much to learn from such a clear and passionate call to regain the joyful urgency of the first century Jesus movement. Combining inner faith and outward religion, we could well start by examining our church as to its class structure and economic determinants, remembering, as George Orwell pointed out, that Karl Marx was merely building on the words of the Lord Jesus, "Where your treasure is, there will your heart be also." Until Christians put our own house in order under God, we cannot be heard by the world.

This is a disturbing book for affluent North Americans, but then so are Amos and Revelation. We may wonder at Boff's confidence that the old ecclesiastical bones can live, but, as he writes, "We hear God's question, 'Why has Sarah smiled? Is anything impossible with God?' (Gen. 18:14). Smile, Sarah, because once sterile you have become fertile" (p. 64).

(The Rev.) KINGSLEY SMITH
Trinity Church
Towson, Md.

A Hymnal to Compare

REJOICE IN THE LORD: A Hymn Companion to the Scriptures. Edited by Erik Routley. Eerdmans. Pp. 640. \$12.95 cloth.

At a time when the Episcopal Church is just setting its mind to learning a new hymnal, it is interesting to see what other Christian bodies are doing, or have done, with the same issue. This book was edited for the Reformed Church of America by Erik Routley, the late professor of church music at the Westminster Choir School of Princeton.

Any resemblance to the *Hymnal 1982* is probably not accidental, since Dr. Routley, sometimes described as the dean of American hymnologists even though he was British by birth, education, and experience, served as a consultant to our Standing Commission on Church Music.

Since hymnals of other churches are not options for use in Episcopal parishes, there is little need for detailed comments or lengthy lists of differences. However, church musicians among us will be glad to have such a source of alternate harmonizations, many by Routley himself, to enrich the singing from the *Hymnal 1982*.

There is one difference to which this reviewer would like to point: the Christmas poem by Richard Wilbur, "A stable lamp is lighted," appears in both hymnals. Each verse centers around the line "and every stone shall cry"; the *Hymnal 1982* has this line repeated as in the original, and since the meter (76. 76. 66. 76) is so rare, there had to be a new tune composed. Routley, on the other hand, presumably was given permission to drop the repetition and is able to set the text to "Es ist en Ros" or "Rosa Mystica" a much more familiar tune which is likely to make the hymn more widely known. It is too bad we were not able to do the same.

Overall, this will be a valued addition to the shelves of those interested in hymns and singing. This publication is a fitting memorial to Dr. Routley's work with church music here and in England.

(The Very Rev.) RONALD H. MILLER
St. Alban's Church
Murrysville, Pa.

PEOPLE and places

Appointments

The Rev. Canon Isaiah G. Bell is now supply priest at St. Mark's, Carteret, N.J.

The Rev. David Klopfenstein is now rector of Trinity Church, 203 S. Carney St., Atmore, Ala. 36502.

The Rev. Harry L. Mayfield will begin an interim ministry in the Diocese of Pennsylvania on July 31.

The Rev. Carl E. Metzger is now deacon-in-charge at St. Luke's, Kensington, Philadelphia, Pa.

Deaths

The Rev. Charles Edward Berger, rector emeritus of All Saints' Church, Chevy Chase, Md., died at the age of 73 on February 28.

Dr. Berger was a graduate of Hobart College and Virginia Theological Seminary, which awarded him the doctorate of divinity in 1963; he did graduate study at Union Theological Seminary where he was awarded the doctorate of theology in 1949. From 1939 to 1941 he was rector of Ascension, Westminster, Md.; from 1941 to 1942 he was curate of St. Anne's, Annapolis, Md., where he was rector from 1943 to 1956. Active in diocesan and provincial organizations and committees, Dr. Berger became rector of All Saints', Chevy Chase in 1956 and remained so until 1979; he was named rector emeritus in 1980. The author of *The Nature of Christianity* and other books, Dr. Berger served as priest-in-charge of several parishes after his retirement from the active ministry. A requiem eucharist was celebrated on March 4 in the great crossing of the National Cathedral, with burial in Annapolis. He is survived by his wife, Mattie Todd Berger, a daughter, a son, a sister, and two grandchildren.

The Rev. E. T. Rodda, a retired priest of the Diocese of Spokane, died after a period of declining health on February 16 at a hospital in Baytown, Texas. He was 78 years of age.

A native of Toronto, Canada, Fr. Rodda did his undergraduate work at Berea College and his seminary work at Bexley Hall. He served parishes in Michigan, Kentucky, Wyoming, Idaho, and Texas. From 1946 to 1949 he was chairman of the Kentucky department of missions. He retired in 1972 and is survived by his wife, Louise Morgan Rodda, two sons, and seven grandchildren.

The Rev. William J. Trentman, rector of St. Ann's, The Bronx, N.Y., died on March 2 at the age of 39.

A graduate of St. Francis College and Philadelphia Divinity School, Fr. Trentman had served as assistant at St. Ann's from 1972 to 1977 and as assistant of SS. Matthew and Timothy, New York City from 1977 to 1980. From 1980 to 1984, when he went back to St. Ann's, Fr. Trentman was vicar of St. Luke's, Bridgeport, Conn. He was the author of folk music and religious education materials.

The Rev. Paul C. Weed, retired vicar of St. Luke's Chapel of Trinity Parish New York City, now St. Luke's-in-the-Fields, died February 9 at the age of 79.

Fr. Weed was a curate at St. Luke's before becoming rector of St. James-the-Less, Philadelphia in 1942. In 1949 he returned to St. Luke's as vicar and headmaster of the parish school. In 1971 he retired to his home in Gaylordville, Conn. He was a graduate of Princeton and the General Theological Seminary. Interment was in the cemetery at Holy Cross monastery, West Park, N.Y.

CLASSIFIED

advertising in *The Living Church* gets results.

BOOKS

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, R.D.3, Box 116d, Saratoga Springs, N.Y. 12866. (518) 587-7470.

CHURCH COMPUTER SOFTWARE

NO OTHER CHURCH COMPUTER SOFTWARE comes close to *Romar Church Systems*. Already in use by 21 denominations, including Episcopal. Take this important first step. Write or call for information. Romar Church Systems, Attn: LCC, P.O. Box 4211, Elkhart, Ind. 46514. (219) 262-2188.

CHURCH FURNISHINGS

TRADITIONAL GOTHIC Chapel Chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. Oldcraft Woodworkers, Sewanee, Tenn. 37375. (615) 598-0208.

JUST ARRIVED FROM ENGLAND, oak and mahogany pulpits, lecterns, bier candle holders, communion rail, pews. All from old English churches. Write for details and photos. Nostalgia, Inc., 307 Stiles Ave., Savannah, Ga. 31401 or call toll free 1-800-874-0015.

CONTINUING EDUCATION

DOCTOR OF MINISTRY PROGRAM in ecumenical relations is offered by the Graduate Theological Foundation, an independent institute for advanced professional study for those in active church ministry, and unaffiliated with the University of Notre Dame. Religious professionals come together for two one-week intensive residence sessions during each of two consecutive years as a resident community of colleagues sharing in daily worship and study. Doctoral projects are praxis oriented. International scholars from Oxford, Geneva and Hannover comprise the faculty. Experiential-based and tailored to parish calendar. \$3,000.00 covers room, board and tuition. Apply by May 15, 1986. Write: Graduate Theological Foundation, P.O. Box 661, Notre Dame, Ind. 46556 or call (219) 848-7920.

FOR RENT

LOVELY MOUNTAIN HOME adjacent to Kanuga Conference Center, Hendersonville, N.C. Three bedrooms, 3 baths, fireplace-living room/dining, kitchen, sundeck, screened porch, \$350.00 — week. R. L. Harden (704) 364-9722 or 366-3034.

FOR SALE

VANITY FAIR ILLUSTRATED CATALOGUE of 79 available original Clergy Prints. Send \$1.00 (refunded with purchase) to: Haley's Old Print Shop, 1024 Main St., P.O. Box 1023, Lynchburg, Va. 24505. (804) 528-1329.

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

MUSIC

1940/1982 HYMNAL Cross-reference. First line and numerical. \$3.00 postpaid to: St. John's, 734 McDonald, Fallbrook, Calif. 92028.

ORGANIZATIONS

THE CATHOLIC FELLOWSHIP of the Episcopal Church includes clergy and laity committed to the Catholic Tradition who affirm the appropriateness of the ordination of women and the BCP 1979. Chapters now forming. Annual meeting May 2-3 in NYC. Brochures available. Send donation for multiple copies. The Catholic Fellowship, 360 Church St., Yalesville, Conn. 06492. (203) 269-9526.

FELLOWSHIP OF ST. GREGORY AND ST. AUGUSTINE. An international communion of prayer, work and study dedicated to the organic union in diversity of the Anglican and Roman Catholic Churches. Write: Dom Robert, Incarnation Priory, 2210 Cedar St., Berkeley, Calif. 94709.

POSITIONS OFFERED

OPENING FOR CHAPLAIN at the Patterson School. A co-ed boarding and day school located in the foothills of N.W. North Carolina, Patterson invites applications for the Chaplaincy of the school. Position available August 1, 1986. Letters, resumés, references to the Headmaster, The Patterson School, Lenoir, N.C. 28645-9538.

YOUTH DIRECTOR, full-time for Jr./Sr. high and college age groups, Sunday church school, and some family ministry in 800-member Episcopal parish. Highly motivated with creative skills in developing ministry programs, mobilizing and supervising lay leadership, training teachers, conducting Bible studies, and counseling. Evangelical with experience in renewal and working with youth. College graduate. Theological and Episcopal background desirable — but not required. Equal Opportunity Employer. Inquiries/resumés to: The Rev. F. Brian Cox, St. James Episcopal Church, 3209 Via Lido, Newport Beach, Calif. 92663.

ALASKAN MISSION, 40 families, North Pole (near Fairbanks), seeking a 3/4-time or worker-priest. Ministries: healing, music, prison. Interested applicants write: P.O. Box 55458, North Pole, Alaska 99705.

RELIGIOUS COMMUNITIES

DO YOU FEEL CALLED to a life of prayer and worship and service to others? What about a monastic vocation? Servants of Christ, 6533 No. 39th Avenue, Phoenix, Ariz. 85019.

SUMMER SUPPLY

SUPPLY PRIEST, all August Sundays (all or part of this time), two celebrations Rite I, care for possible emergency needs (burials, communions, etc.). Stipend and housing, southeastern Ohio nice vacation area. Inquire to Fr. Bennett, St. James' Church, 155 N. 6th St., Zanesville, Ohio 43701.

VACATION/RENTAL

VACATION/RENTAL, Spanish study, sabbatical, Cuernavaca, Mexico. Contact: Fr. M. G. Pool, 4301 Meadowbrook, Ft. Worth, Texas 76103. (817) 534-4925.

WANTED

SEEKING old stained glass windows suitable for renovating small mission. Limited funds. J. Arandes, 1227 E St., S.E., Washington, D.C. 20003.

TRADITIONAL EPISCOPAL CHAPEL/University Center, now entering sixth year needs 1928 Prayer Books/Altar Service books, 1940 Hymnals, related reference books, altar hangings, church appointments, etc., to assist in student ministry of United Episcopal Church at university of Alabama. Traditional Episcopal Foundation of Alabama, Inc., 1511 University Blvd., Tuscaloosa, Ala. 35401. (205) 758-1700.

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 39 Cts. a word for one insertion; 35 cts. a word an insertion for 3 to 12 insertions; 33 cts. a word an insertion for 13 to 25 insertions; and 31 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$4.05.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$3.00 service charge for first insertion and \$1.50 service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 30 cts. a word.
- (D) Copy for advertisements must be received at least 26 days before publication date.

THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

Use the classified columns of

THE LIVING CHURCH

to BUY or SELL

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least four weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

CHURCH DIRECTORY

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

SAN DIEGO, CALIF. (Pacific Beach)

ST. ANDREW'S-BY-THE-SEA 1050 Thomas Ave., 92109
The Rev. Robert D. Kelsey, r
Sun Eu 7:30 & 10; Wed Eu 10 & 6:45

SAN JOSE, CALIF.

TRINITY St. John Street at Second on St. James Sq.
Founded 1861 — Erected 1863 (408) 293-7953
The Rev. David A. Coolling, r
Sun H Eu 8, 10:30. Wkdy H Eu 12:10 Mon-Wed-Fri

WASHINGTON, D.C.

ST. PAUL'S 2430 K St., N.W.
The Rev. Canon James R. Daughtry, r
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7; also
Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; 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

ORLANDO, FLA.

CATHEDRAL CHURCH OF ST. LUKE 130 N. Magnolia Ave.
The Very Rev. Harry B. Sherman, dean; Robert J. Vanderau,
Jr., Everett P. Walk, canons; Ashmun N. Brown, Ronald F.
Manning, Gloria E. Wheeler, deacons
H Eu 7:30, 8:30, 10, 11:30, 6 & 7:30 (Spanish). Mon 7, Sat 8.
Mon-Fri H Eu 12:05, MP 8:30, EP 5:15

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Roger Scott Gray, dean & r
Sun Eu 8, 9 (Cho), 11 (Cho Men & Boys). Daily Eu 7 (ex Wed
12:05, Sat 8). HD 12:05

CHURCHVILLE, MD.

CHURCH OF THE HOLY TRINITY 2929 Level Rd.
The Rev. James A. Hammond, r; the Rev. Nancy B. Foote, c
Sun Worship: 8, 9:15 & 11

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

ALL SAINTS 209 Ashmont St., Ashmont, Dorchester
At Ashmont Station on the Red Line (436-6370; 825-8456)
The Rev. J.F. Titus Oates, r; the Rev. Jay James, c
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

ST. JOHN THE EVANGELIST 35 Bowdoin St.
The Rev. Emmett Jarrett, v; the Rev. Margaret Rose, c
Sun Sol Eu 10:30. Daily as announced

KEY — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Ante-Communion; appl, 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.

ST. PAUL, MINN.

ST. PAUL'S CHURCH ON-THE-HILL Summit & Saratoga
The Rev. James W. Leech, r; the Rev. E. Theo. Lottsfeldt
Sun 8 Low Mass, 10 High Mass. Wkdy as anno

LONG BEACH, MISS.

ST. PATRICK'S ON-THE-GULF 200 E. Beach
The Rev. Meredith Spencer
Sun Mass 11, Ch S 10:30, C by appt. Ultreya Wed 7

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main Sts.
The Rev. Murray L. Trelease, r; the Rev. Marlon W. Stodghill, c; the Rev. Stephen L. McKee, chap/assoc; the Rev. Donald D. Hoffman, d
Sun 8 HC, 9 H Eu, 10 Ed Hr, 11 H Eu (1S, 3S, 5S), MP H Eu (2S, 4S), Fri 12 noon H Eu & Healing

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
The Rev. Edward L. Salmon, Jr., r; the Rev. Donald Armstrong III; the Rev. William A. Baker, Jr.; the Rev. C. Frederick Barbee; the Rt. Rev. Michael Marshall, Director, Anglican Institute
Sun 8, 9:15, 11:15, 5:30. MP, HC, EP daily

OMAHA, NEB.

ST. BARNABAS 129 N. 40th St.
The Rev. T. R. Morton, SSC, r; the Rev. M. V. Minister
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed 9:15. Matins 6:45, EP 5:30; C Sat 5

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodl St.
The Rev. Marshall J. Vang, SSC, r
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 7:30; Fri, Sat 9; Daily Offices 8:30 & 5:15; C Sat 4

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r; the Rev. Bernard W. Poppe
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

BROOKLYN, N.Y.

ST. JOHN'S—The Church of the Generals
The Rev. Canon George Charles Hoeh, r
Our 150th Year 9818 Fort Hamilton Parkway
Sun: HC 8 & 10; Wed HC 6:45 & 10; Fri HC & Healing Service 10. Eu scheduled with all services

ST. PAUL'S 199 Carroll St. (at Clinton St.)
The Rev. Samuel O. Cross, r
Sun Sol High Mass 11. Tues EP 7, Mass 7:15; Sat Angelus, Noon Off noon. 1st Sat Requiem Mass noon

LAKE RONKONKOMA, N.Y.

ST. MARY'S over-looking the Lake
The Ven. Edward A. Wisbauer, Jr., r; the Rev. Robert J. Broester, c
Sun H Eu 7, 8, 9, 10:30, Adult Scripture/Doctrine 10:30. Daily MP 8:30; H Eu 9 & Wed 7:30. Reconcil. of Penitents 6:45 Wed

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8, 9:30; HC Eng & Span; Lit & Ser 11; EP 4; V 7. Mon-Fri HC 7:15; Wed HC & Heal 12:15; EP Mon-Fri 4; Sung EP Tues-Thurs (Choristers: in school year). Sat MP 7:15, HC 12:15; EP 4

EPIPHANY 1393 York Ave. at 74th St.
Ernest E. Hunt, D.Min., r; C. Coles, J. Fisher, assoc r; J. Johnson, J. Kimmey, associates
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

NEW YORK, N.Y. (Cont'd.)

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

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th and 7th Aves), 10036
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat). Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 11:30-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recital, 1st Wed of mo. 12:45-1:15

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fartig, v; the Rev. Robert Stafford, c; the Rev. Leslie Lang; the Rev. Gordon-Hurst Barrow; the Rev. James P. Nicholls;
Sun Eu 8, 9, 11 (1S), 12:05, MP Sung 11, Choral Ev 4. Tues HS 12:10, Choral Ev 5:30, Eu. Wed Choral Eu 12:10. Daily MP & Eu 8, 12:10, EP & Eu 5:30.

PARISH OF TRINITY CHURCH
The Rev. Robert Ray Parks, D.D., Rector
The Rev. Richard L. May, Vicar

TRINITY Broadway at Wall
Sun H Eu 8 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8, 12; MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

ST. PAUL'S Broadway at Fulton
Sun H Eu 9; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

WATERTOWN, N.Y.

CHURCH OF THE REDEEMER 265 E. Main St.
The Rev. Robert W. Offerle, CSSS, r
Sun 9:15 Sung Mass & Ch S, 5 Ev & B, Sat 5 Vigil Mass

PORTLAND, ORE.

STS. PETER & PAUL S.E. 82nd & Pine
(just off I-205 — Gilsan or Stark exits)
The Rev. Scott H. Helferty, r
Sun 8 Low Mass, 10 High Mass. Daily EP 6. C Fri 5. Masses Tues 6:15, Thurs 9:30

DALLAS, TEXAS

GOOD SAMARITAN 1522 Highland Rd.
Sun Masses: 8:30 (Low), 10 (Sol High). C 1st Sat 12 noon. All Masses Rite I Daily as anno

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W. Koscheski, Jr.
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30 & EP 5:30 (ex Sun 12:40)

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 76107
The Rev. William A. Crary, Jr., r
Sun Eu 7:45, 9, 11:15 & 5. Ch S 10:15. MP & Eu daily 6:45 (Thurs 6:15); EP daily 6. Wed Eu 10

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. Logan Taylor, assoc r; the Rev. Frank Ambuhl, the Rev. M. Scott Davis, the Rev. John F. Daniels, parish visitor
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S), 11:15 Rejoice Eu (Rite II). Daily 8:30 MP, 12:10 HC. Wed Night Life 5:30-8

LEXINGTON, VA.

R.E. LEE MEMORIAL W. Washington St.
The Rev. Arthur Lee Dasher, r; the Rev. Nancy R. Taylor, ass't/chap college ministry to W&L and VMI
Sun 8:30 & 10:30. Wed 12:35 Eu & HS

MADISON, WIS.

SAINT DUNSTAN'S 6201 University Ave.
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
The Very Rev. Frederick F. Powers, Jr., dean 271-7719
Sun Masses 8, 10 (Sol High), Ev & B 6. Daily as anno