

# The Living Church



## WHAT DID YOU WRITE?

**W**HAT did you write, Lord, as you stooped and wrote in the dust?

The accusers were waiting with stones clenched in their fists.

Was it "Pride,"

"Hypocrisy,"

"Envy,"

or "Hatred"?

Or was it "Adultery," Lord?

Their shame made them drop the stones and they slipped away on silent feet.

Shame me, Lord, into dropping my sins.

Amen.

— *Helen Redett Harrison* —



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# Around



# & About

— With the Editor —

### Notes to the Overworld

**TO Sir Francis Bacon:** I'm no busy-body, of course, but I think you are entitled to know about an outrage against your dignity, if you don't already. You will remember your "charge concerning duells" in 1614, after a barber-surgeon and a butcher had presumed to engage in that sport of gentlemen. You impressively moralized: "I should think (my Lords) that men of birth and quality will leave the practice, when it begins to be vilified and come so lowe as to Barber-surgeons and Butchers and such base mechanical persons." I should think so too. After that, duelling is for gutter-snipes, not for the carriage trade. But some years later, after your unfortunate impeachment and disgrace, some lewd fellow of the baser sort got to your noble essay and scribbled on the margin: "But you was afterwards put out for bribery." His ilk is still with us, making the lot of the moral policeman not a happy one: nasty snoops, with their damned *tu quoques!* Can't you imagine how His Majesty David the King detested that Nathan fellow? (*II Samuel 12:1 ff.*) If it weren't for them, being a professional moralist would be high and holy fun. I weep for you; I deeply sympathize. But (excuse me) when it happens to somebody else it's (ha! ha!) funny as hell (somebody else's).

### To Bishop James A. Pike:

Something you wrote in 1964 seems pertinent now, in 1972, when the Episcopal Church is experimenting with new liturgies. Concerning the fixation of so many liturgical buffs upon "the early church" you said that this "implies the first premise of an unstated syllogism, namely, that the absolute norm for the measuring of practices in any other century is what was done in the early church." (*A Time for Christian Candor*, 146. Harper & Row.) We're catching this pitch hot and heavy today. Whether it's the Eucharist or something else, we're told that we must do thus-and-so because that's how they did it in the early church. It's odd how some past ages come into present fashion while others, for no specified reason, go into the dog-house. (You, for example, habitually used the term "medieval" as a stick to beat a dog with; I hope your inevitable confrontation with Thomas Aquinas was not too unpleasant but that you learned your lesson.) Today, Cranmer and his contemporaries are in Siberia, their fault

being their century, the 16th, which currently is almost as disreputable as the 19th. All this will change. I expect to see within the next 20 years, perhaps even the next 10, a rediscovery and revival of the old-style Anglo-Catholic mass—priest and server muttering the Confiteor, fiddle-back chasubles, lace cottas, the Last Gospel, holy smoke—the works. And Cranmer will be back on his pedestal one day. Don't be surprised if in the 1990s the church adopts Cranmer's 1552 Prayer Book—with the original spelling.

### To St. Paul the Apostle:

I hope that what you say in I Corinthians 9:9 is simply a lapse. There, in arguing that ministers of the Gospel have a right to be supported, you quote Deuteronomy 25:4: "You shall not muzzle the ox while it is treading out the corn." Your point is that if the useful ox earns his food so does the minister of Christ. If only you had stopped with that rather ingenious textual clincher! But then you asked: "Does God care for oxen?" Your question implies that he does not, and that the Deuteronomy text properly refers not to dumb beasts but to Christian ministers. It's hard to understand how you, so great a Jew and Christian, could so misread this word of God. The Holy Spirit inspired these humane provisions in Deuteronomy for the care of animals; surely you knew this. Your Master taught that not a sparrow falls to the ground without the Father. Does God care for sparrows? We had better believe it. I would guess that in your intense concern for the material needs of the ministers of Christ you didn't think through the implications of your reference to God and the oxen. I'm afraid that your statement has done grave harm to the Christian movement for the humane treatment of animals. This you never intended, I'm sure, and only part of the fault is yours. The rest belongs to Christians who attribute to your every word an inerrancy you never dreamt of claiming for yourself. I hope you will agree with me that the blessed Apostle St. Paul is wrong about God and the oxen.

### The Living Church Development Program

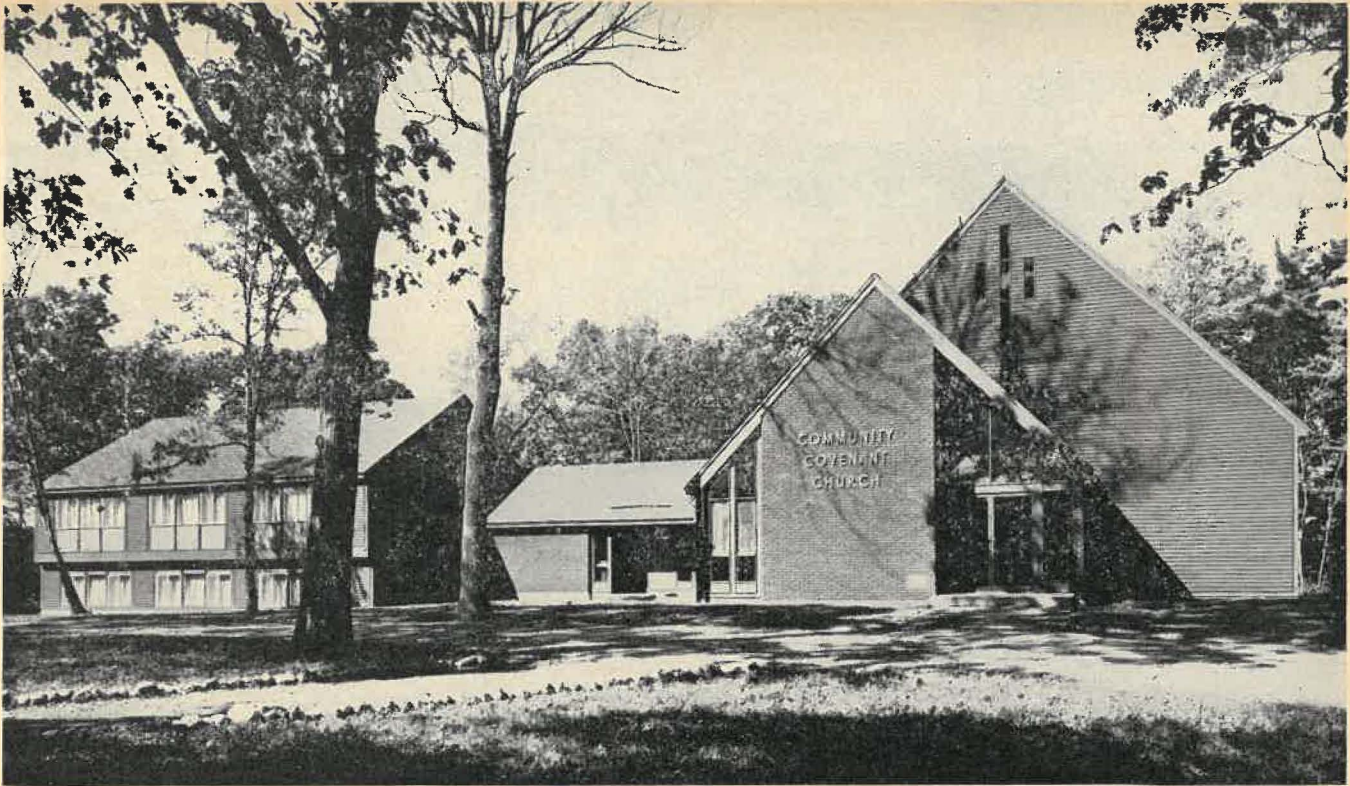
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## THE KALENDAR

### March

- 12. Lent IV
- 17. Patrick, B.
- 18. Cyril of Jerusalem, B.
- 19. Lent V

**NEWS.** Over 100 correspondents, at least one in each diocese and district, 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.

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# Music and Records

Christine and Harry Tomlinson

## Music

**SIX CHRISTMAS CAROLS.** By Hermann Schroeder. Concordia Publishing House. \$.25 each.

The contents include "Let Our Gladness" (Bohemian); "In Bethlehem a Wonder" (French); "Now Sing We" (German Macaronic Carol); "Sleep Well, Dear Heavenly Boy" (German); "A Dove Flew Down" (German); and "Up, O Shepherds" (Tyrolean). All are very usable, little-known carols, skillfully set with flute, violin, and cello obligato.

**THANKS AND PRAISE: Music for the Holy Eucharist, Rite II.** By Benjamin Harrison. Available from: The Rev. Benjamin Harrison, 6630 Nall Ave., Mission, Kan. 66202. Pew edition: \$.10; accompaniment edition: \$.30.

This is a straightforward musician's answer to the problem of liturgical change. Joint Commission on Church Music, please take note. It is dignified music in the modern idiom, without acquiescence to fads. No guitars! No tambourines! Recommended.

**NOW THANK WE ALL OUR GOD.** By Johann Pachelbel. Concordia Publishing House #98-1944. SATB, \$.30.

Here is a delightful arrangement of the well-known hymn. Cantus firmus in the soprano. Enjoyable for both choir and congregation.

**SOLILOQUY FOR ORGAN.** By William Ferris. H. W. Gray, inc. \$1.50.

This piece is not too difficult a composition, but is recital material. It has a questing theme. The title is well chosen.

## Records

**THE WICKS CONCERT SERIES: Vol. 7, Series 7.** The Wicks Organ Co., Highland, Ill. 62249.

Here is an effective recording of definitive pipe-organ tone. The Wicks Company made a wise decision in selecting Richard Westenburg to interpret Franck and François Couperin (Le Grand). Mr.

Westenburg performs Franck's "Piece Heroïque," "Fantasy in A," and "Cantabile." Couperin's compositions are "Domine Deus," "Rex Celestis," "Qui Tollis," and "Offertoire." The use and control of the ornamentation in "Qui Tollis" is extremely interesting and worthy of note. These selections are from the "Parish Masses."

**MISSA A LA SAMBA.** By C. Alexander Peloquin. The Peloquin Chorale. GIA Records, 2115 W. 63rd St., Chicago.

This record has all the qualities of a good commercial on TV: if you repeat the same rhythms and basic intervals enough times, the public will get the message. There are elements that could be found in any Broadway musical that would sell well. Music for the millions.

## Books

**THE CHURCH MUSIC HANDBOOK.** By Lynn W. Thayer. Zondervan Publishing House.

For the organization of choral groups within the church, this book is comprehensive. Obviously written by a man with wide experience in church music, it covers every aspect and detail of choir organization and operation. It is aimed mainly at the non-liturgical churches.

**THE CHORAL CONDUCTOR.** By Kurt Thomas. American Choral Foundation, 130 E. 56th St., New York City 10019.

Translated from the German, this is a tremendous treatise on choral conducting. It ranks with the finest. Many write of choral and choir conducting, but here is an experienced and knowledgeable man who examines and explains every phase of the subject. A thorough understanding of the human voice permeates the entire book. If you have not heard of the American Choral Foundation, write to the above address for further information. Their most recent publications have included Hans Nathan's *American Panorama of Twentieth-Century Music*, and Elliot Forbes's *The Choral Music of Beethoven*.

## To Catch a Blue Silk Spirit

**M**aria. Mary. True guide to motherhood. To touch, in thought, the blueness of your mantle, is to know a hint of what love is for child or Child. What hand yours. One that brushed away his boyish hair from heavy brows, revealing face of serious intent and kindly love. A joyous spell. Ah, to think of this: a catching spell. Ave. Hail!

Judy Sternbergs



# Letters to the Editor

## I John 3:15

If I were in prison and heard how a self-confessed murderer had been ordained to the priesthood, and if I were to meet him in the course of his ministry to prisoners, one saying would come to mind: I John 3:15.

M. B. ABRAHAMS

Trumansburg, N.Y.

"Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him" (I John 3:15). Ed.

## Ordination of Women

Much has been written and said lately about the ordination of women to the priesthood, and particularly about the fact that the Bishop of Hong Kong has recently ordained two women as priests [TLC, Dec. 12 & 26]. This has been hailed as a great new step which the church has taken. It isn't new, at all. The late Bp. Hall, of Hong Kong, (I believe that he is now dead) ordained at least one woman to the priesthood some 20 or so years ago. After the Communists took over China, she disappeared, never to be heard from again.

(The Rev.) MARTIN D. GABLE

Rector of St. Martin-in-the-Fields  
Atlanta, Ga.

Perhaps a brief review of the facts of this case would be helpful. Bp. Hall of Hong Kong ordained a deaconess to the priesthood in 1944, ostensibly and actually to meet a dire emergency situation: This lady, a Chinese, could reach some Chinese Christians and administer the sacraments to them as no priest in the Diocese of Hong Kong could at the time. The House of Bishops of the Chinese Holy Catholic Church (Anglican) condemned this action. In 1946 the lady "resigned" her priesthood; Bp. Hall accepted the resignation and "revoked" the ordination. Ed.

## Reapportionment in PECUSA

My State of Wisconsin is now going to considerable pains by reapportionment to implement the one-man-one-vote rule of the U. S. Supreme Court. At the same time I see my church regressing, by allowing violence and the admixture of non-representatives at the South Bend and Houston conventions, to interfere with generally recognized parliamentary procedure.

If the ideas of the Presiding Bishop and his followers are good, why not let them be approved by the duly chosen representatives of the people that regularly attend and support our services?

JOHN HULING, JR.

Elkhorn, Wis.

## Seminary Training

It is so pleasing to me to hear a layman [TLC, Feb. 6] suggest that perhaps the emphasis on academics in the seminaries of the church is a wrong or at least misguided emphasis. Perhaps Lee Poteet would be interested in reading part of a prayer from

a seminary which has, from its beginning, realized the importance of a priest's spiritual life. I know that many of my brother priests will read this without really having to look at the page, knowing just what I am trying to say.

"... Bless all who may be trained here; take from them all pride, vanity, and self-conceit, and give them true humility and self-abasement. Enlighten their minds, subdue their wills, purify their hearts, and so penetrate them with thy spirit and fill them with thy love, that they may go forth animated with earnest zeal for thy glory; and may thy everliving Word so dwell within their hearts, that they may speak with that resistless energy of love, which shall melt the hearts of sinners to the love of thee. . . ."

(The Rev.) GEORGE STAMM  
Vicar of the Lake Missions

Clear Lake, Wis.

There's no reason why we shouldn't add that the seminary referred to is Nashotah House, and that this prayer is said daily at Evensong. Ed.

## Sociology

The editorial, "The With-it Prejudice" [TLC, Jan. 23], raises interesting questions which call for a response.

As one who has committed himself to graduate study in the discipline of sociology, I find it an intriguing field, particularly as it applies to community and hence, hopefully, the church. The learnings from a systematic and scientifically-based appraisal of the church as it lives and exists in society today could be tremendously helpful in a development of an understanding of who we were, what we are now, where we have been, and where we must go.

The sociologists with whom I am associated point out that in the past American sociology has not always paid enough attention to history in its evaluation of social conditions and phenomena. However, as sociology has matured and has been influenced by men of the stature of Karl Mannheim and his theory of "the sociology of knowledge," history is assuming its proper place in the discipline. The only question remaining is the quality and quantity of historical data available to the sociologist.

When an august body such as the House of Bishops says that a sociologist ought to be involved in the study which would lead to a decision regarding the ordination of women to the priesthood, legitimate questions must follow. What does the House of Bishops expect from a sociologist? Do they want a church membership survey and evaluation by sex, class, or attitude? What sort of a sociologist do they need to help in this study—a theorist, an empiricist, or a social engineer?

I reiterate my confidence in the field of sociology, but I must state that the need for sociological knowledge must begin at a more fundamental level than the specific question of whether or not women should be ordained to the priesthood. The question of ordination of women is a theological one with



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obvious sociological and psychological consequences. Sociology and psychology could offer insights, but surely the matter has to be first understood in terms of theology. It would seem that there ought to be some theologians available to the House of Bishops as they study this matter.

If we want to pass the buck and hope that pop-sociology can help us out where pop-theology has failed, then prime emphasis should be placed on securing someone who is "with-it," and railroading some decision through. However, if the House of Bishops really wants a thorough-going study to base its decision on, then I must wonder if they really want a sociologist to tell them all of the facts as they are. I suspect that all of us want to hear facts as we would like them to be, rather than what they are. Perhaps, the answer would be to have a "social-psychologist" work with the study and then, regardless of the findings and results, we could be manipulated into accepting the decision, whatever it might be.

(The Rev.) RICHARD H. MOSES  
Rector of St. Michael's Church

Hays, Kan.

**Trial Use**

I do thank TLC for two very good critiques of *Services for Trial Use* [TLC, Jan. 16].

I have been concerned that TLC was expressing (by selections of articles, letters, and quotations) a position that the liturgy and the church should be "changeless," a position I see as heretical. The whole call of scripture (and of catholic church tradition at its best) is a call for a change of life, a change of direction, a new style, a growth in sanctification.

God excluded, nothing that is living is unchanging. This is true of societies as well as individual organisms. Not all change is good, some of it is "cancerous" in biological terms. The crucial job of the conservative is to analyze carefully all change and make certain (in the area of liturgics as everywhere) that the changes are in the direction of sanctification or encouraging our growth in Christ.

As a pastor, I would like to witness to a great deal of growth of individuals and of this community. My parish was supported and encouraged by the provisions of *Services for Trial Use*. If statistics have any meaning, this parish has had good growth in confirmations, in attendance, and financially during the period of trial use.

(The Rev.) HENRY I. LOUITT, JR.  
Rector of Christ Church

Valdosta, Ga.

**Thou Sayest**

Note: Some time ago a friend sent me a copy of TLC for Sept. 26, 1971. She wanted me to notice especially the letter headed, "Leave It Alone!" written by Frederic Spear, regarding his opinion of the trial liturgies: "Once the coming generation stops hearing traditional English, it will soon become a dead language. How can they then read Shakespeare? . . ." I then wrote the following letter in the language that, according to Mr. Spear, we should have used all along:

*Esteemed Friend:*  
*Thou knowest not to what a degree thou hast enlightened me, thy most humble servant. Thou wast most thoughtful to send the copy of TLC with the epistle from the*

*good man who wisheth the treasured Book of Common Prayer remain unchanged and the language of Shakespeare to be kept fresh in the minds of the young.*

*Oft it was recounted to me how my ancestors bewailed any change from the language of Chaucer and Elizabeth. Hence, it warmeth my heart to learn of thy desire and the desire of many other folk of noble intent that the old usage prevail. I knoweth well my forebearers' distress; and thou who lovest nature and good books wouldst fain agree with me that no modern tongue equaleth Chaucers' lines: "For out of the old fieldes, as men saithe, / Cometh at this new corne fro yere to yere; / And out of old bookes, in good faithe, / Cometh at this new science that men lere."*

*Ere darkness falleth, I must hie myself to the kuche to prepare the frugal evening meal (black bread and lentil soup). And wilt I busy myself, I shall muse upon the changes wrought in our beloved English language. Mayhap to shed a tear as I hone for the joys of the simple past: the castiron cookstove, the old wooden churn, and the flickering and "fragrance" of oil lamps.*

*Forsooth, thou hast found in me a soul who understandeth thy hope that no changes be made either in our form of worship, our language or our mode of life. Thou hast holpen me to see the snares and pitfalls of change. God wot! There must be a stopping place.*

*Pray, dear friend, excuse the use of this abhorrent machine on which I writeth—the serving boy (drat his sloathful bones) hath not sharpened the quilts, neicher hath he filled the sand-shaker nor laid out the wax that sealeth my epistles.*

*May thy health be of the best in this most salubrious mountain air. But if ever thou hast a touch of quinsy, I knoweth full well it can be holpen by a small measure of kerosene added to sugar.*

*This epistle may be delayed in reaching thee, as the stagecoach picketh up the mail but once a fortnight. And now, dear one, I shall bid thee farewell. Thou art indeed a fulsome friend and one whom I cherisheth.*

WANDA STANARD

Asheville, N.C.

**Sewanee in the Episcopate**

The fine account [TLC, Jan. 16] of the consecration of the Rt. Rev. Richard M. Trelease in Albuquerque prompts me to note something which has not appeared in print since his election. As coadjutor, he will succeed the Rt. Rev. C. J. Kinsolving III, his fellow alumnus of the University of the South, who in turn succeeded the Rt. Rev. James M. Stoney, also a Sewanee graduate. The Diocese of New Mexico and Southwest Texas has never had a bishop who was not an alumnus of this institution. Incidentally, Bp. Trelease is the 58th Sewanee man to enter the House of Bishops.

ARTHUR BEN CHITTY  
Historiographer of the  
University of the South

Sewanee, Tenn.

**Answers, Anybody?**

Will you, Mr. Editor, or one of your readers please help me on two theological points having to do with one of the new versions of the Nicene Creed:

I thought the phrase, "according to the scriptures," meant that our Lord rose from



the dead as the scriptures (that is, in this case, the Old Testament) define resurrection, namely: it is in a body and it depends on goodness. Now the phrase is translated, "fulfillment of the scriptures." Isn't it true that the Old Testament is pretty shaky about announcing resurrection? There aren't many pronouncements to fulfill, but the few there are do describe it as having those two conditions, so in that sense Jesus's resurrection was *according* to the scriptures.

My other question has to do with the Holy Ghost "proceeding from the Father and the Son." The West fought for, "*and the Son*," not, "*through the Son*," and, of course, the West would never have agreed to leaving the Son off altogether. I suppose the reason is (will someone correct me?) that the West felt it was essential to insist that the Word existed from the beginning and that the Godhead has exactly the character of Jesus.

The practical effect of leaving the Son out is that Jesus fades a little, and maybe this explains the more practical character of Western Christianity when compared with Eastern. It is like the *homoousion* clause which insists that Jesus is of the *same* substance as the Father, not *like* substance.

(The Rev.) C. LESLIE GLENN, D.D.  
Sub-Dean of the Washington Cathedral  
Washington, D.C.

### Notes to the Overworld

Referring to your communication to Dwight D. Eisenhower [TLC, Jan. 30], you might have added two other quotes from his farewell address.

Several sentences after the reference to "unwarranted influence" by the military-industrial complex, he said: "In holding scientific research and discovery in respect, as we should, we must be alert to the equal and opposite danger that public policy itself become the captive of a scientific-technological elite." And again: "A vital element in keeping the peace is our military establishment. Our arms must be mighty, ready for instant action, so that no potential aggressors may be tempted to risk his own destruction."

It is most discouraging that those who claim so total an immunity from public scrutiny, as do some academicians and members of the press, do not fulfill the responsibility that go with the privilege.

ROBERT COE

White Plains, N.Y.

### Psalm 51:5 — Good News

As I was reciting the Psalm 51 yesterday I found myself slurring over that fifth verse in which I seem to be calling myself illegitimate, and accusing my own mother of adultery. Realizing that I was plain "chicken," I stopped right there to give a hard look at King David. He out-stared me (as usual) until I took an even harder look at myself, and begged his royal pardon for reading his word through the Victorian spectacles on my dirty little nose!

Since then I have had fun asking devout and intelligent people what they made of it, and have been impishly delighted at their discomfiture. But I think it is high time that some real effort were made to spread the good news — that this verse neither defames motherhood nor implies that conjugal love is a "no-no." Rather, it is the great pre-

Christian affirmation of the personal ache of our endemic infection called original sin: as the Jerusalem Bible paraphrases it:

"You know that I was born guilty.  
A sinner from the moment of conception."

(The Rev.) WILLIAM B. STIMSON  
Mystic, Conn.

### Training for Ministry

Many thanks for publishing the Rev. Kenneth Clarke's article raising the issue of practical training in the dynamics of the helping relationship, human personality, and group and social relationships as a prerequisite or a primary part of education for the priesthood [TLC, Jan. 30]. The issue was raised in a very succinct, down-to-earth fashion.

I second Fr. Clarke's motion for making such practical training in the ministering relationship central. I would add, however, that two real options for proceeding in such a manner now exist.

The first is Fr. Clark's "two-by-two formula" of a master's in social work, psychology, or education, etc., followed by two years of theological study. There has been available such a four-year combination resulting in the awarding of an MSW and a theological degree at the McCormick Seminary in Chicago, with a goodly amount of lengthy supervised field work as an integral requirement for *both* degrees. I understand some other interdenominational seminaries have similar programs. A talk last year with the dean of the General Seminary of our own Episcopal Church leads me to believe a similar dual-degree arrangement is in the making with New York University for a professional theological degree and a Master of Education.

The second is a more thoroughgoing re-arrangement of preparation for ordination under the influence of "the curriculum for the 70s" outlined by a study committee of the American Association of Theological Schools, but going beyond it. Three years of planning are over, an experimental year with 10 students is now in session, and the full program in the metropolitan Washington area begins in September 1972, with 30 students (several Episcopal) at "Inter-Met," 1419 V St., N. W., under the coordination of the Rev. John Fletcher. Inter-Met has a viable alternative to the residential three-year graduate seminary program, and is sponsored by the Metropolitan Ecumenical Training Center, the Academy of Parish Clergy, and the Washington Theological Coalition. The student begins with a paying supervised job in a parish and small-group supervised reflection on this. He then adds an individually bargained-for theological program after seeing his theological, pedagogical, and ministerial needs and gaps, negotiating with teachers from the scores of graduate theological and secular institutions of learning in the metropolitan area. The total preparation of an individual continues until there is general agreement between the person himself, Inter-Met, and the religious judicatory that will ordain him, that he is ready for full-time ministry, has satisfied the degree requirement, and can pass the examination required by examining chaplains, commissions on the ministry, etc. The student is also earning enough through the whole process to be able to spend as few or as many years as are necessary. The

## HEALEY WILLAN 1880-1968

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at

THE CATHEDRAL  
ST. JOHN THE DIVINE

New York City

SUNDAY 30th APRIL  
2:30 p.m.



Danforth and Irwin-Sweeney-Miller foundations have helped fund the program and are quite excited about this sensible attempt to prepare for ministry further along the same lines as outlined in your most interesting article.

Thank you again for putting the matter before your readership.

(The Rev.) JAMES L. LOWERY, JR.  
Administrator of Enablement, Inc.

Boston

### Ephrem of Edessa

I wish to thank the Rev. Canon Enrico S. Molnar for the fine brief article on St. Ephrem the Deacon [TLC, Jan. 23]. We need to enlarge our knowledge of the eastern saints who have, up until now, been largely unknown or ignored in the western church.

I agree with Dr. Molnar's contention that we should put this saint into the calendar where the Orthodox Church has him if we are going to be intelligently ecumenical. Why assign him a new date? It is inevitable that there should be more than one saint commemorated on any given date.

I would like to question one thing: In the little "icon" which Dr. Molnar uses as a capital letter in the Collect, St. Ephrem seems to be vested as a bishop rather than wearing the sticharion and orarion so identifiable in deacons of the eastern church.

(The Rev.) JOSEPH OWEN GROSS, CSSS

Rector of St. Bartholomew's Church  
Philadelphia

### Liturgical Health

Because the services for trial use are so short, I find some extra time now and then to dabble in things that interest me. Since mathematics interest me, I recently used

some of this time with which the Standing Liturgical Commission has provided me to make a quantitative comparison of the Holy Communion in the Prayer Book with the Holy Eucharist, Second Service, in the Green Book.

I was interested in the number of ways it is possible to celebrate with each rite. Of course, I could not count all the different things that can be done with hymns, since, counting not using a hymn at all, there are 601 possibilities at every point where a hymn may be used; nor did I consider using a different offertory sentence as a difference that a congregation would notice. I did not consider the different points at which the announcements might come; and in the trial-use rite I did not consider the variations in the spot where the Peace may come, if, indeed, it is used at all. I tried to count only those things that probably would be noticed by a congregation familiar with the service.

In the Prayer Book service, I think that people do notice whether the celebrant uses the opening Lord's Prayer or not (that is 2 possibilities there), whether he uses the Kyrie or the Decalogue or both (that is 3 possibilities there), whether or not he uses the collect for grace to obey the commandments (that is 2 possibilities there), and whether the *Gloria in excelsis* or some proper hymn is used (that is 2 possibilities there). That means that there are  $2 \times 3 \times 2 \times 2$  or 24 ways to celebrate the Prayer Book service, without breaking any rubrics. Perhaps most Episcopalians would notice whether the *Agnus Dei* were used or not; that would double it to 48 ways.

In the trial-use rite, the Holy Eucharist, Second Service, is richer in variation. The Collect for Purity may be used or not (2 possibilities); next we may use the *Gloria in*

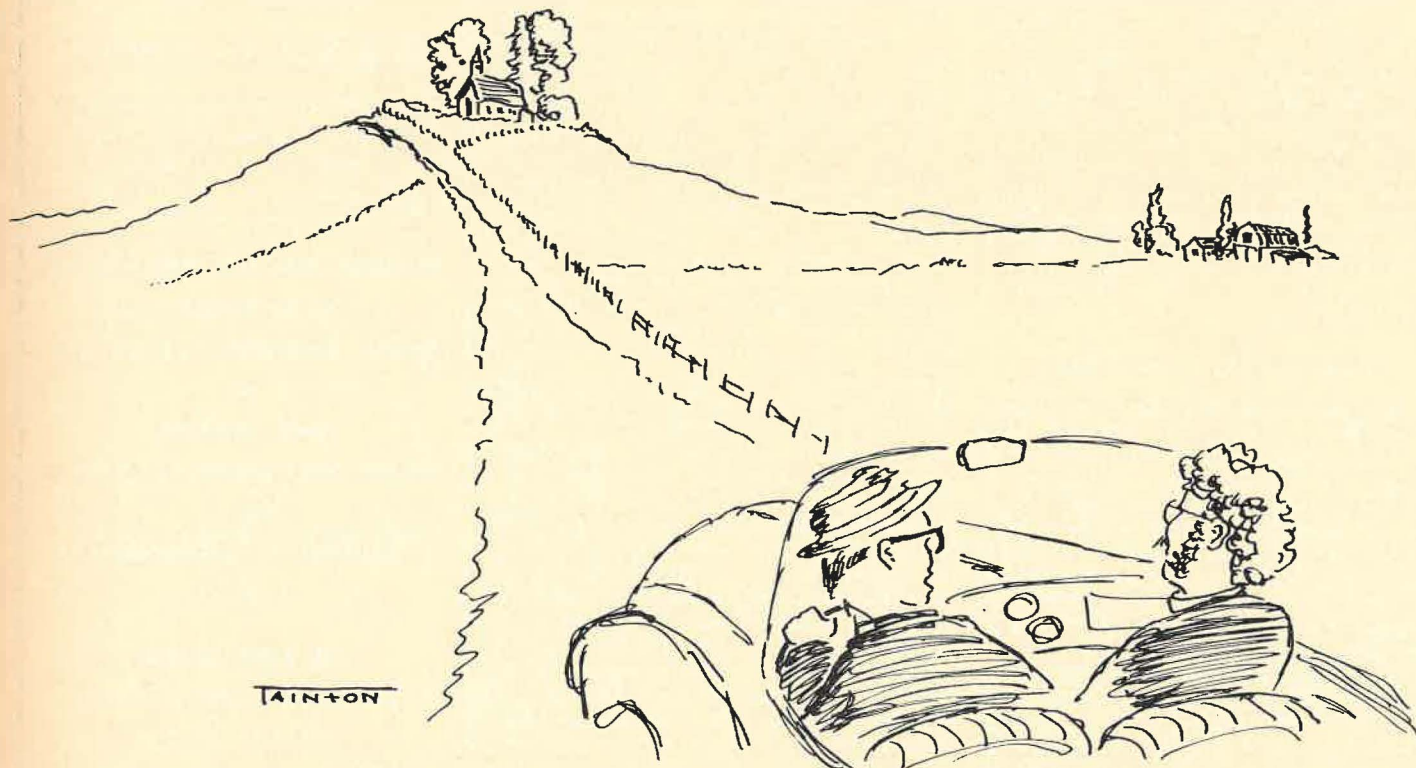
*excelsis* or a hymn of praise or the *Kyrie* in English or the *Kyrie* in Greek or the *Triasagion* (5 possibilities); there are 24 possible combinations of confession and intercession (with the confession either before the service or before or after the intercession—3 possible positions. We may use any one of the 7 intercessions, which gives 21 combinations (and with no confession we can use at least three of the intercessions, which gives another 3 combinations); and there is an alternative to the Great Thanksgiving (which gives 2 possibilities). This means that there are  $2 \times 5 \times 24 \times 2$  or 480 ways to celebrate the Second Service.

Now, of course, if you include things that might affect a congregation about the way the use or non-use of the *Agnus Dei* in the Prayer Book service would affect them, you could add the use or non-use of "Christ our Passover" (2 possibilities—I'm neglecting the possibility of using the *Agnus Dei* or some other hymn here, for simplification), which of the post-communion prayers is used (2 possibilities), whether or not a blessing is used (2 possibilities—I'm neglecting considering the various kinds of blessings that might be used, for simplification), and which one of the three dismissals, if any, is used (4 possibilities), which would multiply the above number by a factor of  $2 \times 2 \times 2 \times 4$  or 32, to 15,360 ways to celebrate the Second Service.

Thus, the Second Service in the Green Book has, when computed on the low side, ten times as many possible ways of being used as has the Prayer Book service of the Holy Communion, when computed on the high side. This is what some people call flexibility, and others call chaos.

(The Rev.) RAYMOND L. HOLLY

Curate at St. John's Church  
Mount Prospect, Ill.



"It's a pretty little church, but I realize it isn't quite what you had in mind in seminary when you specialized in the problems of the inner city."



# The Living Church

March 12, 1972  
Lent IV

For 93 Years,  
Its Worship, Witness, and Welfare

## EXECUTIVE COUNCIL

### Stockholder Resolutions Filed

Stockholder resolutions have been filed with a number of U.S. corporations doing business in the Republic of South Africa and Angola, by the Executive Council and others. The most recent authority for the council's participation in the filing dates from its September 1971 meeting, which authorized filing of such resolutions with "companies which practice discrimination" in southern Africa.

The companies are: International Business Machines—Episcopal Church, 8,496 shares; General Motors — Episcopal Church, 12,574 shares; Goodyear Tire & Rubber—American Baptist Convention—board of education; Gulf Oil—United Church of Christ-council of Christian social action (on Angola); and Mobil Oil—United Church of Christ-board of world ministries.

The resolutions which have been filed simply call for the corporations to report to their stockholders the history of their involvement in southern Africa, information on their relations with workers, and relations with the governments there.

The Presiding Bishop read a statement on the stockholder resolutions already filed on these five companies, at a press conference held in the Overseas Press Club, New York City. He was joined by representatives of the American Baptist Convention, the United Church of Christ, and the United Presbyterian Church.

In his statement, Bp. Hines said: "It is because we advocate self-determination, justice, and human development for all Africans, and oppose colonialism, racism, and repression, that we must give special attention to the international operations in southern Africa of companies in which we invest. We must do so in order to determine whether or not these corporations are seeking to alleviate the effects of *apartheid* in southern Africa and whether or not their presence in southern Africa serves to preserve and strengthen the status-quo there."

The Presiding Bishop also said, "The income from our investments helps to support the churches worldwide mission. However, our investment policies must be seen as a part of that mission. Church investment policy involves theological considerations as well as economic considerations. It is therefore appropriate that the church's determination of how



Photo from RNS

### CHURCH AGENCIES CHALLENGE CORPORATIONS

From left: The Rev. William McKee (Baptist), the Rev. Howard Schomen (World Ministries), the Presiding Bishop of the Episcopal Church, and the Rev. Shelton Waters (Presbyterian)

social problems should be resolved should guide church institutions in reviewing their investment policies."

The final list of companies in whose stockholder proxy statements the resolutions will appear is still subject to final decisions by the churches, companies, and Securities and Exchange Commission.

### PENNSYLVANIA

#### Stock Sales to Aid Zion Investment

The Rev. Leon H. Sullivan, the first black director of General Motors, has won approval from the Securities and Exchange Commission (SEC) to sell stock in Zion Investment Associates, a company he heads.

Zion Investment, named for the clergyman's 5,000 member Zion Baptist Church in Philadelphia, has lost more than \$1.5 million since he founded the firm in 1965. By selling stock he hopes to raise more than \$6 million and bring the company out of its financial straits.

Mr. Sullivan plans to offer the stock under a 10-36 plan in states that approve of its sale. Under the plan, a purchaser

must contribute \$360 (may pay \$10 monthly for 36 months). Of this amount, \$160 goes to the Zion Non-Profit Charitable Trust, and the remaining \$200 buys one share of Zion Investment Stock.

The 10-36 plan was originally used to sell more than 5,000 shares to Mr. Sullivan's parishioners and other Pennsylvanians. Before approving the new offering, the SEC required that Zion offer the original purchasers an opportunity to get their money back.

The invitation was accepted by 349 purchasers, some of whom had not completed payment, and Zion will have to raise over \$100,000 for refund money.

Zion Investment's properties include

### THINGS TO COME

#### March

19-22: National Workshop on Christian Unity, Park Sheraton Hotel, New York City.

#### April

15-19: U.S. Conference for the World Council of Churches, Commodore Perry Hotel, Toledo, Ohio.

#### May

24: Annual Assembly of William Temple House, Trinity Church, Portland, Ore.



two small manufacturing companies, a shopping center, and a small chain of food stores. Its most successful project, Progress Plaza, reported to be the only black-owned shopping center in the U.S., was completed in 1968.

## MEXICO

### Three Dioceses?

Hosts for the 58th annual convention of the Diocese of Mexico were San Marcos Church, Guadalajara, and the west region of the diocese. Meetings were held in the Regional Center, a complex of buildings, the central patio for informal gatherings and the dining area, and the chapel for the morning communion services.

Faced with economic pressures, the non-stipendiary ministry had meaning to the convention. At present there is one diocesan priest who has a full-time secular job and he spoke to the delegates about his situation. The general reaction of both clergy and laity, however, was that the church needs the full-time ministry of its priests.

The diocesan roll call brought out once more the geographical enormity of the diocese. The people from Mexicali had traveled two days to attend the convention, but a journey of four days sep-

arates them from the delegation from Oaxaca. Having this in mind as well as other factors, delegates voted in favor of dividing the diocese into three dioceses and of petitioning General Convention for permission to do so.

Spirited discussion by delegates concerned the "posture of the church toward the problems in modern society," and began with two reports on small cooperatives—one a fishing group, and the other an agricultural group.

In the end, the delegates voted to give moral and economic support to three cooperatives—the third is a pig-breeding operation—as pilot projects. They also charged a committee studying the whole matter, with the further task of investigating government and non-government resources for such projects.

As to choosing delegates to the next General Convention, should all of them be able to speak English? Because the missionary areas can have equal representation with self-supporting dioceses, it was felt that a certain portion of non-English-speaking representatives could be chosen. This proposal was defeated. After the election of the deputies, it was learned that all are able to speak English.

Delegates accepted a budget of 400,000 pesos and urged congregations to support clergy salaries by at least 5-15%. The preaching station of Santa Maria

Virgen in Jalapa, Veracruz, was received as an organized mission.

Convention closed with the ordination of the Rev. Thomas N. Dickson and the Rev. Roger B. Noyes to the priesthood. The service, in Spanish interspersed with several North American folk songs, gave the Mexican and Anglo-American congregations the opportunity to worship together. Officiating was the Rt. Rev. José G. Saucedo, Bishop of Mexico.

## ORGANIZATIONS

### SCICM to Continue

After a year of life, an ecumenical coalition of clergy associations and professional academies has evaluated its work, credibility, and effectiveness, set up a minimal budget, and decided to continue its life and work in a more visible style.

These were decisions reached at the third meeting of what is now known as the Steering Committee of an Interfaith Coalition for Ministry (SCICM), held in the Chicago area.

Attending were representatives of Roman Catholic, Episcopal, Protestant, and interfaith organizations, and Enablement, Inc., Boston, which handles certain services for the coalition on an interim basis.

Four groups are now committed to membership and there are plans for another four joining this year.

The 1972 objectives include the accomplishment of five tasks: a joint membership at reduced rates pushed by the Interfaith Academy of Parish Clergy and religious associations; setting guidelines for files of profiles of congregations in the judicatories of member pastors; approaching certain foundations for funding experimental projects; the collation of existing denominational and association code of ethics into an ecumenical code of ethics and professional standards; and building a documentation file of successful ecumenical congregations, sharing of buildings, and ecumenical community ministry.

## JERUSALEM ARCHBISHOPRIC

### Ancient Document

#### Mentions Jesus

Scholars in Jerusalem believe they have located an older text than has been formerly known of a first-century non-biblical document that mentions Jesus. The potential importance of the discovery involves the interest of some scholars in finding a secular source containing information on the life of Christ.

Prof. Shlomo Piens of Hebrew University has reported finding a 10th-century Arabic manuscript by an obscure Christian bishop containing a version of a passage attributed to Flavius Josephus, a first-century Jewish historian. The



THREE BISHOPS/THREE DIOCESES?

The Rt. Rev. José Saucedo gives the blessing while his suffragans kneel



Arabic text differs considerably from the passage as it is generally known in Josephus's *The Antiquity of the Jews*. The common version is held by most historians to have been heavily edited by the Christian church in the fourth century to make it correspond to accepted doctrine. Prof. Pines feels that a text of Josephus's history preserved in Arabic is likely to have escaped editing by the church.

The Arabic manuscript is called, in English, *Book of History Guided by All the Virtues of Wisdom, Crowned with Various Philosophies, and Blessed by the Truth of Knowledge*. It was written by Bishop Agapius. While the common version of the Josephus passage reads like a Christian confession of fourth-century faith, the text in Bishop Agapius's book quotes Josephus as writing:

"At this time there was a wise man who was called Jesus. And his conduct was good, and (he) was known to be virtuous. And many people from among the Jews and other nations became his disciples. Pilate condemned him to be crucified and to die. And those who had become his disciples did not abandon his discipleship. They reported that he was alive; accordingly, he was perhaps the messiah concerning whom the prophets have recounted wonders."

Prof. Pines concludes that the Arabic text has passed through Christian hands and may not be the precise statement Josephus wrote.

According to a theory held by Prof. David Flusser, Israeli archeologist and biblical scholar, the absence of any mention of Jewish religious leaders condemning Jesus—found in the standard Josephus text—suggests authenticity of the quotation as used by Bishop Agapius.

The quote as it has come down in history is found in *The History of the Christian Church*, written by Bishop Eusebius of Caesarea in the fourth century. This book, as it stands, reflects Christian orthodoxy as established by the Council of Nicaea in 325 A.D.

Prof. Pines believes there was an earlier draft of the Eusebius history containing the shorter and more genuine Josephus statement. He theorized that Bishop Agapius had access to the earlier history of Eusebius.

At various times in the past century a number of scholars have searched for ancient non-biblical documents which might serve to collect information about Jesus found in the New Testament gospels. In the absence of such data, a number of individuals have gone so far as to assert that Jesus never lived at all.

In 1968, Prof. Flusser wrote in a book called *Jesus*, that with the exception of Josephus and St. Paul "among the Jews of post-Old Testament times, Jesus is the one about whom we know the most."

Josephus lived about 37-100 A.D. He was in the Jewish war against Rome,

## NEWS in BRIEF

■ The Rt. Rev. Cecil Allan Warren, Assistant Bishop of Canberra and Goulburn (Province of New South Wales) since 1965, is now the diocesan. He has been administering the work of the diocese since the retirement of the Rt. Rev. Kenneth J. Clements last September. The enthronement service was held in Goulburn's Cathedral.

■ The 3,400 Christmas cards and the more than 400 postage stamps received by William Temple House, Portland, Ore., last December, were given to inmates of the city jails for their personal use. Most of the prisoners have little or no cash to buy cards for their families and friends.

■ The American Federation of Government Employees, AFL-CIO, the government's largest union, is demanding free abortions, free birth-control devices, and birth-control information, in a contract it is negotiating at the Office of Economic Opportunity, Washington, D.C. These are the first such proposals ever made by government employee unions under the federal labor-management collective-bargaining program.

■ The people in the Diocese of Southwestern Virginia gave their bishop, the Rt. Rev. William H. Marmion, a purse of money to be used for a six-month sabbatical which will begin in June. The presentation was made to Bp. Marmion and his wife during the recent diocesan convention.

■ Forty years ago the first copy of *The Historical Magazine of the Protestant Episcopal Church* rolled off the press and was hailed by the Presiding Bishop as a publication that "will be of inestimable value to the church in America and I believe the whole Anglican Communion. . . ." The anniversary issue, published this month, pays tribute to the men who launched the publication during a time when the country was in a great depression, and also highlights the history of the magazine.

■ One hundred ninety people from throughout the Diocese of Arkansas attended the two-day conference on prayer and the devotional life directed by officials of the Anglican Fellowship of Prayer. Speakers included the Rt. Rev. Austin Pardue and Mrs. Samuel Shoemaker. The sessions, which were held in Trinity Cathedral, Little Rock, also drew over 400 people who could attend only portions of the conference.

■ Dr. David McK. Williams, FAGO, organist and choirmaster of St. Bartholomew's Church, New York City, 1920-1947, was honored by the parish on the occasion of his 85th birthday when combined choirs presented his music at a Service of Evensong. He said that he had "always been grateful for the support of the clergy and congregation when 'new' music may have tried their patience at times." Dr. Williams has six tunes in the 1940 Hymnal.

was captured, became an interpreter for the Emperor Vespasian, was pensioned by the Roman government, and went to Rome where he spent his latter years writing several volumes on Jewish history. While widely studied by historians, the works of Josephus are open to a degree of skepticism because of a somewhat pro-Roman bent.

### NCC

### RCs "Should Join"

An influential group of Roman Catholic, non-Roman, and Orthodox churchmen said in a report that the Roman Catholic Church should join the National Council of Churches.

In a document produced after two years of study and deliberation, an official Joint Study Committee on "Possible Roman Catholic Membership in the NCC" concluded that "nearly every argument in favor of the continuance of the NCC (or a comparable successor) is also an argument for Roman Catholic membership."

After an examination of the performance of the 21-year-old council in behalf of its 33 member churches, the committee found that "the NCC has made, and can continue to make, a major contribution as an organ of the ecumenical movement and as a service organization of the member churches. . . ."

In arguing for Roman Catholic membership, the committee also said: "We believe that if the documents of Vatican II are a valid expression of what the Roman Church is and intends to be—as can scarcely be denied—Roman Catholic ecclesiological principles are in substantial accord with the aims and methods of the NCC. This being so, it would seem that the arguments for RC membership in the NCC are as strong as the arguments in the case of many other member churches."

### Other Matters

The Rev. David Bowman, S.J., an NCC staff member, told the NCC General Board which met recently in Char-

*Continued on page 20*







# THE QUESTION OF ABORTION

Three articles by

three churchmen

## 1. A Matter of Life

By KENNETH E. ANDERSON

CHRISTIAN morality has often been in conflict with society's values. This is not a new phenomenon. What does seem to be a bit different about Christian moral thought in recent years is the tendency on the part of churchmen to bring its generally accepted positions more in line with those of the world. Not the least of these newer moral accommodations concerns the problem of abortion. In his article, *Abortion: Theology and Expediency* [TLC, May 30, 1971] Fr. George W. Busler, Jr., presents a carefully-guarded policy which would countenance abortion in five specific instances. He also sets forth several situations that, in his view, should not constitute justification for abortion. His article follows closely the book by Daniel Callahan, *Abortion: Law, Choice, and Morality*. Callahan's work is a comprehensive text on the subject but, in my opinion, his moral conclusions issue from a complex, confused, and electric casuistry that simply does not make

sense. Both writers would open the door to abortion. They would not take the door off its hinges, as do many proponents of abortion, but nevertheless, it would remain open in situations other than that of saving the mother's life, which Christianity has generally held to be the only justification for abortion.

We may not agree that physical life is the highest good, but it certainly is the most fundamental of human rights. Christians believe that God creates human life, and man participates in the creative process. From this point of view, separating "body-life" from "person-life" is an artificial dualism. Human life is a unity of the material and metaphysical, not parts that come into being at various points in time. There is quite a difference between the new conceptus of three days, and the infant of three days. There is also quite a difference between the infant of three days and the old man of thirty thousand days. The clinically-observable differences are structural and psychological. It is impossible to see, and ridiculous to suggest, degrees of humanness. Thus the primary question must be: at what point does human life begin?

Modern embryologists have observed that from the moment the sperm and ovum unite and the two pronuclei fuse, there is an orderly process of develop-

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Two Washington, D.C., abortion demonstrations are pictured on the facing page. In the upper photo, several teaching nuns from Maryland communities carried placards as they participated in an anti-abortion rally at the east front of the Capitol, while at the west front of the same building, pro-abortion women demonstrators (lower) held a rally. (Photos from RNS.)

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*Prior to graduating from seminary, the Rev. Kenneth E. Anderson was a psychiatric social worker. He is presently hospital chaplain at St. Matthew's Mills Memorial Hospital, and assistant at St. Matthew's Church, both in San Mateo, Calif.*



ment that changes its essential character only at death. Biophysicist Thomas Hayes of the University of California is one of the many scientists who insist that the embryo can be identified as belonging to the human race. He considers the living body from the one-cell stage onward to be a human individual, not some general type of plant or animal life. Even Callahan remarks concerning this point: "The only connecting link is the placenta, from which the conceptus derives nourishment; a fetus is in a woman, but is genetically and morphologically quite clearly distinguishable from the woman's body." The conceptus can hardly be thought of in the same terms as one thinks of an unwanted tumor or an extra toe. The evidence seems to indicate that there is no qualitative change in the life of the embryo-becoming-infant-becoming-man. To assume that essential humanity, including by definition the soul, is not present because phylogenetic development is incomplete, is unsound on both physiological and theological grounds. I would also suggest that the burden of proof that the conceptus is not a human being must fall to those who propose termination of life in utero. Dr. Paul Ramsey, the noted protestant ethicist (*Dublin Review*, Spring 1967), having reviewed, ". . . all the distinctions and theories about when germinating life becomes human," says: "From an authentic religious point of view, none of them matters very much." I agree. If one does not know with absolute certainty that he is not killing a person, he must accept the responsibility for doing so.

The most popular time standard for assigning humanness to the conceptus is that of 12 weeks. The reasons for this seemingly arbitrary assumption are important. Aristotle theorized that there was a "vegetative soul" prior to a specific time (40 days for the female and 80 days for the male) and a human soul after that time. It was at this point, so the theory went, that the gradual accumulation of blood formed the fetus. Such a biological misconception was easily obtained without benefit of x-ray and microscope. Abortion prior to this schedule was a permissible form of family planning. This idea was introduced into the Roman world by Galen, a Greek physician. From this point, Augustine, Jerome, and Aquinas popularized the idea that human identity was not present until the "quicken-ing" (movement) of the fetus. It was all perfectly logical prior to the era of modern morphology to assume that there simply was no life present until one could feel it move.

Now, of course, such a view is utterly inadmissible. Modern science knows that there is movement, and a unique life system, from the earliest stage of development. Supporters of abortion practices

like to point out that the Roman Catholic Church has in the past allowed abortion up to a certain time. They suffer from a case of insufficient history just as the Fathers were limited by a lack of biological information. The second reason for the 12-week limit is that abortion after this time involves a substantially greater surgical risk for the mother. So, the popularity of limiting abortions to the first 12 weeks is based upon, 1) inadequate biological information, and 2) concern for the mother's health. Neither takes into consideration the life that is being terminated.

The sanctity and right of this life are important. Christians simply cannot dismiss the judgment of the church's moral traditions without running grave risk of theological anarchy. We should not ignore the long history of opposition to abortion on the charge of using the "bludgeon of dogmatism." Dogma means agreed truth, and there has been a great deal of agreement of the issue of abortion. Prior to the Christian era, the Hippocratic Oath, which dates from the 5th century B.C., prohibited abortion. The Fathers of the early church clearly thought of abortion as child murder. But we need not limit the judgment of history to the patristic period, nor by any means to the Roman Catholic Church in modern times. Christian ethicists such as Ramsey, Barth, Bonhoeffer, and Thielicke, to name but a few, have taken strong positions against the practice. Nor is opposition to abortion limited to Christian thinkers. Camus, Victor Frankl, and the Nobel laureate P. Medawar, make good cases against abortion.

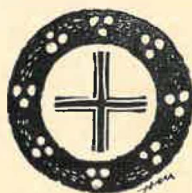
**T**HE point at issue turns on whose life we are talking about. A mother who seeks an abortion may view her rights as

taking precedence over those of the child, and thus feel justified in removing the life that is impinging upon her rights of self-determination. Some insist that the quality of life should be weighed in the balance, and if the odds (deformity, mental retardation, social disadvantage, the population crisis) weigh heavily enough, abortion may be justified. This distinction between the sanctity of life, and the right to life seems to me an artificial one. Discussion about the relative sanctity and rights of the mother's life versus that of the child obscure the issue. We are talking about a human being, and about taking away his life. Casuistry cannot alter the fact that we are killing a human being.

I agree that the Christian community has many values other than human life. However, making choices among relative values naturally involves those whom the decision will affect. The aborted child has no opportunity to consider whether the forfeiture of his life will better serve "necessary societal values" than the living out of his life might so serve. The right to life is the first condition of "societal value." When we speak of social values being balanced against human life, I shudder. I believe that life is holy. The sense of the sanctity of life is universal and primordial.

To suggest and implement ways and means whereby life may be terminated for the sake of "societal values," "species-life," and "person-life" of others without the express consent and sacrifice of the person so terminated, seems to me a tragic business. It is a sad commentary on the state of contemporary Christian moral thought that it can seriously be suggested that socio-economic values (the "person-life" of the aborting mother, and the "species-life" of the wider community) should be preserved at the expense of already existing human life. The whole structure of human rights would be undermined by such a view. If the sanctity of life-right to life-premise is not accepted as a first principal, the entire matter in the realm of theology drifts into an endless complex of tortured casuistry.

There is often a painful disparity between theory and reality in moral questions. I have talked with several abortion patients in hospitals, and have come away saddened, not only because of my bias (never expressed to the patient) but because of the sorrow in the faces of these women. It is not always sorrow; often it is bitterness. Almost always there is anxiety, following as well as preceding surgery. I have also found a sense of guilt, a sort of self-punishment that is spiritually and psychologically damaging in several women who have had abortions. Admittedly, my experience represents a very narrow sampling, but it is real. It is not theory. I have also seen some mothers through to birth: to adjust-



### The Shekinah

**P**ayer changes things.  
A child changes things.  
A child is a prayer.

(Isn't any night  
a Holy Night,  
when a child is born?)

Lois Detering



ment with the baby or adoption. For the most part, these have been good, spiritually-constructive experiences for the mothers. There are many creative alternatives for the mother of an unwanted baby.

It is also important to consider the doctors and nurses involved in the abortion. There are some abortions that must be done to preserve the mortal life of the mother, (ectopic pregnancy, uterine cancer, etc.). The necessary medical indications and final decisions must be made by the physicians involved. However, to burden the medical profession with moral decisions that they are unprepared and untrained to make is as unrealistic as asking the hospital chaplain to make a determination about the necessity for an appendectomy. I have seen many troubled doctors and nurses emerge from the operating room following an abortion. I have seen nurses cry and heard anesthesiologists curse. When you are there, the realities come home with a clarity not imagined otherwise. Not all situations are as unfortunate as these, but there have been enough.

I WOULD like to suggest that abortion advocates need sympathetic consideration as well. As David Granfield writes: "Abortion supporters are not insensitive, they are over-sensitive. So acutely aware are they of pain and anguish that they can more easily countenance a quick death than a protracted ordeal." We must not seek solace from social evils by taking the lives of those human beings which we are dedicated to help.

With regard to emotional damage to the mother, current medical literature suggests that it is nearly impossible to predict when pregnancy and birth will cause critical and irreversible mental distress for the mother, beyond what might normally be expected in marginally-adjusted persons. And in responding to the question of pregnancies resulting from rape or incest: even if it is possible to prove—which is very difficult—why should the new life have to pay for the crime?

I agree with Granfield that we should move from the specious appeal of the lethal shortcut of abortion, and entrust the problems that births bring with them to the creative spirit of man and the loving mercy of God. The Christian response to the abortion problem is not liberalized laws that leave the decision up to the doctor and the mother, or to anyone else, no matter how laudable his intentions may seem. The Christian response should be an increased effort to find solutions for the ills that brought about the demand for abortion, and to extend every assistance to the mother. The question of abortion is a question of the living, and for the living.

## 2. Please Handle With Care!

By NANCY SMELLIE

LAST week on a bitter cold day I stood with about 25 others at the graveside of a newborn infant. He was born too early; big enough in weight—too small in strength. In short, he was not "viable": not able to live outside his mother's body. Though in all probability no reputable physician would have aborted him as he was only seven weeks early, as I watched I thought about the contrast between the grief over this baby and the matter-of-fact attitude toward abortion of rather similar babies that is becoming increasingly prevalent today. The primary difference, it seems to me, was that the parents wanted this baby to live.

With me stood another couple for whom my heart ached. As they watched this burial, they were reliving the burial of their own child, lying in a grave only a few feet away. He, too, was a perfect baby, born prematurely. Unlike the first, he was born so early that he might have been aborted had his parents so desired. They most certainly did not!

Only two of millions who mourn the deaths of their babies who were not "viable." No one I have ever met has suggested to these parents that they did *not* have babies; that they have only lost a bit of tissue of little more consequence than a troublesome wisdom tooth. Yet this is precisely our reaction to similar babies who are aborted. Rather, under these circumstances, most people feel some degree of sympathy; many wonder how they themselves would react to the death of a child. Yet the only objective difference between these and, say, a second-trimester abortion is in the feelings of the parents.

To me this fact condemns abortions. If parental attitude is the only criterion between life and death we would be justified in killing at birth all unwanted babies. Certainly few, if any, civilized people would condone such an act!

In effect the theory says: so long as the fetus is not able to live on its own

*Nancy (Mrs. Larry) Smellie is a lay member of the church, who now makes her home in Naples, Fla.*

outside the mother's body it is not a human being. But who can possibly determine when a fetus truly becomes viable—on such and such a day this fetus is not viable, but on the next day it is, for the first time, viable? And if we could establish this, is there really any difference in that fetus on these two adjoining days that on the one justifies removal and disposal and on the other calls for incubators and special care? And, for that matter, how viable is my one-year-old who could not possibly survive long if today, in freezing weather, I were to remove his clothes and thrust him into the world without very easily accessible food or water? I would contend that there is no such thing as a complete human being; I would say that we are all really developing human beings, and that development begins for each with the joining of sperm and egg. It is all life—human life—from that beginning.

Only last night I read a medical first. A baby born in the second trimester of pregnancy has survived—apparently without critical difficulties in doing so. I wonder now if those who abort living fetuses can be so certain they could not live if they were given the chance.

I BELIEVE that all the arguments about the fetus not being human, the rights of a mother not to bear a child, and the rest of it, are but rationalizations we are all increasingly accepting for convenience' sake.

I, myself, bought the rationalizations for a time. In the beginning they were spoken by the educated liberals with whom I wished to identify. Also, I was, rightly, appalled at the deaths of desperate girls who would have their abortions no matter what. I did—and still can—see certain specific occasions on which I felt the rights of the child to life might take second place to other rights. I doubt that, for example, a very young girl who is essentially a child herself—the victim of rape, or incest, or ignorance—should *always* have to go through with her pregnancy. I doubt that a woman who has reasonable cause to believe her baby would be seriously defective should *have*



to have this particular child when she might instead try again and become the mother of a healthy baby.

In this sense I am a proponent of liberalized abortion laws. But I believe any approved abortions to be truly moral should be done carefully, case by case, and should be the exception.

Today we are no longer talking about exceptional abortion. We are talking about the right of any woman to walk into any doctor's office and demand an abortion solely because she wants it. Many people today believe she has that right. I do not. I believe that we cannot simultaneously talk about love and peace and freedom and spend our time killing those who in all the world are most helpless and vulnerable: the unborn.

A generation or more ago our arguments might have made more sense. Today, however, we know a great deal about the unborn. We know their hearts are beating often before the mother knows she is pregnant. We know that their organs are essentially formed very early, that they can respond to a stimulus while still very young. We know they can hear, cry, suck their thumbs, and feel pain. If these fetuses were growing in glass cases where we could observe them, I wonder how many of us would be willing to have them scraped out with a knife-like instrument and discarded or sucked up into a quasi-vacuum cleaner and disposed of.

Our world stands on the brink of annihilation. Death has always faced every person, but now death to our planet is a possibility, maybe a probability. To combat it we need to develop a deep reverence for life. I suppose it is for that reverence for all—including even the unborn—that I am pleading.

Certainly every woman has a right to limit her reproduction. Perhaps we should even consider this her responsibility in our overcrowded world. There are numerous means of contraception at her disposal. True, some women will find themselves pregnant despite contraception. Perhaps our world would be better off if they would continue their pregnancies, keep their babies if they want to, or give them for adoption by someone who will cherish the child and thank God daily for the baby and for the one who gave it to them. (What kind of society is it that finds it more socially acceptable to destroy a baby than to give it away?) For those who do not want another baby or who for some reason feel they must not have one, there is sterilization. It is safe, sure, and involves no killing.

In short, let us individually and as a society look for solutions to the problems of unwanted pregnancy and population explosion. But, *please*, let's not make routine killing of developing human life our solution.

## 3. The Church and Abortion

By DAVID W. SIMONS

**T**ODAY we are faced with a vast campaign to do away with the many laws restricting abortion in the United States. Abortion is being presented as an acceptable solution to many of the psychological, social, and economic problems facing our society. Newspapers, magazines, and even some of our television programs are informing us that abortion is a humane procedure that should be supported by every American.

Time after time we have placed before us the image of the physically deformed or mentally-retarded child, the battered baby, and the abandoned infant. It is suggested that if only we would allow abortion, much of this needless suffering would be eliminated. In contrast, the opponents of abortion are often characterized as ultra-conservative politicians, hard-core reactionaries, and religious fanatics of one type or another.

Curiously enough what is not being shown is the fact that abortion is the conscious destruction of human life. We are not being told that it is an attack on the sanctity of human life itself, an attack which could have far-reaching implications. Most people who are led to believe that abortion is an acceptable problem solver simply do not understand that the child in the womb is a living human being. Often this fact is avoided or cleverly clouded by the proponents of this practice. An example of this evasion is documented in the September 1970 issue of *California Medicine*, the "Official Journal of the California Medical Association":

*Since the old ethic has not yet been fully displaced it has been necessary to separate the idea of abortion from the idea of killing, which continues to be socially abhorrent. The result has been a curious avoidance of the scientific fact, which everyone really knows, that human life begins at conception and is continuous whether intra- or extra-uterine until death.*

This editorial also says that "considerable semantic gymnastics" will be re-

*The Rev. David W. Simons is rector of St. Mark's Church, Paw Paw, Mich.*

quired until the old ethic is finally rejected. Perhaps, that will come if abortion is so universally practiced that it becomes a household word.

Science now proves what a number of theologians have suspected over the centuries. Human life begins at the moment of conception and from that point the child develops until he is born. He is not a mass of jelly nor is he just so much tissue in the womb, myths that are cherished by a certain segment of the abortionist cause; rather, he is a living human being preparing for birth. Only eighteen days after conception a tiny heart begins to beat. When the unborn infant is just six-and-one-half weeks old and weighs only one-thirtieth of an ounce, he has all of the organs that he will possess as an adult. His skeleton begins to form at eight weeks, and the electrical activity of his little brain is measurable with modern scientific instruments. Our laws do not permit the taking of a vital organ from a person with detectable brain waves, as in the case of a heart donor, yet in many of our states this child could be conveniently eliminated on the operating table.

By the time the child in the womb has reached eleven weeks of age his arms and legs begin to move. When he is twelve weeks old his hair begins to grow. Yet in some of our states the law does not uphold his right to live, but rather permits him to be cut from his mother's body like a tumor, if she desires. If he lives to sixteen weeks, his mother can feel him move and, if it should become necessary to insert a needle into the womb and he feels it, he will jump. In short, he feels pain, although abortion is presented to us as a simple, pain-free procedure. This development is not the judgment of century-old laws nor the result of a medieval theological dispute; it is a scientific fact.

**H**ISTORICALLY the church has termed abortion as murder and has severely accused those who practice it of this sin. Christian opposition is based upon the firm conviction that human life is a gift of God, therefore, sacred, and



that man does not have the right to end it as he wills. Perhaps abortion has become a simple practice in modern medicine, but the immorality of this act has not changed. Catholic moral theology maintains that the taking of human life is wrong and can only be justified in the act of defending a country in a just war or in the case of self-defense. Abortion falls in neither category by any stretch of the imagination and is nothing more than the willful killing of defenseless, innocent life.

If we call ourselves catholic and look to the age of undivided Christendom, as well as to the scriptures, for the foundation of our faith, we must also study the morality of the early church concerning life in the womb. In 306 the council of Elvira in Spain condemned abortion, and in 314 the council of Ancyra did the same, denouncing those who "slay what is generated." The church fathers may have split hairs over when the body receives the soul, but none of them approved of abortion. The idea that the Christian can support this practice is a new and novel one without basis in the holy Bible or in the historic church.

Frequently the delegates at our diocesan conventions are faced with the demand to approve of abortion as a solution to many of our social problems. Most of these people tend to react against such a proposal, but are at a loss to defend their position. The opposition usually collapses when the pathetic cases of the unwanted child and the unwed mother are presented. As hearts soften, abortion is explained as the logical solution to this suffering and human misery. What about the child who is sacrificed? This point is seldom made. A resolution supporting the liberalization of abortion laws is usually the result.

The legal abortion crusade often bullies the church into supporting its cause. We are told that we must be relevant. This relevance seems to mean that we must accept the trends of secular humanism, even if it means casting aside Christian morality. Keeping up with the times seems to be more important to a certain group of priests and laity than teaching the sanctity of human life. Our secularist friends pat us on the back as long as we are acting as their tool, but if we balk at a single demand, we are cast off like a worn garment. We must remember that we are used in such cases to bring about social change by a group that regards our spiritual mission with a contempt that ranges from indifference to mocking scorn. No where is this usage better seen today than in the forcing of the church to demand liberal abortion laws. It is certainly time that we stand up to this bully and show him for what he is to the rest of society.

Of course, when Christians do oppose

liberal abortion, they are accused of forcing their own view of morality upon the rest of the populace. This feeling is very strong both within and without the church. Recently a diocesan convention failed to take issue with its state's liberal abortion law because some of the members were afraid of playing into the hands of the Roman Catholic Church. Instead, they played into the hands of a certain type of secular humanism which seeks to silence the church's voice on this issue. If the convention considered a resolution condemning racist, oppressive, or other dehumanizing practices supported by law, it would be applauded by the humanists for denouncing them, and rightfully so, but if it chooses to condemn the killing of innocent children, it is accused of pressing its morality on others.

Whether abortion is murder or not may be the result of one's religious beliefs, yet the fact that abortion is killing is not. While the Christian may accuse the abortionist of the sin of murder, he is not asking that the laws of his state reflect this position. All that he is requesting is the type of statute which was law in every one of our states just five years ago. The question then before us, when we consider public resolutions to the legislatures, is not whether abortion is murder, but whether we are going to permit this form of killing in our hospitals or not.

LET us look at some of the problems that abortion is supposed to solve. First, we have the population explosion. Certainly this is a grave problem, although statistical presentation of its gravity varies greatly with who is presenting the statistics and why. But is abortion the answer? If so then why not resort to other forms of killing to decrease the population? Such a suggestion is repugnant to civilized society, which justly condemns the ancient practice of abandoning infants to die. A person who thinks consistently condemns abortion for the very same reason. Even if abortion were practiced everywhere, its effect on the population of our country would be limited, unless abortion were not voluntary. Perhaps this last thought is worthy of a policy statement concerning the true goal of the abortion campaign.

Another problem is that of the unwanted child. Most of these children are born out of wedlock, but some are born to married couples who do not see children as gifts of God. In some cases the unwanted child is severely deformed or mentally retarded. Such children do bring extreme difficulties to people. Yet should killing them be the alternative? It is indeed dangerous to set the precedent of permitting the killing of the unwanted and imperfect. We condemned the actions of a man who eliminated his prob-

lem people not so many years ago. Both our religious institutions and our political ones provide agencies and homes for those who need help or who are without a family who cares. Only the selfish and cruel would suggest that abortion is a cheaper or easier solution than bringing our social services up to date.

What about rape? Who has any statistics proving the number of conceptions resulting from forcible rape? And do not our police rush the victims of rape to a hospital where every precaution is taken to prevent conception, when the crime is reported? What about incest? Would you punish the guilty parents with the sentence of death? Of course not! Then why punish the innocent victim, the developing child, with death by abortion? What about the abandoned child, the battered baby, and the fatherless infant? Perhaps some believe that killing them is really humane. But how can a Christian accept the killing of human beings as an acceptable solution to any problem, no matter how grave?

Radical women tell us that they must have abortion freedom to have control over their own bodies and to choose not to be a mother. When will they understand that no one is forcing them to conceive children or even to be sexually active? In order to have a second chance, they would take away the first and only chance for life from their unborn child. Their constant demand for abortion only betrays their selfish desire to be free from the responsibility of their actions.

THE Episcopal Church must uphold in her teaching the sanctity of all human life, if she is truly called to serve "all sorts and conditions of men." What can the churchman do to try to change this alarming trend away from the sanctity of life? First, he must value the truth enough to tell the truth that the developing child in the womb is a living human being. He must challenge the legal abortion movement to prove either that life does not begin at conception or to admit that the abortionists are asking for permission to kill. Second, the dedicated churchman must present resolutions which affirm the historic Christian position of a high regard for human life. He must challenge within the church those who are asking for changes in our laws. Certainly in this work letters to our bishops, priests, and diocesan committees concerned with resolutions are in order. Third, he must endeavor seriously to present to society pro-life solutions for problem pregnancies by creating and supporting agencies to perform this work. This approach is already being used by many people both within and outside of the Episcopal Church. It is time that many more of us take up this task and stop the immoral attack on the rights of the unborn child.



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# EDITORIALS

## "Wanted" Women: Can You Help?

SOME 200 widows of Episcopal clergymen, who have remarried, are on the "wanted" list of the Church Pension Fund. There may be money in it for them. The fund is asking the parish clergy and others to cooperate in locating these women.

A recent change in the rules of the fund makes the people in this group eligible for benefits. The group consists of women who remarried after the death of their clerical husbands and have been widowed again. Under the old rules, their retirement benefits as clergy widows were not restored after the death of the later spouse. Under the rules now in effect these benefits are restored—effective retroactively as of Jan. 1, 1972.

On the fund's rolls are 211 such widows who have remarried and whose pensions are currently suspended. The fund wishes to re-establish contact with these women and inform them of their right to pension benefits in the event that they become widowed again—or have been widowed again. The problem is in locating them. The fund's records contain only their remarriage dates, the names of their first husbands, their last diocesan affiliation, and their widow's benefit amount before their remarriage. The fund does not have their present names and addresses.

THE LIVING CHURCH has a complete list of these women by their first married names, and, of course, they are available from the Church Pension Fund office (800 Second Ave., NYC 10017). We urge bishops and parish clergy to spread the good word of this change in the rules, in every way that they can, in the hope that it will reach the ears of those who need it.

## Prayer Day For POWs

MARCH 26, 1972, will be a National Day of Prayer for all servicemen and civilians who are prisoners of war, missing in action or believed to be prisoners in Southeast Asia. It is being sponsored by the National League of Families of American Prisoners and Missing in Southeast Asia. Membership of this group is confined to members of families of those known to be prisoners of Hanoi or missing in action. It is non-profit and non-partisan; its objectives are to obtain a complete accounting for all captured and missing Americans in Southeast Asia, to secure humane treatment for POWs as outlined by the Geneva Convention, and to stimulate world concern for the plight of these men.

In an appeal to editors of church publications for their assistance, Janice Ray, chairman of the day of prayer, writes: "General humanitarian standards have been flagrantly violated by Hanoi and her allies. We are appealing to you for help. The power of prayer is undeniable and overwhelming. With this thought in mind, we seek your help in carrying our message throughout the country and to other nations. Our loved ones need everyone's prayers—not because they are Americans or servicemen, but because they are human beings. Humanitarianism and brotherhood are not just

words—they are commitments. Neither are they new words! These principles were expounded thousands of years ago."

It is our privilege to urge all readers of this magazine to join in this prayer crusade. Surely, one can do this non-politically, without committing himself to one side or the other of the war debate. What Mrs. Ray alleges concerning the flagrant violations of humanitarian standards by Hanoi is only too well known; but while we are praying for the victims of the enemy's inhumanity it is not amiss to pray for the victims of whatever inhumanity may have been perpetrated by the forces of Saigon and its allies. In no war is the inhumanity all on one side.

March 26 is the appointed day of prayer. Clergy, and all churchmen, take note, and make plans; and remember the prisoners and missing in your prayers now, and continuously, until they are free.

## How Simple The Gospel?

A READER raises an interesting point in connection with a news report in TLC [Feb. 20]. (Her comments are in the letters section of this issue.) The Bishop of Pennsylvania has accepted as a postulant for holy orders a convicted murderer serving a life term. We heartily share our reader's concern for the moral integrity of the sacred ministry, and the question she raises needs to be faced. But our present concern is not with the case itself but with the text she quotes—I St. John 3:15, in which the sacred writer declares that whoever hates his brother is a murderer and no murderer has eternal life abiding in him.

That "no murderer has eternal life abiding in him" is about as clear and plain a statement as any can be. But who is this murderer who cannot have eternal life? "Whoever hates his brother." What we are up against here is one of the hardest and sharpest rocks of offense in the Gospel: the bad news in the Good News. You don't have to kill somebody's body to murder him—you have only to hate him. This is what St. John is talking about, following, of course, his Master, whose terribly unambiguous statement on the matter is recorded in St. Matthew 5:21-22:

*You have heard that it was said to the men of old, "You shall not kill; and whoever kills shall be liable to judgment." But I say to you that everyone who is angry with his brother shall be liable to judgment; whoever insults his brother shall be liable to the council; and whoever says, "You fool!" shall be liable to the hell of fire.*

N.B.: We are not urging that the convicted murderer be ordained. That decision is for others to make, and they can have it. We are urging only that we all give a courageously honest and self-searching thought to the Gospel truth that if we hate we are murderers and eternal life is not in us. This is no less true if a clerical collar adorns our necks rather than a hangman's noose.

What fantast coined the phrase "the simple Gospel"?





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## News of the Church

Continued from page 11

lotte, N.C., that the joint report is called a "magnificent and very important" document by Vatican officials.

In another matter of ecumenical significance, the General Board was told that a new edition of the Revised Standard Version (RSV) of the Bible is in preparation with Roman Catholic cooperation. To be known as *The Ecumenical Bible*, the volume will contain three books of the Apocrypha—I and II Esdras and the Prayer of Manasseh—in addition to the Old and New Testaments.

In his report to the General Board, Dr. R. H. Edwin Espey, NCC general secretary, said meetings such as the one in Charlotte represent an "ecumenical crucible." Noting that board sessions are attended by an increasing number of non-members as well as official delegates, he said that the purpose is to cover ecumenical needs not dealt with in any other way, as well as to conduct NCC business.

The real ecumenical program is not "organization but inspiration" he said. "The issue on the National Council is not even primarily program. It is primarily people. It must be a sensitive instrument responsive to the cry of humanity and the voice of the Holy Spirit."

### ENGLAND

#### Church Unity Week Extended

In Torquay, England, churchmen have extended the Week of Prayer for Christian Unity to Whit Monday. "Living and Loving in the Church of God" is the theme of the prayer vigil in which 26 churches are taking part.

A three-foot Unity candle used as the visible symbol of the "Christ the Light of Life" observance was first lighted during a service in the parish church of St. Marychurch. Each week the candle is burned in a different church where people are asked to go to pray for unity.

The plan has the backing of the Rt. Rev. Robert Mortimer, Bishop of Exeter; Roman Catholic Bishop Cyril Restieaux of Plymouth; and local Free Church leaders.

### GOVERNMENT

#### Group Asks Retention of Sanctions Against Rhodesia

The chief executives of five church bodies and an official of another have asked President Nixon to continue economic sanctions against Rhodesia until a settlement supporting the rights of the black majority in the African country can be worked out.

The request referred specifically to a



U.S. Treasury Department announcement that it had licensed the import of chromium and other "strategic and critical" materials from Rhodesia. A non-purchase policy had been in effect for several years, following the U.N.'s condemnation of the white-dominated regime of Prime Minister Ian Smith.

Signers of the request include the Presiding Bishop; United Methodist Bishop Paul Hardin, Jr.; Dr. Robert Moss, United Church of Christ; the Rev. Marion de Velder, Reformed Church in America; Dr. William P. Thompson, United Presbyterian Church; and the Rev. Robert A. Thomas, Christian Church.

A U.N. Security Council resolution scoring the settlement was vetoed by Great Britain.

#### SCOTLAND

### "Auxiliary Clergy" Plan Studied

A plan to appoint laymen as "auxiliary clergy" in the Episcopal Church in Scotland has won the support of the Bishop of Edinburgh.

The Rt. Rev. Kenneth Carey disclosed that the proposal to train three or four laymen in each congregation to officiate at communion services and perform other pastoral and missionary duties had already been considered by the College of Bishops in Scotland. Each of the seven members of the college had agreed to put the plan to his diocesan council and synod this year, he said.

Bp. Carey explained the selected laymen would continue in their secular work and would be licensed by their bishops for service in their own parishes.

Bp. Carey also said he would call meetings of the Edinburgh diocesan council and synod to discuss this plan. It will be adopted if the provincial synod as a whole approves it later this year.

#### ROMAN CATHOLICS

### Jesuit Charges

#### "Pro-Hanoi Overtones"

A Jesuit columnist for *The National Catholic Register*, published in Fort Worth, charged that a recent ecumenical conference on Vietnam that attracted 650 "invited" Protestant, Roman Catholic, and Jewish clergy and laity was really a "pre-planned 'peace at any price' rally with pro-Hanoi overtones."

The Rev. Daniel Lyons, S.J., of New York, leveled his charges at the sponsors of the meeting, in Kansas City, Mo., among them the National Council of Churches. He also charged the sponsors with stacking the agenda with pro-Hanoi speakers and for refusing to allow "an internationally known expert" on Vietnam, the Rev. Raymond de Jaegher, to state his views.

Fr. Lyons said that at first Fr. de Jaegher—who spent 35 years in Asia as a missionary, including 10 in Vietnam—was barred from the conference, but later was admitted through the intercessions of the Auxiliary Bishop of Newark, Fr. Lyons said.

Fr. de Jaegher, a Belgian who spent 20 years in China, reportedly told Fr. Lyons that "the dominant theme of the conference was that communism is not a bad system, so we should not oppose a communist takeover (of South Vietnam)."

Calling the conference one-sided, Fr. Lyons said that 100 persons were allowed to speak, but not Fr. de Jaegher, "who knows more about the situation in Vietnam than all 100 put together." He also wrote that no member of the Vietnamese hierarchy was invited to speak at the conference.

The Jesuit editor criticized the appearance of the Most Rev. Helder Pessoa Camara, of Olinda and Recife, Brazil, who was, he said, allowed "to preach non-violence against communist aggression" and who "made it look like it was wrong for South Vietnam . . . to defend itself."

#### CHURCH OF ENGLAND

### "House Church" Programs Hit

The "house-church" movement, which has been reported growing in England, is "liturgical anarchy being practiced in a hole-and-corner fashion," according to the Rev. Hugh Lorimer Rees, vicar of St. Mary Abbots and rural dean of Kensington.

He holds that the idea of the movement is for people to meet for house communions with the service taking place "in rooms varying from kitchen to bed-sitter," attempting to recapture the atmosphere of the primitive church when it worshipped in secret and underground during the persecutions. This gimmick," he said, "ignores the primary duty of a Christian, which is to witness the faith publicly to the best of his ability. He should aim to be a light on a candlestick, not under a bushel, to be seen by everybody like a city set on a hill.

"It is a great astonishment to me that so many of those who, while having on their lips the jargon of evangelization, 'outreach, the Christian presence, confrontation, etc.,' should in practice be retreating into cozy quarters and organizing themselves not outwards but inwards.

"If half of what I have been told by people who have attended such services should become well known," Fr. Rees said, "I think the bishops will have to do something to restrain the liturgical anarchy that is being practiced in this hole-and-corner fashion."

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# CONVENTIONS

## East Carolina

In his address to delegates attending the annual convention of the Diocese of East Carolina, the Rt. Rev. Thomas H. Wright announced his retirement at the end of 1972. He has been diocesan since 1945. His successor will be the coadjutor, the Rt. Rev. Hunley A. Elebash.

In departing from custom, convention met for three days in three locations in Goldsboro: the Wayne County Center, Goldsboro Hotel, and St. Stephen's Church. Two other churches in Goldsboro assisted as hosts—St. Andrew's and St. Francis.

A method to encourage more people in diocesan budget-making was adopted: provision is made for a determination of the 1973 goals as delegates saw them; a lenten study program in each congregation to discuss and revise these goals; a review of them by the diocesan council; and a motivation program by the communication and stewardship department in preparation for the every-member canvass.

Guest speaker at the convention was the Rt. Rev. Harry S. Kennedy, retired Bishop of Hawaii, who said there are vandals in the church today, just as there were in the days of the prophets. Quoting the text: "They break down the carved wood of the temple with their axes and their hammers," he said that this process is apparent today in national life and in the church.

Just as in the days of the judges, when there was no king in Israel and every man did what was right in his own eyes, thus producing anarchy, so today many of our leaders do their own thing without regard to the rights of others, Bp. Kennedy said. "They say: 'God, this is what we are going to do. We hope you like it.'"

Defining the vandals in the church as "kooky clergy and batty bishops," he said that they are driving people away from the church, reducing income, and generating bitterness.

## Louisiana

Some 400 delegates and visitors met at the Civic Center in Shreveport, for the 134th annual convention of the Diocese of Louisiana. An official welcome was extended to the Rt. Rev. R. Heber Gooden, retired Bishop of Panama, who is the Assistant Bishop of Louisiana for the next three years. An aide to the Rt. Rev. Iveson B. Noland, Bp. Gooden will have his offices in Shreveport.

The convention approved a total budget of \$579,644 for 1972, and endorsed the tithe as the Christian standard of giving.

The deputies who were elected to the 1973 General Convention have been di-

rected to meet with churchmen throughout the diocese within the next year in order to take representative attitudes to Louisville.

Oscar C. Carr, Jr., convention speaker and Executive Council vice president for development, told delegates that the church wants feedback from the grass roots and emphasized the need for mission and involvement. "I see the church as a sharing church, a caring church—not a curing church—as an institution dedicated to the task of making people more sensitive to the reality of other people and offering mankind that fellowship that renews their human quality and liberates them and arms them for the struggle against the 'principalities and powers,'" he said.

A team of Louisiana laymen responded to Mr. Carr's address, then he fielded questions from the floor.

The 1973 convention will be held in Lake Charles.

## North Carolina

A contractual relationship between a clergyman and his local congregation was proposed by the Rt. Rev. Thomas Fraser, Bishop of North Carolina. Instituting this relationship, he said, would make the parish ministry a more viable vocation as far as clergy are concerned.

He urged his diocese to "take a real hard look at the whole process of calling the clergy, or contractual relationship, including whether clergy ought to provide their own housing." The diocese has authorized a study of the methods used for calling clergy, by individual parishes.

Speaking at the 156th annual diocesan convention, Bp. Fraser acknowledged that there is still some lay discontent with the positions of the national church and the World and National Councils of Churches on certain issues. However, he added, he sees growing interest among Episcopalians in meeting human needs in society.

For the future, the bishop reported, the diocese is developing a program to help citizens better understand their public-school systems. In addition, the diocesan council plans to make money available to congregations for community projects within their parishes.

## Missouri

At the 132nd annual convention of the Diocese of Missouri, the Rt. Rev. George Cadigan supported the ordination of qualified women to the priesthood. The main point of the bishop's address was ministry and mission.

In addition to his support of ordination for women he also favors the whole developing clergy support system including



the national Clergy Deployment Office, and the several means of continuing education for the clergy.

He spoke of the number of new approaches of church work within the diocese: two regional ministries with staffs of clergy and lay readers; the Council for Inner City Ministries in St. Louis; and two ecumenical ministries in metropolitan St. Louis. He also asked for a greater degree of accountability on the part of aided congregations and asked the seven convocations to devise evaluation systems.

The business of the convention, which met in Christ Church Cathedral, St. Louis, was concerned largely with intra-church affairs: the office of bishop was directed to make public all clergy salaries in the diocese, the convention also directed that canonical legislation be prepared to eliminate the distinction between parish and mission and a study of the viability of marginal congregations was requested.

A budget of \$382,400 was approved, about \$30,000 larger than that of 1971. Of this amount, \$267,000 will come from pledges made by parishes, and \$30,000 from a special appeal for funds on the part of the bishop. The balance will be derived from trust funds. The pledge to the national church was set at \$72,150, larger than the pledge for 1971, but about \$31,000 less than the quota.

Two missions were given parish status: St. Barnabas', Florissant, St. Louis County—the Rev. Roy A. Welke, Jr., rector; and St. James', St. Clair—the Rev. James O. Armstrong, rector.

### West Texas

All Episcopal churches in the Corpus Christi area were hosts to the 68th annual council of the Diocese of West Texas. Meetings were held in the First Methodist Church's educational building, with 675 clergy, laity, and alternates registered. The opening service was held in the Church of the Good Shepherd, with more than 600 people attending.

In council action, General Convention was memorialized *re* General Convention Youth Program grant rules, calling for future GCYP grants to be made in accordance with the procedure adopted for the General Convention Special Program. The memorial was passed without dissent. In his address to council, the Rt. Rev. Harold C. Gosnell, diocesan, devoted quite some time to the presentation of his experiences with the workshops of the GCYP.

Council also protested "in strongest possible terms" to the Southwest Regional Committee of the GCYP, the Executive Council, and the 64th General Convention, that grants to organizations "engaged in political activities or to any political party are clearly a misuse of church funds, given by church members to promote the Gospel of Jesus Christ, and do raise a serious question as to the

status of the Episcopal Church as a tax-free institution."

A combined or unified budget of \$596,914 was accepted. This is up slightly from the previous budget of \$584,100. The executive board quota of \$105,000 is included in the total figure, an increase of 5% over last year's budget. The asking was \$123,066.

A feature of the diocesan gathering, or a non-feature, was that there was no guest speaker.

### Los Angeles

The Diocese of Los Angeles has rejected a proposal supporting the ordination of women to the priesthood. The action came during the annual convention which was held in San Diego. By a vote of 3-1, delegates adopted a substitute resolution authorizing a year's study

of the question, the results to be presented to the convention in 1973.

A continuing financial crisis for the diocese was seen in the finance committee's report. Parish pledges were \$231,000 short of meeting the proposed budget of \$1,271,000. In order to offset the deficit, a 20% reduction in the budget was approved. Most of the cuts will come in mission support and the national church quota.

In other actions, delegates defeated a resolution supporting the principle of sanctuary and tabled a resolution approving amnesty for people who refuse military service.

The Bishop of Los Angeles, the Rt. Rev. Francis Eric Bloy, announced his retirement in 1973 and asked for a convention to be held this fall to elect his successor.

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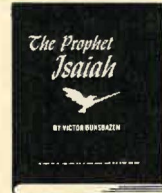
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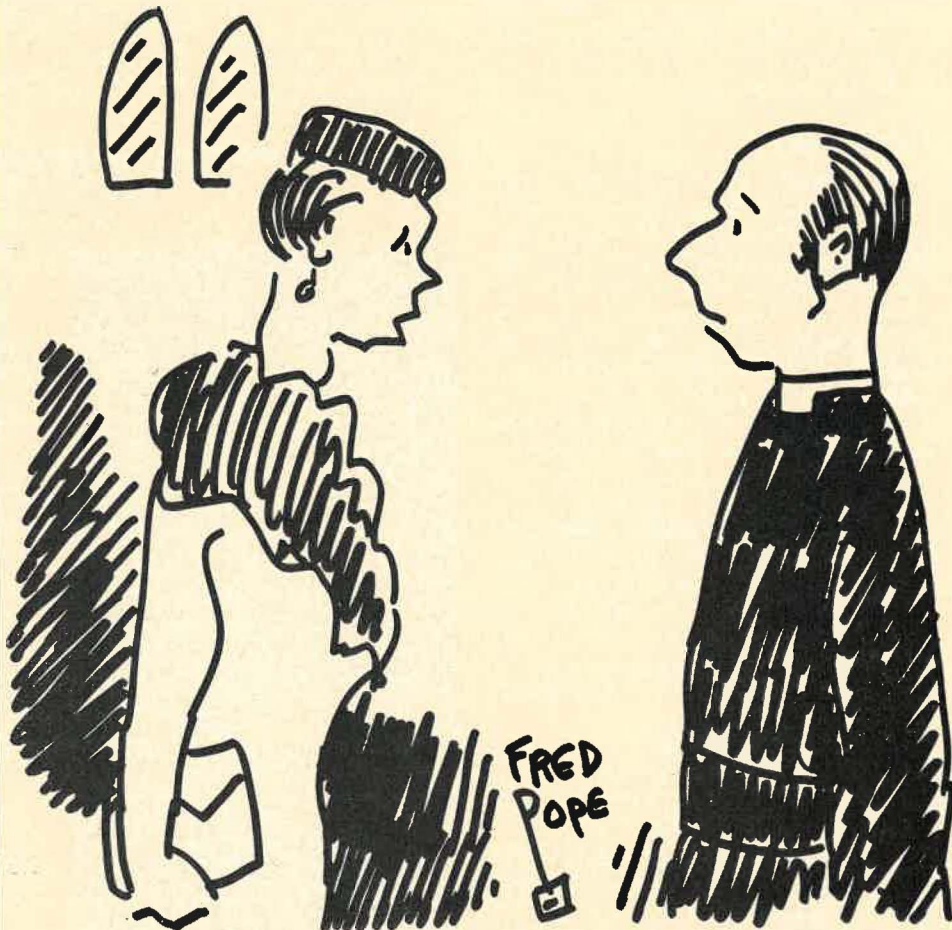
## Booknotes

Karl G. Layer

**RAPPINGS.** Compiled by Robert Webber. Tyndale House. Pp. not numbered. \$1.25. This small book is best described in the author's own words: "When I came to Wheaton College several years ago, I found a group of students who were far ahead of many of their peers in feeling the problems of modern man and committing themselves to finding radical solutions within the framework of Christianity. . . . The direction for life, they believe, is in Christ; the problem they face is knowing how to apply this message to the contemporary situation. The emphasis of the new generation of Christian youth is on living the Christian life, not in the sense of adhering to subcultural rules and regulations but in returning to a biblically-oriented life, continually deciding to be Christ-followers. These young Christians are intent on taking the teachings of Jesus seriously. They feel the alternative to a life-style centered in things and self is a life like that of Jesus, emphasizing the matters of the Spirit and the enduring values in life." The text is a sort of free verse; the photography, by any standards, is excellent.

**BEHIND THE FOURTH GOSPEL.** By Barnabas Lindars. SPCK. Pp. 84. 85p. The author discusses the attempts to identify continuous sources, among them the "discourse source" emphasized by Bultmann, and the "signs source" reconstructed by Fortna. A more promising approach, he thinks, lies in considering John's technique as a writer who builds upon the primitive tradition—first in the discourses, then when miracle stories are used in conjunction with discourse, then in extended narrative. This provides a vantage point for a survey of the gospel as a whole, from which its author emerges as essentially a preacher who presents the authentic challenge of the message of Jesus in a work of immense creative skill and compelling theological power. Fr. Lindars is an Anglican Franciscan.

**JUST PEOPLE.** By Colin Winter. SPCK. Pp. xiii, 114. 50p. A book of brief, humorous, and deeply-insightful reminiscences of a ministry in Simonstown, South Africa, with its multiracial community, by the now Bishop of Damaraland, South West Africa.



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# PEOPLE and places

### Parochial Appointments

The Rev. George M. Acker, rector of St. Timothy's, Fort Worth, Texas, is to be rector of St. Andrew's, 404 E. Mill St., Carbondale, Ill., Apr. 15.

The Rev. Russell H. Allen is vicar of Emmanuel, Keyser, and Emmanuel, Moorefield, W.Va. Address: 303 S. Mineral St., Keyser (26726).

The Rev. Frederick G. Bannerot III, former vicar of Emmanuel, Keyser, W.Va., is assistant, St. Matthew's, Charleston, W.Va. Address: 1314 Bridge Rd. (25314).

The Rev. Canon Robert H. Booker, former rector of St. Paul's, Bound Brook, N.J., is rector of Christ Church, 405-415 Washington St., Box 999, Toms River, N.J. 08953.

The Rev. Roger J. Bunday, former graduate student, University of Wisconsin, Madison, is rector of St. Andrew's, Emporia, Kan. He is also completing his Ph.D. requirements. Address: Box 644 (66801).

The Rev. William F. Carr, former vicar of Olde St. John's, Colliers, and Good Shepherd, Follansbee, W.Va., is vicar of St. Barnabas', Bridgeport, W.Va. Address: 721 Hall St. (26330).

The Rev. Richard N. Clark, former curate, St. Alban's, Arlington, Texas, is assistant, Trinity Cathedral, Little Rock, Ark. Address: 310 W. 17th (72206).

The Rev. Joe Carroll Coulter, former assistant, St. Andrew's, Greensboro, N.C., is vicar of St. Timothy's, Athens, Ala.

The Rev. John Dreibelbis, former rector of Christ Church, Chicago, Ill., is rector of Grace Church, Huron, S.D. Address: Box 1361.

The Rev. J. Gary Gloster, former associate rector of Redeemer, Cincinnati, Ohio, is rector of Christ Church, Pulaski, Va. Address: 144 N. Washington Ave. (24301).

The Rev. Carl E. Gockley, former assistant rector of North Parish, St. Clair, Pa., is rector of St. Thomas', Falls City, Neb.

The Rev. Addison K. Groff, former rector of St. Agnes', East Orange, N.J., is rector of St. Peter's, Rochelle Park, N.J. Address: 7 Becker Ave. (07662).

The Rev. Carroll B. Hall, former rector of Trinity Church, Matawan, N.J., is vicar of St. Martin's, Martinsville, N.J.

The Rev. Shelbert C. Harris, Jr., is associate priest, Epiphany, Euclid, Ohio, and instructional strategist and supervisor, Mentor, Ohio, public schools. Address: 29036 Ridge Rd. Wickliffe, Ohio.

The Rev. Earl D. Heverly, Jr., is in charge of Holy Apostles', St. Paul, Minn. Address: 645 Fairmont Ave.

The Rev. Ross D. Hildebrand, former assistant, St. John's, Larchmont, N.Y., is rector of St. Peter's, 2500 Westchester Sq., The Bronx, N.Y. 10461.

The Rev. E. L. Ted Hoover, former chaplain, Memphis State University, Tenn., is rector of Grace Church, Muskogee, Okla.

The Rev. Robert H. Hutchinson, Jr., former rector of St. James', Prospect Park, Pa., is rector of St. Alban's, Wichita, Kan. Address: 4138 E. 24th St. North (67220).

The Rev. Ronald P. Jaynes is rector of St. John's, Point Rd., Little Silver, N.J. 07739.

The Rev. Ivey Jessup III, former assistant, St. Luke's, Birmingham, Ala., is assistant to the rector of St. Francis', Greensboro, N.C. Address: 3506 Lawndale Dr. (27408).

The Rev. Canon Robert H. Johnson, senior canon and in charge of St. John's Cathedral, Jacksonville, Fla., is to be rector of Holy Innocents', 805 Mt. Vernon Hwy., Atlanta, Ga. 30327, Apr. 1.

The Rev. David C. Jones, former vicar of St. James', Lewisburg, W.Va., is rector of St. Stephen's, 200 Virginia St., Beckley, W.Va., 25801.

The Rev. Jack Meyer, former vicar of St. Alban's, Moorhead, Ky., is rector of Holy Cross, Fairview Heights, Ill. Address: 9801 Lincoln Trail.

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## RETREAT AND GUEST HOUSES

DIRECTED BY the Sisters of St. Mary: St. Benedict's House at St. Mary's Convent, John St., Peekskill, N.Y. 10566; House of the Redeemer, 7 E. 95th St., New York, N.Y. 10028; St. Mary's House, Sewanee, Tenn. 37375; DeKoven Foundation, Racine, Wis. 53403; St. Raphael's House, Evergreen, Colo. 80439. Private or group retreats; guests.

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

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- (C) Resolutions and minutes of Church organizations: 15 cts. a word.
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THE LIVING CHURCH  
407 E. Michigan Street Milwaukee, Wis. 53202

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THE LIVING CHURCH

The Rev. William S. J. Moorhead is curate, St. James', Wichita, Kan.

The Rev. Philip Nevils, former assistant, St. Luke's, Denver, Colo., is in charge of St. Katherine's Mission, Martin, S.D. Address: Box 207.

The Rev. Daniel Van Vleck Pearson, former rector of St. Paul's, Owatonna, Minn., is assistant, St. Mark's Cathedral, 519 Oak Grove St., Minneapolis, Minn. 55403.

The Rev. James L. Postel, former rector of Trinity Church, Ottumwa, Ia., is rector of Resurrection, Battle Creek, Mich. Address: 2589 Capitol S.W. (49017).

The Rev. Robert J. Reuss, former assistant, Christ Church, Westery, R.I., is rector of St. David's, Cranston, R.I. Address: 121 Sagamore Rd. (02920).

The Rev. Graham R. Ross is in charge of St. Andrew's, Plainfield, N.J. Address: 40 Davidson Rd., Piscataway (08854).

The Rev. Joseph M. Stoudenmire, former rector of Grace Church, Radford, Va., is rector of All Saints', 1425 Cherokee Rd., Florence, S.C. 29501.

The Rev. Robert E. Sullivan, former assistant, St. James', Long Branch, N.J., is rector of St. John's, Chews Landing, N.J. Address: 1704 Old Black Horse Pike, Blackwood, N.J. 08012.

The Rev. Stephen R. Sutton, former assistant, St. Matthew's, Charleston, W.Va., is vicar of Olde St. John's, Colliers, and Good Shepherd, Follansbee, W.Va. Address: 930 Neville St., Follansbee (26037).

The Rev. Richard A. Taylor, former rector of St. George's, Meynard, Mass., is rector of Christ Church, 4th & West Ave., Red Wing, Minn. 55066.

The Rev. Robert Thacker, former rector of St. Luke's, Wheeling, W.Va., is vicar of St. Philip's, Charles Town, and St. Andrew's on the Mount, Mannings, W.Va. Address: Box 368, Charles Town (25414).

The Rev. Robert G. Tyrrell, Jr., is curate, All Saints', Carshalton, Surrey, England. Address: 38 Woodstock Rd.

## Non-Parochial Appointments

The Rev. Henry C. Johnson, Jr., former associate professor of education, Illinois State University, Normal, is associate professor of education and head of cultural foundations of education, Pennsylvania State University. Address: 231 E. Hamilton Ave., State College, Pa. 16801.

The Rev. William Thomas Martin, former curate, St. Thomas', Dover, N.H., is full-time deputy juvenile officer, Pemiscot County, Mo., and

vicar of St. John's, Caruthersville, and St. Luke's, Kennett, Mo. Address: 2525 S. Ward, Caruthersville (63830).

The Rev. Richard N. Ottaway, executive director of the Church & Industry Institute, Winston-Salem, N.C., is no longer in charge of Galloway Memorial, Elkin, N.C.

The Rev. Henry A. Woggan, former social worker, Broughton Hospital, Morganton, N.C., is unit manager of the hospital and in charge of Galloway Memorial, Elkin, N.C. Address: 1525 Laurel Rd., Wilkeboro (28697).

## Ordinations

### Priests

Central Florida—The Rev. Roy Donald Green, Jr., curate, St. Michael's, Orlando, address, 911 W. Rugby St. (32804); and the Rev. John William Klein, vicar of Holy Child, Holly Hill, address, 445 Flomich Ave. (32017).

Guatemala for Long Island—The Rev. Harold Lewis (by Bp. Frey in Honduras).

Kentucky—The Rev. Guerdon Pierre Ramsey, curate, St. Luke's, Anchorage, address, 12902 U.S. 60, Middletown, Ky.

Long Island—The Rev. Messrs. John Eugene Kulp, curate, St. Peter's, Bay Shore, N.Y.; Randolph Jon Germinder, curate, St. John's of Lattington, Locust Valley, N.Y.; Lawrence Raymond McCoombe, curate, St. Ann's, Sayville, N.Y.; and Robert Alan Kettlehack, curate, St. Paul's, Dallas, Texas.

Louisiana—The Rev. Edward Francis Glusman, Jr., graduate student, Duke University, and in charge of St. Andrew's, Haw River, N.C.

Massachusetts—The Rev. John J. Pennington, Jr., and the Rev. H. Gaylord Hitchcock.

Minnesota—The Rev. William Donovan, Ph.D., on the faculty of Macalester College, St. Paul, Minn.

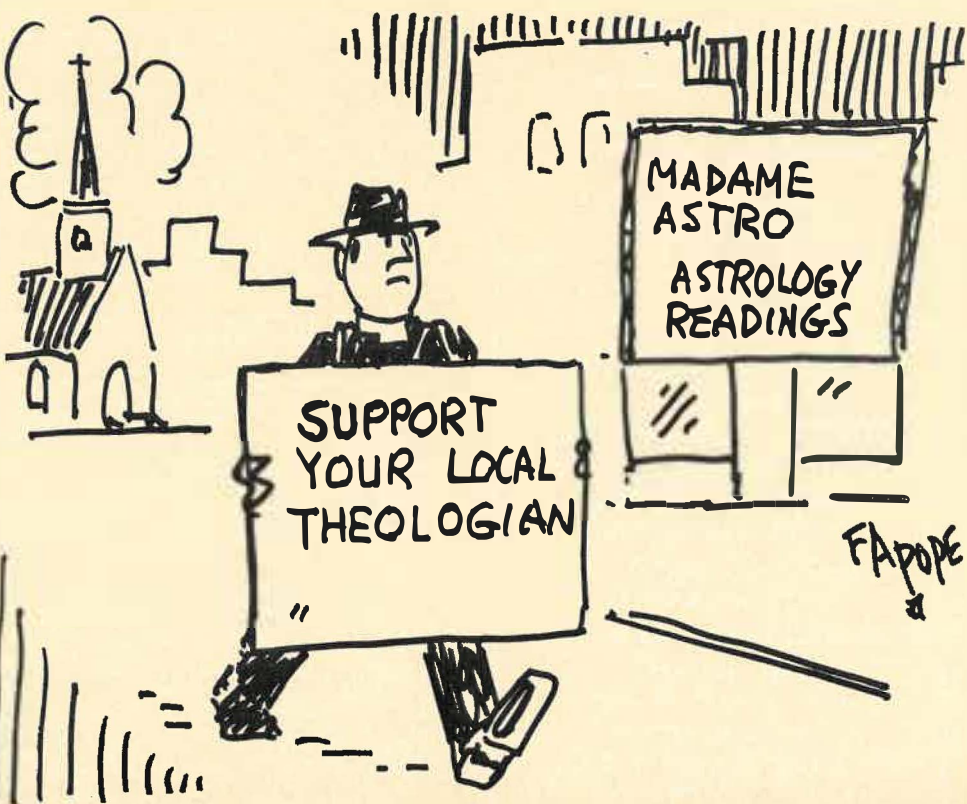
Nebraska—The Rev. Wayne Carlson, Christ Church, Beatrice, Neb.; and the Rev. Donald Haneway.

Northern California—The Rev. Don Brown.

Pennsylvania—The Rev. E. Kyle St. Claire, Jr., (son of the Rev. Elbert K. St. Claire, Sr.), associate chaplain of Episcopal Academy, Philadelphia.

Rhode Island—The Rev. George Henry Warren, curate, St. Barnabas', Warwick, R.I., address, 127 Groveland Ave. (02886).

Southwestern Virginia—The Rev. Vincent W. Warner, Jr., assistant, St. John's, Roanoke, Va., address, Box 2057 (24009).





Springfield—The Rev. Messrs. Robert Dale Harmon (son of the Rev. Dale Harmon), curate, St. John's, Decatur, Ill.; Robert Hutcherson, assistant chaplain, St. John the Divine, Champaign, Ill.; and Charles Sykes, vicar of St. Alban's, Olney, Ill.

#### Deacons

Central Florida—Peter Bent Brigham, assisting, St. Mary of the Angels, Orlando, address, 8128 Gondola Ave. (32809).

Minnesota—Robert C. Woltermann, in charge of St. John's, Onigum, Walker, Minn. 56484.

Montana—Herbert Wilkinson Buckley, on the staff, St. Peter's Cathedral, Helena.

Rhode Island—Thomas Robert Schulze, address, Masonic Home and Hospital, Wallingford, Conn.

Southern Virginia—Ralph Edward Haines, Jr., in charge of St. Augustine's, 2515 Marshall Ave., Newport News, Va. 23607.

Springfield—Dr. Arlin Fowler (former Presbyterian minister), professor of black history, Eastern Illinois University, and serving Trinity Church, both in Mattoon; Edward Grimes, Christ Church, Springfield, Ill., and traffic controller, Sangamo Electric Co.; Aubrey Reid, assistant to the rector of St. George's, Belleville, Ill.; and Neilson Rudd, serving Trinity Church, Mt. Vernon, Ill., and continuing with his own engineering consulting firm.

#### Retirement

The Rev. W. Ross Bailey, vicar of St. Paul's, Avondale, and Grace Church, Northfork, W.Va., has retired. Address: Box 580, Northfork (24868).

The Rev. Howard R. Dunbar, rector of Trinity Church, Newton Centre, Mass., since 1949, will retire. Address May 1: Brewster, Mass. 02631.

The Rev. Canon Harry J. Knickle, STD, rector of Grace Church, Plainfield, N.J., since 1937, will retire June 30.

The Rev. Luman J. Morgan, rector of Christ Church, Toms River, N.J., retired Feb. 1. Address: 476 Steuben Ave., Cranberry Hill, Forked River, N.J. 08731.

The Rev. Ellwyn J. H. Nichols, rector of St. Anne's, Billerica, Mass., retired Jan. 30. He is active with Retired Clergy and Professionals.

The Rev. Frank E. Pulley, rector of St. Paul's, Louisburg, and in charge of St. James', Kitterell, N.C., retired Jan. 1.

The Rev. Othello D. Stanley, non-parochial priest, Diocese of North Carolina, retired Jan. 1.

#### Living Church Correspondents

Massachusetts—The Rev. Richard T. Loring, rector of St. Luke's, 201 Washington Ave., Chelsea, Mass. 02150, is the correspondent for this diocese.

#### New Addresses

The Rt. Rev. William C. Frey, 814 W. Maple, Fayetteville, Ark. 72701.

The Rev. H. Walter Whichard, retired, 2323 V St., Apt. 3, Sacramento, Calif. 95818.

#### Restoration

The Bishop of Atlanta, acting in accordance with the provisions under Title IV, Canon 13, Sections 2, 3, 4, and 5, remitted and terminated the Sentence of Deposition placed on Hugh Saussy, Jr., September 5, 1967, and restored him to the Order of Priesthood, January 6, 1972.

#### Suspension

On December 4, 1971, the Bishop of Atlanta, acting in accordance with Title IV, Canon 12, Section 4 (d) and with the unanimous advice of the Standing Committee, suspended Harold Donald Harrison for a period of three years from the date

of his marriage, December 4, 1971; said priest was married without consultation with the Bishop of Atlanta in violation of Title I, Canon 18, which thereby was also a violation of Title IV, Canon 1, Section 1 (4).

#### Deaths

The Rev. G. Philip Jung, 82, retired priest of the Diocese of Eau Claire, died Dec. 7, in Westminster, Md., where he had lived for some time. Survivors include his widow, Anna Ross, and one son. Services were held in Christ Church Cathedral, Eau Claire, Wis., and burial was in Westminster.

David Norton Kratzig, 22, son of the Rev. and Mrs. Paul Kratzig, died Dec. 11, in Austin, Texas. He was a student at the University of Texas, and is also survived by one brother. Services were held in his father's parish, Trinity Church, Victoria, Texas.

The Rev. Matthew Everett Smith, 75, honorary canon of the Cathedral of the Incarnation, Garden City, Long Island, and chaplain at Carroll County Home, Ossippi, died Jan. 15. His home is in Tufonboro, N.H. He is survived by his widow, Laurie. Services were held in the cathedral and burial was in Pinelawn National Cemetery.

Fern Hallam Young, wife of the Rev. Ralph C. Young, deacon, died Feb. 8, after a long illness. She is also survived by one daughter and one grandson. Services were held in her parish church, St. John's, Springfield, Mo.

The Rev. Canon Frederick Daniel Graves, 93, retired priest of the Diocese of Los Angeles, died Jan. 10, in Hollister, Calif., where he had lived since 1949. A musician and wood carver, his major works include a 10-foot altar in St. James Cathedral, Fresno. He is survived by 3 children, 12 grandchildren, 7 great-grandchildren, and one brother. Services were held in St. Luke's, Hollister, and burial was in Fresno. His wife, Rebekah, and their elder daughter preceded him in death.

## 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.

#### LA JOLLA, CALIF.

ST. JAMES-BY-THE-SEA 743 Prospect St.  
The Rev. Robert M. Wolterstorff, D.D., r  
The Rev. Thomas Yerxa, the Rev. Fred Bartlett  
Sun 7:30, 9, 11; Daily HC Tues thru Fri

#### LOS ANGELES, CALIF. (Hollywood)

ST. MARY OF THE ANGELS 4510 Finley Ave.  
The Rev. John D. Barker, r  
Sun Masses 8, 9 & 11

#### SAN DIEGO, CALIF.

ST. LUKE'S 3725 - 30th St.  
The Rev. Jack C. Graves, r  
Sun HC 8, Service & Ser 10; Wed HC 11:30

#### SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center  
The Rev. J. T. Golder, r  
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,  
Fri & Sat 9; C Sat by appt

#### WASHINGTON, D.C.

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

#### ST. PAUL'S 2430 K St., N.W.

Sun Masses 8, 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; Sat C 4-6

#### DENVER, COLO.

ST. RICHARD'S 733-2387  
Evans Chapel, Denver University  
Sun 10 MP, Lit, HC; daily MP, HC, EP

#### 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

#### FORT MYERS, FLA.

ST. LUKE'S 2635 Cleveland Ave. — U.S. 41  
The Rev. E. Paul Haynes, r  
Sun 8, 9, 11, Daily 7, ex Wed 10; Fri 5:30; HD as  
anno; C Sat 4:30

#### MIAMI, FLA.

ST. BERNARD DE CLAIRVAUX  
16711 W. Dixie Highway, N. Miami Beach  
The Rev. F. G. AtLee, r 945-1461  
Sun 8 & 10. Spanish Monastery, Gardens, Gift and  
Book Store

#### PUNTA GORDA, FLA.

GOOD SHEPHERD 322 Cross St.  
The Rev. Robert Caldwell, r  
Sun HC 8, 9:30, 11 (1S, 3S); MP 11 (2S, 4S);  
Tues HC 6; Thurs HC 9:30

#### WINTER PARK, FLA.

ALL SAINTS' Interlachen & Lyman Aves.  
Sun 7:30, 9, 11; Wed 12; Thurs 6:30 & 9:15; C Fri 5

#### ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily  
Mass 7:30; Fri 7:30 & 10:30; C Sat 5

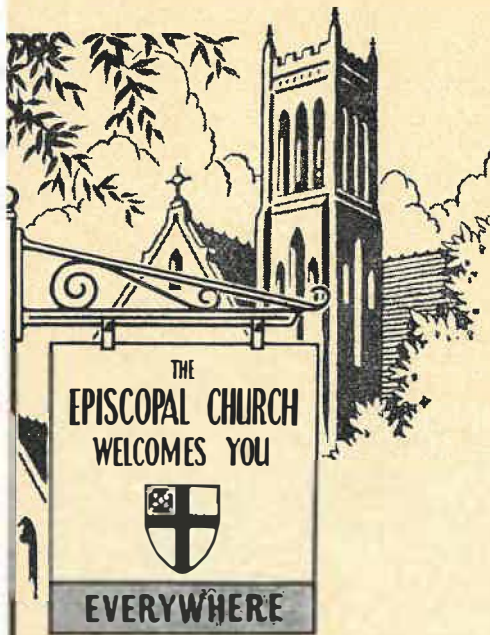
#### CHICAGO, ILL.

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

#### EVANSTON, ILL.

SEABURY-WESTERN THEOLOGICAL SEMINARY  
CHAPEL OF ST. JOHN THE DIVINE  
Sun HC 7:30; Mon thru Fri MP 7:15, HC 7:35, EP  
5:30 ex Thurs HC 5:30; Wed HC noon; Sat HC 9

(Continued on next page)



**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, first 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; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.



# LENT CHURCH SERVICES

(Continued from previous page)

## FLOSSMOOR, ILL.

**ST. JOHN THE EVANGELIST** Park & Leavitt  
The Rev. Howard William Barks, r; the Rev. Robert A. L'Homme, c  
Sun MP 7:45; HC 8, 9, 11; Daily Eu 9, ex Tues 6 & Thurs 7; C Sat 5-6

## SPRINGFIELD, ILL.

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

## BALTIMORE, MD.

**ST. GEORGE'S**, 2900 Dundalk Ave., Baltimore Co.  
Dr. Nelson Rightmyer, r  
Sun 7:30, 9:30, 11; HD 10

## ROCKVILLE, MD.

**CHRIST CHURCH PRINCE GEORGES PARISH**  
The Rev. Elwyn D. Brown, r  
Sun 8, 9:15, 11, Ch S 9:15, 11

## BOSTON, MASS.

**ALL SAINTS'** At Ashmont Station, Dorchester  
Sun 7:30, 8:30 C, 8:45 MP, 9 High Mass & Ser, 10 Ch S, 11 HC; Daily Mon 5:30, Tues & Fri 8, Wed 10, Thurs & Sat 9

**EMMANUEL—Lindsay Chapel**  
15 Newbury St.  
Sun HC 11; Thurs 12 noon, 5:30

## SPRINGFIELD, MASS.

**ST. PETER'S** 45 Buckingham St.  
Sun 7:30, 9:30 (Sung); Mon, Tues, Thurs 6:15; Wed & Fri 12 noon; Sat 9; C Sat 4:30

## STURGIS, MICH.

**ST. JOHN'S** Williams & S. Clay Sts.  
The Rev. Dennis R. Odekirk, r  
Sun HC 8, 9, 11; Lenten Devotions Wed 7:30

## KANSAS CITY, MO.

**ALL SAINTS'** 9201 Wornall Road  
The Rev. H. W. Firth, r; Rev. P. J. D'Alesandre, c  
Sun HC 8, 10, 5; Tues 6:30; Thurs 9:30; C Sat 5

## LAS VEGAS, NEV.

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

## BRADLEY BEACH, N.J.

**ST. JAMES'** 4th & Hammond  
The Rev. D. Stewart Alexy, r  
Sun 8, 10 Eu & Ser; Wed 6 Eu & Family Program; Fri 10 Eu and Healing; HD 6

## NEWARK, N.J.

**GRACE** 590 Broad at Walnut  
The Rev. G. Butler-Nixon, r  
The Rev. Alan B. Crawford, ass't  
Sun Masses 7:30, 10; Daily ex Sat 12:10; Sat 9, C 4:30; Tues in Lent Sta & B 7:30

## BROOKLYN, N.Y.

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

## LAKE PLEASANT, N.Y.

**ST. HUBERT'S OF THE LAKES**  
The Rev. Gary W. Howard, r  
Sun 10 Mass; Sat 7:30 Mass; Thurs & HD 7:30 Mass

## LEVITTOWN, N.Y.

**ST. FRANCIS OF ASSISI** Swan & Water Lanes  
The Rev. Robert H. Walters, v  
Sun Eu 8, 10, 12; Wed 6:15; Thurs 9:30; Sat EP 5:30

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 8, 9, 10; MP HC & Ser 11; Organ Recital 3:30; Ev 4; Wkdays MP & HC 7:15 (HC 10 Wed); EP 4. Tours 11, 12 & 2 daily; Sun 12:30 & 4:30

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

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

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

**ST. JOHN'S IN THE VILLAGE** 218 W. 11th St.  
The Rev. Chas. H. Graf, D.D., r; the Rev. D. Miller, c  
Sun HC 8. Cho Eu 11

**ST. MARY THE VIRGIN**  
46th St. between 6th and 7th Avenues  
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer  
Sun Masses 7:30, 9 (Sung), 10, 11 (High); 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

**THE PROTESTANT CHAPEL** Kennedy Airport  
The Rev. Marlin L. Bowman, chaplain  
Serving Protestant, Anglican, and Orthodox  
Sun 12:15 noon, H' Eu

**RESURRECTION** 115 East 74th St.  
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord Hitchcock, Jr.  
Sun H Eu 8, 9:15 Sung Eu & Ch S, 11 Sol Eu; 7:30 Daily ex Sat; Wed & Sat 10; C Sat 5-6

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S), MP 11, EP 4; Mon thru Fri HC 8:15; Wed HC 5:30; Tues HC & HS 12:10, EP 5:30. Church open daily to 11:30

**TRANSFIGURATION** 1 East 29th St.  
"Little Church Around the Corner"  
The Rev. Norman J. Catir, Jr., r  
Sun MP 7:40, HC 8, 9, 11; Wkdays MP 7:40, HC 8, 12:10, EP 5:20

## PHILADELPHIA, PA.

**ST. LUKE AND THE EPIPHANY** 330 S. 13th St.  
The Rev. Frederick R. Isacksen, D.D.  
Sun HC 9; 11 (1S & 3S); MP other Sundays

## ARLINGTON, TEX.

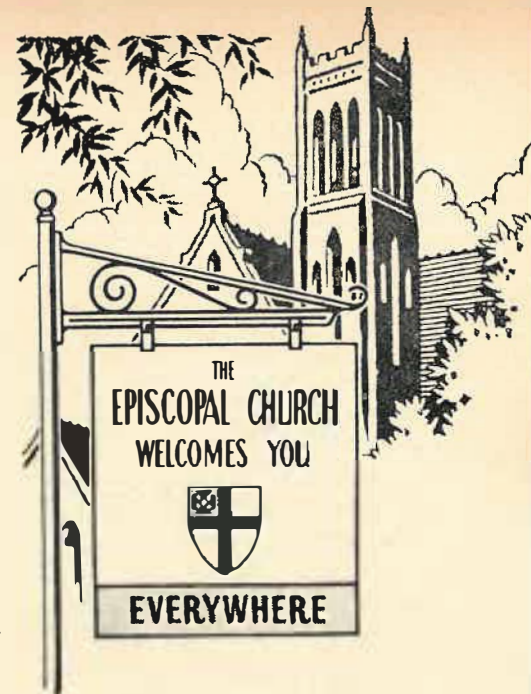
**ST. MARK'S** 2024 S. Collins  
The Very Rev. Bill Kennedy, r  
Sun 8 HC, 10 HC (1S & 3S), MP (2S & 4S)

## FORT WORTH, TEX.

**ST. LUKE'S-IN-THE-MEADOW** 4308 Lambeth Lane  
The Rev. Raymond E. Abbitt, S.T.D., r; the Rev. John Buchanan, ass't  
Sun 7:30, 9:30, 5; Man 7; Tues & Fri 6:30; Wed 9:30; Thurs 6; C Sat 5-6

## ODESSA, TEX.

**ST. JOHN'S** 4th & W. County  
The Rev. D. N. Hungerford, the Rev. J. P. Haney, the Rev. C. E. McIntyre  
Sun 7:30, 9:15 & 11, Ev 7



## HOT SPRINGS, VA.

**ST. LUKE'S**  
The Rev. George W. Wickersham II, D.D.  
Sun HC 8, 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; Ch S 11; Mass daily 7 ex Tues & Thurs 10; C Sat 4-5

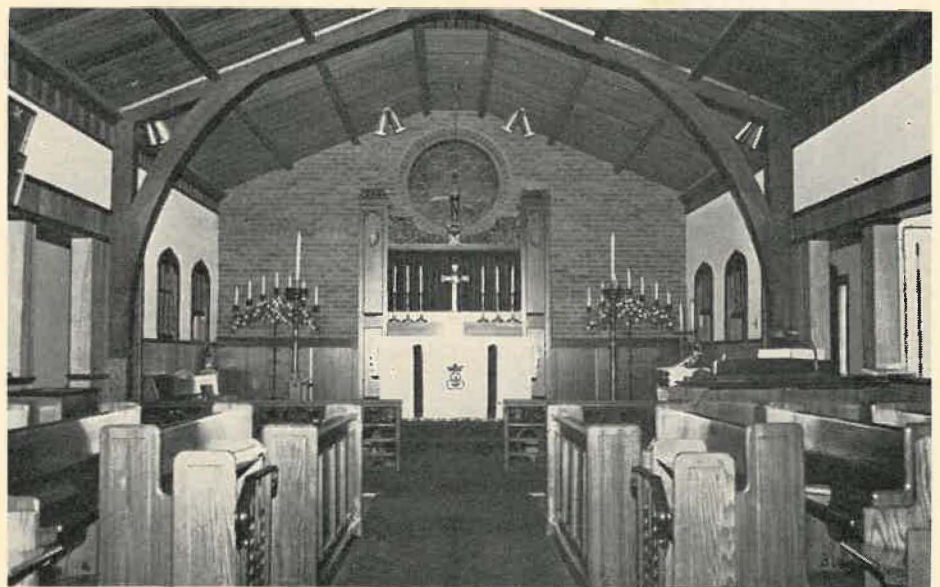
## STAUNTON, VA.

**TRINITY**  
The Rev. E. Guthrie Brown, r  
Sun 8 HC, 11 MP (ex 1st HC); Wkdays HC anno

## MILWAUKEE, WIS.

**ST. LUKE'S** 3200 S. Herman St.  
Karl G. Loyer, interim r; John L. Goeb, assoc  
Sun 7:30, 9, 10:45; Wed 9:30; Thurs 7

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



ST. JAMES' CHURCH  
BRADLEY BEACH, NEW JERSEY