

THE LIVING CHURCH



At a reception in Tokyo, Dr. Paul Rusch is greeted by Prince Mikasa and Princess Mikasa: More than a half-century of witnessing Christian love [p. 7].

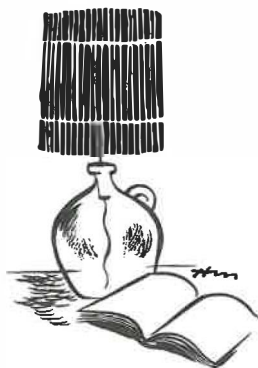
Do We Still Call It Lent? • *page 10*

AROUND & ABOUT

With the Editor

It's pleasing to some of us to note that our new President and his family are resolved to be just themselves while in the White House, as far as circumstances permit; and as a citizen who is unencumbered by any knowledge or even conception of what is actually involved in such an undertaking by the nation's first family I am convinced that it can be done if the will to do it is strong enough.

So I say — more power to the Super Special Just Plain Folks formerly of Plains, now of Washington, as they settle in. But they'll have to go some to beat my all-time favorite performers in that art, Calvin and Grace Coolidge. William Allen White wrote a biography of Coolidge, long out of print, entitled *A Puritan in Babylon*. The title is as clever as the book is witty, human, and sound,



but maybe it's a bit too clever. Washington may be Babylon, but was Coolidge a simon pure Puritan? Unless a Puritan can have a sense of humor which plays the dead-pan game to perfection, the answer is no.

Coolidge, whether in the White House or out of it, was completely one and the same man. As I recall, on moving-out day the van was held up for more than an hour until one of Mr. President's rubbers could be found.

When Queen Marie of Rumania was a guest at the White House, the President's first real contact with her was at dinner. It is unwritten law that any conversation at dinner must be initiated by the President. Since he didn't initiate any, there wasn't any until late in the

main course, when he asked the royal guest: "What country are you queen of?"

He knew that he looked glum and bored, and when he finally let his political managers persuade him to be photographed milking a cow, he did so — patent leather shoes, glum look and all. The cow looked likewise. But one day somebody up-staged him nicely. A long line of guests were being formally presented to the President, among them Will Rogers. Coolidge looked, as usual, as if he had been weaned on a persimmon. Somebody standing next to Rogers said: "I'll bet you ten dollars you can't make the President laugh." Will took him up on it instantly. When his turn came, the introducer said: "Mr. President, this is Mr. Will Rogers." Will cupped his hand over an ear, leaned forward, and said: "I didn't quite catch the name!" He won.

The Fords managed to be their natural nice selves in the White House. We wish the Carters every success in their desire to be the same

Several weeks ago, when we reported the secession of St. Mary's Church, Denver, from the Episcopal Church [TLC, Jan. 2], our news story included a quotation from a Denver newspaper, the *Rocky Mountain News*. The editorialist defended the right of the parish to secede over the issue of women priests, and went on to defend other religious bodies — specifically the Mormon and the Roman Catholic churches — in their respective exercises of what he (or she) called "their right to bigotry." In the fine liberal spirit which breathes in that ultra-charitable phrase the *News* justified its stand on the basis of its belief "in the pluralism of religious and political thought which our constitution and laws guarantee."

One is left with the impression that if you hold to something that the *Rocky Mountain News* doesn't hold to, it will defend unto the shedding of its own ink your right to disagree with the *News*, but of course you will be a bigot if you do.

If somebody reading these lines knows whoever writes editorials for the *Rocky Mountain News*, please pass along to him, or her, with our best wishes, this quotation from Ambrose Bierce's *The Devil's Dictionary* :

"BIGOT, *n.* One who is obstinately and zealously attached to an opinion that you do not entertain."

The Living Church

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| 1. David, B. | |
| 2. Chad, B. | |
| 3. John and Charles Wesley, PP. | |
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| 5. Ember Day | |
| 6. Second Sunday in Lent | |

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

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

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LETTERS

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.

Guided by the Holy Spirit?

The writer of the letter "Spirit at Minneapolis" [TLC, Jan. 9] seems to assume that the action taken at General Convention was direct guidance by the Holy Spirit, and that those opposed were either misguided or merely prejudiced.

Perhaps a word from Canadian experience will help him "test the spirits, whether they be from God or not." For some years our General Synod discussed union with the United Church of Canada. We were assured time and again that this was the will of the Holy Spirit. Then General Synod reversed itself and voted that at the present time such union was impossible. This was also hailed as due to the Spirit's guidance!

The very close vote in General Convention makes a word sent to the Canadian clergy by our Primate that "majorities are not always right" most timely. After all, the Thirty-Nine Articles warn us that general councils may, and have, erred, and it would be rash in the extreme to make the infallibility of General Convention a dogma to replace papal infallibility.

Holy Scripture makes it quite clear that often it has been the minority who were right and the majority wrong. Elijah, Jeremiah, and John the Baptist were in a minority — and our Lord was sent to the cross by majority vote of the religious leaders of Israel.

It should make us all very cautious about claiming a monopoly of knowledge of the Holy Spirit's intentions.

(The Rev. Canon) ROBERT S. RAYSON
London, Ontario

Still Time?

The Episcopalian, published just prior to the General Convention, reviewed the results of a questionnaire sent out earlier. The results showed laity to be more concerned with the new liturgy than with ordination of women. Certainly from letters and articles written since the convention, the church press appears more concerned about ordination of women than about liturgical changes.

Basically the ordination-of-women problem appears to be a "job security"

exercise unworthy of the priesthood. The situation here is similar to that in the colleges and universities where many male professors have that "down, puppy" attitude towards promising female scholars. Women will probably work for less and, therefore, be more in demand by the less affluent parishes. They probably will be more willing to go to remote missions, also, and remain longer than it takes to make contact with a larger parish, as seems to be the case with present seminary products. No doubt these women must outperform their male peers in order to obtain parity, unless employed as "token women."

This "woman question" is not of paramount concern to me; however, the liturgical change without possibility of compromise is a real source of worry. I would be able to accept use of other liturgies, if I could find a church employing also the traditional prayer book services. The present trend, if confirmed at the next convention, will not permit use of the Book of Common Prayer.

The non-compromising actions by ad-

vocates of the new liturgy defy compassion and reason. The arrogant attitude of those who won't compromise is indefensible. In the ensuing three years, these people need to be identified and replaced, certainly as deputies to the General Convention, and their actions repudiated. There is still time to modify the destructive influences operating in the Episcopal Church.

GEORGE W. HOWARD

Tucson, Ariz.

Liturgical Spirituality

In the editorial, "Kilpatrick and the Prayer Book" [TLC, Jan. 9], there is a strong implication that the spirituality of the proposed book is one of immanence rather than transcendence; of humanism rather than Christian theism; of worldliness rather than heavenliness. There is, however, in neither the Kilpatrick editorial nor yours any specific data to substantiate those accusations. If you make such accusations, you also have a responsibility to substantiate

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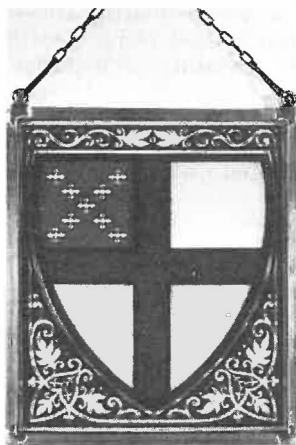
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ate them, for that data is not self evident.

Indeed, just the opposite conclusion may be drawn; that is, that the language, style, and content of the present book has become such a literary symbol that its own inherent spirituality has been obscured in such a way that it allows many a deist and humanist among us to take comfort in the beauty of the language itself while at the same time to repudiate the faith and spirituality which those words symbolize.

The stumbling block for some in acceptance of the proposed book may not be that its spirituality is less transcendent, theistic, or heavenly, but rather that its obvious and frank theism, sacramentalism, and heavenliness pose a real embarrassment and threat.

(The Rev.) ELLIOT H. BLACKBURN
St. John's Church

Mason City, Iowa

Relaxed Reverence

I do not think that "relaxed reverence" in worship as characterized by Fr. Berckman at St. David's in Lakeland, Fla. [TLC, Jan. 16] is necessarily the "feeling" created by said structure. A church whose "contemporary furnishings" suggest that of a plush conference room of a board of directors of, say, the First National Bank of Chicago, is hardly "relaxed reverence." Tensions usually pervade a conference room!

The other problem with such contemporary structures and accompanying appointments is that within 10 to 15 years, their "style" will be a reflection of the 1970s. Consider how many churches, built in the 1950s "modern" style (with blond oak furnishings, etc.) now appear "out of it."

A priest friend of mine said to me last year: "It is perfectly acceptable to be 700 years out-of-date; but when one is 10 years behind the times, one is merely passé."

I rest my case. Viva architectura Gothica!

STEVEN M. GIOVANGELO
Seabury-Western Seminary
Evanston, Ill.

The Real Problem

In his article on ordination [TLC, Jan. 23], Bishop Sherman is concerned about preserving the unity of the church. In my opinion, he and others of his religious persuasion should have thought about the unity of the church before they rent her asunder at the last General Convention.

The problem before the church today is not the preservation of unity. The church is divided, schism exists. It is just not as yet canonically recognized. The problem for serious churchmen today is the flood of official immorality and

heresy that has begun, and will continue, to deluge us all in the coming years. Today everything is true, even falsehood; everything is right, even error; everything is good, even evil; and all is righteousness, even sin. This is the problem of today, not the unity of the church. That battle is lost, or won depending on where you stand. God help us.

(The Rev.) WILLIAM L. LAHEY, SSC
Winter Haven, Fla.

Schizophrenia

The Rev. Carroll M. Bates' misuse of the psychiatric term "schizophrenia" in his letter [TLC, Jan. 9] is unfortunately all too common. Schizophrenia (what Emil Kraepelin originally called dementia praecox) is a hospitalized psychosis in which personality has deteriorated by loss of contact with the environment. The "splitting" is from reality. On the other hand, multiple, alternating personality, of which Stevenson's Dr. Jekyll and Mr. Hyde is a fictional model of severe dissociation, is classified as a form of hysteria, a psychoneurosis.

Fr. Bates might argue that the "General Convention Church" is schizophrenic in having lost contact with the reality of God's holy, catholic, and apostolic church.

(The Rev.) WOLCOTT COIT TREAT
Psychology Associates
San Diego, Calif.

What Most Laity Want

I always read the letters to the editor with great interest and one thing sticks out above all others. Letters from the laity are overwhelmingly against the ordination of women and the changes in the Prayer Book, while the clergy lean strongly in the other direction.

One wonders why the clergy seem bent on ignoring the desires of those of us who pay their salaries and keep the churches going. Doesn't the fact that parishes and people are leaving and taking their money with them have any effect on them?

Who is going to employ the newly ordained women when there are already over 3,000 unemployed male clergy? No one seems to think of that angle.

HARRIET GREEFF
Santa Barbara, Calif.

Order of Melchizedek

Regarding Bishop Haden's article [TLC, Jan. 23]: Frequently one hears from Roman Catholic and also Episcopal sources, as with Bishop Haden, the claim that their priesthood is "after the order of Melchizedek." My question is, how do men or women, even in the ordained ministry, ascribe to themselves

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something which is reserved only for the Son of God?

As I interpret the Epistle to the Hebrews this title is given to Jesus alone, who suffered, died, and rose for our salvation (5:8-10): "Although he was a Son, he learned obedience through what he suffered; and being made perfect he became the source of eternal salvation to all who obey him, being designated by God a high priest after the order of Melchizedek."

The rhetorical question which the Apostle Paul asks in 1 Cor. 1:13 might apply here: "Was Paul crucified for you?" — or Bishop Haden, et al?

The passages from Hebrews seem to allow for a high christology but I fail to see where they support a high sacerdotalism. It would seem to me to be at best a false assumption and at worst an ecclesiastical conceit. On the basis of our calling and obedience it would appear that Jesus alone is worthy of the title, "High priest forever after the order of Melchizedek."

Even though we are ordained clergy let us accept the limitations of our calling and ascribe to the Lord Jesus alone that which only he may rightfully claim. I praise God for only one high priest "after the order of Melchizedek."

(The Rev.) S. WESLEY TOAL
Church of the Redeemer
Greenville, Miss.

• • •

Bishop Haden [TLC, Jan. 23], states that "A canonical change . . . does not, cannot alter the apostolic faith and order." I would submit to him that, indeed, it has done exactly that in the General Convention Church, in which he now elects to remain. He deceives himself if he thinks that by remaining in PECUSA, he is still in the church which has "nurtured" him for 40 years. Even if this appears to him to be the

case, would it not be a higher calling to be a bishop "around whom the orthodox could rally"?

In maintaining the catholic faith in his own diocese, he is certainly performing an important witness; but he will not always be the Bishop of Northern California, and it is virtually certain that, one day, women priests will be functioning in that diocese and throughout PECUSA, by simple attrition.

Neither does his action provide a solution for those of us who are not fortunate enough to be under one of the 38 faithful bishops.

Does he suggest that we compromise our faith in order to avoid schism?

I and many others are willing to seek catholic worship in a continuing Episcopal church only because we are now convinced that it is no longer possible to do so within PECUSA.

BEATRICE CONE
Rochester, N. Y.

Unfinished Liturgical Business?

After reading David King's complaint about changing "unspeakable joys" to "ineffable joys" [TLC, Jan. 23] in the All Saints Collect, I felt obliged to point out a *non sequitur* in the fifth petition of the Prayer for the Whole State of Christ's Church (p. 331):

Open, O Lord, the eyes . . . that . . . they may honor thee with their substance, and be faithful stewards of thy bounty.

The only substance of the eyes that I can think of is aqueous humor, and I have no idea how to use it in honoring the Lord. Nor do I know how to cause my eyes to be faithful stewards, unless an occasional glance at the collection plate would help.

While joys are now "ineffable," we are still "sorely hindered" [Advent III, p. 212]; we still "steadfastly follow"

[several references]; the Lord is asked to remember (as though he were going to forget!) what he has "wrought" in us [Proper 1, p. 228]; and there's still a group of people who are at "variance and enmity" (probably over changes in the Prayer Book) [St. James, p. 245].

Tell me, also, who is the antecedent of the "him" we are to follow in the Collect for St. Andrew (p. 237) — Andrew or our Lord?

(The Rev. Canon) L. E. DAVIDSON
Diocese of Oregon
Lake Oswego, Ore.

It's Still There

In reference to the article by the Rev. Harry B. Dalzell [TLC, Jan. 16], apparently Fr. Dalzell has not even bothered to read or permit himself to be exposed to any of the trial liturgies since 1967.

His article begins, "One of the things I miss from the 1928 Prayer Book is the phrase from the words of administration, 'and feed on him in your heart with thanksgiving.'"

The phrase "and feed on him in thy heart by faith, with thanksgiving," has been a part of each of the Trial Services. In the Proposed Book of Common Prayer this phrase is a part of Rite One, page 340, and is an option for Rite II, page 367.

The beauty and serenity of the liturgy of the 1928 Book of Common Prayer is what really attracted me to the Episcopal Church 18 years ago. I suffered the trauma and agonies of the Trial Rites for the past 10 years, but I have carefully studied the Proposed Book of Common Prayer. As a 55 year old "new" priest, (ordained Nov. 17, 1976) I am very comfortable with the Rite One service of the holy eucharist in the Blue Book. I find the original beauty and serenity of the liturgy retained.

(The Rev.) NEAL HESS
St. John the Divine Church
Burkburnett, Texas

Going Down Hill

With reference to the ordination to the priesthood of a lesbian in New York City by Bishop Moore, it would seem that the hierarchy can do and get away with just about anything.

As a parallel (I am a church organist) I would like to emphasize that if the organist of a sizable and important parish should announce that he is a homosexual, he would be promptly fired before he had the opportunity to play another chord.

Our church continues to go down hill and lose respect because of the ordination of women, destruction of the Book of Common Prayer, etc.

J. HARRISON WALKER
Wilmington, Del.

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THE COVER

KEEP Founder Honored

Dr. Paul Rusch, a man who has spent more than a half-century witnessing Christian love in Japan, was honored Jan. 24, when some 300 representatives of religious, civic, educational, and diplomatic circles met in Tokyo to greet him.

Now in his 80th year and the 52d year of service to Japan, Dr. Rusch first went to that country in 1925. He became closely associated with St. Luke's International Hospital, Rikkyo (St. Paul's) University, and the Brotherhood of St. Andrew in Tokyo.

In the late 1930s, he and a group of student members of the Brotherhood acquired land at the foot of Mt. Yatsu for a summer camp. During WW II, after he was repatriated to the United States, the site went unused. But upon

his return to Japan as a member of Gen. Douglas MacArthur's General Staff, the camp was re-established and a rural community project was begun. The latter stressed uplands farming, medical health care, and Christian outreach.

This rural community has developed into the 900-acre Kiyosato Educational Experiment Project (KEEP), which now includes a flourishing parish, a hospital, experimental farm, an overseas farm training program, a university seminar house, a nursery and kindergarten, a lodge, summer cabins, and camps.

KEEP has been explained by one follower as representing the belief that Japan, bombed and defeated by the United States, needed to know another side of America and that Christian love required that Christians share their lives and their institutions. At KEEP, this has been done through the church, and such work as the introduction of modern agricultural methods and dairy herds to the uplands, and institutions such as the Grange and 4-H, and, of course, football. (KEEP's founder is well known for his part in introducing American football to Japan.)

Dr. Rusch not only has worn a pace-maker for years but has had to have several replacements. At the Tokyo reception, he greeted guests while seated in a wheel chair, but that was only to relieve the strain of standing for a long period of time. Normally, he does not use that chair.

Among those greeting guests with Dr. Rusch were Mrs. Tsuru Natori, whose husband, the late Ryozo Natori, was long-associated with KEEP; Siichi Yoshimua of KEEP; and Shintaro Fukushima, chairman of the board for St. Luke's Hospital.

Dr. Rusch, an associate editor of THE LIVING CHURCH, now lives in semi-retirement at KEEP.

LONG ISLAND

Priest Removed from Responsibilities

The Rev. Robert F. Capon, 51, theological expert, teacher, and author, has been removed from his teaching and pastoral responsibilities in the Diocese of Long Island.

Action against him was taken after he announced his intention to divorce his wife and to marry another woman also being divorced.

"The difficulty," said the Rt. Rev. Jonathan G. Sherman, Bishop of Long Island, "was that he barged ahead and made a public declaration, willy-nilly, without submitting the complicated situation to the bishop in advance. It's the kind of thing that causes scandal in the Christian community."

Fr. Capon has been priest in charge of Christ Church, Port Jefferson, L.I., since 1949, and dean of the Mercer School of Theology since 1957.

He followed church canons, on his marriage problems, he said, and consulted with the Rt. Rev. Robert C. Witcher, coadjutor, before making public his plans for divorce and remarriage.

Of his removal from his positions, he said; "It will give me a chance for a fresh start."

Bishop Witcher said the reason for removing Fr. Capon was that he left "no room for negotiation and reconciliation" and announced while still married, his plans for another marriage.

"It was presented as a *fait accompli*, using the canons out of context as a means to carry it out," Bishop Witcher said, contending that in effect it flouted church teachings on matrimony.

Fr. Capon will receive six months' remuneration based on salaries, plus social security payments and pension assessments.

Bishop Admonishes Priest

"A godly admonition not to exercise any priestly functions" was placed on the Rev. Canon Albert duBois Jan. 17, by the Bishop of Long Island.

The Rt. Rev. Jonathan G. Sherman issued the admonition after "having read in the secular press" of the canon's part "in the formation of the so-called United States Episcopal Church." The admonition continues, the bishop said, "until your relationship to this group is clarified."

Bishop Sherman referred to reports by United Press International and *Newsday* based on interviews with Canon duBois and linking him to a "new church body" and a "separate denomination."

In a reply to Bishop Sherman, Canon



RNS

The Most Rev. Edward W. Scott, Primate of the Anglican Church of Canada, preached at the annual conference of Trinity Institute, New York, and also delivered one of the four lectures on theological trends and their implication for the future. The other speakers were the Rev. John Fletcher, president of Inter-Met; the Rev. Thomas Stansky, president of the Paulist Fathers; and the Rev. Jose Miguez Bonino of the Protestant Higher Institute of Theological Studies, Buenos Aires. All lectures are available from the Episcopal Radio and TV Foundation. The institute, sponsored by Trinity Parish, New York, provides continuing education for clergy.

duBois said "the UPI reporter *did* editorialize in the opening section of his article to the effect that I was founding a new church. But this is his interpretation and what I in fact said was that this was precisely what I was *not* doing."

"Those presently affiliated with Anglicans United are not leaving the Episcopal Church," he said. "We are the remnant in the mainstream of the church's life."

He offered to meet with the bishop sometime late in February, a meeting Bishop Sherman said he welcomed.

In his message to Canon duBois, Bishop Sherman said he is "deeply shocked that you have not consulted with your bishop before proceeding in such a serious matter and I await a full account of your activities in this undertaking without further delay."

The bishop said that in reply Canon duBois indicated that "he is shocked that I didn't consult him" before issuing the admonition.

Bishop Sherman told THE LIVING CHURCH on Feb. 1, that he is lifting the admonition until the matter is clarified because of Canon duBois' claim that his remarks had been editorialized by a reporter.

ACU

Anglicans United Disowned

The council of the American Church Union has disowned its own creation — Anglicans United, a group formed to op-

pose ordination of women to the priesthood.

Stating that Anglicans United "represents neither the present policy nor the program of the ACU," the council said the Anglican group "constitutes a conflict of interest with both the present policy and the membership of the ACU. . . . The ACU disassociates itself from Anglicans United."

The Rev. Canon Albert duBois, international coordinator of Anglicans United, early this year announced plans for a "continuing Anglican Province of North America" for Episcopalians distressed by the decision of the Episcopal Church and the Anglican Church of Canada to ordain women priests.

In commenting on the group, Jerome Politzer, ACU press officer, said Anglicans United "has no basic grass roots support. . . . We don't see any episcopal support" for the "splinter group."

WASHINGTON

Cathedral in Crisis

The acute financial crisis at Washington Cathedral [TLC, Jan. 23] could result in bankruptcy unless the overall debt of \$10,700,000 can be substantially reduced and the interest payments met when the notes come due 18 months hence.

The deficit includes \$8 million borrowed some years ago for completion of the nave in time for the Bicentennial and the accruing \$700,000 interest, which constitutes the construction debt.

It was hoped to keep the total to this figure, but operational expenses have escalated and gifts, pledges and other financial support have decreased. All of this has resulted in another \$2 million non-construction debt. For the 14-month period ending Aug. 31, 1976, there was a construction deficit of \$3,250,000 and an operating deficit of \$950,000, with income for the same period of only \$822,700.

Some weeks ago the Rt. Rev. William F. Creighton, Bishop of Washington, appointed an *ad hoc* committee on cathedral finances, headed by Robert A. Robinson of the Church Pension Fund, to investigate the situation and work out a plan to bring the cathedral's financial problems into line by September 1978.

This has already resulted in the termination of some 28 staff members at the end of December and a projected cutback of 25% in all departments. Salaries comprise 65% of the \$1.5 million annual operating budget. Work has been slowed on the west facade and the construction crew reduced to 19, the lowest ever. Even so, construction costs in the eight months remaining in the fiscal year are estimated at about 1.8 million.

The crisis has also necessitated the termination of one of the three canons on the staff. By action of the cathedral chapter, meeting on January 27, the Rev. Jeffrey P. Cave, precentor since 1972, will be terminated as of April 30. Richard Wayne Dirksen will replace him as acting lay precentor. Dirksen, the cathedral's musician in residence and a composer of note, who for the last few years has served as director of program, was precentor for a short time prior to Canon Cave, and the only layman ever to hold this office. He will also assume the post of acting organist/choirmaster when Dr. Paul Callaway retires in September. The Rev. Elizabeth Weisner, who joined the staff in September and was ordained to the priesthood in January, receives no remuneration for her services.

Chapter action also authorized the reduction of the present staff of 75 by 12 other full time jobs. The Rev. Canon Lloyd Casson, who joined the staff last summer, will work part time for the cathedral and part time for the bishop coadjutor. Three honorary canons, paid by other institutions, are not affected by the cutback.

Although chartered by act of Congress and often referred to as the national cathedral, Washington Cathedral receives no federal funds, nor any funds from the national Episcopal Church or the local diocese, and itself has to pay an annual diocesan assessment, currently \$15,000. Unlike many diocesan cathedrals, it has no official members, drawing its congregation largely from



Onell Soto

A General Convention resolution making Costa Rica an extra-provincial diocese was formally presented in San Jose by the Rev. Sergio Carranza, chancellor of Province IX, as the Rt. Rev. J. Antonio Ramos (left), Bishop of Costa Rica, and the Rt. Rev. Lemuel B. Shirley (right), Bishop of Panama and the Canal Zone looked on. Costa Rica is now an autonomous member of the Anglican Communion with ties to Province IX rather than to General Convention.

tourists and visitors. General attendance and support have also declined, due in part to adverse reaction over the dismissal in 1975 of the Rev. Kenneth Sharp, longtime canon pastor; to the death last fall of the Rev. Canon C. Leslie Glenn, sub dean; and to continuing drastic liturgical experimentation and change.

The Very Rev. Francis B. Sayre, cathedral dean, admits that the speedup in construction to finish the nave, which precipitated the present financial crisis, was "a calculated risk," but still thinks that it was the right decision. Many people throughout the country will agree, but their support will be needed to rescue the finished cathedral from its present plight.

DOROTHY MILLS PARKER

FCC

Church Congress to Be Held

At the recent meeting of the Fellowship of Concerned Churchmen (FCC), members reaffirmed their plans for a Church Congress to be held in St. Louis, Sept. 14-16.

It is for "all Episcopalians and Anglicans who cannot live with the decisions and actions of the 'General Convention Church,'" said FCC President Perry Laukhuff.

These "actions," Mr. Laukhuff explained, are notably "the decision to 'ordain' women to the priesthood, the decision to replace the historic Book of Common Prayer with an entirely new book which changes the doctrine, discipline, and worship of the church, and decisions which indicate further departures from scriptural and Christian morality and ethics."

The FCC voted unanimously to disassociate itself from the organization known as Anglicans United, which is headed by the Rev. Canon Albert du Bois, one of the original members of the Fellowship.

Ultimate aims of the FCC and Anglicans United, Mr. Laukhuff said, are "broadly the same, namely the provision of a spiritual home for Episcopalians who uphold the traditional faith and order of the church."

Members of the FCC concluded, however, that the promoters of Anglicans United were following a different policy and program, especially in their insistence upon setting up immediately a separate ecclesial structure on too narrow a base, and upon their acting without consultation with other groups sharing the same objectives.

The Fellowship action on this matter followed a similar move by the executive committee of the American Church

Continued on page 13

BRIEFLY. . .

The committee for the creation of a new diocese in Louisiana has held its first meeting with its chairman, Brooke Duncan, of Trinity Church, New Orleans. Bishop George M. Murray of the Central Gulf Coast attended as an advisor. The 1976 diocesan convention approved the study, saying the state is so extensive it cannot be served by Bishop James B. Brown, the present diocesan. The final study will be presented to the 1978 convention.

In a series of seminars during the 14th biennial Consultation on Field Education sponsored by the Association for Theological Field Education, educators discussed the growing "cynicism toward institutional church structures" and the new search for more meaningful ministry. William Pregnall, director of field education at the Virginia Seminary, described the seminarian as an innovator. "The Christian seminary is theology at work and working theology," he said. The meeting was held in Berkeley.

Dean Francis B. Sayre, Jr., of the National Cathedral has announced that the Rev. William Sydnor, former rector of Christ Church, Alexandria, Va., has been named to assist at the cathedral with coordination of the 9 a.m. Sunday service in the Bethlehem Chapel being a primary responsibility.

The executive committee of the Consultation on Church Union (COCU) has elected two vice presidents — African Methodist Episcopal Zion Bishop Arthur Marshall, Jr., of Atlanta, and Dr. Fred P. Register of Pasadena, a United Church of Christ regional executive for southern California — and a secretary — Dr. Albert M. Penypacker, pastor of the University Christian Church in Fort Worth.

Dean Martin Sullivan of St. Paul's Cathedral, London, plans to retire in September. Said to have made more headlines than any other British churchman, he has over the years had pop singer Mary Hopkin perform from a platform built under the dome, a TV excerpt of *Godspell* broadcast from the

crypt, a cast of *Hair* take part in a service of holy communion, and the late John Cardinal Heenan of Westminster speak from the pulpit — the first Roman Catholic to do so since the Reformation.

United Presbyterian Stated Clerk William P. Thompson told the annual meeting of **Presbyterians United for Biblical Concerns**: "I would not ordain a homosexual. If I were a member of a presbytery, I would vote against it." Asked to explain his opposition, he said: "As I read the Bible, homosexuality is a sin. Mind you, I realize there may be some sinners here in this room. However, my problem is the use of the terms 'avowed' and 'practicing.'"

The library of the **World Center for Liturgical Studies** is now a part of the recently dedicated C. Arthur Yergey Memorial Library housed in St. Luke's Cathedral House, Orlando. The World Center was organized in 1962 by the late Canon Don H. Copeland.

Hindu pilgrims by the hundreds of thousands took a ritual dip in the Ganges and Jamuna Rivers in observance of the month-long festival of **Kumbh Mela**.

Rhodesia's Roman Catholic bishops, in an appeal for continuation of the suspended Geneva talks on the future of **Rhodesia**, warned that "this could well be the last opportunity for a peaceful settlement." Prime Minister Ian Smith's white government is pitted against the leaders of four black nationalist groups, among whom there is also sharp disagreement. Mr. Smith has rejected proposals for a transition government leading to black majority rule in 14 months.

New York state officials have threatened legal action if tax exemptions are granted the more than half of Hardenburgh's taxpayers who have claimed to be ordained ministers of the **Universal Life Church**. Town officials have indicated they will likely grant the exemptions in May to create a test case for the California-based church which grants mail order ordinations. Some 140 residents have applied to have their homes taken off the property tax roll as unincorporated affiliates of the church.



DO WE STILL CALL IT LENT?

A layman looks at the church

in these post-Minneapolis days.

By H. N. KELLEY

How are you finding Lent this year? It hasn't yet been yanked out of the church calendar, far as I know, but I would guess its days are limited. It doesn't quite seem to fit into the new theology, does it? A bit out of character with the new prayer book. Maybe, instead, we'll have forty days and forty nights of Mardi Gras.

Meanwhile, how are things going in these post-Minneapolis days? We hear there's a lot of ferment and that editors of the Episcopal publications and heads of organizations such as the Fellowship of Concerned Churchmen, the ACU, the SPBCP and the Foundation for Christian Theology are being flooded with mail from both clergy and laity asking for advice and direction. Otherwise as far as the naked eye can see, most everyone appears to be reacting predictably.

Those bishops who said they wouldn't ordain women so far haven't, but

H. N. Kelley is a churchman who lives in Deerfield, Ill.

organizational solidarity is maintained . . . sometimes, it would seem, at the price of conscience. Despite some earlier oratory, no flaming champions of orthodoxy have surfaced.

Some of the lesser clergy have fled, but mostly they continue doing their thing about as they did before. The liberals are liberalizing, the innovators are still innovating and the orthodox ones are huddled in their foxholes, waiting for lightning to strike. Many are disturbed, but few are about to forsake the shelter of their livelihood and promised pensions. Who can blame them?

What about us laypeople? Well, those who never took church doctrine too seriously aren't especially concerned. They can't see much difference and while they are bemused by some of the newspaper headlines they assume the press is distorting things as usual. Many have just silently drifted away in that exodus which began about the time Bishop Pike told us that all those things the preachers have been saying ain't necessarily so. Some of those to whom

the church meant most have unhappily sought other homes. The rest of us hang in, bewildered but hoping. What is it, actually, that bothers us most?

Is it that thing about the ladies? We know there are such things as women priests, and while we are aware of the change in concept of the church, the home, and even of God that this implies, we've grown resigned to women taking over our manhood on all fronts. We wouldn't want a female priest in our parish church, and particularly not one of those brassy women who have turned up so far. But we can avoid them in our home church. At least, so far.

Then the prayer book. Those common street words in an unfamiliar communion service don't really offend us, though we do have the feeling that we have accidentally wandered into a storefront church holding services for semiliterates. Almost automatically we find ourselves looking around for the soup kettles and the tambourines. We understand what the words are saying, but then we understood them in the old prayer book, or thought we did. Anyway, the new services are usually shorter, even if they aren't impressive.

We wonder if our rector will have the nerve to ask us to give to that hundred million dollar thing that was labelled evangelism but has the smell of that old GCSP which can't be killed off, and

keeps turning up in different guises. We don't worry too much about this because we imagine no one is supposed to take it seriously. We certainly won't.

Those reports of Episcopal priests performing homosexual marriages and of a bishop making a big deal of ordaining a self-proclaimed lesbian disturb us because they seem like mocking parodies. We'd always thought that sex of whatever stripe was a private matter properly contained within the walls of a bedroom. We hear rumors that the homosexual controversy is being saved up for next General Convention, and we doubt that the remnants of our church can really withstand that one. But after all, that's three years away, and in the meantime these are just headlines which don't really touch us.

We're told that COCU was asked to lie low for a convention or two in order for the new prayer book to do its job in breaking old ties with the past. As soon as this interim book has done its work, Cocuization is expected to be just a small step a little later. As was reported at the Louisville convention, there is still some "unreadiness" for COCU right now. The saving grace about this, we figure, is that some day it may get through even to the bishops that there aren't too many denominations pounding at the gates to join us, no matter how much we denature our faith and traditions to make room for them.

So the church changes. Or, should we say more properly, the church is being changed? But some way . . . and this is the crux of the whole thing . . . it's just become less and less important to us. It's that dwindling effect, the increasing trivialization that bothers us. The determined effort to merge the sacred and the secular, and then to remove, piece by piece, all traces of the sacred. To those of us who have believed, it begins to seem like a waste of time and money.

Secretly, for the first time in your life, you are forced to wonder about your motives in going to church. You think about the first time you had the feeling of sinking down deeply into the meaning of those words "the peace of God which passeth all understanding," and the sound of the juxtaposition of the "p" and the "v" in that phrase "not only with our lips but in our lives," and the drum-beat pulse of the litany. Was it religion you felt or only an intoxicating sensuous reaction? They tell you now that the words of your prayers don't really make any difference, in fact that verbalization is immaterial anyway, and you wonder what is material. You remember the building of your parish church: the enthusiasm, the zeal, the love, the closeness with those others who also felt that this was the most important thing in life. But a small thing, as you think of those men and women who, in centuries past, unflinchingly

died for their faith or sometimes even just one small segment of that faith. Were they all just deluded hysterics?

You remember the jolly nonchalance with which the bishops in Minneapolis severed the past from the present and dumped your beliefs in the ashcan, knowing and acknowledging the probable results of their actions. It wasn't just the ordination or prayer book votes. It was the happy abandon which ran like a theme through the whole week, saying that the church's survival didn't really matter. In fact, the Bishop of New York suggested that the church's disintegration might be a good thing, an echo of previous episcopal comments that it was the function of the church to disappear . . . a concept no layman has ever really understood, and certainly was unable to square with the old cry of "sacrificial giving."

You remember the studied indifference of large segments of the House of Deputies in the prayer book debate, the elaborate ploys to demonstrate the fact that they weren't listening, and the loud "no" shouts at attempts to retain any shreds of the old. Then the arguments that the Trinity must be dropped from the wedding ceremony because it might cause embarrassment to a non-believer being married in the church. (It wasn't asked why the non-believer would be there in the first place.)

Minneapolis was a matter of agony to many clergymen who have managed to retain their faith. The shocking thing was that it did not shock most of us laity. We'd grown hardened to the chipping away that has been going on for so long. We recognize the fact that the inevitable cry of "reconciliation" is a code word. It means "take it and like it." But we laypeople don't really have to either take it or like it, do we? The tattered remnants of the once glorious Anglican tradition that still remain hardly seem worth bothering about.

Perhaps the bishops and deputies who still retain their orthodox faith made their biggest mistake in not administering shock in Minneapolis. Perhaps it would have been a better omen of a continuing church if they had, in some way, shocked us. By actual schism, perhaps, instead of consenting to a de facto splintering inside a common business enterprise which has no cohesiveness or purpose except in the franchising of its name. Schism is the most dread word in the clerical vocabulary, but it might have provided a cause around which to rally. A choice, and a home to go to. Instead, the choice fell on an illusory security while waiting for the Holy Spirit to straighten out what men have done.

Maybe we should all go fishing for Lent!

The Lord's Prayer

Lent 1977

Our Father which art in heaven
Unhallowed is thy Name:
Thy kingdom has not come,
Thy will has not been done
In earth as it is in heaven.

You give us each day our daily bread
And forgive us our trespasses:
Still we do not forgive those
Who trespass against us.

You lead us through times of temptation
And deliver us from evil:
Still ours is the kingdom
And the power and the glory
We seek forever and ever. Amen.

O Lord, we believe . . .
Help thou our unbelief!

James D. Furlong

EDITORIALS

Taking Time for Wholeness

Some time many years ago I remember hearing a hymn that said, "Take time to be holy." That hymn had a message for me then, and it still has, especially as Lent begins. We are all so hurried, so busy, so rushed, that we hardly have time to give our souls a thought. The spirit is crowded out. The "still small voice" that speaks to us of God can scarcely be heard above the din of ceaseless noise. The "inner man" is starved amidst material plenty. Yes, it takes time to be holy, to nourish our minds and spirits with good thoughts, quiet meditation, listening and prayer. "Consider the lilies of the field," Christ said. "Consider, think about, reflect on." This takes time. And this is what Lent is about, taking time to be holy.

Holiness is not exactly the "in" thing these days. And there is a misunderstanding about holiness. Being holy is confused with being "sanctimonious" or "pious" or grim and long-faced. Actually, "holy" comes from the same word as "whole." It also means healthy. Christ's healing miracles made people "whole." A person is holy when he is at one with himself, when he is one person. A very distraught man said to me once, "I am not a person, I am a civil war." Holiness is a mind, a body and a spirit in some kind of equilibrium, balance, discipline, *self-control*. When mind, body and spirit cooperate, we have wholeness. Vigor, exuberance, strength, cheerfulness, enthusiasm, are signs of holiness.

Quite often before healing a person Christ asked this question. Do you want to be healthy? Do you want to be whole? I used to think that this was a foolish question. Doesn't everyone want to be whole? No, indeed. We cling to our selfishness, hold on to our angers, nourish our bitterness, keep our resentments alive, because they have become comfortable to us. They are also ready excuses for failure. If we were whole, we would have to start giving, sharing, loving, and these things hold terror for fallen man. To live by faith is too dangerous an existence. It is so much easier to gossip than to live up to the challenge of goodness in another person. It is easier to surrender to despair, to give up on people, to play the part of the critic, to be the judge — easier, yes, by far than to face the evil in ourselves.

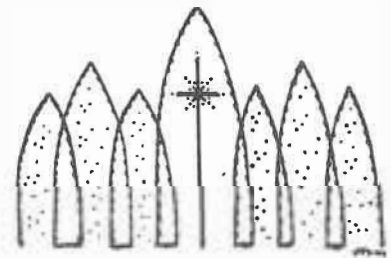
It is easier to be selfish, self-centered, self-protective, smug, but this is the sickness that leads to death. Resentment kills. Anger kills. Jealousy kills. The consequence of sin is death. The most awesome fact of human existence is that we have a choice between life or death. The person who seeks wholeness is striving to live forever. But striving is not enough.

Wholeness is God's gift, and it comes to us when we say "Yes" to him. When we realize in our innermost beings that we cannot make it on our own, we

come to him. When we face the fact of our own sinfulness, our own brokenness, instead of finding fault in others, we ask him for healing. Our own soul is the only one we can surrender to him. We can be very restless about everyone else, but the truth is that the only life we can surrender to him is our own. And we are not much good to ourselves or to others until we do just that.

This Lent God calls us to holiness and the call is an invitation to eternal life, beginning here and now. His love, experienced in Christ, is a contagious love. In God's world it should not be surprising that health is more contagious than sickness. Having accepted this gift at his hands, let us be loving, be giving, be forgiving, be whole, be healthy, be wonderfully alive, that is, be holy.

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



The First Sunday in Lent

"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil."

(Matthew 4:1)

The wilderness is not too far away.
Quite near is that dead land by that dead sea.
Here too, the sun unpitying can be,
And friends as far away as decade-day.
Across my desert Satan makes his way;
Confronts me daintily, and mockingly,
To say, "These stones, good priest, can easily
Become rich wheaten loaves, if you but pray!"
So plausibly he puts it; he knows well
The poor who press upon me to be fed.
And he would tantalize me with his spell.
Should I but once forget, and nod my head,
My starving ones would eat with me — in Hell.
Deliver us, O Lord! Thou art our Bread!

Joseph Forster Hogben

NEWS

Continued from page 9

Union, of which Canon duBois is a former executive director and president.

The national headquarters for the Fellowship, which is being incorporated, will be established in Washington, D.C., Mr. Laukhuff said.

LUTHERANS

Official Charges Synod Administration

Dr. Paul E. Jacobs, president of the California and Nevada (includes Hawaii) District of the Lutheran Church-Missouri Synod, has resigned that post because of his objections to the administration of synod president, Dr. J. A. O. Preus.

Dr. Jacobs' letter of resignation to the district directors cited what he sees as "a growing synodical administration legalism which is frustrating and hindering the gospel in the lives of the members."

He also charged that people in disagreement with synod policies are being urged to "conform or get out," that the synodical administration interferes in the life of congregations, and that commission rulings are designed to "get rid of all who disagree."

"In the manipulation of people and conventions of the synod," Dr. Jacobs said, "the power of politics and defamation of character have been so much in evidence as to make the Missouri Synod incredible to the eyes of the world."

He added that "divisions and offenses" have in large measure destroyed a "unity of the faith which the synod once had. . . ."

Dr. Jacobs is the sixth district president to resign in recent months.

MINNESOTA

Youth Pleads Guilty in Priest's Death

Seventeen-year-old Daniel Lee Moe of rural Fairmont, described by authorities as a "male hustler," has pleaded guilty to the stabbing death Sept. 11, of the Rev. James Kilpatrick in a downtown Minneapolis hotel.

Fr. Kilpatrick, 44, rector of St. John's Church, Center, Texas, was in Minneapolis to attend General Convention.

Mr. Moe told Hennepin District Judge Chester Durda that he had been drinking and smoking hashish before meeting the priest.

He said the two got into an argument in the priest's room, "he started pulling my hair, and we started struggling."

His own knife, he related, was on a nearby piece of furniture, the priest picked it up and "cut me in the hand and leg."

After the priest dropped the knife, Mr. Moe said, he picked it up and hit the other man "several times."

He told the court he then washed his hands, took a money order from Fr. Kilpatrick's trousers, and left.

The young man did not say and was not asked how he met Fr. Kilpatrick or what caused the quarrel.

Judge Durda sentenced Mr. Moe from one to 25 years in the St. Cloud Reformatory.

ARIZONA

R. C. Prep School Inherits "Mixed Bag" Estate

Brophy College Preparatory, a Roman Catholic high school in Phoenix operated by Jesuits, is the new landlord of a topless dance bar, an "adult" movie theater, a pornography shop, a Salvation Army thrift store, and a community college office.

This interesting development occurred when Mrs. Anastasia Nealon Mercer, who died in Albuquerque in 1975 at the age of 80, willed her properties to the school. They include a business that advertises 100 per cent pornographic movies, live nude shows and burlesque.

Today the Harlem "Sho" Bar, the Empress Adult Theater, the adjacent Salvation Army Thrift Store and the Maricopa County Community College District office are now paying their rents to the church school.

Mrs. Mercer, a widow, remarried less than two years before her death but had made the bequest to Brophy College Preparatory before her remarriage. The leases to the adult entertainment businesses were developed by her husband Nick Mercer, a 55-year-old Phoenix resident.

A priest at the school noted that "we are not in the business of running porn shops but we want this to be made public so that people know where we stand on it."

He added that when the price is right the school will sell the property.

Nick Mercer, in a Superior Court deposition taken in July 1975, asked his bride for power of attorney to enter into 5 to 10 year leases and sell property in her behalf. Mrs. Mercer agreed and Mercer quickly moved into the pornography shop, adult theater, and topless bar leases business.

When Mrs. Mercer died, he filed a claim for her estate. This was followed by a suit by Brophy Prep in Superior Court to divest him of the estate. Last spring, he relinquished his claim to the



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property and agreed to an out-of-court settlement in which the school paid him a "nominal" fee, according to court records.

The will is now in probate and the school's attorney has been named executor. He collects rent from the tenants and uses some of the funds to make property improvements. When Brophy Prep takes over ownership of the property, the rent money will be turned over to the school.

Mrs. Mercer had signed leases with the Salvation Army and the Maricopa County Community College District before she married Mr. Mercer. Those leases expire in September 1977 and June 1985, respectively.

CHRISTIAN EDUCATION

Canterbury Responds

In seeking information about the Anglican Communion at large, members of one class at St. John's Church, Springfield, Mo., have been writing to bishops around the world.

The following reply was received from the Most Rev. Donald Coggan, Archbishop of Canterbury:

"Dear Members of St. John's Church School:

"Thank you for your letter. I am glad to send a message to your young people. Please thank them for their letters. Perhaps you will tell them this:

"I am a very ordinary Christian. I am immensely grateful for all that God has done for me in Christ and for being allowed to work in his service in the church.

"I have a diocese which occupies about half of Kent, and then a province which occupies the southern half of England. In addition to this, I have a very special concern for the church of Christ wherever it exists. The church consists of people like the two who wrote to me. Please give them my very best wishes and my blessing.

"I pray that they will grow up to be strong soldiers and servants to Christ our Lord.

"Yours very sincerely,
(signed) Donald Cantuar"

JAPAN

Bishops Ask Study on Ordination Issue

The bishops of the Nippon Seikokai (Holy Catholic Church in Japan) have issued a declaration that there is no biblical objection to the ordination of women priests but noted that Japanese Anglicans must better understand the issue before approval is given for such ordination in that country.

While the Japanese bishops spoke of "the need for a free exchange of opinion" on the subject, they also warned "against the danger of division and schism within the Anglican Communion arising from disagreement."

Discussion "should also proceed on the ecumenical plane," they said. Existing social status of women should not unduly influence the women's ordination question, the bishops said, but proper attention should be paid the cultural and social condition in which the church exists.

CLASSIFIED

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

BOOKS

THEOLOGICAL BOOKS, used, new and reduced price. Request list LC. PAX House, Box 47, Ipswich, England.

LINENS & 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.

LITURGY

PROPERS for the New Prayer Book using the New English Bible. Free samples — Propers, 1600 E. 58th St., Kansas City, Mo. 64110. (816) 444-9880.

POSITIONS OFFERED

WANTED: Creative, aggressive, mature ordained priest for assistant rector, specializing in Christian education and youth work. Please send resume and salary requirements to: **The Church of the Ascension, Hickory, N.C. 28601.**

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

POSITIONS WANTED

CATHOLIC PRIEST, presently in secular work, available now. Loving pastor, good preacher. Prefer southern half of U.S. References available. Reply Box K-308.*

ORGANIST-CHOIRMASTER desires position. Teacher; several years experience in Episcopal churches. Reply Box W-300.*

ORGANIST/CHOIRMASTER. Music degree. Seeks change in South. Reply Box B-305.*

ORGANIST/CHOIRMASTER seeks full time position with a progressive parish, experienced, B.M. in church music. Reply Box W-306.*

PROFESSIONAL choirmaster/organist seeks fulltime position in "no desertion, no surrender" parish. Serious inquiries reply Box C-286.*

VACATION

CONTINUING EDUCATION or Re-Creation: small ecumenical community in high mountain wilderness offers one and two week summer sessions with seminary credit possible. Share study, prayer, work, hiking, riding. Singles, families. Director, Ring Lake Ranch, Dubois, Wyo. 82513.

WANTED

TITLES and names of publishers of books or pamphlets that set forth the dangers of the so-called Charismatic Movement. Reply Box F-304.*

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

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- (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.

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407 E. Michigan Street Milwaukee, Wis. 53202

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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.

PEOPLE and PLACES

Loity

Ordinations

Priesthood

Alabama — Marianne Bogel, R.N., chaplain, St. Vincent's Hospital, Birmingham.

Los Angeles — Charles Belknap, assistant, St. John's, Los Angeles; Victoria T. Hatch, assistant, St. Cross, Hermosa Beach; David Lloyd Heaney, assistant, St. Paul's, Tustin; Marshall Wayne Shier, assistant, St. Andrew's, Fullerton; and John Yoder, assistant, St. Luke's, Monrovia (Cal.)

New Jersey — Geoffrey Collis, curate, Christ Church, Toms River; Arthur H. Tildesley, assistant, St. Mary's, Point Pleasant, address: 217 Kemp Ave., Fair Haven 07701; and Eugene W. Zeifelder, rector, Christ Church, Collingswood, address: 346 Richey Ave., Collingswood 08107 (N.J.)

Pennsylvania — Alice Mann, associate, St. Asaph's, Bala-Cynwyd 19004.

Pittsburgh — Jonathan Briggs Appleyard,

chaplain, Carnegie-Mellon Univ., and assistant, Church of the Redeemer, 5700 Forbes Ave., Pittsburgh, 15217; Beryl Turner Choi (Mrs. Soo San Choi), assistant, Calvary, 305 Shady Ave., Pittsburgh 15206; William Demmler Henning, Jr., assistant, St. Stephen's, Frederick Ave., Sewickley, Pa. 15143; Robert Dickie Nix, Jr., vicar, Christ Church, 1217 Third Ave., New Brighton, Pa. 15066; Martin Keith O'Rourke, Youth Advisor, Diocese of Pittsburgh, address: c/o Church of Epiphany, California Ave., Pittsburgh 15202; and Thomas Hoyt Phillips, Jr., assistant, Emmanuel Church, 957 W. North Ave., Pittsburgh 15233 (Pa.)

Arizona — Cornelius Johannes de Rijk, assistant director of Episcopal Community Services, Diocese of Arizona.

Georgia — Jerry V. Crook, curate of Good Shepherd, Augusta, and chaplain, Episcopal Day School. Address: 2240 Walton Way, Augusta 30904.

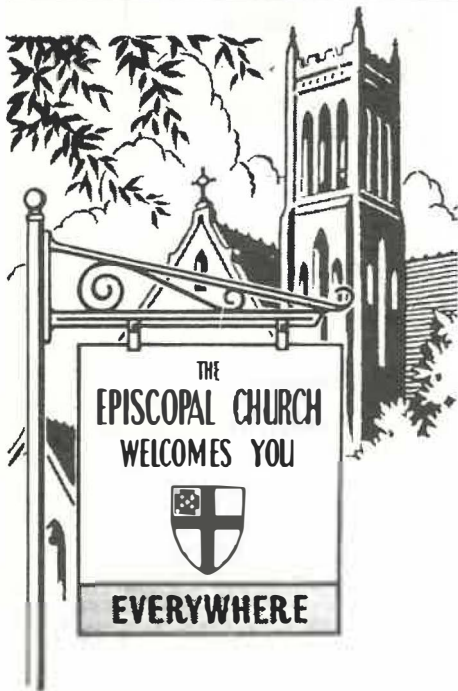
Ohio — W. David Noves.

West Missouri — Everett P. O'Neal, communicant of St. Augustine's, Kansas City, church, civic, and business leader, was honored by the Chamber of Commerce of Greater Kansas City when he was named Mr. Kansas City. Anne M. Wilke is a medical technologist at the Mamma Yemo Hospital (1500 beds) in Kinshasa, Zaire. Violet M. Porter of Roanridge was appointed by Gov. Christopher Bond to serve on the Statewide Coordinating Council, an agency that screens federal health dollars for any state plan in Missouri.

Deaths

Laura Little Wyatt-Brown, widow of the Rt. Rev. Hunter Wyatt-Brown, Bishop of Harrisburg from 1931-43, and mother of the Rev. Charles Wyatt-Brown and the Rev. Hunter Wyatt-Brown, Jr., died Dec. 26, in Houston. The bishop died in 1952.

The Rev. **Robert Howell Schumann**, 56, assistant priest at the Church of St. Mary the Virgin, New York City, since 1970, died of a heart attack Jan. 7. He was also head of the English department of McBurney School.



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.

LOS ANGELES, CALIF. (Hollywood)

ST. MARY OF THE ANGELS 4510 Finley Ave.
The Rev. Fr. John D. Barker, S.S.C., r
Sun Masses 8:30, 9:45 (Sung), 12 (Sol High), Ev & B 3 (1S);
Tues 6:30, Wed & Fri 12 noon; Thurs & Sat 9. C Sat 9:45; LOH
1st Sat 9

SAN DIEGO, CALIF.

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

DENVER, COLO.

EPISCOPAL CENTER 1300 Washington
HC Mon-Fri 12:10

WASHINGTON, D.C.

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

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

COCOA, FLA.

ST. MARK'S River Dr. & Church St.
The Rev. Arthur Dasher, r
Sun Eu 7:30 & 9:30 (Sung); MP 11:15. H Eu Tues 5:30 & Thurs
10 (LOH)

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

WEST PALM BEACH, FLA.

HOLY SPIRIT 1003 Allendale Rd.
The Rev. Peter F. Watterson, S.T.M., r
Sun Masses 8, 9 (Sung), 11. An Anglo-Catholic Parish Serving
the Palm Beaches.

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 & 4:30

ASCENSION

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

GRACE

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

BALTIMORE, MD.

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

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

LAS VEGAS, NEV.

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

ST. MATTHEW'S

4709 S. Nellis Blvd.
The Rev. R. L. Frew, v; the Sisters of Charity
Sun Masses 9 (Sung), 11:30; Daily Mass & Wed 7:30 House
Mass; Fri 7:30 Sta & B; Sat C 5

Continued on next page

CORTE MADERA, CALIF. (Marin Co.)

HOLY INNOCENTS' 2 Tamalpais Blvd.
Sun 7:30, 8, 9:30 & 11. Eve 7:30. Wed 11:30 & 8. Fri 7.
Charismatic.

GARDEN GROVE, CALIF.

(Diocese of Los Angeles — Orange County)

ST. ANSELM OF CANTERBURY 13091 Galway St.

The Rev. Samir J. Habiby, r;
the Rev. David M. Baumann, c
Sun 8 H Eu, 10 Family Ser & Ch S, 6:30 H Eu and Lenten
Program. Wed 6 & 9:30 H Eu, 7 H Eu and Lenten Program

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)

SEA GIRT, N.J.

ST. URIEL THE ARCHANGEL

The Rev. Canon James E. Hulbert, r; the Rev. James C. Biegler c; the Rev. Norman C. Farnlof, D.R.E.
Sun Eu 8, 22:15 (Sol), 11:15 (1S); MP 11:15. Mass Daily 7:30 ex
Tues & Fri 9:30. C by appt.

BROOKLYN, N.Y.

ST. PAUL'S (Flatbush)

Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. Smith, D.D., r
Sun HC 8, 9, 11; Thurs HC 10

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

ST. JAMES OF JERUSALEM West Penn & Magnolia
Marlin L. Bowman, v; Glenn A. Duffy, ass't; G. Daniel
Riley, ass't
Easter Eve 10; Easter Day 10 & 12 noon

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

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

ST. ANDREW'S Richmondtown, Staten Island
The Rev. Geoffrey R. M. Skrinar, r
Chaplain William Robinson, c
Sun H Eu 8, 10, 11:30. Wed in Lent Vespers & Healing 8

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

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

EPIPHANY 1393 York Ave. at E. 74th St.
Near New York and Memorial Hospitals
Ernest E. Hunt, III, r; Lee A. Belford, George Benson,
Hugh Hildesley, William Stemper
Sun 8, 12:15, 6 HC, 9:15 Family Service, 10 SS & Adult
Forum, 11 HC (1S & 3S), MP (2S & 4S), Wed 6 HC, Thurs 12:15
HC

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

ST. IGNATIUS OF ANTIOCH

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; Mon, Tues, Thurs, Fri 8; Wed 6

ST. MARY THE VIRGIN

46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Mass 7:30, 9, 10, 5; High Mass 11, 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.

ST. THOMAS

5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Thomas Greene;
the Rev. Samuel Bird, the Rev. Douglas Ousley, the Rev.
Leslie Lang
Sun HC 8, 9, 11 (1S), MP 11, Ch Ev 4, OR 5:15; Mon-Fri MP 8,
HC 8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:30; Wed SM
12:10; Thurs OR 12:10; Church open daily to 6

TRINITY PARISH

The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Bertram N. Herlong, v
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15;
Sat HC 9; Thurs HS 12:30

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

ESSINGTON, PA. (2 mi West/Phila. Int'l Airport)

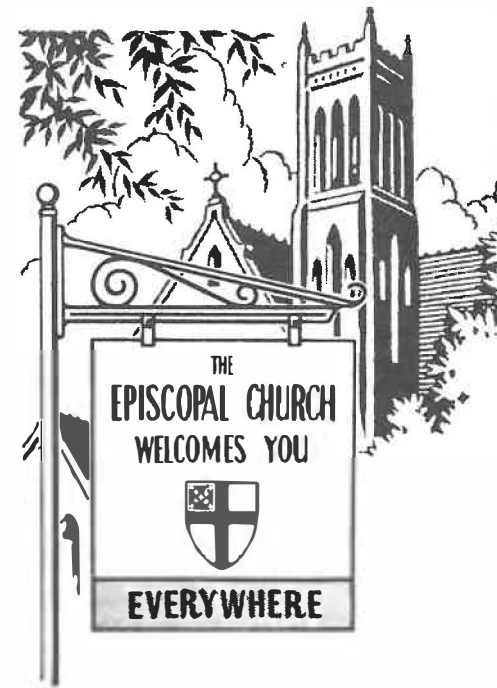
ST. JOHN THE EVANGELIST 3rd & Wanamaker
Sun HC 8, HC 10 (1S & 3S), MP (2S, 4S, 5S), SS 11:15. Wed
HC 10, Thurs (Lent) EP & Lit 8, Easter HC 8 & 10

PHILADELPHIA, PA.

ANNUNCIATION, B.V.M. 12th & Diamond Sts.
The Rev. Robert C. Hofmeister, r; the Rev. Walter E. Frie-
man, Jr., Th.D., asst.
Sun Masses 8, 9:30 & 11 (Sol High). Daily Mass 7 ex Wed 9 &
Thurs 6:45. Fri in Lent: 7:30 Sta & B. C Sat 4-5.
A Traditional Anglo-Catholic Parish.

PITTSBURGH, PA.

GOOD SHEPHERD "An Historic Landmark"
Cor.: 2nd (Pa. Rt. BB5) & Johnston Aves., & Gertrude
St. — Hazelwood
Sun Mass 8:30 & 10:15 (Sung). Weekdays as anno



CHARLESTON, S.C.

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

DALLAS, TEXAS

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

FORT WORTH, TEXAS

ALL SAINTS 5001 Crestline Rd.
The Rev. Canon James P. DeWolfe, Jr., r
Sun Eucharists 7:45, 9:15, 11 & 5

HARLINGEN, TEXAS

ST. ALBAN'S 1417 E. Austin Ave.
The Rev. Romily Timmins, r
Sun HC 8, 11; Sun MP/Sunday School 9:15; Wed HC, Prayer
Breakfast 7; Thurs HC & HS 9:30

MIDLAND, TEXAS

HOLY TRINITY 1412 W. Illinois
The Rev. Bob J. Currie, r; the Rev. Ray Powell, c; the Rev.
Earl Sheffield, c
Sun HC 8, MP 9:30, 11 MP (HC 1S & 3S)

SAN ANTONIO, TEXAS

ST. PAUL'S East Grayson at Willow
Fr. John F. Daniels, r
Sun Masses 8 & 10:30. Feast Days; 10 & 7:30. C Sat 11-12

HOT SPRINGS, VA.

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

RICHMOND, VA.

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

HAYWARD, WIS.

ASCENSION 216 California St.
The Rev. Richard C. Nevius, c
Sun Mass 10:15 (Sung), Tues 9:15, Thurs 6



Chapel of Christ the Lord, Episcopal Church Center, New York City.