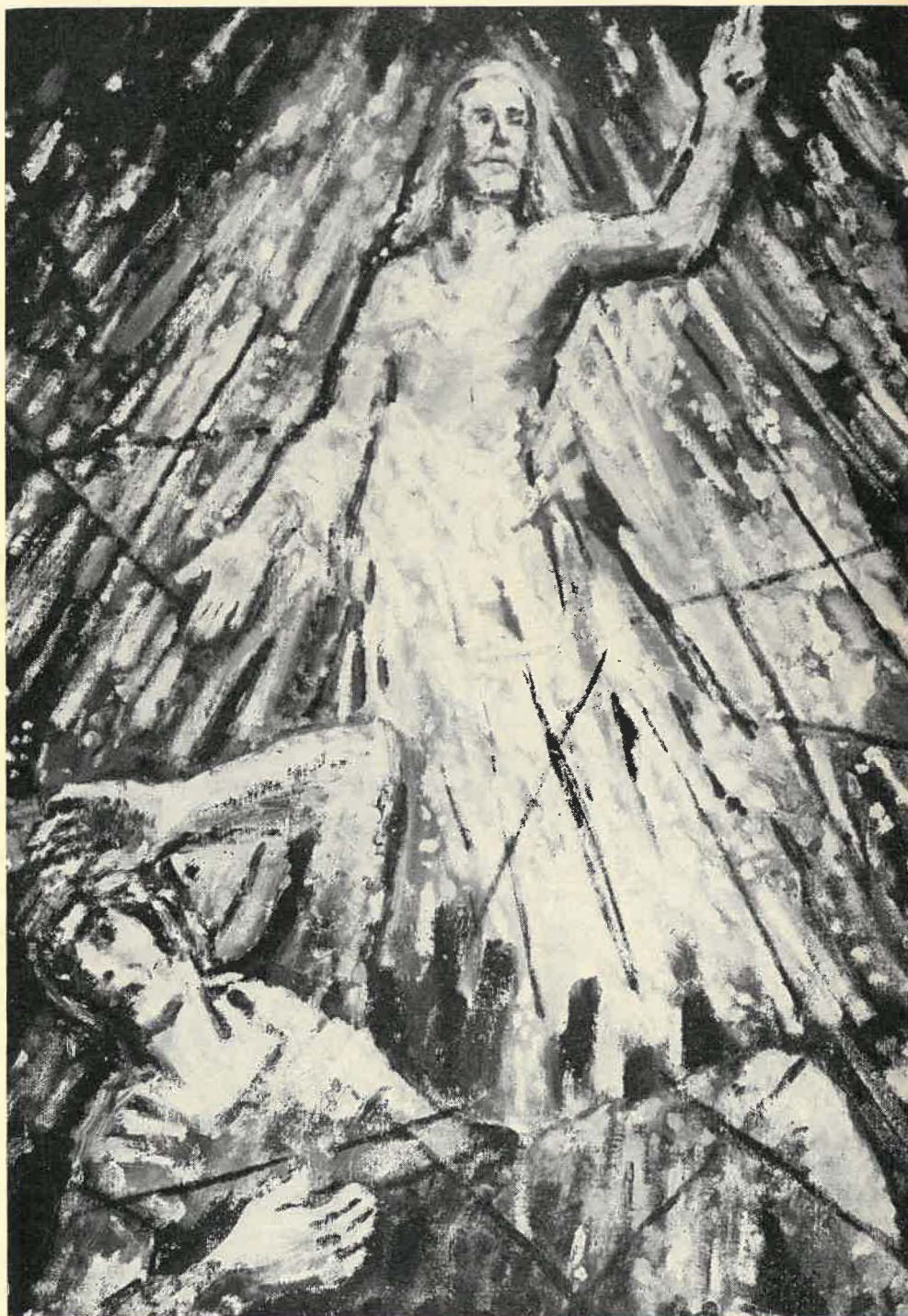


The Living CHURCH

CHRIST being
raised
from the dead
dieth no
more; death
hath no
more dominion
over him.

— Romans vi, 9



"The Resurrection," by
Vladimir Mazuranick

AROUND & ABOUT

— With the Editor —

NOTE TO T.H.:

This is a postscript to our exchange, in which you have maintained that pain and suffering come to us from God and I have answered that any pain that is evil (not all is) cannot be from God. We both mean, I take it, that when something comes from God it is because he wills it: He says "Be it so" and so it is. In one of his letters from prison, Dietrich Bonhoeffer said something about this that possibly you can accept. He wrote: "Of course, not everything that happens is simply 'God's will,' and yet in the last resort nothing happens 'without your Father's will' (St. Matthew 10:29), i.e. through every event, however untoward, there is access to God." The text he quotes from Matthew is one of the scriptural bases for the doctrine, which is most respectably catholic, that we may distinguish God's permissive will from his positive or active will: he permits some things to happen that are initiated by rebel wills



of creatures. He creates that presumptuous creature, be it a Lucifer or a Hitler; he gives to him the freedom to do things diabolical. One might think of several reasons why, but Bonhoeffer mentions one that gets entirely too little recognition from Christians—namely, that "through every event, however untoward, there is access to God."

In one of your letters you brought up the case of Job. Let's return to it: Job was just an ordinary prosperous and virtuous man before Satan went to work on him, God permitting. As the story develops we see how Job develops. The untoward events drive him to God, and access to God is granted with triumphant results for God and Job.

Why anybody ever needs the kind of working-over that poor Job got from Satan, to drive him to his knees before the Mercy Seat, I don't know. Maybe we

are all somewhat like the mule whom one must whack between the eyes with a club just to get his attention. Maybe we give God no alternative as he tries to get our attention, so he permits some things that can hardly be to his merciful taste.

One of the old Puritans said of somebody who was killed when thrown from his horse:

Between the saddle and the ground
He mercy sought, and mercy found.

The fatal mishap was not God's intention, yet it fell within his permissive will; and the really important thing for the man was not staying on his horse but seeking mercy and finding it.

A lady in New Hampshire who reads this magazine said something in a recent letter which others may find as helpful as I do. She wrote:

"While reflecting on a recent conversation that I had with a relatively young member of the medical profession, the thought struck me that the patient, quiet, steadfast faith of the saints has somehow fallen into disrepute or out of fashion. In this age of psychiatry, tranquilizers, 'instant' sleep via Sominex, pre-planning, seminars, task forces *ad infinitum*, the idea that all problems cannot only be solved but solved within the foreseeable future seems very prevalent, both in the church and in the secular sphere. It is certainly not my intention to downgrade the strides made by the medical profession in the alleviation of man's suffering, both mental and physical, but the tendency to rely on man's 'progress' seems to me to be a bit destructive. I am not an advocate of total submission to the troubles of this world, but I feel that God, in his infinite mercy and wisdom, will help us find a way to 'cope' if only we will ask him and listen to him. That way may very well include some of these 'instant' solutions, but how will we know if we don't ask him and have the faith to wait for his answer?"

True faith has to be, among other things, just waiting for God: waiting upon God, in the more positive biblical phrase. The demand for "instant" solutions of our problems and cures of our distresses comes from lack of faith. I love that old conditional phrase that Christians of the past were wont to include in their prayers for help—"in thy good time and way." It needs general revival.

The Living Church

Volume 170

Established 1878

Number 13

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

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

Robert L. Hall,*† Milwaukee, president; the Rev. Dudley J. Stroup,*† Scarsdale, N.Y., vice-president; the Rev. Carroll E. Simcox,*† Milwaukee, secretary; the Rev. Kenneth Trueman,*† Wauwatosa, Wis., treasurer; Warren J. Debus,* Wauwatosa, Wis., assistant treasurer. The Rt. Rev. William H. Brady,† Bishop of Fond du Lac; the Rt. Rev. Paul Reeves,† Bishop of Georgia; the Rt. Rev. John P. Craine,† Bishop of Indianapolis; the Rt. Rev. Richard B. Martin,† Executive for Ministries, Executive Council, New York City; the Rt. Rev. Stanley Atkins,† Bishop of Eau Claire; the Rt. Rev. Alexander Stewart,† Bishop of Western Massachusetts; the Rt. Rev. Charles T. Gaskell,† Bishop of Milwaukee; the Rt. Rev. Robert Wolterstorff,† Bishop of San Diego; the Rev. William E. Craig,† Salina, Kan.; the Rev. John Andrew,† New York City; the Rev. Robert Shackles,† Muskegon, Mich.; the Rev. Darwin Kirby Jr.,† Schenectady, N.Y.; the Rev. H. Boone Porter Jr.,† Kansas City, Mo.; the Rev. George C. L. Ross,† San Diego, Cal.; the Rev. Robert L. Howell,*† Chicago; the Rev. Sheldon M. Smith,† Valley Forge, Pa.; the Rev. C. FitzSimons Allison,† Alexandria, Va.; Jackson Bruce, Jr.,*† Milwaukee; Prezell R. Robinson,† Raleigh, N.C.; John C. Pierson,† New York City; Robert Shoemaker,† Naperville, Ill.; Peter Day,† New York City; Frank J. Starzel,† Denver; Miss Augusta Roddis,† Marshfield, Wis.; Mrs. William Horstick,† Oconomowoc, Wis.; Mrs. Arthur C. Sprague,† Columbia, S.C.

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

The Rev. Carroll E. Simcox, editor. Georgiana M. Simcox, news editor. Eleanor S. Wainwright, editorial assistant. Paul B. Anderson, Paul Rusch, associate editors. Christine and Harry Tomlinson, music editors. Warren J. Debus, business manager. Irene B. Johnson, assistant business manager. Lila Thurber, advertising manager. Mark W. Hein, circulation manager.

DEPARTMENTS

ACC Secretary	Books	13
Reports	12	Editorials 11
Around and About	2	Letters 3
	News	5

ARTICLES

Seven Words of Resurrection	Marion Matics	8
Strangers No More	Sister Mary Michael	10

THE KALENDAR

March

- 30. Easter Day
- 31. Easter Monday/Monday in Easter Week

April

- 1. Easter Tuesday/Tuesday in Easter Week

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

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs. THE LIVING CHURCH is a subscriber to Religious News Service.

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

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

Letters

No anonymous letters can be published, though names may be withheld at the writer's request; however, THE LIVING CHURCH must have the name and address of any contributor. You are asked to limit your letter to 300 words. The editors reserve the right to abridge.

Selection of Deputies

During 1975 many diocesan conventions will be selecting delegates and alternates to the 1976 General Convention. Also many resolutions and memorials will be debated concerning the serious issues facing the Episcopal Church.

The two issues that are most controversial, and have the greatest potential for causing an actual or de facto schism in the church are the ordination of women to the priesthood and episcopate, and the revision of the 1928 Book of Common Prayer.

In this regard, I would like to make two suggestions. The first is that all candidates seeking election as delegates or alternates from their dioceses to the General Convention be asked to take a public position regarding the ordination of women and the revision of the Prayer Book. I am not suggesting that anyone be obligated to vote a certain way, but that these persons represent themselves publicly as to their position on these issues. The second suggestion is that in each diocesan convention where memorials or resolutions on the ordination of women and Prayer Book revision come up that a roll call vote be taken. Usually only a small number of clergy or laity is required for this to be done. I would think that such a procedure would be followed at the General Convention also. This would enable all delegates to assume full responsibility publicly for whatever consequences follow.

(The Rev.) DAVID C. KENNEDY
The Church of the Guardian Angels
Lantana, Fla.

Proportional Representation

Dr. Henry Rightor's article "Bishop White and the Philadelphia Ordinations" [TLC, Feb. 23] sets out at first glance to argue that proportional representation of dioceses in the House of Deputies might have induced the 11 Philadelphia ordinands to accept as legitimate the failure of the 1973 Convention to authorize the ordination of women to the priesthood. But since Dr. Rightor goes on to say that bishops and dioceses may be justified in ignoring General Convention, no matter how constituted, he appears to be less interested in reforming the government of the church than in exonerating the 11 ordinands and in promoting the "regular" ordination of women to the priesthood as soon as possible.

You pointed out cogently in your accompanying editorial that Dr. Rightor bases his constitutional proposals upon the secular (or at best deist) political theory in the Declaration of Independence. Could one not make a similar point about his arguments for the

ordination of women? To be sure, Dr. Rightor mentions certain "Gospel imperatives." (What imperatives? Galatians 3:28, which the Philadelphia ordinands rather naively tore out of context? As I read scripture, the imperatives all seem to run against Dr. Rightor's viewpoint.) But judging from the tone of the whole article, isn't the heart of Dr. Rightor's argument that in contemporary secular society, "discrimination" against women is no longer acceptable? Isn't he making the value-system of secular society his touchstone?

In every age, of course, the church is tempted to baptize and adopt the values of its secular environment. The temptation is especially acute if those values are (on a human level) noble. Liberal egalitarianism is in fact a noble attempt to cope with the way unredeemed humans exploit each other. But then, so was Stoicism in the second century. Neither represents the Gospel of our Lord and Savior Jesus Christ.

I am struck by the way in which those who support the ordination of women to the priesthood often couch their arguments in terms of sociology and human rights, while those on the other side appeal to Scripture and tradition. If there is so little consensus among us about the authorities we appeal to, wouldn't the next General Convention be wise to shelve the question of women in the priesthood until the fundamental issue of authority is settled? Until that happens, won't Dr. Rightor and those who disagree with him continue to speak a different language?

LESLIE P. FAIRFIELD
St. John's Church
Lafayette, Ind.

Dr. Rightor quotes the wrong document. The church is not a democracy. The resurrection was not the product of proportional representation; neither is the creed, the canon of Scripture nor the ministry. The Declaration of Independence may be applicable in those disciplines which subscribe to a congregational polity but not for Anglicans. The Prefaces to the Book of Common Prayer and the Ordinal are our constitutional statements.

In addition, and historically, the 19th century established for Americans the political principle that the whole is greater than the sum of its parts.

(The Rt. Rev.) ALLEN BROWN
Retired Bishop of Albany
Elka Park, N.Y.

"And Also With You"

I can sympathize with the editor's using the reply to "The Lord be with you" in the Second Service as a horrible example of liturgical revision [TLC, Feb. 9]. This bit of banality is almost enough to ruin a sequence of action true to early church use, specific thanksgivings for creation and redemption and a reference to the Incarnation as part of the mighty works of God through Jesus Christ. Now that it appears possible that we are being saved from "Holy be your name" in the new text of the Lord's Prayer, I have

THE GUILD OF ALL SOULS Annual Mass and Meeting Saturday, April 19, 1975 Cathedral Church of St. Luke

130 Magnolia Ave. Orlando, Florida 32801
Solemn Pontifical High Mass at 11 A.M.
The Rt. Rev. Henry I. Loutfit, D.D.

Retired Bishop of South Florida
will preside
Sermon:

The Rt. Rev. Wallace E. Conkling, D.D.

Retired Bishop of Chicago
Luncheon-Meeting in the Cathedral Chapter House
Luncheon Speaker:

The Rev. Robert F. Sweetser

Associate to the Rector
Church of San Jose
Jacksonville, Florida

Reservations for the luncheon (\$2.00) are necessary and should be sent to the Rev. Canon Barry R. Howe, Cathedral Church of St. Luke, 130 Magnolia Avenue, Orlando, Florida 32801 not later than April 9th.

EVERYONE WELCOME

Free Booklet On Wills

This free booklet, published by The Episcopal Church Foundation, tells you how to evaluate gifts in relation to the latest Federal tax laws—how to make Uncle Sam your partner in giving—how benefits to you as donor can be substantial. Just tear out this message and mail with your name and address to THE EPISCOPAL CHURCH FOUNDATION, Dept. LC-375C, 815 Second Ave., New York, N. Y. 10017.

EPISCOPAL JET FLIGHTS

From \$269 round trip

N.Y., TORONTO, CHICAGO TO: LONDON, AMSTERDAM,
FRANKFURT, COPENHAGEN, MADRID, STOCKHOLM

Departures: May thru October;
some winter and spring flights.

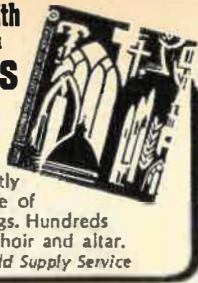
AIRLINE TRANSPORTATION CHAIRMAN
150 Greeves St. Phone 814/837-9178 Kane, Pa. 16735

Use the CLASSIFIED COLUMN!

Whenever you want to find it—buy it or sell it—a job to fill or want a job—use the Classified Columns of THE LIVING CHURCH. A modest 24-cents-a-word classified ad will add your name to the growing ranks of classified ad users. The majority of you, our readers, read the ads in The Living Church. Rates are nominal—24¢ a word for a single insertion; 22¢ a word an insertion if three or more insertions are used, with a minimum rate of \$2.50 for any insertion. See details on page 14 or contact *The Living Church Advertising Department*.

Save up to 50% with
CUTHBERTSON
CUT-OUT KITS

All in one package with easy-to-follow instructions. Custom quality fabrics, perfectly centered. Wide choice of silk appliques, bandings. Hundreds of items for clergy, choir and altar.
Complete Altar Guild Supply Service



92 Page Color Catalog Mailed Upon Request



J. Theodore Cuthbertson, Inc.
2013 Sansom St. • Phila., Pa. 19103

THE CHURCH FARM SCHOOL

A college preparatory, boarding school for boys with one parent. Sons of active military personnel and clergy excepted from this requirement.

Grades 7 through 12

Tuition, room and board \$700.00 per year. Learn to study, work and play on a 1700 acre campus. 25 miles west of Philadelphia.

Write:

Headmaster, Box S,
Paoli, Pennsylvania 19301

"ST. MICHAEL'S MASS"

Music for Eucharist — Rite 2
For Unison Voices & Organ
An easy setting in joyful dignity
by

The REV. BENJAMIN HARRISON
2211 South Bluff St., Wichita, Ks. 67218

Send \$1.00 for Examination Packet for Priest,
Organist/Choir and Congregation editions.

GIFTS • PARISH SUPPLIES • BOOKS
CURRICULUM • CHURCH APPOINTMENTS

MOREHOUSE-BARLOW CO.

14 E. 41st Street, New York, N.Y. 10017
Telephone: 212 332-4350

GIFTS

Gifts (deductible as charitable contributions for income tax purposes) and bequests are urgently sought to help build a larger, more effective LIVING CHURCH. A suitable form of bequest is: "I give, devise, and bequeath to THE LIVING CHURCH FOUNDATION, a non-profit religious corporation organized under the laws of the State of Wisconsin."

THE LIVING CHURCH FOUNDATION

407 E. Michigan Street
Milwaukee, Wis. 53202

at least a faint glimmer of hope that the Standing Liturgical Commission will save us from "And also with you."

A worthwhile alternative may be found in a revised liturgy of the church of the Province of New Zealand:

The Lord be with you.
The Lord bless you.

This is biblical, for it is the greeting of Boaz and his reapers in Ruth 2:4 (RSV and NEB). It is, it seems to me, beautiful, timeless, and clear to all. While in seminary I had the good fortune to be present when a priest and fellow seminarian from New Zealand, Fr. Te Wheeki Tahere, celebrated in our chapel using this rite of his church; I can say from experience this part of the liturgy can give worshippers a real lift.

In this bit of non-destructive Prayer Book revision the New Zealanders have given us an example which our American church could profit from following. Adoption of this salutation and response could change for the better the whole tone of the Second Service. (Its only disadvantages are that it would take us out of line with what our Roman Catholic brethren use; and it doesn't scan for adaptation to the plainsong.)

(The Rev.) LAWRENCE B. LEWIS
Christ Church

Boonville, Mo.

The Good News

Oral Roberts begins his weekly broadcast with the announcement: "Something good is going to happen to you!"

It oughtn't to be necessary for an Episcopalian to inform a Bible-readin' preacher that the Good News is not that "Something good is going to happen to you," but, "Something good *has* happened to you!" ("God so loved the world that he gave his only begotten son," John 3:16).

(The Rev.) ELDRED JOHNSTON

Columbus, Ohio

Anglican Integrity

I am sure that there are many former Episcopalians who join with me in welcoming the positive statement, "A Call to Anglican Integrity" [TLC, Mar. 2].

I hope, therefore, it is not ungracious of me if I lament the absence of what seems to me to be the corner-stone of the Anglican heritage, the first and abiding principle upon which all else hangs: the authority of revelation. Unless Anglicans can still say, "We believe the Bible to be the Word of God, containing all things necessary unto salvation," they have really nothing to contribute to the present controversy except their own opinions. Faced with fundamentalism, could it be said that Anglicans are retreating from this ancient principle? The main defense churchmen have against changes in the liturgy, the ordination of women and much else, is that our present standards are scriptural, the new ones are not.

The otherwise splendid statement should surely begin with a sentence containing the following thought: "We call the church to renew its dedication to the Lord of the church, Jesus, the Word made flesh, and to his revelation of himself in holy scripture as taught by the church in the creeds and the doctrines of the faith as they have been received 'everywhere, always and by all.'"

Without this affirmation, the statement, as it stands, could be accepted by a liberal theologian who retained some artistic sense!

Those of us who are outside the gate want to see the signers of the statement succeed. We want to come home. Thus my suggestion is, I trust, constructive criticism. Many times before, God has rescued his church from folly, but always through a return to his will, which is not to be found in the intuitive response of popes, prelates or professors to popular movements, but in "the truth which is in Christ Jesus."

(The Most Rev.) ANTHONY F. M. CLAVIER
Primus of the American Episcopal Church
Simpsonville, S.C.

Leadership Responsibility

After reading your editorial [TLC, Mar. 9] in regard to "good friends Messrs. Carr, Wood, and Guernsey," I paused for reflection.

I reflected upon another editor, in another time, a humanitarian son of a Quaker corset-maker, who was urged to come to America by Ben Franklin. Tom Paine was credited by George Washington with "working a powerful change in the minds of men." He opened his very influential tract, *The Crisis*, with "These are times that try men's souls." I submit, so are these!

Tom Paine believed in the omnipotence of reason when there is freedom for *all* to debate *all* questions, equal rights for *all* people, and dignity for *all* individuals—trying always to appeal not only to reason, but to the heart as well. (Paine was accused of being an atheist for such remarks.)

One who subscribes to those beliefs must involve himself fully in the issues of the day. It is not merely a privilege of leadership to do so, but a responsibility. A response to individual conscience must neither be inhibited nor denied—most certainly not by the church.

I do feel committed to all the aforesaid, and therefore want to inculcate in my very being that "Spirit of '76"—a spirit of the 18th and 20th centuries. In that spirit, I have adopted Tom Paine's most famous words as my Eleventh Commandment, as did the late Saul Alinsky before me: "Let them call me rebel and welcome—I feel no concern from it; but I should suffer the misery of devils, were I to make a whore of my soul."

OSCAR C. CARR, JR.

Executive for Development/Stewardship
Executive Council

New York City

The March 9 Issue

Dear Friends, all: Please don't write us any more letters saying you didn't get your issue of March 9th. You did—only it was misdated March 16 on the cover. We are no more guilty of this error than was Aaron when he cast all the gold into the fire and out came the calf (Exodus 32:24). We suspect gremlins from the Kremlin but nothing can be proved. Sorry.

Ed.

The Living Church

March 30, 1975
Easter Day

For 96 Years
Serving the Episcopal Church

PENNSYLVANIA

"Lifer" Ordered a Deacon

Vaughan Booker, sentenced to life in prison for murdering his wife, was ordered a deacon in the chapel at Graterford State Prison.

The Rt. Rev. Lyman C. Ogilby of Pennsylvania officiated. It was believed to be the first ordination held within a Pennsylvania state prison.

Mr. Booker pleaded guilty eight years ago to the murder of his wife, Annabelle, by bow and arrow following an argument.

He told a reporter that nothing good he may ever achieve can erase his crime. "It's always going to be there . . . I like to think I've grown past thinking that a wrong can be righted, can be erased by doing something good. That's an immature belief."

Mr. Booker studied for four years to qualify for ordination. Under a daytime release for study arrangement, he was able to earn 69 college credits at four area colleges.

His parents attended the service as did about 50 prisoners. An outsider said they seemed happy for the deacon, who was said to have the respect of the Graterford prison community.

A hearing on a possible parole for Mr. Booker is scheduled later this year, according to a spokesman for the Diocese of Pennsylvania.

WASHINGTON

Churchmen Differ on Dialogue Interpretations

Two somewhat different interpretations of nearly six days of talks at Princeton, N.J., between Soviet and American churchmen emerged at a press conference and in later interviews in Washington and New York.

Russian spokesmen tended to stress the formal and fraternal spirit of the meeting, while Americans were more willing to discuss practical problems as well as the value of the dialogue.

In Washington, a service of Solemn Vespers was sung by the visiting Orthodox clergy in the National Cathedral, assisted by the choir from a local Russian church. The language of the liturgy was Old Slavonic.

Heading the visiting delegation was

Metropolitan Filaret of Kiev and Galich, who presided at the service. The Rt. Rev. Vitaly Barovoy, rector of the Patriarchal Cathedral of the Epiphany in Moscow, preached. He is a member of the Central Committee of the World Council of Churches and its Faith and Order Commission.

The first public reports of the dialogue between Soviet and American churchmen held in Princeton were made in Washington. The press was not invited to attend the Princeton sessions.

Both Metropolitan Filaret and the Rev. David Hunter of the National Council of Churches said the Princeton meeting was a "continuation of conversations" begun last summer in Moscow, when American churchmen visited Russian churches. The topic was the theme of the forthcoming Fifth Assembly of the WCC to be held in Nairobi.

Protopresbyter Barovoy told Religious News Service: "It is very far from realization that we can go to Nairobi with some common statement about goal, task, character, and future directions of the ecumenical movement. It is just a pious desire from both sides. . . . And don't be naive: we cannot come with a completely common statement. [There are] still too many things dividing us—confessionally, politically. But with some common points, of course, we would come."

He said if Soviet and American church leaders "would speak independently, not in common statements, but in some common direction, it will be, of course, very good."

There were some reports that Metropolitan Filaret had been unhappy with questions asked at an earlier press conference in New York, where many of them dealt with oppression of religion in the Soviet Union.

Such questions also came up in Washington, with the answers, as were those in New York, being either evasive or denials of restrictions on religion.

U.S. Sen. James L. Buckley who recently visited the Soviet Union took issue with assertions made by members of the Russian Church delegation that there is "freedom of conscience" in the USSR.

"Religious persecution in the Soviet Union is in many ways far more cruel and more oppressive than even the persecutions under Stalin," the senator declared. He had talked with members of persecuted religious groups — Christians

and Jews — while visiting the Soviet Union.

Religious persecution, he said, "is an important part of the strategy of the Soviet rulers to erase all forms of freedom and to influence Soviet youth that religious worship is socially undesirable.

"Until religious freedom is a fact in the Soviet Union," he said, "a lasting detente is impossible. This is something our nation must communicate to the rulers of the Soviet Union and the sooner the better.

"There is an article in the Soviet code which says that those guilty of spreading religious propaganda among children must be tried," the senator said. "This has been applied recently to Baptist families with the result that children have been taken away from their parents and sent to orphanages."

EPISCOPAL CHURCH

Bishop Expresses "Grave Concern" for Future of Church

A letter from the Rt. Rev. Wilbur E. Hogg, Bishop of Albany, to all bishops and standing committees of the Episcopal Church, expresses "grave concern for the future of this Episcopal Church and the spiritual welfare of its people, in the event it should undertake at this time to ordain women to the sacred priesthood of the one, holy, catholic, and apostolic church."

Joining Bishop Hogg in sponsoring the letter were the Rt. Rev. Charles B. Persell, Jr., Suffragan Bishop of Albany, and the diocesan standing committee.

The letter notes that a threat of de facto schism hangs over the church since on one side a large body of clergy and laity, while remaining in the church, will be led by their consciences to avoid completely the ministrations of female priests. On the other side, some bishops have publicly declared their intention to ordain women to the priesthood regardless of the action of the 1976 General Convention.

Although it avoids any mention of the Philadelphia 11, the letter does draw attention to the "bitterness and vindictiveness which characterizes the present situation."

The letter concludes as follows: "The proposal to ordain women to the sacred priesthood is a clear departure from apostolic practice, and, therefore, cannot

be treated simply as an internal canonical concern of the Episcopal Church. We believe, therefore, that the unilateral ordination of women to the holy priesthood by the Episcopal Church, without wider consensus, is a dangerously novel act, injurious to the peace and unity of God's holy church."

ROCHESTER

Presentment Sent to Bishop

Three presbyters of the Diocese of Rochester, in accordance with diocesan Canon 21, Section 1 (a) filed a presentment against the Rev. Merrill Bittner with the Rt. Rev. Robert R. Spears, Jr., Bishop of Rochester.

The presbyters also "present" Miss Bittner for trial under Title IV, Canon 1, Section 1 of the Constitution and Canons of the Episcopal Church.

Signing the presentment were the Rev. Frs. Robert E. Clark, Robert W. Withington, and Richard A. Norris.

CHURCH OF ENGLAND

Synod Considers Invitation to Trinitarian Clergy

The Church of England through its General Synod has expressed willingness to consider participation of other clergymen in some of its services.

A draft canon would cover clergymen of any church, which though not in communion with the Church of England, holds the trinitarian doctrine.

Under the provisions of the proposal, if promulgated in the future, the canon would permit non-Anglican clergy to say

or sing morning and evening prayer except for the absolution; say or sing the litany; preach at divine services; read scriptures and conduct intercessions at communion services; distribute the elements of communion; "and with the goodwill of those concerned," read the prayers at a baptismal service, a service of the solemnization of matrimony, or a funeral service.

Also under the terms of the draft canon, a bishop could authorize a minister of any other qualified church to perform certain duties at the invitation of the local parish "leader": to church women and, in the absence of an Anglican priest, to baptize.

Opposition was expressed by both Evangelicals and Anglo-Catholics over the baptism issue.

A comment by the Rt. Rev. Oliver Tompkins of Bristol drew laughter and applause. He asked synod delegates to imagine the "glow" that could rise to the faces of Roman Catholic Auxiliary Bishop Alan Clark of Northampton and Dr. John Huxtable of the United Reformed Church. The "glow" would come, he mused, when the prelate and the pastor were apprised of the fact that they would be able to church women if and when the canon was ever enacted into church law.

UNITED METHODISTS

Dissension Marks Women's Caucus

Sexism took a back seat to racism as the national United Methodist Women's Caucus floundered and reportedly almost fell apart at its meeting in Dallas.

Amid the turmoil, the caucus asked for a sweeping reorganization of the church's quadrennial General Conference so that laity will have unquestioned control.

At one point in the caucus, the Hispanic women walked out, and black and American Indian women boycotted a meal because the Dallas-area Spanish speaking women who prepared the food had not been asked to take part in the meeting. Some minority women suggested that there was too much white involvement (in planning) and not enough minority recruitment for the sessions.

However, it was a television camera that set off racial sparks. A reporter and cameraman arrived at a time when the caucus was divided into ethnic groups. A number of white women thought it would "look bad" for the women of an integrated organization to be shown in a news report as being racially divided. They suggested that the groups reconvene for the camera.

That idea irritated the minority women who were not inclined to move for a camera when, as one said, "we don't feel segregated."

In spite of this sentiment, some white women joined a minority group as the

camera was being set for a picture. "Why do these white faces have to be here?" the minority women asked.

After various other confrontations, a "solemn state of reflection" prevailed. Was there a United Methodist Women's Caucus left?

Before ending the meeting, the subgroups came up with a loosely knit organization to take it through the 1976 General Conference of the church.

ANGLICAN COMMUNION

No Pressure on Church in Mozambique

So far there has been no persecution of the church in Mozambique—the former Portuguese Overseas Territory in East Africa now ruled by African nationalists—according to the Rt. Rev. Daniel de Pina Cabral, whose diocese embraces the country.

Speaking at a conference in the London headquarters of the United Society for the Propagation of the Gospel, the bishop said there is "no persecution of the church at the present time," although Mozambique "is developing as a totalitarian one party state with a Marxist ideology. I think there is nothing to intimidate the church in carrying out its mission and the future is secure."

Bishop Cabral said that plans had been made under the previous Portuguese regime to assume responsibility for schools and hospitals supported by the church. With the change in government, these plans were halted, making it necessary for the diocese to continue with these financial burdens.

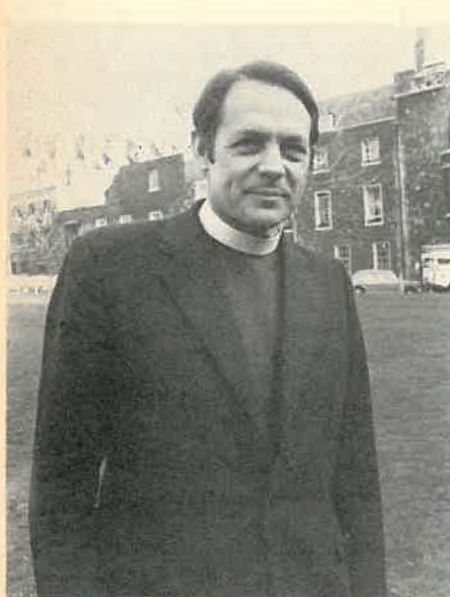
In recent years, the bishop said, the laity has developed a greater response not only in giving but in service and he hoped this would continue.

After two or three "transitional years," the bishop said he foresees a bright future for the diocese.

Bishop: "Return to God or Disaster"

The new Bishop of Lagos, the Rt. Rev. Festus Oluwole Segun, said that Nigeria is facing a crisis of choice "between a return to God or catastrophic disaster."

Speaking on the occasion of his en-



RNS

The Rt. Rev. David Sheppard, Suffragan Bishop of Woolwich, who won renown 20 years ago as a cricket star, was chosen to succeed the Rt. Rev. Stuart Blanch as Bishop of Liverpool. At age 45, he is the youngest diocesan in the Church of England.

THINGS TO COME

April

21-23: Riverside Church, New York City: Annual National Conference of the Trinity Institute of the Parish of Trinity Church. Theme—"The Gift of the Ministry." Registration open to clergy of Episcopal Church. Information: Trinity Institute, 326 W. 108th St., New York, N.Y. 10025.

27-29: Grace Cathedral, San Francisco: The Trinity Institute conference repeated; information as given above.

thronement in the Cathedral Church of Christ, Bishop Segun said: "In our country today—let's face it—we've lost God. We've lost our contact with the Almighty. We've lost our anchorage; we've lost our mooring; we've lost our moral direction; we've lost our moral sensibilities.

"Today in Nigeria, there is continual industrial unrest, with threats of strikes involving the necessities of life. Our economic recovery is being threatened by a widespread lack of confidence. It is difficult to see how confidence can be restored while things remain as they are and the temper of our people remains what it is."

Describing the situation as "highly dangerous," Bishop Segun denounced the "greed," which he said was rampant "in all segments of the community," and was contributing to the country's mounting inflation.

"Our desperate need," he insisted, "is to return to God. It behooves us, therefore, to seize advantage of the Lenten season of fasting and self-denial to pray fervently to God for a change of heart and spirit without which the outlook is bleak and desperate.

"We have to choose between a return to God and catastrophic disaster."

Province Provides for Remarriage of Divorced People

The 26th synod of the Anglican Church in the Province of the West Indies approved a decision to provide for the remarriage of divorced persons and regulations to this effect are to be framed by the House of Bishops.

The decision, however, provided that the marriage could not be performed without the written permission of the bishop of the diocese involved.

In other actions, the synod agreed to study the question of ordination of women, to adopt an experimental liturgy and to administer Codrington College, Barbados, under the province as a whole.

STATISTICS

Teenagers Surveyed on Beliefs

A national survey of high school student leaders reveals that 88% of them believe "there is a God or a supreme being" and 82% feel religion is "relevant" in today's society.

Conducted by "Who's Who Among American High School Students," the survey shows that 74% of the top students consider themselves members of an organized religion and 86% attend religious services either regularly or occasionally.

Religion was one of 23 general topics covered in the fifth annual survey by

Who's Who. Questionnaires were sent to 70,000 of the 236,000 students whose names appear in its 1974 edition. Some 23,000 responses were received, forming the basis for the latest survey.

Responses were considered under the breakdown of Roman Catholic, Protestant, Jewish, and "other." Of the total replies, 50% were Protestant, 32% Roman Catholic, 3% Jewish, less than 1% "other."

Caucasians comprised 89%, blacks 6%, "others" 2%. In some cases the young people did not answer certain questions.

NEWS FEATURE

A Look at ECSA

By LESTER KINSOLVING

For some years now, I have been receiving regular mailings of mimeographed material from an organization called "Episcopal Churchmen for South Africa" (ECSA).

When I visited the one-room office of ECSA, in the parish hall of Manhattan's Episcopal Church of the Ascension, I learned that ECSA is essentially a one-man operation.

"May Dyckman and I are the paid staff," explained affable William Johnston, a middle-aged layman, who went on to disclose:

✓ ECSA was founded in 1956, incorporated the following year, and has a board of directors including Judge William Booth of Manhattan and six others.

✓ ECSA has "Between 500 and 1,000 members—by that I mean people who reply to our mailings, which we try to arrange so that they will reach at least all of the clergy."

✓ "Only one contributor is from outside the U.S. . . . And we are not lobbying. We only try to encourage people to take an active interest." (This brought to mind the sticky question as to just what does constitute a lobby, for one recent ECSA mailing listed both HR 8005 and S 1868, with requests that senators and members of the House be contacted.)

ECSA is subtitled "Toward a Free Southern Africa."

This geographical limitation ("Southern Africa") was cited by Johnston, by way of explanation as to why ECSA has manifested no such social concern for the comparatively horrifying lack of freedom in Uganda (East Africa). For here Maj. Gen. Idi ("Big Daddy") Amin has slaughtered an estimated 75,000 blacks—which is conspicuously more than the 69 blacks who were shot when a crowd confronted a South African police station in Sharpeville a decade ago.

Big Daddy has also brutally deported some 62,000 Asians ("Oceanic Apartheid") and suggested that Great Britain demonstrate its lack of racism by provid-

Continued on page 14

BRIEFLY . . .

■ Special unemployment assistance is now available to unemployed ordained, commissioned or licensed clergy, to members of religious orders, and to lay members elected or appointed to an office in the church and engaged in religious functions. According to a new federal law, unemployed clergy may apply to the state unemployment office in order to qualify for this assistance.

■ The Episcopal Church is one of the sponsors of the Mid-South Career Development Center on the Scarritt College campus, Nashville. Frank A. Robinson is director of the center which is one of 16 such offices related to a national career development council. The Nashville center will serve professional church workers in Kentucky, Tennessee, Alabama, and Mississippi.

■ The Anglican and Roman Catholic bishops in Zambia held a joint meeting at the residence of the Roman Catholic Archbishop of Lusaka. Focus of the meeting was the relationship as it has developed between the two bodies in recent years in different parts of the world. Of paramount importance was the discussion on the fostering of such relations in Zambia.

■ Dean Alan Richardson, 69, of St. Peter's Cathedral, York, collapsed and died Feb. 22, as he was blessing the congregation at Evensong. He was to have had a role in the enthronement of the new Archbishop of York, Dr. Stuart Blanch, scheduled for later in the month. The dean was regarded by many as a "forceful" modern theologian.

■ Ordination of "self-proclaimed homosexuals" would violate the United Methodist Church's Social Principles Statement, the church's division of the ordained ministry said, noting a sentence from that declaration: "We do not condone the practice of homosexuality and consider the practice incompatible with Christian teaching." This statement, the ministry division said, "precludes the ordination of self-proclaimed homosexuals to the ordained ministry of the United Methodist Church."

■ The Rev. William Sloane Coffin, Jr., 51, plans to resign as chaplain of Yale University in 1976. The United Presbyterian minister gained prominence in the 1960s as a leader in civil rights and peace movements. He has no definite plans, he said, but he does not intend to "retire from the fray." He intends to complete an autobiography begun last year. Mr. Coffin has been at Yale for 17 years.

Seven Words Of Resurrection

By MARION L. MATICS

And as they went to tell his disciples, behold, Jesus met them, saying, "All hail." This was the occasion when Jesus met the women in the garden who had come to anoint his corpse. Another translation has it: "Suddenly Jesus was there in their path. He gave them his greeting, and said, Good morning!" However translated, a word of greeting is the first word spoken by the risen Lord.

On Good Friday our traditional topic usually consists of the seven last words uttered by Jesus as he hung upon the cross, and there is a variation of this in another set of sentences spoken by the people who stood beneath the cross: "Crucify him! . . . He saved others; himself he cannot save. . . . Truly this man was the Son of God," and similar statements. Following this pattern it is helpful to gather together the words spoken by Jesus Christ after his resurrection and to consider them as a unified theme. He spoke more than seven sentences after the resurrection, and some of his statements are repetitious, and some are found with small variations in the different Gospels, but there are at least seven which present a consistent and developing discourse.

Taken together they constitute seven glorious words of resurrection.

The first is a word of greeting. "As they

went to tell his disciples, behold, Jesus met them, saying, All hail." The ladies had come to the sepulchre in the dim light of dawn and finding the stone rolled back, had been thrilled by the voice of the angel: "Ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay." And as they departed, Jesus greeted them with a pleasant "Good morning," a cheerful salutation from beyond the grave. Nobody is mad at anyone there, least of all, Jesus Christ. Everybody speaks to everybody there, most of all, Jesus Christ. The first word is to everyone.

The second word is to the individual, or maybe the order should be reversed; but in any case Jesus speaks to us both corporately and by ourselves. Poor Mary Magdalene, whose sight was made dim by tears, in her preoccupation did not even recognize his voice: "Woman, why weepest thou?" She wept, of course, because she had not quite realized the truth as yet, but she recognized him when he spoke her name, "Mary." "She turned herself and saith unto him . . . Master." His concern for a friend who wept and did not understand, is a touching moment in the resurrection event. "All hail." "Woman, why weepest thou?" Two facets of glittering drama.

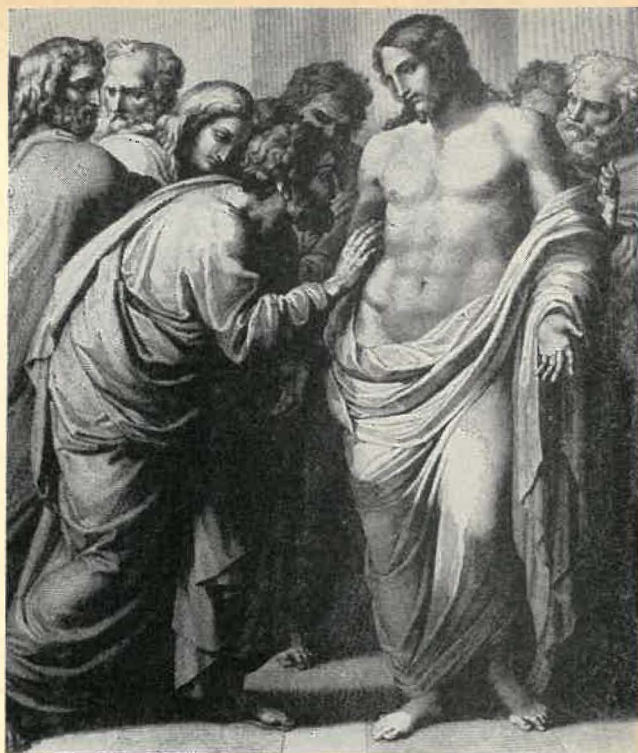
"Peace be unto you. . . . Why are ye troubled? and why do thoughts arise in your hearts?" He said these words to his disciples in the upper room after visiting with the two pilgrims on the road to Emmaus. This is the word of peace—the third word of resurrection, which he re-

peated on several occasions when he appeared before various disciples and friends. They tended to petrify with fear, as well they might. "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." Whatever the mysteries of the afterworld, whatever the mechanics of the resurrection, the essential lesson is of confidence and peace of mind. He himself assures us that we have nothing to fear. Greetings to all, concern for the individual, and inner peace, is our lesson thus far.

For the fourth word of resurrection we might choose another statement uttered to his disciples as they huddled behind locked doors counting these mysteries and hoarding their fear: "Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." The message of grace. What is the good of telling people to cultivate inner peace, and yet not helping them to achieve the confidence that God wants all of us to have? Jesus does better than tell us how: he gives us the very gift of God within ourselves—the Holy Ghost—the Spirit of God which was and is in him—the Person of God who often is called the Holy Comforter, because that name suggests what he does—he strengthens and he comforts. Your weakness can be undone, your sins unraveled, your shortcomings obliterated, as long as you welcome the grace which is brought by the Holy Ghost. Otherwise, of course, you are on your own, and considering what you are up against, namely,

The Rev. Marion L. Matics, Ph.D., is rector of Christ Church Bay Ridge, Brooklyn, N.Y.

*Whatever the mysteries
of the afterworld,
whatever the mechanics
of the resurrection,
he assures us we have
nothing to fear*



RNS

Jesus and Thomas: We may have done worse
in the same circumstances.

yourself, that's not so good. "Receive ye the Holy Ghost. . . ." Let Easter into your life.

Then, right after this, Jesus says to doubting Thomas, "Blessed are they that have not seen, and yet have believed." Poor old Thomas always gets bad-mouthed by preachers during Eastertide, just because he asked for proof; but let's remember that he was and is a saint, and that the rest of us probably would have done a lot worse in the same circumstances. Yet this is neither here nor there, compared to the great lesson of faith which was taught to Thomas and to everyone else in this fifth word of resurrection. It is not that faith and evidence are in any conflict, only that matters of the spirit require a kind of judgment and apprehension which does not lend itself easily to the normal workings of a finite mind. Faith deals with subjects beyond the scope of reason. The soul has to be elevated to another level to grasp its truth. You cannot prove the Ten Commandments. You cannot prove that a man should love a woman. You cannot prove that a parent should love a little child. You cannot prove that friends should be faithful to one another. You cannot prove that springtime is beautiful, or that a flower is lovely, or that life has any meaning. You cannot prove that life is worth living. You cannot prove the existence of God. You cannot prove the resurrection. Yet all of these things are true, and if you look around yourself in the right way—taking off the blinders of conceit and humbling yourself enough to observe reality without

bias or preconception—you know good and well that these things are true. It is just that spiritual issues belong to a different level of perception than the ordinary. Since Jesus is not going to oblige us by letting us stick our dirty fingers into his wounds—which seems kind of messy anyway, we must welcome his saying, "Blessed are ye that have not seen and yet have believed."

When he talked privately to Peter, the risen Lord told him bluntly, "Feed my lambs. . . ." In fact, he told him this three times, and again in the exhortation, often called the divine commission, spoken on the hill of the ascension, he strikes the same note of missionary service: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." The only reason for following this command is generosity, which is not a strong point with the comfortable and conservative American citizen, but once you open the door to teach religion to the heathen, there is no excuse for ever closing it again and being stingy in any area of life. "Feed my lambs. . . ." Let's not fool ourselves, Mr. Simon Peter. Either you love, or you are unlovable. The sealed tomb is like the closed door of a bank vault filled with your possessions. When the stone is rolled away, that's like Jesus standing there, offering the gift of everlasting life, and everybody sharing. He told us in the streets of dusty Galilean

towns, out in the fields, on the mountain tops, and by the sea; he told us in anguish from the cross, and mutely from the tomb; and now he speaks from beyond the grave: "Feed my lambs. . . ." How often does he have to tell us?

The seventh word of resurrection also is spoken to St. Peter, and through him to all of us. Peter evidently was troubled by a lot of things, including a premonition of his own death. "When thou wast young, thou girdest thyself, and walkest where thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee wither thou wouldest not." And Jesus would not even discuss it, but he said, "Follow me. . . ."

That is the end of the matter—not the closed door of the tomb, not the seal of finality, not the limitation or the fear. Instead, "Follow me. . . ." In this world, and *to* the world to come, and *in* the world to come: "Follow me. . . ."

Seven Words of Resurrection: Greeting — individual concern — confidence — grace — faith — love — and commitment.

"Good morning." Mt. 28: 9
"Woman, why weepst thou?"

Jn. 20: 15

"Peace be with you. . . . Why are ye troubled?" Lk. 24: 36, 38

"Receive ye the Holy Ghost. . . ."

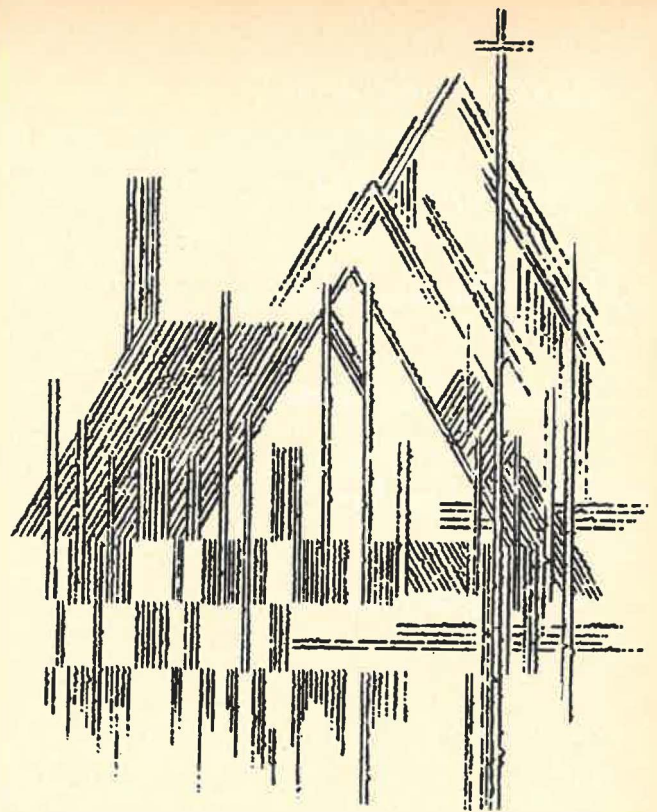
Jn. 20: 22

"Blessed are they that have not seen and yet have believed." Jn. 20: 29

"Feed my lambs. . . ." Jn. 21: 15

"Follow me. . . ." Jn. 21: 19

The most precious gift
we can offer God
is our life



Strangers No More

By MARY MICHAEL, S.S.M.

St. Paul once wrote in one of his letters that everything on earth is worth absolutely nothing compared to the joy of loving and serving Christ and of being loved by him. *All this is far outweighed by the gain of knowing Christ Jesus my Lord*, he said. *I count everything as so much garbage compared with gaining Christ and finding myself incorporate in him.*

No matter what any Christian may have sacrificed for love of Christ, surely the blessings he has received are far greater—the holy eucharist, the Bible, the church, communion with God in prayer, membership in the body of Christ here on earth—eternal life begun here and now. *The Pearl of Great Price*—what else ultimately matters in life at all?

When Christ was here on earth he told his closest friends how blessed they were to have seen the things they had seen and to have heard the things they were hear-

ing. According to Norval Geldenhuys in his *Commentary on the Gospel of Luke*, he called “their attention to the glorious privilege they were enjoying—a privilege earnestly longed for by the prophets and kings of old (e.g. Moses, Isaiah, Jeremiah, Daniel, David, Solomon, Hezekiah), who knew about the coming Messiah—the privilege of seeing him, the promised Redeemer and Revealer of the Father, and of listening to his words.

“In this declaration,” says Geldenhuys, “we hear the divine self-testimony of Jesus—clearly and unambiguously he points to himself as the long-expected Messiah. However great the privilege of those disciples was, we who possess in the New Testament the completed revelation of God in Christ have a still greater privilege. They indeed saw him in the flesh, but we see him in the New Testament not merely as the incarnate Son of God but also as the crucified one, and as the risen Redeemer and the glorified King of his church.”

We can thank our Lord that he has left behind him—to be forever blessed with his sacramental presence and ruled by his Holy Spirit—his holy catholic church

with its life giving sacraments, its Bible, and its ordinary sinners (like us) who inspire our hope by having been transformed into great saints in every generation in response to his love, forgiveness, acceptance and trust. And we can thank him that we *are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God . . . built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone.*

During our times of private prayer and communion, Christ teaches us that the most precious gift we can offer to God is our life—the moments of all our days. The greatest response to his love that we can make can best be made—and the most good we can ever do for him, for others, and for ourselves, can best be done—by obedience to his Father’s will. If we are trying with all our hearts to respond to his will—however often we may fail him—we shall be choosing life, light and joy rather than death, darkness and despair. As Richard Rolle put it: “In Jesu joying . . . This is full joy. This is endless joy. This is glorious joy. And it is found wherever Jesus is found . . .”

Sister Mary Michael, S.S.M. is resident at St. Margaret's Convent, Port-au-Prince, Haiti.

EDITORIALS

Welcome Happy Morning

All Christians are familiar with the events of Easter morning. "And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun." These words from the first Gospel thrill us and we sing, "Welcome, happy morning!" age to age shall say: Hell today is vanquished, heaven is won today." It was sunrise for the whole human race. No wonder the events of this morning take almost all of our attention on Easter Day.

What many of us do not realize however, is that this day ended as spectacularly as it began. "Abide with us," they said to the stranger, "for it is toward evening, and the day is far spent." These words are not quite so familiar, but they are very much a part of the Easter story. Two of Christ's followers were on their way to Emmaus when they were joined by a third person who did not seem to know what had gone on in Jerusalem the last few days. He only noticed that they seemed very sad and asked them why. So they told him about the crucifixion and the suffering of their dear friend, Jesus of Nazareth. "We trusted that it should have been he who should have redeemed Israel," they said in utter dejection.

Then they told the stranger about the women and the vision of the angels who said he was alive. Others went also and found the tomb empty, "but him they saw not." In their deep sorrow Easter had certainly not come to these men, yet. At this point the stranger began to tell them about the hope of a Messiah beginning with Moses. The stranger sensed that they were not only broken by their friend's death; they were deeply humiliated. "Ought not Christ to have suffered these things and to enter into his glory?" he asked.

The men came to the end of their journey, but by this time they were so agitated and thrilled by the explanations of the stranger that they asked him to stay. "And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake it, and gave it to them. And their eyes were opened and they knew him; and he vanished out of their sight." To me this sentence is like an earthquake. Here was the first eucharist since Holy Thursday, and he became visible to them in the breaking of the bread. This mass was their Easter!

The reason that I love this story so much is that it is our Easter, too. We who were not present as the women hurried to the tomb so early in the morning; we who in this age do not hear many angels' voices; we who do not have the quick assurance given to Thomas, can have our Easter in the breaking of bread.

Like the broken and sad men on their way to Emmaus, even without our asking, the hidden Christ comes to us. He deals with our deep doubts and accepts our brokenness, and, when the time is right, reveals himself. In this arrogant, confused and foolish world he becomes the Good News of God's triumphant love.

And so this Easter we may not see angels, or hear the excited voices of the women at the empty tomb, but we

will be kneeling at the altar and the bread will be broken, and if we let it happen, our eyes will be opened, and we will know him. And this will be our Easter . . . the Way, the Truth and the Life, risen, victorious, and forever ours, in that blessed host.

And so we have the story of Easter from sunrise to sunset. The ending of the day is as wonderful as the beginning. So shall be our living and our dying, for both have become in Christ the entrance to larger life.

(The Rev.) WILLIAM H. BAAR
Emmanuel Church,
La Grange, Ill.

Ecclesial Unity — At What Price?

It was inevitable that Pope Paul VI should rebuke Fr. Hans Küng for his theological assaults upon the doctrine of papal infallibility. How could the pope do anything else?

Fr. Küng doesn't really belong in the Roman Catholic Church. He belongs with the Old Catholics, or the Anglicans. We happen to agree with him that the church of which Jesus Christ is the head and all baptized people are the members has indefectibility in the truth of the Gospel, but not infallibility which belongs to God alone. Because we believe that, we ought not to be in the Roman Catholic Church, nor should anyone else who rejects the Roman doctrine and claim of infallibility.

The Küng case is just one more manifestation of the fact that faithful, wise, good Christians, all of them praying the Holy Spirit to guide them into all truth, do disagree on fundamental issues such as that of the magisterium of the church. Ideally they should not; actually they do. Until the Lord has brought us all to one mind as well as one heart, there may be something to be said, after all, for separate regiments of the one army of the living God. Hans Küng does not belong in the papal regiment.

The Anglican regiment is more diversified than most. Still, if some within it are really Presbyterians at heart, while others are Roman Catholics at heart, ought they not to feel free to depart with the blessings of their brethren, to go to where they can serve and worship God more wholeheartedly?

The alternative is to stay in one's present regiment for the sake of outward unity while inwardly rejecting what the regiment outwardly professes and practices. Toynbee's phrase "schism within the soul" comes to mind. Are we to believe that the Lord, who prays that all his people may be one, wills the achievement of ecclesial unity at the expense of unity within the soul of the believer?

We are suggesting only that there may be some things worse than ecclesial schism for Christians, and that among these is the continued wearing of regimental colors to which one can no longer be committed with whole heart, mind, and soul.

The ACC Secretary Reports

*John Howe

A real grumble is not, I hope, typical of the things I write. This time I have a grumble, so let us get it dealt with first.

We can start with the colleges. Most Anglican theological colleges came into being in the 19th century or later to support a particular point of view. All were sincere. Many disagreed with, or even deplored, each other. Therefore all were — and sometimes are — suspect. Worse, they often came into being because some party member could be found who was able and willing to put up the money.

Generally speaking, all the leaders of the church and its congregations were and are trained in these private institutions whose origins depended on personal riches. It is difficult to think of a worse way of doing things. If there is a marvel it is that partisan churchmanship in the Anglican Communion has not been more injurious, more divisive. Even so, results have been unfortunate enough.

Clergy, and sometimes their congregations with them, have tended to design their own program. They might be called Low Church, or Modern, or Anglo-Catholic, or something or other else. These were largely dream titles. Of all kinds they tended to be theologically the same—individual, or “holier than thou,” and therefore essentially individualist-protestant. Authority, however apparently august, was of an individual’s choosing, and therefore lacking in significance. Members even of the same church or denomination have kept their distance, or even worked against one another. What God makes of this, heaven knows.

As people increasingly moved with their work to other towns, or as they were drafted (with their personal crises) into the armed forces—and as the clergy moved about to other churches (usually but not quite always of “the right sort”) — as often as not, the people found a religion and a teaching they were not used to. Jesus had lost some of his friendliness. Some folk persevered. But for some, in time, it was too much. This is not the least among the reasons why today the West has problems of empty pews.

Often heroically, the church was taken overseas by this group or that predilection. Overseas there was probably no close Anglican rival, and the chosen type could flourish, with uniformity and with more colleges of the approved kind.

As those countries got to know one

another, and indeed in time to gather into their own ecclesiastical provinces, so came first confusion, then the questioning of the idyll, and then the sense of having been cornered by the interests of a foreign group, and finally, perhaps, abandonment of the church, or the creation of a new and more indigenous individualism. Yet it has all been so well meant: and the outcome of it all might have been so much worse! Anglicanism in its (happily decreasing) variety still knows its own feel. Somehow there has remained a sisterhood under the skin.

In my travels and participations throughout all the Anglican Communion, amid the differences and variety, there is so much that is devout, instructive, of a good heart, and full of care. Yet I cannot help wondering what might have been.

My bow-at-a-venture conclusion is that but for those unnecessary differences and self-assurances, our practicing member-



ship would have been about four times as large as it is—not that this matters for Anglicanism, but it matters greatly for salvation through Jesus our Lord.

So much then for my grieving. What I sorrow about is not what is left, but what is lost. The rest of this article is a few thoughts about what is left.

Let me make it clear that a person doing my work—and this is not restricted to the Anglican Communion — is made thoroughly welcome everywhere. There is nothing forced about this, and I often wish the Anglican millions (of all hues) could share it with me. There are factors which help bring this situation about. They are easily learned. Here are three.

First, good church-people are activated by the love of God in them. Second, at no dark depth most differences of churchmanship disappear. Third, that while not everybody is able to do every good thing —yet the good they do they may do in different (perhaps indigenous) ways—and why not?

There, then, are three factors. It seems a pity to stop at only three, so here are two more. What clergy (or even laity!) wear seldom matters: if to some people it has lamentable implications, these implications are seldom known to the wearer and one does best to forget them.

Next, never state the belief, point of view, or the ecclesiastical fundamentals of someone whose view is different from your own. It is almost impossible not to

distort, perhaps by honest accident at first, later perchance by the enthusiasm of self-assurance. Always let people explain for themselves, and usually while you listen you learn, and not unusually, as you learn you love.

Variety, and the appreciation of variety, is a distinguishing mark of the kingdom of God. Anyone who has set out to teach “the uniform requirements of the kingdom” soon makes that discovery.

In faiths and denominations, room must be left too for change. The things that are eternal, essential and unchangeable are fairly few. But for those other things the right prescription is not constant change: that is the recipe for tedious confusion. There are, though, times for change—for “gathering stones together.” No doubt all faiths and denominations are forever, but none is forever just as it is!

As you really believe the essential Christian faith, in whatever form you believe it, you are convinced it is true and is for all people for all time. In that sense of the word “universal,” as meaning “catholic,” it is for all people. Thus, in that meaning, it made sense to me to read recently that, if true to their principles, evangelicals desire to witness to biblical truth as unchanging divine revelation. In another form of expression this seemed to me to be saying evangelicalism is the form of Christianity “for all who hold and teach the catholic faith that comes to us from the apostles.”

I put the words in inverted commas since only two days later I heard them spoken in precisely that form, and I was not quite ready for them.

The quoted words are—as I hurriedly confirmed—from the first of the new alternative prayers from the canon of the Roman mass! (In this job you attend a variety of services in addition to Anglican ones.)

Of course the conclusion is not that both are saying exactly the same thing really. That degree of unity is still a little way away. But perhaps the conclusion is that both the writers are, in the truest sense of all, *trying* to say the same thing.

If so, then the next steps are immediate: listening, having sympathy and respect, and longing to understand one another. It is people that are funny, not God, a fact we need not doubt he realizes rather well. After all, there is only one eternal truth in Jesus Christ, and it will be established only as together and with him we share the search.

The Living Church Development Program

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

Previously acknowledged\$2,788.12
Receipts Nos 15,910-15,921, Feb. 24-Mar. 10 318.00

\$3,101.12

The Living Church

Books

SISTER DEATH. By O'Kelley Whitaker. Morehouse-Barlow. Pp. 110. \$4.50.

Having read within the past several years numerous (and various) articles, pamphlets and books on the subject of death and dying, I find it most refreshing to discover in *Sister Death* an entirely different approach to the one event in life everyone must face.

After exploring the usual questions of the "why" of death and presenting a short exposition of the various attitudes of most observers, O'Kelley Whitaker at once takes the reader into the life of Christ, his agony, pain, anguish, and finally his glorious resurrection.

The author states: "To look at death with anything except fear, the man of faith must look to the one death that did not shut the door upon life, but rather opened the way of life, the death of Christ."

Whitaker shows how man today, together with the disciples of old, may be changed because of his fellowship with Christ, and may join with the whole company of believers in the living fellowship of all men.

"Death is a stage in the process of living," states the author, as he takes the reader through the various steps of the eucharist, beginning with the offertory, which he calls the offertory of life, in which we offer our lives to God to use and transform us into a living part of eternity.

Throughout the following chapters concerning the consecration, the communion, and the thanksgiving, Whitaker outlines a living fellowship with our Lord which leads to the following summation: "Death is not even the gateway to life everlasting through which every man must pass. Death is the *event* in the continuing process of life in which at last a man is completely free to affirm God and Christ forever."

Containing liberal footnotes, ample bibliography, and freely using references to scripture as well as to the Book of Common Prayer, *Sister Death* is a welcome overview of living-dying in the fellowship of Christ.

SUE COOPER
Grace Church, Carlsbad, N.M.

SOLOMON'S NEW MEN: The Emergence of Ancient Israel as a Nation State. By Eric W. Heaton. Universe Books. Pp. 216. \$15.00.

The Very Rev. Eric W. Heaton, Dean of Durham, England, and author of such books as *The Old Testament* and *The Hebrew Kingdoms*, has brought together in this latest work the results of Bible and

ancient Egyptian research dealing with the Solomonic era in Israelite history. *Solomon's New Men* argues that there are numerous and profound Egyptian influences shaping Israel's development as a nation state during the reign of Solomon (961-922 B.C.).

Dr. Heaton summarizes the evidence for Solomon's dependence upon Egyptian or African political and literary-cultural forms in the building of the Hebrew monarchy and its literary productions. He performs an invaluable service in bringing together the many strands of scholarly investigation — archaeological, historical, literary and cultural—touching on the external influences upon the emergence of Israelite political and literary forms.

His investigations into Solomon's marriage to an Egyptian princess, his public works projects, the development of new bureaucratic structures on Egyptian models, and especially the literary corpus originated within the royal court, all are presented in a scholarly but popular manner. Dr. Heaton gives full treatment to the influence of Egyptian wisdom upon the Old Testament Wisdom literature, which itself testifies to Solomon as its patron. Space is also given to Solomon as a mercantile prince, and to his trade relations with King Hiram of Tyre and the Afro-Arabian Queen of Sheba.

While the style permits a general audience to delve into the intricacies of the

formation of the Scriptures, *Solomon's New Men* also brings fresh light and argumentation to the formative role of Solomon's reign in that process. The author readily acknowledges his dependence upon other scholars and thus prepares the reader for a work which is in large part a summary of the positions of others.

A singular drawback is the book's somewhat abrupt conclusion and lack of a general sense of progression in its presentation of evidence. A greater unity between otherwise disjunctive chapters might have been achieved by a concluding chapter bringing these many strands together.

This book, however, is worth the reading for anyone who is interested in the origins of the Old Testament historical writings and Wisdom literature.

(The Rev.) ROBERT A. BENNETT
Episcopal Divinity School
Cambridge, Mass.

Books Received

SAINTS ALIVE, Bryan Green. Tidings (Nashville, Tenn.). Pp. 101. \$1.25 paper.

A GUIDE TO THE PARABLES, John Hargreaves. Judson Press. Pp. 132. \$3.95 paper.

GOING PUBLIC WITH ONE'S FAITH, ed. R. James Ogden. Judson Press. Pp. 128. \$2.50 paper.

GOOD NEWS IN ACTION, William F. Keucher. Judson Press. Pp. 96. \$2.50 paper.

THE NEW AND LIVING WAY: A Fresh Exposition of the Epistle to the Hebrews, George Allen Turner. Bethany Fellowship. Pp. 234. \$3.50 paper.

A SPECIAL OFFER FOR NEW SUBSCRIBERS

THE LIVING CHURCH, a weekly record of the news, the work, and the thought of the Episcopal Church, is for the Churchman who cares—who wants to be informed, who is not content to let others do his thinking for him about the most important issues of life.

We want many more Church people to get acquainted with it, so we offer this special introduction — a 22 weeks' subscription for only \$3.00, which is far below our regular price of \$15.95 a year. The special introductory offer is for new subscribers only.

Fill in the coupon and send it to us today!

The Living Church
Dept. A, 407 E. Michigan St.
Milwaukee, Wis. 53202

I wish to subscribe to THE LIVING CHURCH on trial for 22 weeks, at the special introductory rate of \$3.00. This is a new subscription. I enclose my payment of \$3.00.

Name _____

Address _____

City _____ State _____ Zip _____

NEWS

Continued from page 7

ing Princess Anne to be one of his wives!

Yet ECSA concern for Africa seems to perish north of Zaire—where black dictator Mobutu has currently and arbitrarily changed the date of Christmas—on top of ordering Christians to cease using Christian names. (One ECSA map, however, does show one non-Southern Africa area of ECSA concern: Guinea and Guinea-Bissau—which, surprisingly enough, are farther away in West Africa than is comparatively nearby Uganda.)

Repeatedly, ECSA mailings have solicited my prayers for assorted "political prisoners" who, they report, are presently being held in such institutions as Pretoria Central Prison.

Hence, when I visited South Africa this February, as a guest of the Department of Information, I asked to visit Pretoria Central Prison. (I also wanted to see just how open this government would be, in accordance with the full understanding that I would write about both good and bad as I see it.)

While the South Africans were somewhat surprised (not many guests ask to go to prison) they arranged for me to visit this allegedly infamous prison with only three hours advance notice. Having been a prison chaplain, I did not find conditions at all infamous. But the list of actual prisoners at Pretoria Central contained *not one* of the alleged Pretoria Central prisoners which ECSA has been asking me to pray for!

Could this have been a ruse?

Well hardly. Because these prison authorities immediately recognized the names of other "political prisoners" elsewhere on the ECSA list—such as:

✓ Bram Fisher. This prisoner, now in a hospital suffering from cancer, is head of the Communist Party of South Africa. This organization has been outlawed for years—not unreasonably I conclude—because of the number of Communist-trained terrorists at the borders of Rhodesia and South Africa.

✓ Neville Alexander. This gentleman has a Ph.D.—and is serving 10 years for sabotage. (One of Dr. Alexander's fellow saboteurs was sent to the gallows. He was a school teacher who put a bomb in the waiting room of the Johannesburg railroad station. He went to the gibbet singing "We Shall Overcome." He overcame, all right. He blew one old woman to bits—while standing nearby was a seven-year old girl, who survived. I tried to interview her. But she was in London, in order to undergo the latest in a dozen operations, in which surgeons are trying to give her something approximating a face. Hers was blown off.

✓ Nelson Mandela, attorney, Johannesburg. Mr. Mandela was born in the Transkei, which is scheduled to receive its independence in October of 1976. But this apparently does not satisfy Mr. Mandela. For he was one of the organizers of a terrorist organization called "Umkonto We Sizwe" ("The Spear of the Nation") which was discovered to have planned a detailed campaign of terrorism in a violent attempt to overthrow the government and incite to domestic insurrection. Mr. Mandela was arrested several times be-

fore he left the country, returning only after receiving military training from one of the bloodier of the foreign terrorist groups. For these offenses, Mandela was tried, convicted and sentenced to life imprisonment.

Apparently such conduct is not at all offensive to the ECSA—for attached to the wall of their small office I saw a picture of Angela Davis, with the caption: "Blessed art thou among women."

This is one hint as to how ECSA can ignore the murderous atrocities being committed all over Africa by assorted black dictators, in order to focus exclusively on South Africa, whose standard of living as well as local governmental suffrage is beneficent by comparison.

No genuinely concerned group of Christians could focus on the mote of South Africa while ignoring such beams as Big Daddy and his notorious crocodile pond, or the slaughter of hundreds of thousands of blacks in Burundi, in Biafra and in Sudan.

ECSA, I suggest, is either deliberately or unwittingly permitting itself to be used in a propaganda attempt to destabilize South Africa. This is not out of social concern for individuals so much as because South Africa is the one Southern African country with a food surplus; as well as the West's leading source of chrome, gold, uranium, diamonds, platinum, manganese and asbestos.

I suggest this as a primary reason for the horseblindness when ECSA—as well as the National and World Council of Churches—looks toward Africa, and almost invariably ignores any and all atrocities north of Rhodesia.

CLASSIFIED

advertising in **The Living Church** gets results.

BOOKS

"CHRISTIAN FAITH IN BLACK AND WHITE: A Primer in Theology from the Black Perspective" by the Rev. Warner R. Traynham. \$7, paper \$3, at bookstores or Parameter Press, 705 Main, Wakefield, Mass. 01880.

BOOKS WANTED

ONE OR MORE chant and service books, 1894 edition. Parish Choir Publishers, Boston. Reply Box H-189.*

CAMPING

WILDERNESS EXPERIENCES for young people. Backpacking, survival, travel for teenagers. Coed. Wilderness, Box 12586, Albuquerque, New Mexico 87105.

FOR SALE

BIBLE. Printed 1710, London, England. "Constitutions and Canons" of Church of England. Very good condition. For further information write: Frances Cannon, 2661 "A" Street, San Diego, Calif. 92102.

PIPE ORGAN: Marshall-Bennett, 2 manual, 13 ranks. Reply or call DeKoven Foundation for Church Work, 600 21st St., Racine, Wis. 53403. 414-633-6401.

LINENS AND VESTMENTS

CREATED OUT of a Love for Excellence. Beautiful Hand Embroidered Altar Linens, Vestments, Funeral Palls, Needlepoint. Linens by the yard. Write Mary Moore, Box 3394-L, Davenport, Iowa 52808.

POSITIONS OFFERED

ASSISTANT MINISTER—usual duties, pleasant area in small town suburbia. Opportunity for wife to do graduate study in almost any field. Reply Box C-186.*

TWO PRIESTS, rector's administrative assistant, youth work, large southwest parish. Photo and resumé. Reply Box I-163.*

POSITIONS WANTED

PRIEST, summer locum, June-August. Reply Box B-178.*

SUMMER SUPPLY

PRIEST wishes to supply four Sundays of July in exchange for use of rectory: Colorado, Wyoming, South Dakota, Montana, or Idaho. Reply Box H-184.*

RECTOR of parish, Diocese of San Diego, would like to exchange rectories for month of August. 30 minutes from ocean or mountains. Reply Box T-185.*

WANTED

CHURCH in the northeast would like to buy used Allen organ or comparable instrument, price range \$2,000-\$3,000. Reply Box J-188* or call (607) 746-2457.

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

CLASSIFIED ADVERTISING RATES (payment with order)

- (A) 24 Cts. a word for one insertion; 22 cts. a word an insertion for 3 to 12 insertions; 20 cts. a word an insertion for 13 to 25 insertions; and 18 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$2.50.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number), plus \$1.50 service charge for first insertion and 75 cts. service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 15 cts. a word.
- (D) Copy for advertisements must be received at least 20 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 two 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.

THE LIVING CHURCH

LENT CHURCH SERVICES

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



DENVER, COLO.

ST. MARY'S Iliff & S. Clayton—near Denver Univ.
Sun Masses 7:30, 9, 11:30 & 6; Daily 7, also 9:30
Mon, Wed, Fri & Sat. Stations Fri 7:30

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 7:30; Service & Ser 9 & 11 (HC 1S, 3S,
11); Daily 10

ST. GEORGE'S 160 U St., N.W.
The Rev. R. C. Martin, r
Sun Masses 7:30, 9 & 11. Daily as announced.

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

COCONUT GROVE, MIAMI, FLA.

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

LANTANA, FLA.

GUARDIAN ANGELS Cardinal at Hypoluxo
Fr. David C. Kennedy, r
Sun Masses 8, 10 (Sung), 6; Daily

MIAMI, FLA.

INCARNATION 1835 N.W. 54th St.
The Rev. J. Kenneth Major, r
Sun HC & Ser 8, 11 & 5; Wed & Fri 7

NAPLES, FLA.

ST. PAUL'S 3901 Davis Blvd.
The Rev. Larry G. Smellie, r
Sun 8, 10; Tues 10; HD as anno

ATLANTA, GA.

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

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES Wabash & Huron
The Very Rev. James E. Carroll, dean; the Rev.
David N. Harris, canon pastor
Sun Eu 8, 9:30 & 11; Daily Eu 12:10; Daily Offices
9 & 5

ASCENSION

1133 N. LaSalle St.
Sun Masses 8, 9 (Sung) & 11 (Sol), & 6, Ev & B 7.
Daily Mass 7; Daily MP 6:40; Daily EP 6; C Sat 5-6.

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

FLOSSMOOR, ILL.

ST. JOHN THE EVANGELIST Park & Leavitt
The Rev. Howard William Barks, r; The Rev. Jeffrey
T. Simmons, c
Sun HC 8, 9, 11; Daily HC, Hours posted

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL
Second and Lawrence (Near the Capitol)
The Very Rev. Eckford J. de Kay, Dean
Sun H Eu 8 & 10; Daily as announced

GOSHEN, IND.

ST. JAMES' 105 S. 6th St.
The Rev. R. J. Goode, r
Sun 7:30 Low Mass, 10 Sung Mass; Masses daily;
C Sat 4

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL Monument Circle
The Very Rev. Roger S. Gray, dean
Sun HC 8, 9:15, 12:30; 11 HC (1S & 3S), MP (2S
& 4S); HC Mon-Fri 7, Mon 12:05, Tues 5:15, Sat 8;
Organ Recital Fri 12:05; Lenten Guest Preacher,
Tues thru Fri 12:05

DAVENPORT, IOWA

TRINITY CATHEDRAL
12th St. between Brady & Main
Sun MP 7:30, HC 8 & 10, EP 5:30. Daily as anno

BIRMINGHAM, ALA.

ST LUKE'S, Mountain Brook
3736 Montrose Road
Sun HC 7:30, 9, 11:15. Wed 7, 10

GARDEN GROVE, CALIF.

(Diocese of Los A—Orange County)
ST. ANSELM OF CANTERBURY 13091 Galway St.
The Rev. Samir J. Habiby, r; the Rev. David M. Baum-
mann, c
Sun 8 & 6:30 H Eu, 10 Family Ser & Ch S. Wed 6 &
9:30 H Eu; 7:30 Home Communion

LONG BEACH, CALIF.

ST. LUKE'S Atlantic at Seventh
The Rev. A. LeRoy Young, r
Sun H Eu 8, 9:15, 11 (MP 1S)

LOS ANGELES, CALIF. (Hollywood)

ST. MARY OF THE ANGELS 4510 Finley Ave.
Sun Masses 8:30 & 11 (ex summer 8 & 10); Tues
6:30; Wed, Thurs, Sat 9; Fri 12 noon; Ev B & C
1st Sat 4

SAN DIEGO, CALIF.

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

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
The Rev. Richard S. Deitch, r
Sun Masses 9, 11; Daily (ex Fri & Sat) 7:30, Fri &
Sat 9; HD 6:15; HS Fri 9:30; C Sat 9:30-10:30 &
by appt

ALL SAINTS' 1350 Waller St. near Masonic
The Rev. Fr. Edwin H. Walker IV
Sun Masses 8 & 10 (Sol High), Sol Ev & B 6; Daily
(ex Tues & Thurs) 9:30; Tues 6; Thurs 7; Stations
of the Cross & Meditation Fri 7 (during Lent); C
& Holy Hour Sat 4:30-5:30



CHRIST CHURCH
LAS VEGAS, NEV.

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

LENT CHURCH SERVICES

(Continued from previous page)

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30, 9 High Mass & Ser, 11 HC; Daily as announced

LOWELL, MASS.

ST. JOHN'S 260 Gorham St.
The Rev. K. Gordon White, O.S.L., r
10 Parish Eu, Ch S, Fellowship Hour

ST. LOUIS, MO.

ST. STEPHEN'S 14th and Park
The Rev. William Stickney, r
Sun 11 Folk Mass; Wed Eu & HS 7:30; HD & C as anno

OMAHA, NEB.

ST. BARNABAS 40th & Dodge, 1 blk. N.
The Rev. James Brice Clark, r
Sun Masses 8, 10:45 (High)

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz, r
Sun 8, 9:30, 11 H Eu & 6; Wed 10 & 6 H Eu; HD 6 H Eu

EDISON (Piscatawaytown), N.J.

ST. JAMES' 2136 Woodbridge Ave.
Sun Masses 8 & 9:30 (Ch S follows). Masses on All Holy Days, Wed in Lent 7:30

KEANSBURG, N.J.

ST. MARK'S Carr Ave. & Kennedy Way
The Rev. Wm. St. John Frederick, v
Sun Masses 8, 9:30 (Ch S), 11:30 (Sol). Wed & HD 9:30 & 8; Wed HS 8; C Sat 4-5

SCOTCH PLAINS, N.J.

ALL SAINTS' 559 Park Ave.
The Rev. John R. Neilson, r
Sun 8 & 10 H Eu. Wed 9 H Eu

BROOKLYN, N.Y.

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

LONG BEACH, N.Y.

ST. JAMES OF JERUSALEM West Penn & Magnolia
The Rev. Marlin L. Bowman, v; the Rev. Glenn A. Duffy, the Rev. G. Daniel Riley
Sun 10:30; Mon 8; Wed 9:30; Sat 5

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8 & 9; Family Eu 10; Liturgy (sung) & Ser 11; Spanish Mass 1; Concert/Dance/Drama 3; Ev & Address 4; Sung Eu & Homily 5:15. Wklys 7:15 Matins & HC; 5:15 Ev & HC. Tues 9:30 Int; 10 Eu. Wed 12:15 HC & Healing. Tours daily including Sun; 11, 1 & 2

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun HC 8, 9:30, 11 MP & Ser; 4 Ev Special Music; Weekday HC Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15; Saints' Days 8. EP Mon, Tues, Thurs & Fri 5:15. Church open daily 8 to 6

SAINT ESPRIT

109 E. 60 (Just E. of Park Ave.)
The Rev. René E. G. Vaillant, Th.D., Ph.D.
Sun 11. All services and sermons in French.

The Living Church

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

ST. IGNATIUS
87th Street, one block west of Broadway
The Rev. Charles A. Weatherby, r; the Rev. Howard T. W. Stowe, c
Sun Masses 8:30, 11 Sol Mass; Tues & Thurs 8; HD as anno; C by appt

CHAPEL OF THE INTERCESSION (Trinity Parish)

Broadway at 155th Street
The Rev. Frederick B. Williams, v
Sun Masses 8, & 10:30 (Solemn), 1 (Spanish). Daily Masses: Mon, Wed & Fri 12 noon; Tues, Thurs & Sat 8:30; P by appt. Tel.: 283-6200

ST. MARY THE VIRGIN

46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Masses 7:30, 9 (Sung), 10, 11 (High), 5; Ev & B 6. Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

RESURRECTION

115 East 74th St.
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord Hitchcock, Jr.
Sun 8 & 12:15 H Eu, 9:45 Ch S, 10:30 Sol Eu & Ser; H Eu 7:30 Daily ex Sat; Wed & Sat H Eu 10; Thurs H Eu 6; C Sat 10:30-11 and by appt

ST. THOMAS

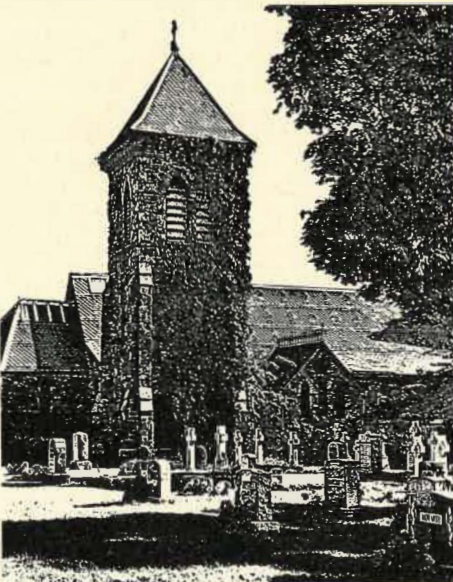
5th Avenue & 53rd Street
The Rev. John Andrew, r; the Rev. Canon Henry A. Zinser; the Rev. Thomas M. Greene, the Rev. J. Douglas Ousley
Sun HC 8, 9, 11 (1S) MP 11, Ev 4; Mon thru Fri MP 8, HC 8:15; Mon, Tues, Fri HC 12:10; Tues HS 12:40; Wed SM 12:10, HC 12:40, EP 5:15, HC 5:30; Thurs HC 12:40. Church open daily to 11:30.

QUEENS, N.Y.

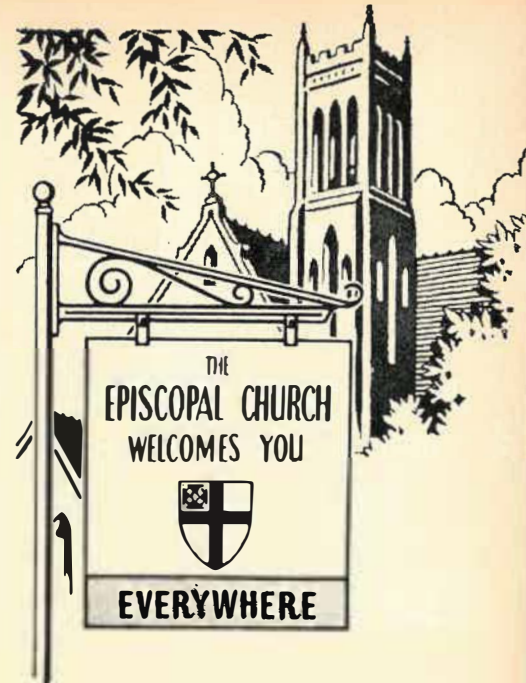
RESURRECTION
Lefferts Blvd. & 85th Ave., Kew Gardens
The Rev. George Raymond Kemp, r
Sun HC 8, 10; Tues 10; Wed 10, 6:15

SOUTHERN PINES & PINEHURST, N.C.

EMMANUEL E. Massachusetts Ave.
The Rev. Martin Caldwell; the Rev. James E. Manion; the Rev. Fred C. Pace
Sun 8, 9:30, 11, 5:30; Tues 9:30; Wed 10; Thurs 9:30; Fri 6



ST. TIMOTHY'S CHURCH, ROXBOROUGH PHILADELPHIA, PA.



PHILADELPHIA, PA.

ST. STEPHEN'S 19 S. 10th Street
Sun HC 9 (1S & 3S), 11 HC (1S & 3S) MP (2S & 4S); Wed EP 12:30, HC 5:30; Thurs HS 12:30 & 5:30; Fri HC 12:30. Tel. (215) 922-3807

ST. TIMOTHY'S, ROXBOROUGH

Ridge Ave. above Walnut Lane
Sun MP 7:40, HC 8, Sun Eu 10:30, Ev 4. Mon & Wed HC 9, Tues HC 7:30, Fri HC noon. HS Tues 7:30, Wed 9

CHARLESTON, S.C.

HOLY COMMUNION Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10; Tues 5:30; Thurs 9:45; HD as anno

ST. PHILIP'S

142 Church St.
Sun HC 8:30, MP 10:30 (1S HC 10:30). Wed HC 10 & 5:30

MIDLAND, TEXAS

HOLY TRINITY 1412 W. Illinois
The Rev. Bob J. Currie, r; the Rev. C. J. Kraemer, c
Sun HC 8, MP 9:15, 11 MP (HC 1S & 3S)

HOT SPRINGS, VA.

ST. LUKE'S
The Rev. George W. Wickersham II, D.D.
Sun 8 HC, 11MP (1S HC)

RICHMOND, VA.

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

WARRENTON, VA.

ST. JAMES' 73 Culpeper St.
The Rev. David J. Greer, r; the Rev. Stephen H. Jecko, asso
Sun HC 8, 11, Family Service 9:45, Prayer and Praise Service 7:30, Wed HC 10:30 & HD 12:05. MP daily 8:45. LOH 3rd Thurs 10:30

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