

# THE LIVING CHURCH

**Jeremy Taylor**

• page 9

**Contemporary  
Lifestyle**

• page 10



In Pittsburgh, churches in the downtown area are currently coping with subway construction. This sign, in front of Trinity Cathedral, highlights the cooperative efforts of five downtown churches to carry on their usual programs and projects. The construction work has turned Sixth Avenue, in front of the cathedral, into a 35' hole, and worshipers have difficulty in finding parking spaces on Sundays. Many of the downtown churches' social action and welfare programs have been affected.



# THE LIVING CHURCH

Volume 184 Established 1878 Number 12

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

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

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

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

SUBSCRIPTION RATES: \$21.50 for one year; \$41.00 for two years; \$58.50 for three years. Foreign postage \$5.00 a year additional.

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

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## The Gift of Hope

Mid Lent, Refreshment or Mothering Sunday, has long been regarded as affording a brief respite from the sternness and austerity of the lenten season. Our Old Testament lesson offers a somewhat surprising example of "refreshment," in the restoration of Jerusalem and the deliverance of the Jews from captivity in Babylon.

In the time of King Zedekiah, in 587 B.C., Nebuchadnezzar, King of Babylon, overthrew Jerusalem, ravaged the city, and destroyed its walls and most of its buildings. As our lesson says, he had no compassion on any — men or women, old or young. How easily we can read those lines, without feeling the horror of that time of carnage, rape, and destruction!

We have had no such scenes in this country since the Indian wars and since Sherman marched through Georgia. In the present century, only a small minority of our people have witnessed the destruction of a town or city in Europe or

Asia, and the massacre of many of its population.

For the Jews, the destruction of the temple and the defiling of the sanctuary was a uniquely bitter blow. It was the only temple they had. Here, and here alone, they believed God made his name to dwell. The temple summed up all that was most cherished and most sacred in their heritage as a people.

Those who were left were forced to trek across the desert to Babylon, where they lived in captivity for many years. Then deliverance came in a strange way. Cyrus, the King of Persia, swept across the borders, defeating all resistance, and took the great city of Babylon without battle in 539 B.C.

This Middle Eastern Napoleon proclaimed that the Jews (and some other conquered peoples) could go home. Jerusalem could be rebuilt; the temple of the Lord could be restored. In spite of utter defeat, in spite of two generations of exile, in spite of an apparently bleak future, the deliverance of the Jews had come!

This whole episode points to the irreplaceable importance of hope in human life. All living creatures must relate themselves in some way to the future. They do so, for the most part, automatically, in the way they grow and develop. Animals often make elaborate preparations for the future guided, it seems, by sheer instinct or, in some cases, by imitation. As far as we know, only human beings can be guided by a conscious hope for goals which are unseen and which perhaps will not be seen for generations.

Here Christians part company with animals guided by instinct and with human rationalists guided only by what they can see and prove. Hope is one of the fairest jewels God has planted within us. We are fashioned in such a way that without the knowledge of our Creator, and the awareness of him as the ground of hope, we will always be crippled.

THE EDITOR

### The First Mass

Like Moses  
from fleshpots free

He plodded a desert man  
valiantly  
down from pastoral Galilee  
the upland azure sea  
to tread the torrid wastes  
of mortal misery

Proclaiming a dawning age  
reclaiming engulfing rage  
touching sight with sanity  
effacing limbo's infamy  
embracing a searing rock  
Bread of Eternity

Ray Holder

# LETTERS

## Miss Canham Replies

I write with reference to your editorial, "Schismatic Rite in London" [TLC, Feb. 14]. Your comments contained a number of inaccuracies which I would like to bring to the attention of your readers.

I did not celebrate in London "in defiance of the bishop of that city" and in no way anticipated that a house Eucharist would be subject to episcopal ecclesiastical discipline. The *Church Times* carried a report that the celebration in St. Paul's deanery was one of several such services which I had been asked to conduct during my visit. This statement appeared several days before the celebration, and I was in London for a week after it had taken place.

At no point during that time were any objections raised by the Bishop of London, either to me personally or to his dean, who issued the invitation. Only on the day I arrived back in the U.S.A. was any displeasure publicly expressed in London. On a number of occasions, I have been present at similar services conducted by women priests from New Zealand and America for those of us who felt deprived of the sacramental ministry of women. These were not the subject of episcopal discipline.

On a regular basis in the London Diocese and elsewhere such "uncanonical" services as Benediction take place and are publicly advertised. I do not have problems with this or with the precedents set by the Oxford movement at a time when the Church of England forbade a full expression of the catholic faith. On frequent occasions, I have attended Solemn Evensong and Benediction at All Saints, Margaret Street, London. However I do question the bishop's selective use of the "law" to oppose what he does not like.

You also suggest that, since the nation is filled with half empty churches, my ministrations were not necessary. Those who came to the five house Eucharists at which I was celebrant (about 150 people in all) were present because for them a priesthood which is all-male is incomplete. They chose to avail themselves, in people's homes, of an opportunity denied them in the churches.

One of the reasons for our half empty churches is that, for many people, the Church of England has lost credibility. The decision not to ordain women priests in spite of the General Synod statement in 1975 that "there are no fundamental theological objections to the ordination of women" contributed to this sense of disillusionment.

One woman received communion for the first time in many years at the celebration in the deanery, and there are

many men and women whose integrity has compelled them to withdraw from the institutional church.

The present attitude of the Church of England towards women priests ordained elsewhere in the Episcopal Church raises the question of the reality of the "Anglican Communion." Naturally I feel devalued by the nonacceptance of my priestly ministry in England, but I am also embarrassed by the question mark this places against my bishop since it appears also to call into question his episcopacy.

(The Rev.) ELIZABETH CANHAM  
St. David's Church

Kinnelon, N.J.

## Suburban Renewal

I liked the analogy that the Rev. Richard Holloway recalled — of our church being a respectable suburb of the City of God [TLC, Jan. 17]. Certainly that is true of the Anglican churches in the industrialized nations. However, I have difficulty thinking the same of other Anglican churches, say in Uganda or Iran.

As the Renewal movement is trying to tell us, the kingdom of God is within us if we choose to believe it, and if we choose to conform our actions to that belief. The Holy Spirit empowers us to do so, and to go far beyond anything we can dream possible.

Rome is no closer or further than we are to the City of God. The real scandal is that we are not there now.

PIERRE WHALON

Pittsburgh, Pa.

## IRA

I have followed with a great deal of interest the question of clergy owning their own homes. Our vestry has come up with a solution that preserves the church rectory and, at the same time, provides a sum of money for the clergy to purchase a home for retirement. The vestry has started an IRA for the clergy.

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tirement area, and should one of them  
receive a call to another church in the  
meantime, it is easier to transfer an IRA  
than to buy and sell a home. I would re-  
commend this approach to other vestries.

(The Rev.) GEORGE E. PENCE  
St. Cyprian's Church

Lufkin, Texas

## Errant Blessings

For a score of years one has heard a  
strange blessing used here and there in  
services of divine worship: "Deep peace  
of the running wave to you. Deep peace  
of the quiet earth to you. Deep peace of  
the shining stars. Deep peace of the sun  
and moon to you."

The blessing is variously phrased.  
There may be a copyrighted and authen-  
tic original version. This correspon-  
dent's concern is the value and propriety  
of its place in Christian worship.

The composition has also been ar-  
ranged as a choral blessing. Such usage  
seems to violate the directive on page 14  
of the 1979 Book of Common Prayer:  
"The words of anthems are to be from  
Holy Scripture, or from this book, or  
from texts congruent with them."

Among readers of TLC there are in-  
formed liturgists who may be willing,  
for the enlightenment of many congre-  
gants, to comment on this errant form of  
blessing.

(The Rev.) JAMES C. GILBERT (ret.)  
Philadelphia, Pa.

## Episcopal Leadership Needed

I worked for 23 years as a parish  
priest and then entered the field of al-  
coholism 23 years ago. My work has taken  
me into 40 of our 50 states for con-  
ferences, symposiums, and workshops —

including clergy workshops on alcohol-  
ism which are noted for the absence of  
the great majority of clergy, not their in-  
terested presence. The other thing I  
have learned is that the bishops of our  
church are less interested than the  
clergy.

In an average congregation seven per-  
cent of the adults are alcoholics. This  
means another seven percent of the  
adults are disturbed and disrupted by  
the illness. In addition, 14 percent of the  
children in our church are being dam-  
aged. Drunkenness also is the leading  
cause of assaults on females and is the  
leading cause of incest.

The last General Convention recom-  
mended that each diocese establish a  
committee for alcoholism. Few bishops  
have responded. We are an *episcopal*  
church, and in this area most bishops  
present a miserable case of utter lack of  
interest — and failure.

(The Rev.) JOSEPH L. KELLERMANN (ret.)  
Charlotte, N.C.

## Spiritual Suicide

Only those who are sympathetic to  
abortion, for whatever reasons, would be  
apt in the first place to raise the ques-  
tion of when exactly human life begins.  
Surely they would not go so far as to say  
there is no life of any sort in the womb  
after conception has occurred — else  
what would there be to abort?

It is, arguably, not possible to deter-  
mine scientifically whether humanity is  
conferred at conception. It may never be  
possible to do so. However that may be,  
the issue of abortion is not now nor will  
it ever be a merely scientific matter. As  
long as it remains an issue, it will be a  
moral and spiritual one.

I hope, however, that Episcopalians  
will not have to look beyond the or-  
dained ministry of their own communion  
for the kind of spiritual leadership that  
is so desperately needed in a pervasively  
secularized world that seems bent at  
times not only on the slaughter of the  
innocents, but on moral and spiritual su-  
icide as well.

THOMAS HUBERT

Lake Charles, La.

## Common Criticisms

The Rev. Eldred Johnston in his ar-  
ticle, "Some Common Criticisms of the  
Episcopal Church," states that it is not  
his purpose to debate, but he fails to  
state what his purpose *is* [TLC, Feb. 14].  
Does Fr. Johnston think these are justi-  
fied criticisms? Does he think them triv-  
ial or amusing? Certainly we have all  
heard the criticisms before.

As I read the article, it appeared to me  
that with a wee bit of change, the things  
being said are the same things which  
have been said about the Los Angeles  
Dodgers, the New York Yankees, the

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Is the purpose of the article to point out that our effectiveness as measured by our critics is spelled out in their stated criticisms of us? What response is being asked of the readers of TLC? Can we find out what Fr. Johnston had in mind?

(The Rev.) DELBERT L. ACHUFF, JR.  
Pro-Cathedral Church of St. Clement  
El Paso, Texas

### The Goldfish Bowl

Regarding "Life in the Goldfish Bowl" [TLC, Jan. 17], I believe an important biblical principle is illustrated. When men take positions of leadership, they self-impose standards of performance much greater than that of their followers. People look to their leaders for direction.

That is one reason why St. Paul set such demanding qualifications for church leaders in his pastoral letters. See 1 Timothy 3:1-13; Titus 1:6-9; and Titus 2:2-8 (also James 3:1 and Matthew 5:19).

Surely the church has something better to offer a watching, doubting world than its own dismal record of failures. If its leaders cannot set the example, whom are we too look to? If they cannot demonstrate sound examples of marriage and family, they should remove themselves from the high visibility of the "fish bowl" and find other work.

The church frequently bemoans the lack of commitment of its lay people. As a lay person, I am turned off by its double talk. We have higher standards in our own family corporation. No manager who fails in the area of morals can continue in a management function, and I include myself. If I fail in personal character and conduct, I will affect the confidence and lives of some 1,400 employees and associates who are looking to me for direction and expect me to set a good example.

Leaders, whether in the church, the market place, or government, must guard against having a dual value system. Too many have not walked where they talked. Demonstration is as important as proclamation. To fail in the home is to fail comprehensively. No amount of success can ever compensate for failure in the home.

CHARLES TODD, JR.  
St. Louis, Mo.

### Tactical Succession

Concerning tactical apostolic succession, there is no firm basis in scripture for its providence, nor the means for its continuance (e.g., "Do this..."). I do not doubt the general evidence for its existence throughout history, but nothing in our authorities establishes the tactical consecration either of Peter or of his suc-

cessor, which would seem to be rather important links.

Bishop Wantland's authorities, *vis à vis* orthodoxy [TLC, Jan. 24], are silent on the subject of tactual succession and therefore are more embarrassments than sure guides. It would seem more appropriate for the bishop to say simply that we Episcopalians insist upon having bishops and that we usually make them tactualy.

This would conform more to the Lambeth-Chicago Quadrilateral, which, though only an enactment by bishops is still, in our Anglican way, something upon which we generally agree. This recognizes, I think, the importance, the rigidity even, of our tradition, without suggesting that tactual apostolic succession is doctrinal.

(The Rev.) MURRAY L. TRELEASE  
St. Paul's Church  
Kansas City, Mo.

### Interview with Dr. Walsh

When I read your interview with Chad Walsh [TLC, Feb. 21], I shuddered. Had it been with a person with a lesser knowledge of the English language, I might have assumed a generalization. However, with Dr. Walsh's years as professor of English and his having written 27 books, I assume he chooses his words carefully and uses them in their literal meaning.

When he says he has a "non-fundamentalist" view of the Bible, I visualize all of the young, impressionable students affected by his teachings. Fundamentalism is defined by Webster as re-emphasizing as fundamental to Christianity the belief in the inerrancy of the scriptures, biblical miracles, especially the Virgin Birth and the physical resurrection of Christ, Christ's atonement of our sins, and so on.

I have a sincere hope that I have misinterpreted his views or that he was not quoted in full.

HARRY G. CROY  
Phillips, Wis.

*Whatever fundamentalism may have meant to Noah Webster, it has in recent times taken on a more ominous meaning. The great truths of the Gospel, of which Dr. Walsh is a devoted and eloquent witness, are not at issue. Ed.*

I am moved to write you after reading your delightful interview with my friend Chad Walsh [TLC, Feb. 21]. My own association with Chad was during the nine years I was at St. Paul's Church, Beloit, first as curate and then as rector for the last five years before my retirement.

We both came into the priesthood late in our careers after private study. We had a very informal working relationship which allowed him to show up on

Continued on page 13

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## Executive Council Meeting

Outstanding matters of interest at the February 17-19 meeting of the Executive Council of the Episcopal Church were the consideration of the proposed national church budget for 1983, a presentation by the Board for Theological Education, and reports on world mission. The meeting was held at Seabury House in Greenwich, Conn.

Following the usual pattern of the council, the meeting lasted all day Wednesday and Thursday, and half of Friday. The Holy Eucharist was celebrated on the first and the last days.

In his opening address, the Rt. Rev. John M. Allin, Presiding Bishop and chairman of the Executive Council, again described the work of the church, as he had in November, under the headings of service, worship, evangelism, education, and pastoral care — humorously summarized as “the SWEEP of mission.”

Bishop Allin also urged realism in the consideration of the budget. It cannot be a budget adequate to meet all the needs facing us, he pointed out, but it is an “operational budget” intended for “personnel and necessary equipment to get the bigger job done . . . the Episcopal Church cannot cure the world’s ills alone, but we can make a difference for the better, if we use well what is available to us.”

The Rev. Richard J. Anderson of the department of communication explained that a film was being produced to serve as the report of the Executive Council to the General Convention in September, and that the council would be shown in session. For the remainder of the meeting, members good-naturedly put up with cameras, microphones, bright lights, and coils of cables.

The proposed general church program budget for 1983 was presented for preliminary consideration by Matthew K. Chew of Scottsdale, Ariz., chairman of the finance and administration committee of the council. A total of \$20 million is projected for the general church program.

Among new items mentioned was the new provision of vesting church pensions for former chaplains of the armed forces who have returned to the civilian ministry without serving the 20 years necessary for military pensions. The Rt. Rev. Charles L. Burgreen, Bishop for the Armed Forces, described this to THE

LIVING CHURCH as a “very important provision” for some ex-chaplains or their widows who are caught in a difficult position.

In his own report, Matthew Costigan, treasurer of the church, reported a generally favorable condition. He compared the revenue of the Domestic and Foreign Missionary Society (the name under which the national church is incorporated) in 1973, when it was \$17 million, with the \$30 million of 1981. Four dioceses overpaid their pledges and their assigned apportionments in 1981; New Jersey, Virginia, North Dakota, and Ohio.

### Balance Remains

As the income for 1981 was somewhat larger than anticipated, a balance remains. In view of the urgent needs created in the church and in the nation by the current financial situation and the curtailment of certain government programs, the council voted at a later point to use remaining funds to augment the 1983 program.

The latter part of the first day and some of the second day were devoted to the separate meetings of the different standing committees of the council, which meet with appropriate members of the national church staff to discuss their fields of responsibility and, on this occasion, consider the proposed budget. The communication committee had the pleasure of viewing TV material recently produced by the staff of the department. An interesting plan, for the coming General Convention in New Orleans, is to put a sequence of Episcopal video tapes on the TV cables of the two major hotels serving the convention so visitors will be able to view them by switching on the television sets in their rooms.

Thursday morning was largely devoted to a special order of business, during which representatives of the Board for Theological Education presented what they will recommend to the General Convention regarding financial support for theological education. Dr. Charles R. Lawrence, president of the House of Deputies of the General Convention, and vice chairman of the Executive Council, presided. Karl Mathiasen of Washington, D.C., the Rev. Wallace A. Frey of Dewitt, N.Y., and Dr. Fre-

derica Thompsett, executive director of the board, all spoke.

It was explained that the BTE had retained professional services to examine in detail the financial positions of all of the ten accredited seminaries and that the long-term prognosis for many of these schools was ominous. Hence direct subsidy by the church (which has not been received in the past) is urgently needed.

BTE will accordingly ask that General Convention direct every parish and mission in the church to turn over one percent of its net disposable income to one or more of the accredited seminaries. It was emphasized that this is only for the ten accredited schools, although Mr. Mathiasen expressed the hope that interest in all forms of theological education would be stimulated. He also argued that such support would encourage the seminaries to have a closer relation to the church as a whole.

Animated discussion followed. The Rev. Sergio Carranza of Mexico City pointed out that dioceses outside the U.S. cannot be asked to support the accredited seminaries in this country to the neglect of their own seminaries, and Mr. Mathiasen agreed that the BTE’s resolution should be reworded to recognize this. Virginia Ram of Los Angeles, speaking for Hispanics within the U.S., made a similar point about their need for other channels of theological training, as did Dr. Arthur Raymond of Grand Forks, N.D., in regard to the American Indian communities.

The remainder of Thursday dealt with a wide diversity of topics. Among those taken up during this meeting:

- Indians of the Americas are to be the educational focus of the 1983-4 missionary program, and Asia, especially Korea, will receive attention in 1984-5. Exact details of the Church School Missionary Offerings will be determined later.
- The late Rev. Edward R. Hardy, distinguished scholar, teacher, and expert on Eastern Orthodox relations, who died last year, was honored in a memorial resolution.
- The Executive Council requested the General Convention to adopt an affirmative action plan (similar to that of the council) regarding its employees, its appointments to committees and commissions, and in its purchasing of goods and services.
- Pamela Chinnis of Washington, D.C., presented an update on the

Venture in Mission campaign, and pointed out that two Latin American dioceses, Central and South Mexico and Guatemala, have made VIM grants to benefit Hispanics and Indians, respectively, in the U.S. To date over \$140 million has been pledged for VIM, and over \$10 million has been disbursed.

- John K. Cannon of Detroit, of the committee on national mission in church and society, presented a successful motion that the church's treasurer support the adoption of a secret ballot at the stockholders meeting of the Bristol-Myers Corporation.
- The death of Neil Aggett, who recently died in South Africa while being imprisoned without charges, was deplored.
- Marjorie L. Christie of Franklin Lakes, N.J., reported on efforts by a special task force to recruit more black candidates for ordination.
- The development, production, and stockpiling by the U.S. government of weapons for chemical warfare (poison gas) were deplored.
- So too was U.S. military intervention in El Salvador.
- Research by a task force into the possible irresponsible marketing and promotion of infant formulas in the U.S., and the use of such formulas in hospitals supported by the church, was directed.
- A resolution was passed in Spanish extending greetings to the Reverendissimo Emilio Hernandez, newly installed Bishop of Cuba.

On Friday, the final morning was mainly devoted to stimulating reports pertaining to world mission. The chairman of this committee, the Rt. Rev. William H. Folwell, Bishop of Central Florida, reported the appointment of several new Volunteers for Mission serving in various parts of the world.

An extended report on the Partners in Mission Consultation held in the Sudan in October of last year was made by the Rev. Denis O'Pray of Minneapolis. He called attention to the great commitment and zeal of African Anglicans, and the effectiveness of the lay ministry in vast areas served by few clergy. "The rapid growth of the African dioceses," he said, "gives them a legitimate claim on our attention and resources." He went on to urge that Episcopal leaders "must be more aggressive in telling to

our own people the story of our missionary work."

The council then heard a report by Dr. Lawrence, its vice chairman, on the Partners in Mission Consultation in Kenya in September, which he had attended. He too had praise for the effective evangelism carried on by the laity. Describing his meetings with several American Episcopal missionaries in the areas he visited, he characterized them as "ornaments of this church . . . they bring great credit to our church." Enthusiastic gratitude was expressed both to Fr. O'Pray and Dr. Lawrence.

Before the close of business, the Rev. Richard Anderson of the department of communication explained current printing and mailing policies of the national church headquarters, and the effect of the recent raise in rates for bulk mailings for non-profit organizations. Efforts to inform members of Congress about this matter were supported by the council.

H.B.P.

### Campaign for St. Augustine's

Dr. Prezell R. Robinson, president of St. Augustine's College in Raleigh, N.C., has announced that John Theodore Fey, chairman of the board of the Equitable Life Assurance Society of the U.S., will head a \$35 million development campaign to expand the Episcopal-related college.

Speaking at the 115th Founders' Day banquet in Raleigh on February 6, Dr. Fey and Dr. Robinson officially launched the campaign before an audience of over 350 corporate leaders, alumni, trustees, and friends of St. Augustine's.

"Our college is exceptionally fortunate to have a man of Dr. Fey's stature to help us gain the national exposure which we need," said Dr. Robinson, who conferred an honorary Doctor of Letters degree upon Dr. Fey.

St. Augustine's alumni association also has organized a campaign to raise \$2 million over the next ten years as part of the overall goal.

### Demonstration Plans

Despite an appeal from Britain's inter-church Evangelical Alliance "not to engage in negative counter-demonstrations of the papal visit," some militant Protestant groups are planning a demonstration for May 29 in Trafalgar Square in London.

The date will coincide with Pope John Paul II's return to London after meeting with leaders of other churches in Canterbury. The Rev. David Samuel, secretary of the Church of England's Protestant Reformation Society, said the demonstration would be called "A Time to Repent." "It is not an attack on the pope directly," he said, "but a call for Protestants to affirm the bases of their faith."

Concern has been expressed also in some quarters about the recent upgrading of diplomatic relations to ambassadorial level between Britain and the Vatican. Although a statement from the Church of England's information office said that the Archbishop of Canterbury viewed the change as "primarily a diplomatic and political matter without direct bearing on relations between the churches," a leading Baptist newspaper denounced the move as shattering "the Protestant principle, which earlier governments had maintained, that a church

### The Living Church Fund

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

Previously acknowledged . . . . .	\$5,345.50
Receipts Nos. 24,475-24,482,	
Feb. 12-25 . . . . .	1,145.00
	\$6,490.50



The Rt. Rev. John M. Burgess, retired Bishop of Massachusetts and chairman of the board of trustees of St. Augustine's College, brings greetings on behalf of the board during the 115th Founders' Day celebration recently.

cannot be recognized as a state."

The Protestant Reformation Society also found the upgrading, which will install a papal pro-nuncio within Britain, a cause for concern. The society has asked for reassurance that the pope's visit will not affect the constitution and religious establishment in Britain.

The anonymous author of the preface to the newly published *Church of England Year Book* has asked both British Roman Catholics and Pope John Paul II to take care that the papal visit does not turn out to be an "ecumenical disaster." This could come about, the writer maintained, "if the visit were to bring to ferment the residual anti-Roman feeling which lies not far below the surface in many people who would never subscribe to the Protestant societies."

The matter is made more complex and sensitive because "the pope will be visiting a country where there is an historic folk church not in communion with him and yet confident that it is the 'Catholic Church of this land.'" This concept, according to the preface, is difficult for continental Roman Catholics to grasp.

## Treasurer Absconds

A fugitive warrant has been issued for the treasurer of an Episcopal church in Suffern, N.Y., who is missing with between \$165,000 and \$300,000 in parish funds, according to RNS.

The suspect, Clyde M. Womer, disappeared after other church officials asked him to explain discrepancies in his accounts. Mr. Womer was elected treasurer of Christ Church of Ramapo in 1980, and shortly after that, fund transfers apparently were made from church accounts into money market funds in Mr. Womer's name, according to Rockland County District Attorney Kenneth Gribetz.

Mr. Gribetz said Mr. Womer had been a member of the congregation for 27 years, and had been "a respected member of the community prior to the disclosure of this incident."

The Rev. John A. Andrews, rector of Christ Church of Ramapo, said, "Our people are shocked, they just feel ill. Why this man, of all people? It is totally out of the context of everything he portrayed to people."

Subpoenas have been issued to several parish officials and members of financial institutions for a grand jury hearing.

## El Salvador Protest

Five Episcopal bishops were among 350 U.S. church leaders to sign an open letter to Congress recently, which challenged President Reagan's certification that El Salvador had complied with U.S. conditions for continued military assistance. In what was one of the largest joint protests by religious leaders since the Vietnam War, the letter was circu-

lated by Clergy and Laity Concerned and made public at a press conference in New York City.

The Rt. Rev. Paul Moore, Bishop of New York; the Rt. Rev. John H. Burt, Bishop of Ohio; the Rt. Rev. H. Coleman McGehee, Bishop of Michigan; the Rt. Rev. Robert R. Spears, Bishop of Rochester; and the Rt. Rev. John T. Walker, Bishop of Washington, joined five Roman Catholic bishops and representatives of Protestant, Jewish, and Orthodox bodies in charging that President Reagan had "compromised his moral responsibilities."

"In religious and ethical, as well as political terms, we regard this action as a grave violation of the trust placed in the office of chief executive," the letter stated. It cited what was described as overwhelming evidence of continued gross violations of internationally recognized human rights in El Salvador and added that no valid certification was possible in view of this evidence.

In addition to an end to military aid, including the training of some 1,600 Salvadoran soldiers on U.S. soil, the national religious leaders asked that the U.S. do all in its power to bring about negotiations between the adversaries in El Salvador's civil war, and asked for temporary U.S. asylum for Salvadoran refugees until a safe return to their homeland can be guaranteed.

## Letter from Scotland

The college of bishops of the Scottish Episcopal Church has taken the unusual step of writing a letter to their brother bishops in the U.S., according to the *Church Times*.

The Scottish bishops evidently hope to widen the discussion generated by "Apocalypse and Hope," the pastoral letter produced by the U.S. House of Bishops' meeting last fall, and perhaps initiate an international dialogue on its premises. Although they do not support either deterrence or unilateral disarmament, the prelates "are concerned to see a serious discussion between all conscientiously held points of view," according to the *Church Times*.

The bishops make three major points. First, they stress that political involvement is essential for every Christian, and they emphasize the need to take the peace movement in Europe seriously.

Secondly, they argue that because Scotland is part of Europe, where the super-powers might choose to fight on the assumption that their homelands would remain unscathed, "the bishops believe they have an insight into the effect of a nuclear war that could be shared with others."

Thirdly, the Scottish bishops remind the American bishops that the arms race is not only a drain on developed countries, but is also "destructive of the aims of aid to the Third World. . . ."

# BRIEFLY...

"Jubilee," a celebration to mark the 50th anniversary of the completion of Trinity College Chapel, Hartford, Conn., began on February 7 with a festal service in the chapel, featuring an all-college choir assembled for the occasion. Anniversary celebrations will continue throughout the spring semester, encompassing a full range of music recitals and concerts, lectures, and special events, leading up to a service on June 18 which is the 50th anniversary of the building's consecration.

In a letter of protest to President Reagan, 45 British seminarians and some faculty members from Ripon College, Cuddesdon, have expressed "very grave concern" about continued U.S. military aid to El Salvador. In view of what the signatories called President Reagan's "moralistic" view of the situation in Poland, the letter asks "why you do not level the same criticism against the government of El Salvador and do not impose sanctions against it." El Salvador is "recognized even by members of your own administration as one of the most brutally oppressive regimes in the world," contend the signers, one of whom is the Rev. Canon David P. Wilcox, principal warden of the college.

This year the winter convocation of the Berkeley/Yale Divinity School in New Haven, Conn., was a celebration marking the 50th anniversary of the matriculation of the first women students at Yale Divinity School. As part of the celebration, Catharina Nalkes, a noted Dutch Roman Catholic theologian, received an honorary Doctor of Divinity degree from the Berkeley Divinity School. A pioneer in the development of the study of family theology in Europe, Dr. Halkes lectures at the University of Nijmegen.

Evangelist Billy Graham has won the 1982 Templeton Foundation Prize given annually for progress in religion. The award is meant to be religion's equivalent of the Nobel Prizes, and this year is worth more than \$200,000. In announcing Dr. Graham's selection, the London-based Templeton Foundation noted that the 64 year-old evangelist has preached to more people than any other Christian in history, and said that over two million people have made a commitment to Jesus Christ as a direct result of his ministry. Last year's winner was Dame Cicely Saunders, a pioneer in the hospice movement.



# Jeremy Taylor —

*A proficient in every sense,  
and one of the church's greatest spiritual  
directors, and devotional writers.*

By GEORGE CALVIN GIBSON

There are two golden ages of English spirituality, the 14th and the 17th centuries. In previous articles in this series we traced the development of Christian spirituality through the first of the golden ages, which flowered in the monastic movement on the continent and in the solitary life and spiritual direction of the English school of spirituality.

We now turn to the second of these golden ages, perhaps the most creative period of Anglicanism, made splendid through the Caroline divines, who left to posterity their contributions in learning, literature, and art (see *Anglicanism*, by More and Cross, 1957, SPCK).

England was in a period of transition, and her leaders were feverishly engaged in bringing stability to internal life and polity. The 17th century was not only a theological age, but one of erudition; it produced both the Authorized Version of the Bible and also the 1662 Prayer Book, two of the foundations of modern English. But chiefly, it was an age of Anglican piety and spirituality.

Of the many writers of theological prose and poetry during this period, none had a more fertile mind, proficient soul, and prolific pen than Jeremy Taylor (1613-1667).

There seems to be no authentic detailed information about his birth, but we know he was baptized on August 15,

1613, at Holy Trinity Church, Cambridge, England. He was one of six sons and a daughter born to Mary Dean Taylor and Nathaniel Taylor.

Jeremy's education was impressive. Canon C.J. Stranks says in his book, *The Life and Writings of Jeremy Taylor*, "He absorbed learning easily and reproduced it as easily. . . . He was a born Christian, a born priest, and a born preacher." (Canon Stranks' book, put out by SPCK in 1952, offers a complete work for anyone who wishes to read seriously about Jeremy Taylor).

By the time that Jeremy Taylor died, at the age of 54, he had tasted the extremities of human experience. At age 29, when he had been a priest for eight years, he was caught up in the civil war which embroiled both the nation and the church. He was a target of the Puritan Commonwealth, was imprisoned, and upon his release was forbidden to preach. It was out of this period (1646-1660) that his literary works came.

With the restoration of Charles II, Jeremy Taylor was appointed Bishop of Down, Connor, and Dromore in Ireland. He was caught up in the fierce struggles between Roman Catholics, Calvinists, and Anglicans, but he remained a devoted shepherd, serving his people well until his death on August 13, 1667.

He was a proficient in every sense, and his endowments made him one of the church's greatest spiritual directors and devotional writers. Canon Stranks said of him, "He served God in the beauty of holiness, and in the beauty of holiness was his strength."

Though Jeremy Taylor was impressive in liturgics, casuistry, and "sermon craft," we will at this time consider only his two major devotional classics, *The Rule and Exercises of Holy Living* and *The Rule and Exercises of Holy Dying*. In the former he said, "Religion in a large sense doth signify the whole duty of man, comprehending in it justice, charity, and sobriety; because all of these being commanded by God, they become a part of that honor and worship which we are bound to pay him."

For Jeremy Taylor, religion was as big as life, and for him the devotional life, lived with regularity, meant that all life moves toward "the sanctification of the whole man."

Martin Thornton's book, *English Spirituality* (SPCK, 1963), has a chapter on the Caroline divines. Here Thornton says that *Holy Living*, published in 1649, was written because Anglicans were unable to get personal guidance under the Puritan Commonwealth. The Book of Common Prayer was forbidden, and communicants were without the ministrations of priests. *Holy Living* provided a comprehensive guide to daily worship in that it offered Anglicans, in that troubled time, instruction in the life of prayer and all the encouragement and direction necessary to live "a life of dutiful and contented holiness."

In his book, *Jeremy Taylor: Liturgist*, H. Boone Porter, the editor of *THE LIVING CHURCH*, wrote in some detail about these prayers — prayers for daily use and for a great variety of special needs and occasions (including the reception of Holy Communion), prayers pertinent to sickness, repentance, and death. The prayers cover practically every need and aspiration.

Taylor's counsel about such prayers was: "Pray frequently and effectually. I had rather your prayers should be often

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than long." Fr. Porter also noted that Jeremy Taylor was more concerned with getting people to pray than he was with the details of ancient practice.

Beginning with the 1789 edition of the Book of Common Prayer, Jeremy Taylor's prayers have significantly influenced the compilers. In the 1979 book there are two Offices from which we can draw examples. In "A Thanksgiving for the Birth and Adoption of a Child," there is a prayer "For a Child Not Yet Baptized," which is an abbreviated prayer taken from a similar Office in Taylor's collection of Offices. In "The Burial of the Dead," under additional prayers, the prayer "Oh God, whose Days" is adapted Taylor's Office to be said at the visitation of the sick (in *Holy Dying*).

*Holy Dying*, published in 1651, came straight from Jeremy Taylor's "heart and experience." Though he wrote this book as spiritual direction for his patroness, Frances, Lady Carbery, she died before its completion. In a letter to her husband on the anniversary of her death, Taylor wrote, "This book was intended first to minister to her piety; and she desired all good people should partake of the advantages which are here recorded. She knew how to live rarely well, and she desired to know how to die; and God taught her by experiment."

Taylor as a bishop realized the difficulties a parish priest had in ministering to the sick and the reluctance of dying people to send for a priest. So he wanted *Holy Dying* to be read while men and women were in health and strength, so that they might prepare themselves for sickness and death. "We must all die," he said. "We ought therefore to endeavor to die worthily."

Jeremy Taylor has much relevance to Anglicans of the 20th century who seek to grow in Christian proficiency. His two great classics would open great vistas for growth and understanding.

Writings of Jeremy Taylor are also found in *Living Selections from the Great Devotional Classics*, published in 1961 by the Upper Room and edited by Douglas Steere. A full listing of all primary and secondary Taylor sources can be found in the 1979 Garland book, *Jeremy Taylor: An Annotated Checklist*, by William P. Williams. See also two Seabury books, Stranks' *Anglican Devotion*, chapter three, and Holmes' *A History of Christian Spirituality*, pages 117 and 118.

In the church calendar, Jeremy Taylor, the Bishop of Down, Connor, and Dro-more, is honored on August 13. In the appointed Collect, we pray, "... make us, like your servant Jeremy Taylor, deeply aware of the shortness and uncertainty of human life; and let your Holy Spirit lead us in holiness and righteousness all our days" (*Lesser Feasts and Fasts*, page 293).

# Contemporary Lifestyle

Does having a "contemporary lifestyle" somehow free us from the troubles and torments of the human condition?

By WILLIAM MCGILL

One of the common words of contemporary culture is the term "lifestyle." Newspapers invariably feature a "lifestyle" section, under which rubric they publish a variety of articles, observations, and commentaries on everything from recipes to travel notes, from beauty tips to hobbies. Advertisements for this deodorant or that condominium development invite us to achieve our fondest dreams for the good life by buying a particular product.

People talk gravely about wanting to change their lifestyle the way one might change a shirt. The term lifestyle does, in fact, imply something that can be changed as easily as one switches brands. And that is the source of its appeal as a word and as an aspiration. Style implies our ability to shape and direct; it suggests a control over things which contrasts starkly with the sense of impotence we too often feel in the face of the complexities and difficulties of the modern world.

If we can transform our life by imposing on it a particular style, we affirm the possibility of creating an image of ourselves as we would like to be, of giving substance to that image by wearing certain clothes, living in particular places, doing specific things.

But that hope remains ultimately futile because it assumes, erroneously, that we can change reality by changing appearance. We seem to think that we

can invert the theory of conspicuous consumption. That theory was devised to describe how the well-to-do assert their socio-economic status through a visible display that manifests their wealth. The idea was that the rich developed a certain style of life in order to give evidence of a particular reality.

Our preoccupation with lifestyle, however, reflects the conviction that we can attain a particular reality by assuming the appearance of it. Furthermore, we believe that having a "contemporary lifestyle" somehow frees us from the troubles and torments of the human condition.

The ultimate futility of lifestyle as a measure and an aspiration we can best comprehend if we contrast it with the conception of a "way of life." *Style* is essentially static, an assumed manner, while *way* is active, suggesting movement, with and toward. And that contrast between a static and an active concept precisely defines the difference between a life committed to a style and one committed to a way.

Whatever activities and flourishes we might associate with style, they remain fundamentally unproductive and ephemeral, static in the sense that they are restricted to the moment and achieve no change in the essence of things. In contrast, when we speak of a way of life, we suggest an ordered process, a life directed toward some end, and a transformation.

For the Christian the significance of the contrast is particularly crucial, and it is one which has been generally, if unconsciously, recognized. Doubtless somewhere in the myriads of religious writing someone has written about a Christian lifestyle (I must sadly report

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that I have heard more than one fellow clergyman use the term), but it is a conception which is almost self-evidently a contradiction.

For people committed to discipleship to him who called himself "the Way, the Truth, and the Life," the idea of lifestyle pales before the dynamic of the call, "Follow Me."

The Christian way of life means first of all to follow Christ, to aspire to replicate him in his humanness. That precludes shaping our actions in accordance with our own desires and whims — and precludes us from seeking to repattern our lives with each current fad. It calls us to live our lives in a perpetual condition of aspiration, and thus of change, of conversion toward a life in Christ.

It also implies the Way of Calvary, the *Via Dolorosa*. If we are called to follow Christ, then we may have to follow him all the way. There is no Christianity without the cross, which represents both his sacrifice for us and the possibility that we too may have to suffer wrongly, irrationally, without stint. Lifestyle connotes an agreeable, pleasurable condition which denies the existence of suffering.

Crucifixion, whether literal or figurative, is hardly stylish, yet it is inherent in the Christian conception of life. This does not mean a passive acceptance of suffering, but an active engagement with the realities of being human and an energetic readiness to do that which is necessary in order to follow the way of Christ wherever it leads, to affirm our faith rather than merely accept it.

The call of Christ is precisely a call away from a preoccupation with the superficialities and provisionality of style, and a call to a way of life.

# Spring Training

By CAROLYN K. NARGESIAN

One, two, and bend. One and two and kick. (Huff and puff.) Up and down and flex!" This and a thousand such exercises and exertions we do to keep fit and trim. The grapefruit replaces the fried eggs and hash browns. The eight glasses of water replace the evening cocktail. We pedal imaginary bicycles lying flat on the rug while the dog stands on our chest hoping to join in the fun. Our stomach sags from starvation while our mind revels in chocolate pie orgies.

All over the country everyone will be getting in trim and "shaping up." Athletes are in spring training in the sun. Gardeners are flexing their muscles and their imaginations over seed catalogues.

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*Carolyn K. Nargesian is the wife of the Rev. Haig J. Nargesian, rector of St. John's Church, Washington, Conn.*

Housewives are ready to throw open the windows and shake out the rugs. Nooks, crannies, and closets will be opened, cleaned, and revitalized for the first time since last spring.

We do it in every area of our lives, and yet when the church in her wisdom gives us Lent, our spiritual spring training, we groan and look the other way. Or sometimes we are simply disheartened and say, "Should I? I didn't make much progress last year."

Yet we continue to diet even with the sight of a few new pounds, and we continue to clean and put in order even though we know "it won't stay that way." We continue to exercise and train, knowing that if we slack up on our muscles they will slack up on us.

The medieval theologians tell us we must build up habits of behaving in a Christian way so we shall eventually be able to react spontaneously to things in a way expressive of Gospel truth. We are told now and again that practicing Christianity is not unlike learning to drive. There is a place for learning the book of rules, and it is a sign of progress to be able to change gears, even if we do so with a jerk. But we are not really able to drive until we are sure we can react spontaneously and appropriately to the unforeseen circumstances of the road.

It takes time, training, and experience so that it becomes second nature to us to behave, to react in a certain way, as drivers — and as Christians! Lent should be this time of training for us, our road track or our desert, a period set apart for the refreshment and fitness of our soul's health. Lent is a preparation for the journey ahead. For Easter. For the Resurrection. Lent is not a beginning or an end, but a move forward, however slightly, in the right direction.

Lent should help to build up a Christian memory that will affect our hearts and allow our lives to be transformed. Then God's love and our obedience to it can change us from ordinary people into extraordinary Christians.

## Bethesda

Just as the angel stirs the holy pool  
The lame, disfigured moth chooses a leaf  
Far out at the edge of the healing waters  
Dips, then rises green in the itching air,  
That year's gift spent on its re-stitched wing.

So, the withered man must wait unsheltered  
The turning of the holy year. Feast by feast  
Drag his needs among the sacrificial sheep,  
Counting their bleats before the knife his  
omens,  
His sleep, a dream of wings astride the waters.

Then, at 38, he is questioned.  
Do you want to be healed? How odd to ask.  
He ponders. The angel stirs the waters.  
A dumb child stumbles in, chokes and gibbers.  
"Yes!" He shouts, and then must live with  
that.

James Johnson

# EDITORIALS

## Executive Council Business

The February meeting of the Executive Council [p. 6] is not easy to summarize, as it dealt with a wide variety of items, many of them having little relation to each other. Topics of major interest, namely next year's budget, the financing of theological education, and information on overseas missionary work, were presented primarily for information at this point, rather than for action.

A different matter, which came to the surface from time to time, was the concern for the needs of the poor and the unemployed, and the maintenance of various social services for which government support is being reduced or eliminated. This concern prompted what was perhaps the principal decision made at this session, namely to take lapsed financial balances from 1981 and to use them to augment the budget in appropriate ways next year.

Increased attention to the work of the Anglican Communion in the so-called Third World provides an interesting contrast to what it was, let us say, a dozen years ago, when such attention was relatively slight. The historic American Episcopal overseas mission churches, in Liberia, Brazil, and elsewhere, have in many cases attained autonomy or are approaching it. The barrier between British missionary areas and the American ones is at last eroding. It is high time that this came about.

## Knowing What Is Happening

Looking through some of the editorials of this magazine a generation ago, we have found much that is still timely. Our eye was caught by this paragraph.

"Publication of news items does not, of course, imply either approval or disapproval of the events reported. Sometimes we append a brief editorial comment to news reports, and sometimes we comment upon them at greater length in our editorial columns. Usually, however, we simply report the news as it comes, trusting that our subscribers will be able to evaluate it for themselves and that, whatever their own point of view may be, they want to know what is happening" [June 11, 1950].

This is still our position, although in order to make the separation between the facts of news and the opinions of editorials even more clear, we do not today append such comments to actual news articles.

Ignorance and apathy remain major enemies within the church. If people know what is going on, and if they care, the church — guided by the Holy Spirit — should be able to govern itself in a wise and responsible way. If they neither know nor care, an elected system of representative government is hopeless. It is in order, we believe, for both lay and clerical members of the church to demand that their representatives and leaders be informed. It is the minimum requirement for making responsible decisions.

## Seabury House Today

Seabury House, the stately white-columned mansion in Greenwich, Conn., which has served for over 30 years as a national conference center for the church, provided the setting for the recent meeting of the Executive Council, as it has for so many in the past. In spite of recent efforts to sell the property, Seabury House remains in Episcopal hands and continues to provide the gracious and attractive atmosphere which has been appreciated by the thousands of Episcopalians who have attended various gatherings there.

At a working meeting, such as that of the Executive Council, there are always a few complaints that some rooms are too large or too small for committees, or that there are not enough tables or chairs in the place one wants them. Most visitors, however, enjoy the beautiful setting, and such a place certainly pulls people together in a way that the cold corridors and cinder block rooms of a motel cannot. The staff members are most courteous, and the food is good. Those who like to think, as well as to talk, can go out and walk under the trees. What more could we ask?

### The Last Miracle

What did you, could you think  
as they pounded through your open palms  
forcing coarse, bloody iron nails  
to sink deep into the splintered wood?

Did you feel the grasp of panic,  
that sudden stomach wrenching sense  
that this, at the very last, is it,  
no further chance of changing, turning back?

Were you, perhaps, bewildered,  
having hoped, despite defiant words  
for at least one late and minor miracle  
on your own behalf, considering all the rest?

Did flooding fear compound with rage and hate  
at the sheer blind brutality of soldiers,  
fellow sons of God, treating you  
like meat to be hung raw in a butcher's window?

Or dare we yet believe what was written,  
that your concern was even at the end to shield,  
to plead the cause of all who wield the whips  
and crushing hammers of this crucifying world?

J. Barrie Shepherd

## LETTERS

Continued from page 5

any Sunday he was in town and take part in the celebration. He would come to the church about 20 minutes before service time and announce, "I'm at your service."

It was never a question with me but that he would celebrate, and he would do this most graciously. He liked to preach on somewhat rare occasions, but we always gave him plenty of notice. His preaching is always direct, profound, and often poetic. He was an absolute joy to Mollie and me, as was his wife Eva. We have missed them and are delighted to have your interview with him bring back lovely memories.

(The Rev.) GEORGE BERSCH

Fox, Ark.

### Size of Deputations

In response to your recent editorial statement urging the reduction of diocesan deputations to the General Convention from four to three [TLC, Feb. 14], I feel constrained to remind you that the immense value of having four rather than three deputies per diocese, in each order, is that this allows a diocese to cast a true divided vote (two to two) on those occasions when the mind of that diocese is not clear on an issue.

In the case of such indecision, it is important that the diocese not cast an affirmative vote. Reducing deputations to three would have the effect of making it impossible for this division of opinion to be expressed in a single vote.

At a time when our church is plagued with serious internal conflicts and divisions of opinion over crucial issues, it seems to me that both the present size of the deputation and the divided vote phenomenon are far more than luxuries.

They may be the only deterrents to precipitous decision making by General Convention, and as such an invaluable protection to our unity in these divisive times. And that is surely more important than whatever cost may be involved in maintaining the larger deputations.

(The Rev.) A.C. CANNON  
St. Thomas Church

Miami, Fla.

### Title of Respect, Love

It seems characteristic to me of the whole spirit of the women's ordination movement that so many of the clergy are prepared to discuss so fully, and in print, whether such persons should be called "mother" or something else. It may give perspective to recall how the term "father" came into use as a term of address for priests of the Church of England.

The clergy in the Church of England were not customarily called "father" be-

fore the terrible epidemic of cholera which devastated the slums surrounding the London docks in 1866. The heroic behavior of the Anglo-Catholic clergy and laymen who came to help in Saint Peter's Parish under the leadership of the Rev. Charles Lauder is one of the brightest moments in the history of our church.

It was when Mr. Lauder was seen carrying a cholera-stricken child in his arms to the hospital that the people of London began to call him "father." This is how that name was given to the clergy of the Anglo-Catholic movement. It is a title which was conferred out of respect and love. Certainly it was never sought. I doubt that the matter was argued in church periodicals of that day.

The source of my information is the Rev. H.F.B. Mackay, *Saints and Leaders*, published in Milwaukee, Wis., by the Morehouse Publishing Company, no date, page 193.

JOHN T. MALTSBERGER, M.D.  
Boston, Mass.

• • •

I would like to add my two cents to the controversy about what to call women priests. To me the title of "mother" makes as much sense as that of "father," which I habitually use to male priests whom I don't know well enough to call by their Christian names

(unless I know they would be offended by the term). Parenthood — biological or spiritual — doesn't have to promote dependency relations.

Genesis 1:27 indicates that the divine image is both male and female. Further, in commenting on this passage the great Old Testament theologian Gerhard von Rad says, "The idea of man (according to the P source) finds its full meaning not in the male alone, but in man and woman."

Having priests we call "mother" could perhaps help male Episcopalians to come to better terms with the feminine aspects of their personalities, and female ones to do the same thing with the maleness in them. In the final analysis, though, this correspondence will not settle anything, since — in my experience, at any rate — Episcopalians will call their clergy what they please, as all of us know who have winced at "Reverend" so long.

(The Very Rev.) O.C. EDWARDS, JR.  
President and Dean  
Seabury-Western Theological Seminary  
Evanston, Ill.

*For some months now we have had letters on clerical titles both for men and for women, and the various options have been discussed. With these letters this week we respectfully close this correspondence for the present time. Ed.*

## ANGLICANISM

### A Report . . . A Reappraisal . . . An Assessment . . .



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# CLASSIFIED

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## POSITIONS OFFERED

OPENING FOR RECTOR: Small, very rural Rocky Mountain parish. Ecumenical flavor, community involvement. Great outdoor location. Women applicants encouraged. Reply by March 31st to: Little Snake River Parish, c/o Laura Salisbury, Box 42, Savery, Wyo. 82332.

OPENING for curate/assistant, age 25-45. Pastoral calling, ministry to youth, sharing all other duties. Three bedroom house, two car garage. Use 28 and Rite I. Three minute walk to hospital, schools, downtown. Reply: Canon French, Christ Church, Coopers-town, N.Y. 13326.

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ACTIVE, large suburban parish seeks quality organist-choirmaster to continue dynamic, growing musical program. Send resume, tape and present program description to Box 218, Richardson, Texas 75080.

DEAN, Berkeley Divinity School at Yale. Send recommendations and applications to: The Rev. James E. Annand, Chairman, Search Committee, Berkeley Divinity School, 409 Prospect St., New Haven, Conn. 06510. Detailed job description available upon request. Applications accepted through March 31, 1982. Women and members of minority groups are welcome and urged to reply.

UNIQUE 3-dimensional ministry opportunity in scenic southeastern Alaska: 1) Priest-in-charge of a small mission; 2) Director of an emerging camp/conference center; 3) Deanery resource coordinator for five congregations. \$17,000 plus housing, utilities, normal benefits. Application deadline May 15. Write: Gene Grasty, Sr. Warden, St. Andrew's Church, Box 1048, Petersburg, Alaska 99833.

# PEOPLE and places

## Retirements

The Rev. Canon Edward Daley, the Rev. Canon Richard J. Hardman, and the Rev. Norman T. Slater, priests of the Diocese of New Jersey, have retired. New address for Canon Daley: 33 Finchley Court, Vincentown, N.J. 08088.

The Rev. Stanley W. Easty has resigned as rector of St. Andrew's Church by the Sea, Nags Head, N.C., after ten years of service to that congregation. A notice sent to TLC said, "Entering into early retirement from the parish ministry, Fr. and Mrs. Easty will begin a new venture of Christian commitment on the Intercoastal Waterway, living aboard their own boat, [with Fr. Easty] serving as supply priest and interim rector wherever needed, as well as ministering to the boating community from Virginia to Florida. After April 15 mail may be addressed to Waterway Ministry, Box 326, Manteo, N.C. 27954." Fr. Easty is 61 years old.

The Rev. Joseph W. Peoples, Jr., vicar of St. Nicholas' Church, Elk Grove Village, Ill., has retired and is living in California. Add: 1431 Tenth Ave., No. 2, San Francisco 94122.

The Ven. Russell Smith has retired as archdeacon of the Diocese of New Jersey and canon to the ordinary. Add: 339 Essex Ave., Beach Haven, N.J. 08008.

## Transfers

The Rev. Uly H. Gooch, from the Diocese of North Carolina to the Diocese of Southern Virginia.

## Deaths

The Rev. Archie Huntington Burdick, a priest of the Diocese of Rhode Island, known in Newport as "the apostle of the waterfront," died February 7 at the age of 71.

A graduate of the Berkeley Divinity School in New Haven, Conn., he served for nearly 40 years as a superintendent of the Seamen's Church Institute in Newport and for more than 20 years as priest-in-charge of the Church of the Holy Cross in Middletown, R.I. He is survived by his mother, Mrs. Georgina Hanna Burdick, and two sisters, Mrs. Marguerite Sweet of North Providence and Mrs. Elizabeth B. Harvey of Newport.

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## THE LIVING CHURCH

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## POSITIONS WANTED

ORGANIST/CHOIRMASTER with boy choir and arts administration experience seeks new position. Excellent education and references. Reply Box K-517.\*

## PUBLICATIONS

AXIOS a monthly spiritual journal presenting the point of view of the Orthodox Catholic Churches. \$10.00 yearly. AXIOS, 1365 Edgecliffe, Los Angeles, Calif. 90026.

## RESOURCE GUIDE

BEING THERE: New Vision for Youth Ministry by Rev. Laurence Packard, 100 pages, 1981, sponsored by Diocese of Tennessee Youth Department, offers concrete manual for youth advisors, written in Episcopal tradition, excellent resource guide, solid programs, community building. \$4.00. St. John's Church, Box 82, Martin, Tenn. 38237.

## SERVICES OFFERED

ORGAN DESIGN CONSULTANTS: Expert, independent advising on any size organ project. P.O. Box 204, Pepperell, Mass. 01463.

## SUMMER PROGRAM

SEARCH . . . the Religious Life Summer Program, August 14-28, 1982. Prayer, study, ministry. Write: Sisters of St. John Baptist, Box 240, Mendham, N.J. 07945, (201) 543-4641.

## TRAVEL

HOLY LAND PILGRIMAGES to Israel and related destinations. Itineraries and cost proposals for groups or individuals. Inquiries welcomed by Nancy Gabriela Carroll, Episcopal Tour Planner, 377 Walnut St., Winnetka, IL 60093; (312) 446-4577.

## VACATION

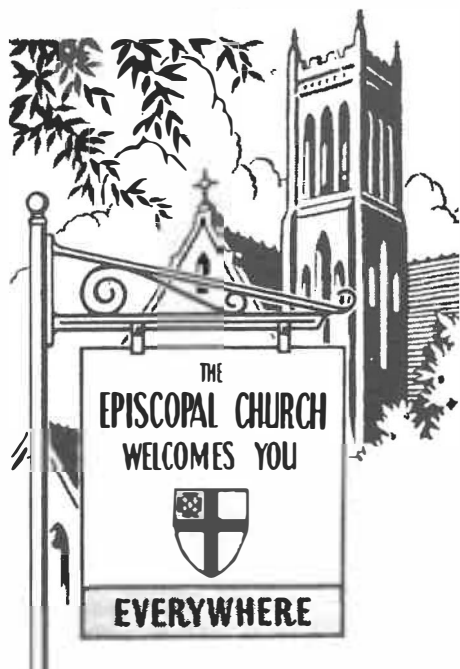
LAKE TAHOE VACATION. Worship, study, rest. Low rates, weekly youth sessions begin June 6; family/adult August 1. Free brochure. Camp Galilee, Diocese of Nevada, Box 6367, Reno, Nev. 89513.

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

# LENT CHURCH SERVICES



## ALTURAS, CALIF.

(and MODOC County)  
**ST. MICHAEL'S** 310 North St. 96101  
 The Rev. Edwin T. Shackelford, III, v  
 Sun H Eu 10 (1S & 10); Sta & Mass Wed & Fri 7; Sta & EP  
 Mon 7

## BOLINAS, CALIF.

**ST. AIDAN'S** 30 Brighton Ave.  
 The Rev. G. Peter Skow  
 Sun Mass 10:45; Tues, Thurs, Sat Mass 9. Wed, Fri Mass  
 7:30. Other services as anno

## REDLANDS, CALIF.

**TRINITY** 419 Fourth (across from Beaver Clinic)  
 The Rev. Louis E. Hemmers  
 Sun H Eu 8 & 10. Wed H Eu & Healing 10

## SANTA CLARA, CALIF. (and West San Jose)

**ST. MARK'S** 1957 Pruneridge, Santa Clara  
 The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo,  
 the Rev. Maurice Campbell, the Rev. Frederic W. Meahger,  
 Dr. Brian Hall, the Rev. Matthew Conrad  
 Sun HC 8 & 10; Wed HC & Healing 10.

## HARTFORD, CONN.

**ST. JAMES'** 75 Zion St.  
 The Rev. Thomas C. Wand, r  
 H Eu Sat 5; Sun 8, 10; Thurs 7; EP & Pot Luck Tues 6:30

## WASHINGTON, D.C.

**ST. PAUL'S** 2430 K St., N.W.  
 The Rev. James R. Daughtry, r  
 Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Masses 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** 4 Church St.  
 The Rev. Chris Epting, r; the Rev. Clarke Olney, c; the Rev.  
 Henry Marsh, d  
 Sun Masses 7:30, 9:30 (sung), 11:15 (1S & 3S), MP (2S & 4S).  
 Wkdy Masses Tues 5:30, Thurs 10 & healing, Fri 7. C by  
 appt

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
 Sun MP & HC 8, HC 10 & 5; Daily 7:15

## HOLLYWOOD, FLA.

**HOLY SACRAMENT** 2801 N. University Dr.  
 The Rev. Bryan A. Hobbs, r  
 Sun Masses 7:45 & 10; Wed Mass 10:30 & 7:30

## JACKSONVILLE, FLA.

**GOOD SHEPHERD** Park & Stockton Sts.  
 The Rev. Robert J. Vanderau, Jr.  
 Sun 8 (HC) & 10 (HC 1S & 3S); Wed 11 (HC)

## LONGBOAT KEY, FLA.

**ALL ANGELS BY THE SEA** Coast Federal Bldg.  
 510 Bay Isles Rd.  
 The Rev. Thomas C. Aycock, Jr., v  
 Sun Eu 9, Wed Eu & HU 10

## WEST PALM BEACH, FLA.

**ST. DAVID'S-IN-THE-PINES**, Wellington  
 465 W. Forest Hill Blvd.  
 The Rev. John F. Mangrum, S.T.D., D.H.L., r  
 Sun 8, 9:30 Eu; 11 MP & Eu. Daily 8 MP & 5 EP. Wed & HD 8  
 HC; Wed 7 HC & Christian Healing

## 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  
 7:30, 7:30. Fri 7:30, 10:30. C Sat 8

## CHICAGO, ILL.

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

## SPRINGFIELD, ILL.

**CATHEDRAL CHURCH OF ST. PAUL** 2nd and Lawrence  
 The Very Rev. Eckford J. de Kay, dean Near the Capitol  
 Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15  
 Mon, Tues, Thurs, Fri. 5:15 Wed

## ELKHART, IND.

**ST. JOHN THE EVANGELIST** 226 W. Lexington Ave.  
 The Rev. Howard R. Keyse, r  
 Sun Eu 7:30, 9 & 11:15. Wed 9, 12:10 & 6. HD 12:10.  
 South of Toll Road 3 miles on Rt. 19, downtown

## BALTIMORE, MD.

**GRACE and ST. PETER'S** Park & Monument  
 E.P. Rementer; F.S. Thomas; D.L. Garfield  
 Sun Masses 7:45, 10 (High), 3. Mon, Wed, Thurs 6, Tues  
 11:30 & U; Fri 8:40; Sta & B 6; Sat 12 noon, C Sat 12:30

## BOSTON, MASS.

**CHURCH OF THE ADVENT** 30 Brimmer St.  
 Richard Holloway, r  
 Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

## ALL SAINTS'

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

## THE MISSION CHURCH

**OF ST. JOHN THE EVANGELIST** Beacon Hill  
 35 Bowdoin St., near Mass. General Hospital  
 The Rev. Emmett Jarrett, v  
 Sun MP 8:30, Sol Eu 10:30, Sunday School 9:45. Daily MP  
 7:30, EP 5:30, Mass 12:10 (ex Tues 8, Thurs 7:30). C Sun  
 10:10:30; Fri 6-7

## BROOKLINE, MASS.

**ALL SAINTS** 1773 Beacon St., near Cleveland Cir.  
 The Rev. W. Christian Koch, r; the Rev. Lyle G. Hall, ass't r  
 Sun Eu 8, 10:30, 6; Wed Eu 10:30. Daily Office 8 & 5:30 Mon-  
 Fri

## NEWTON, MASS.

**GOOD SHEPHERD OF WABAN** Waban Square 244-4028  
 The Rev. Alfred T.K. Zadig, r; the Rev. F. Albert Frost, the  
 Rev. Henry M. Palmer, the Rev. Richard Cromwell  
 Sun Mass 8, 10 (Sol)—Summer 9 (Sung) and weekdays

## CHESANING, MICH.

**ST. JOHN'S** (Opp. Heritage House Restaurant)  
 The Rev. Lewis W. Towler, v 602 W. Broad  
 Sun HC 10; Weds Noon Day Prayers 12; Sat EP 5:30

## MINNEAPOLIS, MINN.

**GETHSEMANE** (historic, downtown) 905-4th Ave., So.  
 The Rev. William J. Winterrowd, priest-in-charge  
 Sun Mass 8 (Low) & 10 H Eu (signed for deaf), MP 4S. Wkdy  
 as anno

*(Continued on next page)*



Church of the Advent, Norfolk, Va.

**KEY** — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, 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)

## NORTHFIELD, MINN.

**ALL SAINTS\*** 419 Washington  
The Rev. James A. Newman, r  
Sun HC 11; Wed 7:30

## LONG BEACH, MISS.

**ST. PATRICK'S** 200 E. Beach  
The Rev. William R. Buice, v  
Sun Masses 8 & 10:30, Ch S 9:30, C by appt. Ultreya 1st Fri 7

## KANSAS CITY, MO.

**ST. PAUL'S CHURCH & Day School** 40th & Main Sts.  
The Rev. Murray L. Trelease, r, the Rev. John H. McCann,  
the Rev. Dr. Bruce D. Rahtjen, the Rev. John W. Bonnell,  
the Rev. Radford R. Davis, d  
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S), MP  
(2S & 4S), Tues 5:30 EP (H Eu 4th Tues), Fri 12:00 noon HC

## OMAHA, NEB.

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

**ST. MARTIN OF TOURS** 24th and J Streets  
Sun 9 Sung Mass. Daily as anno. FS. Walinski, r

## ATLANTIC CITY, N.J. 08401

**ST. JAMES** Pacific & No. Carolina Aves.  
The Rev. Russell Gale  
Sun 8, 10 Eu; Wed, 5 Eu Spiritual Healing, LOH; Sat 6 Eu

## CAPE MAY, N.J.

**CHURCH OF THE ADVENT**  
Washington & Franklin St.  
The Rev. Robert M. Kahl, Jr., S.T.M., r; the Rev. William E. Stott, r-em  
Sun 7:30 H Eu, 9 H Eu (Sung), 11 MP (H Eu 1S); Wkdy 7:30 H  
Eu Tues, 9:30 H Eu Thurs (LOH 2nd & 4th Thurs). Saints'  
Days as anno

## HACKENSACK, N.J.

**ST. ANTHONY OF PADUA** 72 Lodi St.  
The Rev. Marshall J. Yang, r; the Rev. William J.F. Lydecker  
ass't  
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs  
7:30; Fri, Sat 9; Daily Offices 8:30 & 5:15; C Sat 4

## NEWARK, N.J.

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

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

**ST. JAMES OF JERUSALEM** W. Penn and Magnolia  
The Rev. Marlin Leonard Bowman, v  
Sat Vigil 5; Sun Eu 10. Founded 1880

## MORRISTOWN, N.Y.

**CHRIST CHURCH** Near 1,000 Islands  
The Rev. Dan Herzog, parish priest  
Sun 9:30 (Easter 5 only); Tues & Fri 7:30

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 8; MP & HC 9:30; Lit & Ser 11; Ev 4. Daily MP & HC  
7:15; EP 3:30. Wed HC & Healing 12:15

**ST. BARTHOLOMEW'S** Park Ave. & 51st St.  
The Rev. Thomas D. Bowers, r  
Sun 8 H Eu (Rite I); 9 H Eu (Rite II); 9:30 HC (1928); 11 H Eu  
(Rite I) 1S & 3S; MP & sermon 2S, 4S & 5S; 4 Ev-Special  
Music. Wkdy H Eu Mon, Tues, Thurs & Fri 12:10; Wed 8,  
1:10 & 5:15; EP Mon, Tues, Thurs, Fri & Sat 5:15. Church  
open daily 8 to 6

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

**CALVARY, HOLY COMMUNION & ST. GEORGES**  
Thomas F. Pike, D.D., r; Stephen S. Garmey, assoc; Eugene  
Y. Lowe, Jr., Susan Grove, Gerald G. Alexander, ass'ts;  
Calvin Hampton, music director

**CALVARY** Gramercy Park  
Sun HC 11, V 5:30; Wed HC 5:45; Thurs HC & HS 12:10.  
Mon-Fri MP 7:45. Organ recital Fri midnight

**ST. GEORGE'S** Stuyvesant Square  
Sun HC 8:30; MP 10:30 (HC 1S).

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

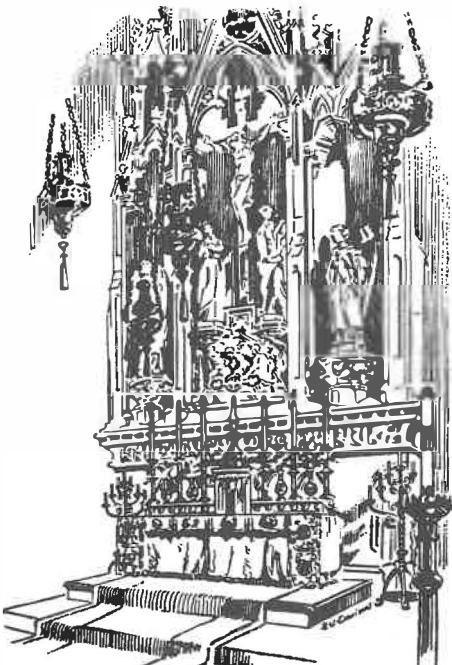
**EPISCOPAL CHURCH CENTER** 2nd Ave. & 43d St.  
**CHAPEL OF CHRIST THE LORD**  
Daily Eucharist, Mon-Fri 12:10

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**PROTESTANT/ecumenical CHAPEL** Center of airport  
The Rev. Marlin Leonard Bowman, chap. & pastor  
Sun Sung Eu 1. Chapel open daily 9:30 to 4:30

**ST. IGNATIUS** 87th St. and West End Ave.  
The Rev. Howard T.W. Stowe, r; the Rev. Roger Gentile, c  
Masses Sun 8:30, 11 Sol; Mon-Sat 10; Tues-Thurs 6

**ST. MARY THE VIRGIN**  
46th St. between 6th and 7th Avenues  
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, the  
Rev. John L. Scott  
Sun Masses 8, 9, 10, 11 (Sol), 5, MP 10:30, Ev. & B 3. Daily  
MP 7:40 (11:40 Sat), Mass 8 (ex Sat), 12:10 & 6:15, EP 6. C  
Fri 5-6; Sat 2-3, 5-6; Sun 10:30-10:50. Daily after 12:10 Mass

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the  
Rev. Ronald Lafferty, the Rev. Leslie Lang, the Rev.  
Gordon-Hurst Barrow  
Sun HC 8, 9, 11 (1S), 12:05, MP 11, Ev 4. Mon-Fri MP 8, HC  
8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:10. Wed 12:10 Choral  
Service & Eu. Church open daily to 6



High altar, Grace Church, Newark, N.J.

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

**TRINITY PARISH**  
The Rev. Robert Ray Parks, D.D., Rector  
**TRINITY CHURCH** Broadway at Wall  
The Rev. Richard L. May, 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

## MIDWEST CITY, OKLA.

**ST. CHRISTOPHER'S** 800 S. Midwest Blvd.  
(Only 1½ miles from Tinker AFB)  
Sun Eu 8 & 10:15; Ch S 9; Wed Eu 6:15

## NORRISTOWN, PA.

**ST. JOHN'S** 23 E. Airy St. (opposite Court House)  
The Rev. Vernon A. Austin, r; the Rev. William H. Willard, c  
Sun: H Eu 7:30 & 11:15; Solemn High Mass 9:20, School of  
Religion 10:30, MP 7:15. Daily: MP 8:45, H Eu 12:05 (also 9  
Thurs), EP 4

## PITTSBURGH, PA.

**TRINITY CATHEDRAL** 6th Avenue, Downtown  
Sun 8 & 10:30 H Eu (MP 2S & 4S). Mon-Fri prayers & sermon  
12:05, H Eu 12:35. H Eu Wed 7:30, Sat 12:05

## WESTERLY, R.I.

**CHRIST CHURCH** Broad & Elm Sts.  
The Rev. David B. Joslin, r; the Rev. John E. McGinn, c  
Sun H Eu 8, 9, 11

## CHARLESTON, S.C.

**HOLY COMMUNION** 218 Ashley Ave.  
The Rev. Canon Samuel C.W. Fleming, r  
Sun 7:30, 10; Tues 5:30; Wed 12:10; Thurs HU & Eu 9:40

## SIoux FALLS, S.D.

**CALVARY CATHEDRAL** 500 S. Main  
Walter H. Jones, Bishop; James H. Waring, dean  
Sun HC 8, HC/MP 10; Tues HC 7, Wed HC 10

## BROWNWOOD, TEXAS

**ST. JOHN THE EVANGELIST** 700 Main St., 76801  
The Rev. Thomas G. Keithly, r  
Sun Eu 8, 10 (Cho); Wed Eu 6:30; Thurs Eu 10

## DALLAS, TEXAS

**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.  
Arps, Jr.; the Rev. C. V. Westapher; the Rev. Jack E. Altman,  
III; the Rev. Nelson W. Koscheski, Jr.  
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon  
Mon, Tues, Thurs, Fri; 7:30 Sat 10:30 Wed with Healing

## FORT WORTH, TEXAS

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

## HURST, TEXAS

**ST. STEPHEN'S** 2716 Hurstview Dr. 76053  
The Rev. Douglas L. Alford, r  
Sun Eu 8 & 10; Daily Mon-Fri MP & Eu 7; Sat HS & Eu 10

## BOUNTIFUL, UTAH

**BOUNTIFUL COMMUNITY CHURCH** 150 North 400 East  
(Resurrection Episcopal)  
Richard C. Nevius  
Sun Eu 9 (ex 1S), service & sermon 11 (UCC). Joint Eu 1S  
11. Wed H Eu 7

## NORFOLK (OCEAN VIEW), VA.

**ADVENT** 9620 Sherwood Place  
The Rev. Herbert Hugh Smith, Jr., r  
Sun H Eu 8 & 11 (4S 11 MP), Tues 10 HU & H Eu, Sat 5:30 H  
Eu

## RICHMOND, VA.

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

## MADISON, WIS.

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