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# The Living CHURCH

**LENT**  
**BOOK**  
**NUMBER**



RNE

# AROUND & ABOUT

— With the Editor —

Columnist and pundit William F. Buckley, Jr. is as unhappy about the liturgical new deal in his church, the Roman Catholic, as many Episcopalians are in theirs. In his column of Jan. 16 he offers some salty, but serious, comments on both the Roman and the Anglican current scenes of liturgical desolation.

Mr. Buckley says he is practicing yoga so that, while at mass, he can develop the power to tune out everything he hears of a "reformed" liturgy which, he sug-



gests, could not have been more ugly and maladroit if it had been composed by Robert Ingersoll and H. L. Mencken for the purpose of driving people away.

He sympathizes with us poor Anglicans in what is being done to our Book of Common Prayer, of which he aptly says: "To be unfamiliar with it is as though one were unfamiliar with 'Hamlet,' or the 'Iliad,' or 'The Divine Comedy.' It has, of course, theological significance for Episcopalians and their fellow travelers. But it has a cultural significance for the entire English speaking world. It was brought together, for the most part, about 400 years ago, when for reasons no one has been able to explain the little island of England produced the greatest literature in history."

He cites some horrible examples of what is being offered by the Standing Liturgical Commission as improvements upon Cranmer's masterpiece, and he quotes this comment by Auberon Waugh: "In England, we have a curious institution called the Church of England . . . its strength has always lain in the fact that on any moral or political issue it can produce such a wide divergence of opinion that nobody—from the pope to Mao Tse-tung—can say with any confidence that he is not an Anglican. Its weaknesses are that nobody pays much attention to it and very few people attend its functions."

That assessment may be truer of the Church of England than of the Episcopal Church USA, but wherever Anglicanism is it is tempted to try to become all things to all men, women, and children, usually with results pathetic or ludicrous; and this error assumes monstrous proportions in the current effort at Prayer Book

revision, which would be better called Prayer Book destruction and replacement. In the Green Book or Zebra Book there seems to be something for everybody except for those who want the grand old Book of Common Prayer and want it straight.

*Si exempla requiris, circumspice!* One may suffice: it is proposed that when the officiant greets us with "The Lord be with you" we henceforth respond, not with the beautiful and biblical "And with thy spirit" but with the banal "And also with you." (Why not make it just "Likewise"?) The reason given for this is that people don't understand "And with thy spirit"—that many of them suppose, when they say this to a priest, that they are referring to the Holy Spirit which is in him by virtue of his being a priest. This passeth, if not all understanding, at least mine. In all my life and labor among all sorts and conditions of Episcopalians I doubt that I have ever met one so stupid as that. And if such there be, I ask: Must the church's prayer book be designed for the illiterates? If so, what about all the other members who have the fortune or misfortune to be literate? May they respond "And with thy spirit" (at least *sub spiritu*)? I hope so, because, come what may, that is what I intend to do, whatever the Standing Liturgical Commission may devise and the General Convention may decree to the contrary; and I can't give any final assurances that I will always keep it strictly and inaudibly *sub*.

From our My-How-Times-Are-Changing Department, this Associated Press report datelined Washington, Jan. 13 as it appeared in the *Boston Herald American*:

"President and Mrs. Ford attended Episcopal services Sunday at which the sermon was given by Washington's Roman Catholic Archbishop William Baum. . . . In her sermon, Archbishop Baum urged . . ."

## Correction

Our attention has been called to an error in TLC of January 5th, in which some lines quoted in "Around and About" were attributed to the Russian poet Yev-tushenko. Rather they are words of an English Jesuit, Fr. John Harriott. Our goof; we regret it. *The Editor.*

# The Living Church

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

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The Living Church

# Letters

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

## ORA and A & A

Though I am sure the question box, or "Our Readers Ask," is an important recreation in your magazine, I hope it does not mean that we will no longer have "Around & About" with the editor. The latter with its wit and relevant comment provided more timely discussions among our chaplains on this Air Force installation (Peterson Field, CO) who represent a broad spectrum of religious faith (both Jewish and Christian) than any other one piece of printed material. This return to in-house parochial questions takes away the one column which consistently made THE LIVING CHURCH interesting beyond our own Anglicanism. I fear the journey through literature and thinking on which our editor once so generously took us will now be lost.

(The Rev.) CURTIS E. ROSS (Capt., USAF)  
Chaplain, Peterson Field  
Colorado Springs, Colo.

Our thanks for this encouraging word. "A & A" will be kept on full schedule. Ed.

## Let It Rust

It is good indeed to see bishops, rectors and parishes advertising again in "Positions Offered." I can only hope it will keep up. In this age of depersonalization, may the Holy Spirit "move people by people." Let the computer rust! Do you think there is a possibility we can get back our \$1,000,000? We could put the money into the Presiding Bishop's Fund for World Relief. It is a wonder that with all that trivia in that machine it doesn't explode.

(The Rev.) PETER F. WATTERSON  
Church of the Holy Spirit  
West Palm Beach, Fla.

## Daughters of Charity

It is stated [TLC, Jan. 26] that Elizabeth Seton "founded" the order of the Daughters of Charity; a clarification, if you will indulge my proclivity for accuracy in historical data, is in order:

Mother Seton founded the *American Sisters of Charity*, which consists of several independent congregations of nuns bearing the above name. The *Daughters of Charity*, the largest order of sisters in the Roman communion (40,000!), are a French community founded in 1633 by St. Vincent de Paul and St. Louise de Marillac. This community is internationally famous for its unflinching devotion to the works of mercy. Mother Seton introduced the Daughters of Charity into the United States by founding a branch which formally affiliated and joined with the French order in 1850, at a foundation in Maryland.

Until Vatican II, the Daughters were once easily recognized in public, by their distinctive large, white and wing-like head dress, which gave them the affectionate nickname, "God's geese."

Years before Medicare came along, these valiant women nursed a bed-ridden woman on our block for nearly three years, and never took a penny from that family; later on, we used to see them pick up fallen down men on skid row, alcoholics, or injured prostitutes, and take them to their convent/hospice for care and counsel.

Thank you for the space to pay a small tribute to a tremendous Gospel-inspired community, the Daughters of Charity of St. Vincent de Paul.

STEVEN M. GIOVANGELO  
Seabury-Western Seminary

Evanston, Ill.

## Prayer Book Revision

I have been particularly interested in the past several months in articles appearing in our local newspaper, *The Anglican Digest*, THE LIVING CHURCH (to name only a few) expressing the deep concern of many of our church who are distressed with the work of the Standing Liturgical Commission.

I heartily agree with the suggestions that we take time out to consider items of much greater importance in the world today than the revision of the Book of Common Prayer. Likewise, I heartily endorse the proposal that a minimum of a two-thirds vote be required for such a change, but that a three-fourths or greater majority be demanded.

My concern for the members of the Commission is great. Can they not read, do they not read, or are they incapable of comprehending what a divisive operation this can become? Are they so determined to "do their own thing" that they are willing to risk schisms within and the destruction of the church?

NAME WITHHELD

## Who Said What

Perhaps I am not very good at reading and comprehending the exact words of a conversation when transcribed from a tape recording, but the report of the conversation on future Prayer Book use between Bishops Allin and Krumm results for me in confusion worse confounded [TLC, Jan. 12].

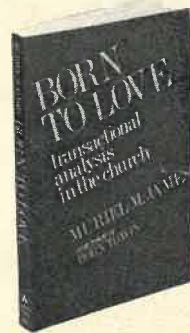
Reading this exchange made me think of a motto on a plaque I have in my office: "I know you believe you understand what you think I said, but I am not sure you realize that what you heard is not what I meant."

(The Rev.) R. S. S. WHITMAN  
Trinity Parish  
Lenox, Mass.

## John Henry Newman

You make mention [TLC, Jan. 5] of the current effort to have John Henry Cardinal Newman canonized in the Roman church. It is also mentioned that the effort has some ecumenical significance. For example, our own Dr. Eric Mascall is involved in the conference discussing the matter. I for one support this effort as an Anglican, and would

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## Clergy: Making Your Vacation Plans?

Why not arrange an exchange of work during the summer with another clergyman through a classified ad in *The Living Church*? Provides an inexpensive way for you and your family to see another part of the country.

Use the classified section, too, if you want to find an out of print book, if you want to sell used books, furnishings, etc.; if you want to find the right people for your staff, if you want supply work or want to make a change. Details on the nominal rates are on page 19.

hope that many others of our church would too.

Cardinal Newman was a guiding light of the Tractarian movement which began the catholic revival of our church in the 19th century, and whose effects we are still feeling today in the current revision of our Book of Common Prayer. Evidence of Anglo-Catholic influence abounds in the Standing Liturgical Commission's work, whatever legitimate criticisms have been raised by conservative Anglo-Catholics. Newman's colleagues Pusey and Keble always acknowledged and celebrated his importance for our church, even after what for them was the shattering departure of Newman for Rome. Newman's work in the Roman church has in many ways influenced the current ecumenical movement; his theology of doctrinal development, though controverted by his former Tractarian colleagues, has borne fruit which has drawn our two separated communions closer together through a common understanding of the development of teaching in both our traditions.

He was a man who has occupied the thought and time of both Anglican and Roman Catholic theologians, and who in a deep sense is shared by the people of both churches. I support Rome's proposed canonization of him. And would it not be fitting for the Episcopal Church to include him in its calendar of saints and servants of God?

(The Rev.) ANDREW C. MEAD  
St. Paul's Church

Wallingford, Conn.

### From One Returnee

How sad to see Dr. Morris so confused again, this time in wishful thinking about "150,000 Lost Members" [TLC, Dec. 29].

As a former member of this distinguished elite lost to the Episcopal Church, but now personally reconciled once more as an active communicant, I can only marvel at Dr. Morris's assertions that we were lost because of Green Bookery, social activism, or worse. It seems ironic that this most liberal of broad churchmen now makes bedfellows with the most antique Anglo-Catholics and evangelicals to attack current events in the church and cry about the good old days.

We were lost to the church for more and better reasons than GCSP and the death of Elizabethan English. Anyone who did leave because of such things should stay away, I believe. Churches of apostolic faith and order, such as ours, do preach the Gospel message of salvation in spite of corrupt prelates or pompous bureaucrats. Like the poor, they will always be with us, frequently seeming to multiply in the woodwork.

The whole point of catholic tradition is that it preserves us from such venal aberrations and mindless claptrap. Will we ever get the message that catholic tradition has very little to do with solemn high mass or the communicant list, but has everything to do with preaching the rock that is Christ? It was this message that quickened my spirit and brought me back to the Episcopal Church in the midst of great foolishness over the ordination of women. Sometimes people must leave this old church of ours and shop around for something better before they discover what great treasures they have left behind.

STEPHEN ZACHER

Lockport, N.Y.

# Books

**MEMOIRS.** By Jozsef Cardinal Mindszenty. Macmillan. Pp. 335. \$10.

At the last Anglican Congress the Archbishop of Canterbury, the late Geoffrey Fisher, remarked that there were only two types of people in the world, Communists and Christians, and that everyone else was an amiable non-entity. The recently published writings of Aleksandr Solzhenitsyn and Cardinal Mindszenty bring out the truth of the good Archbishop's statement.

In his *Memoirs* the former primate of the Hungarian Roman Catholic Church chronicles his heroic struggle against the remorseless forces of Communist oppression and persecution. Beginning with a detailed account of the take-over of the Hungarian government by the Communist party following the end of World War II, he describes how the Communists, who were never able to gain more than 22% of the people's votes, finally obtained full power and proceeded to nationalize industry, collectivize agriculture, eliminate all political opposition, and suppress the church.

Because of his attempts to maintain the independence of the Catholic school system and his resistance to subjugation of the church by the state, the cardinal was arrested, tortured, forced to make a false confession at his trial and given life imprisonment. Through it all his faith and devotion remained constant and his tenacity and strength seemed to grow. His attitude is symbolized by the picture of Christ with the crown of thorns which he kept with him throughout his ordeal of imprisonment for eight years and subsequent refuge in the American Embassy in Budapest for fifteen years, which had the inscription "Devictus vincit" (defeated, he is victorious) upon it.

The final irony in Mindszenty's saga was provided by his own church. Motivated by the changing political situation brought about by the so-called policy of detente, officials at the Vatican encouraged him to leave Hungary. And on the 25th anniversary of his arrest he received a letter from the Pope informing him that the Hungarian arch-episcopal See had been declared vacant. Cardinal Mindszenty concludes his memoirs with the claim that he has now arrived at complete and total exile.

The central theme of his book is Cardinal Mindszenty's conviction that it is impossible to negotiate with the Communists. He says, "I am publishing all this only so that the world may see what fate communism has in store for mankind. I want to show that communism does not

respect the dignity of man; I shall describe my cross only in order to direct the world's eyes to Hungary's cross and that of her church." It is to be hoped that many whose eyes need opening will have the opportunity to read this moving document of 20th century Christian witness.

(The Rev.) JEROME F. POLITZER  
St. John's Chapel  
Del Monte, Calif.

**GREAT CHRISTIAN CENTURIES TO COME.** Essays in Honor of A. M. Ramsey. Edited by Christopher Martin. Photograph by Jane Bowen. Mowbrays. Pp. 198. £4.50.

The men who contributed to this book are leaders in their fields—church union, approaches to Eastern Orthodoxy and to Rome, spirituality, Africa, the future of the Anglican Communion, the future of Christian theology, and others—all fields which have been of special interest over the years to Dr. Arthur Michael Ramsey, 100th Archbishop of Canterbury, who retired late last year.

Christopher Martin, religious program officer for the Independent Broadcasting Authority, is the only layman to contribute an essay.

The Rev. Dr. Kenneth G. Greet, secretary of the Methodist Conference, is the only Protestant clergyman included.

Other writers are: Bishop John Howe, secretary general of the Anglican Consultative Council; Bishop Trevor Huddleston, C.R., of Stepney; Frs. David L. Edwards of Westminster Abbey; A. M. Allchin of Canterbury Cathedral; Martin Thornton; John MacQuarrie of Christ Church, Oxford and Oxford University; and Donald Reeves of St. Peter's Church, Morden, Surrey.

**P. T. FORSYTH.** By A. M. Hunter. Westminster. Pp. 124. \$2.65 paper.

This small book provides an introduction to a very big Christian. P. T. Forsyth was born in 1848 and died in 1921. Starting out as a "liberal," he came to see the shortcomings of the "modernist" temper well before Barth appeared on the scene. Brunner would call him "the greatest of modern British theologians." His reaction against "liberalism" as a pale and distorted reflection of the Gospel was grounded in an historical grasp of biblical theology that was well ahead of its time. He was able to assimilate what would prove enduring in the scholarship of his time without sacrificing the core of the Gospel to the mental fashions of his day. He proclaimed a God-centered message in opposition to the man-centered theology around him. Some of his central themes were: an accent on the holiness of God, a realistic treatment of man and his sin, a focusing on Christ and in particular on the cross, a high conception of the church and sacraments, an insistence on the social dimensions of the Gospel.

Hunter's book is divided into two parts. The first treats Forsyth's times, his writings, and his theological assimilation of biblical scholarship; the second part considers some of the major themes of his theology. Hunter not only provides us with a concise introduction to Forsyth's thought, but at the same time through him rings the changes on perennially important theological themes. In effect, he gives us a primer in theology that should prove useful to just about anyone. For the educated layman, here's an "in" to theology, forged by a man who spent the first half of his ministry as a pastor concerned with the eternal Gospel and the issues of the day. For the parish priest, here's a run through theology seen through the eyes of a great thinker and pastor, who will help keep one's vision of things whole.

The only caution: don't let some quaint terms get in your way, like the call for a "moralized" theology. (What he's after is a theology that is not merely speculative, but has to do with the issues of life.) With a little "translating" you'll find a lot of food for the mind and soul.

(The Rev.) ARMAND A. LAVALLEE  
Riverside, R.I.

**PROMOTION AND PUBLICITY FOR CHURCHES.** By W. David Crockett. Morehouse-Barlow. Pp. 41. \$3.50 paper.

This is a "how-to" book that can be very useful to the clergy and parish leaders who know and appreciate these two facts: (1) that the church's communication with the community around it as well as the membership within it is very important, and (2) that nobody knows everything about how this important function can best be done. Canon Crockett, an experienced priest and church administrator, has packed an extraordinary amount of sound practical information and suggestions in this small book.

It is apparently very easy for many clergy and lay leaders to take for granted that they are doing the best possible job in this area of "promotion and publicity" when in fact their performance could stand a good deal of improvement. If you are a parish leader yourself you might profit from sitting down with this book and in the light of it reviewing your own principles and practice of church communication.

**WHO SAYS I'M O.K.?** By Alan Reuter. Concordia. Pp. 125. \$2.95 paper.

In *Who Says I'm O.K.?*, Dr. Reuter gives a brief, concise explanation of transactional analysis (TA), and attempts to answer the question of whether it is compatible with the Christian understanding of man.

What is the place of TA in pastoral counseling? The author, a Lutheran pastor, shows how the TA concepts of Parent, Adult and Child (P-A-C) can be used

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in a Christian context. TA, he believes, "can be constructively used by Christians. But . . . it has limitations and pretensions."

Incorporated in the text are suggestions for further reading and illustrative quotations from appropriate sources. There are diagrams and a study guide; one chapter is devoted to discussion questions based on various materials (songs, poetry, stories, etc.).

In many ways a useful book, this attempt to provide the Christian answers to "OKness psychology" could prove to be helpful to counselors and others interested in this kind of approach.

**THE RHYTHM OF GOD.** By **Geddes MacGregor.** Seabury/Crossroad. Pp. 120. \$5.95.

Fr. MacGregor is Canon Theologian of Los Angeles Cathedral, and Distinguished Professor of Philosophy at the University of Southern California, Los Angeles. He gives *The Rhythm of God* a subtitle, "A Philosophy of Worship," and devotes most of it to the examination of some of the principles of growth and development in liturgy.

Chapters three, four, and seven are the heart of the book. These deal with liturgy as work, the relevance and irrelevance of beauty, and the principles of the Christian liturgy. He points out the need for discipline and freedom in worship, though he is too wise to offer any standard recipe for the mix. He is right to say that both elements must be maximally present together, and that worshipers must be trained over a long period to know how to use both. The difficulties are that many of the clergy don't know how to use them, and many of the laity are impatient at the thought of being "trained" in worship. They think that they know all about it already. The Standing Liturgical Commission has assumed that experience is what trains people, and they have not had an encouraging reception. His remarks about fastidiousness and pedantry on page 47 should be taken to heart. The rest of that chapter is excellent. However, his reference to the "kiss of peace" on page 46 astonished me. That I should be amazed to hear that this ceremony can degenerate into a "wantonly demonstrative orgy," shows how much one misses in Northwest Wisconsin.

"Liturgical art is . . . what you do when you have fallen in love with God, not what you do in hope of falling in love with him," says Dr. MacGregor. This chapter, on the relevance and irrelevance of beauty, I found heartening. I think that Fr. MacGregor detects in some of us the hope that good liturgy will do the work of the Holy Spirit in converting men and women. Converting them to what? Or converting them to whom?

In his final chapter he lays down seven

principles of Christian liturgy. I could wish that he had spent more time in working out these principles, but perhaps that means only that I could wish that I could have written this book.

There are some eccentricities. I am not convinced that the revisions offered us in 1970 were "generally understood to be instruments for catching the younger and more worldly people who were thought to be somehow or other too small or too agile for Cranmer's net." I can't believe that Dr. MacGregor believes this either, because his very next paragraph pays tribute to the traditionalism of the Standing Liturgical Commission, which has tried to do what he praises on page 19—to restore to the church some of her forgotten treasures that for long have been known only to scholars. He does right to deplore the vandalism of some members (not all) of the commission. From my observation of the commission in action, I concluded that the more learned among them were zealous to enrich and expand our liturgy. One should bear in mind that some of the appointments to the commission were made on grounds other than those of scholarship, orthodoxy, or literary ability. It is the necessary curse of a committee that it "must be representative." But soon it generates its own life, and the tragicomic history of the initiation rites since 1970 shows how reluctantly a committee can yield to the desires of those whom it is supposed to represent.

I wish that Dr. MacGregor had re-read his text, and excised some ungracious comments on page 42, and an astonishing slip on page 7. I hope that the Standing Liturgical Commission will pay heed to some of his helpful comments in chapter five, if it is not too late now.

(The Rt. Rev.) STANLEY ATKINS  
Bishop of Eau Claire  
Eau Claire, Wis.

**PHILOSOPHY OF GOD, AND THEOLOGY.** By **Bernard J. F. Lonergan, S.J.** Westminster. Pp. xi + 74. \$4.50.

This small volume contains three lectures delivered in 1972 at St. Michael's Jesuit School of Philosophy and Letters at Gonzaga University. Each lecture is followed by a set of questions together with Fr. Lonergan's responses. While these lectures rest squarely upon the author's previous work (especially *Method in Theology*), they should be of interest to philosophers and theologians who are relatively unfamiliar with Lonergan.

Stated baldly (and somewhat inaccurately) Lonergan's thesis is that the philosophy of God and systematic theology "while distinct, should not be separated," and that the former should be incorporated in the latter. ("My proposal [is] that [the] philosophy of God be taught by theologians in a department of theology.")

Fr. Lonergan frankly admits that his contention rests upon his conception of

philosophy as cognitive theory which provides the "nucleus for the formulation of" the methods of other disciplines, of theology as a "reflection on the significance and value of a religion in a culture," and of other special assumptions.

There is, nevertheless, at least one argument underlying Lonergan's remarks which does not derive all its cogency from his rather contentious understanding of philosophy and theology. According to Lonergan, religious concepts can only be adequately understood by those who enjoy religious consciousness. This consciousness, which is a gift of grace, consists in charity. (It is "experience of an



unconditioned and unrestricted being in love.") Both the philosophy of God and theology attempt to articulate it. Since this is the case, the commonly accepted distinction between a philosophy of God which makes no special presuppositions and systematic theology which articulates a divine disclosure collapses.

This argument is suspect on at least two counts. (1) To understand religious discourse one must obviously exercise sympathy and imagination, but the contention that religious discourse can be understood only by those who enjoy a special consciousness or see things from a special point of view would, itself, be regarded by most philosophers as a philosophical thesis to be argued on philosophical grounds. A questionable philosophical thesis provides the very weakest support for a collapse of the distinction between the philosophy of God and theology. (2) By "theology" Lonergan clearly means Christian theology. However, it is by no means clear that religious consciousness is specifically Christian (which Lonergan would admit) or even implicitly Christian. It is not even clear that it is theistic. That is, if there is a specifically religious mode of consciousness it presumably lies behind Theravada Buddhism and Advaita Vedanta as well as Christianity. It is tentatious to identify it with love, and one may wonder just why a department of Christian theology should be the most appropriate place for its articulation.

WILLIAM J. WAINWRIGHT  
University of Wisconsin-Milwaukee  
Milwaukee, Wis.

**THE CRUCIFIED GOD.** By Jürgen Moltmann. Harper & Row. Pp. 346. \$10.00.

This will undoubtedly prove to be one of the most important books of Christian theology in 1975, partly because of its author's well established eminence as a theologian of hope and partly because of its thesis and content.

To be fairly evaluated the book must

be read; no reviewer's summary description can do it justice. But Moltmann's thesis may be stated *in nuce* thus: the crucifixion of Christ, and the continuing and universal crucifixion of suffering creation, is not something that takes place outside of God, with him viewing it and perhaps bringing good out of it from beyond and above it; God himself is crucified in Christ. On Calvary it is God, none other, who suffers the desolation of total godforsakenness: God is forsaken by God, and by accepting this makes it possible for all who are godforsaken to find communion with God in his godforsakenness and receive resurrection and redemption.

This is not a startling new theology. It is well grounded in New Testament and patristic understanding of the Passion, but as Christians have tried to define God metaphysically, employing such non-biblical concepts as divine impassibility, rather than in terms of God's self-disclosure in Christ, they have lost sight of the truth that in all their afflictions God himself is afflicted.

Most Christians sorely need the kind of correction of their idea of God-in-himself that this book provides.

**SOUND OF LIVING WATERS: Song of the Spirit.** By Betty Pulkingham/Jeanne Harper. Ill. by Schumaker/Deur Designers, Inc. Eerdmans. Pp. 256. \$3.95.

A big plus to the enjoyment of the book's contents is being able to open the book either to hold or to prop on a music rack and having it stay open. It is spiral bound.

There is a wide selection of songs, three indices, and separate lists of those suitable for solos and for rounds. Most of the music is set for keyboard accompaniment as well as marked for guitar chording.

It is stated in the Foreword: "The voice of God," said the prophet Ezekiel, "is as the sound of many waters."

**WILLIAM PENN.** By Harry Emerson Wildes. Macmillan. Pp. 469. \$12.95.

This excellent book, seven years in the making, includes information on William Penn from previously untapped sources found in Ireland, England, and the United States. Much of this find is his own personal correspondence, as well as books, and pamphlets.

A man who probably was never called "Bill" in his life, Penn believed in free public education, better food and housing for unfortunate people, equal status for women, even city planning, and certainly a humane legal code. He also believed in good race relations. Perhaps he would have been a great leader in today's world, an irritant to many, but a hero to many more.

This is a very readable book.

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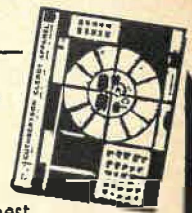
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## MINNESOTA

### Bishop Asks Effort to "Heal Our Unhappy Divisions"

Warning that tension over the illegal ordination of women to the priesthood of the Episcopal Church appears to be increasing, the Bishop of Minnesota has called for "a concerted effort to reconcile and heal our unhappy divisions" in the church.

In a letter to clergy and wardens of the diocese, the Rt. Rev. Philip F. McNairy said that "further division and polarization will inevitably hurt persons and damage the church."

He has appointed a six-member committee to "design an educational program so that all of us may know more fully the issues, pro and con, concerning the ordination of women, also the present position of the Episcopal Church on this issue." Four priests and two women make up the committee.

Bishop McNairy called for "a moratorium on all petitions, presentments, letters, and statements which might be considered inflammatory and demonstrations by anyone."

He urged prayer and work "for understanding, reconciliation, guidance, and the peace of God upon his church."

He also proposed that material prepared by the committee be studied in parishes or regions "with full discussion of all points of view." The study and self-discipline, he stated, should be concentrated between Lent and Whitsuntide "beginning at once."

## CHURCH AND BUSINESS

### Religious Agencies Go After IBM and Others

Fourteen U.S. religious groups have joined in a stockholder action asking International Business Machines (IBM) to stop selling computers to the Republic of South Africa.

Groups owning a total of more than \$9 million in IBM stock are parties to a resolution that accuses the corporation of supporting apartheid. Computers, the challengers say, help South Africa's white minority government "oppress" the black majority.

IBM is one of seven corporations being challenged this year on South African operations by one or more groups in the

Church Project on U.S. Investments in South Africa. Others include Phillips, the Southern Company, Standard Oil of California, Union Carbide, ITT, and Getty.

Organized in 1971, the Church Project has now grown to 16 sponsors. Five of them are Roman Catholic orders.

The resolution submitted to IBM for inclusion on 1975 proxy forms says that "IBM management refuses to set any restrictions on computer sales and leases within South Africa, even where equipment obviously helps control and oppress blacks."

The resolution also states: "Computers markedly increase that government's ability to control its citizens, infringe on their privacy, and implement its policy of white supremacy."

The challenge adds that while IBM refuses to place restrictions on sales in South Africa, the Polaroid Co. refuses to sell the government products it knows can be used to control the black population.

Dr. Donald Wilson, chairman of the Church Project has acknowledged that, compared to some companies, IBM has a "commendable employment record" in South Africa. That, he said, does not compensate for a refusal to stop selling computers "used to bolster South Africa's military capacity" or even to raise questions on how the equipment is used.

Among the 14 sponsors of the IBM stockholder action are the Episcopal Church with 10,620 shares; three divisions of the United Methodist Board of Global Ministries with a total of 28,097 shares; and the Home Mission Sisters, owning the smallest number of shares in the group—13.

The Rev. Canon Burgess Carr, Episcopal priest and general secretary of the All Africa Conference of Churches, based in Nairobi, Kenya, applauded the efforts of U.S. religious groups in opposing U.S. business practices that bolster "racist and colonial regimes" in southern Africa.

## OHIO

### Priest to Be Presented to Ecclesiastical Court

The standing committee of the Diocese of Ohio has voted to present the Rev. L. Peter Beebe to the diocesan Ecclesiastical Court for violations of the canons of the diocese and failure to obey his bishop.

Seven of the eight members of the



RNS

Bishop Burt (left) and Fr. Beebe as the bishop read a statement ordering the convening of a diocesan Ecclesiastical Court.

standing committee felt that the matter could not be resolved without a judicial action.

Fr. Beebe allowed two women to perform priestly acts on Dec. 8, in Christ Church, Oberlin, where he is rector.

The two women, Mrs. Alison Cheek and Miss Carter Hayward, deaconesses, along with nine other deaconesses took part in a service of ordination to the priesthood held in Philadelphia last summer. The service was later declared "invalid" by the House of Bishops.

No notice of the Oberlin services—it turned out that each woman had her own celebration—was given to the Rt. Rev. John Burt by Fr. Beebe, the matter having become known to the bishop through news media. Before the services took place, Bishop Burt declined to license the two women to celebrate in the Diocese of Ohio and wrote Fr. Beebe forbidding the celebration. Further efforts to bring a halt to the matter by meeting with the vestry failed.

Following the event, seven priests and 13 laymen of the diocese signed a presentment against Fr. Beebe which was drawn by Sterling Newell, an attorney and chairman of the diocesan committee on canons.

The standing committee having agreed the presentment was well founded will present it to the Ecclesiastical Court which will convene some time after April 10 for the trial. This late date will allow



the diocesan convention to elect members of the court.

Since Mrs. Cheek and Miss Hayward are not residents in the diocese no presentments can be made against them.

Following the meeting of the standing committee, Bishop Burt stressed that the decision was made in an atmosphere of amicability and that nothing in the moral character of Fr. Beebe was in question, but rather the matter dealt solely with the principle of obeying church law.

## EPISCOPAL CHURCH

### Team on World Hunger Meets

An ad hoc team of 13 churchmen appointed by the Presiding Bishop as members of the Episcopal Inter-Provincial Team on World Hunger met recently in St. Louis.

Team members are to be responsible for "the implementation of planning, conducting, and evaluating regional, diocesan, and parish programs to combat the domestic and world hunger crises."

The Rev. Don Griswold, coordinator of the Episcopal World Hunger Task Force, said there was a feeling among the team members that the church "must get itself going" in the face of troubled economic times.

The team chose the Rev. Norman Faramelli of the Boston Industrial Mission to be its chairman.

The next order of business was to set dates for two meetings to begin the training of provincial teams that will in turn train teams of "enablers" in the dioceses. These meetings will be held March 4-8 in Denver, and March 16-20 in a yet-to-be-named eastern city.

Changing of attitudes is one of the goals of the project. Fr. Faramelli told the conference that relief work must be more than assistance with pity and compassion. "It must be in terms of justice," he said.

Besides Fr. Griswold, six others from the staff of the Episcopal Church Center in New York attended the meeting.

## ENGLAND

### Volunteers May Help in Art Restoration

Women volunteers may help restore Canterbury Cathedral's famous stained glass figure of Adam, which has been badly corroded by the moist climate and modern polluted atmosphere.

The restoration will be carried out under the cathedral's \$8.4 million appeal fund which was begun last December by the new Archbishop of Canterbury, the Most Rev. Donald Coggan. About \$3 million of the fund will go toward restoration of the stained glass.

Adam will be one of the principal beneficiaries. He appears in a 12th century panel known as "Adam Delving," where he is portrayed working with a spade. Some parts of this panel have been eaten away completely.

In preparation for a face-lift, Adam has been removed from his old home in the Great West Window to await work with other figures from the 6,500 square feet of the 12th, 13th, and 15th century glass.

The fact that women volunteers may be used in the restoration work was discussed by Frederick Cole, who will supervise Adam's rejuvenation. He said men tend "to be restless, they want to see results, but women are content to wait. They don't get bored so quickly."

Labor costs will account for about 80% of the stained glass share of the appeal fund but Mr. Cole is banking on many volunteer workers, particularly women. These volunteers might be willing to give a morning or two a week to the cleaning of the holy figures, he said.

Women, he said, have "the patience required for the job as well as the delicate touch needed."

Stained glass restoration can involve more than 20 separate operations, from peering through a microscope to assess the damage to a panel to dipping part of it in an ammonia bath where it gets a grime-removing massage.

### Priest Who Fought Government Named Canon in Namibia

A priest who won fame as a champion of South West Africa's native peoples during the early years of the United Nations has been made an honorary canon of St. George's Cathedral at Windhoek, capital of the Namibia territory.

The Rev. Michael Scott, 66, was officially installed as canon at a ceremony in St. Margaret's Church, Oxford, England, by the Rt. Rev. Colin Winter of Damaraland, which embraces Namibia.

Both churchmen were expelled from the territory, Fr. Scott in 1952, and Bishop Winter in 1972.

In 1949, Fr. Scott went before the U.N. Trusteeship Council to ask the U.N. to take action to curb South Africa's rigid segregation policy. In so doing, he broke a precedent against permitting private individuals to testify before the court.

Three years later, he attended meetings of the U.N. General Assembly as an observer for the International League for the Rights of Man. And in 1958, as designated spokesman for the Herero people of South West Africa, he called upon the U.N. to champion the "Christian principle of the worth and dignity of the human being" by placing the territory under the trusteeship system.

When the U.N. trusteeship system was established in 1945, South Africa refused to place the territory under its protection, claiming that the U.N. was not legal successor to the old League of Nations.

In 1966, the U.N. General Assembly declared that the mandate was terminated and a year later it established a council to administer the area until it reached independence. But South Africa has refused to give it up, despite a ruling in 1971 by the International Court of Justice.

## WASHINGTON

### City Council Opts for "Moment" of Silence

Meetings of the City Council of Washington, D.C., will open with a moment of silence, instead of prayer. The move is a compromise between those who wanted prayer and those who wanted nothing reverent at the beginning of business meetings.

The issue was raised, Council Chairman Sterling Tucker said, because several area religious leaders expressed surprise that the first council meeting of the year began without prayer.

Mr. Tucker asked members to decide whether they wanted to pray or observe a moment of silence.

Julius Hobson, Sr., an at-large member, objected to prayer, saying it would violate the constitutional provisions on separation of church and state.

The Rev. Jerry Moore, also a councilman at-large and pastor of the 19th Street Baptist Church, said he was in favor of prayer at any time and in any place.

A delegate from Ward 5 suggested ministers be invited to offer opening prayers.

"If you do, I'll take you to court," declared Councilman Hobson.

Marion Berry, a third at-large member, agreed with Mr. Hobson.

The conflict was settled when Miss Willie Hardy of Ward 7 asked that the moment of silence be accepted. "You can reflect, relax, or pray," she said.

### Archbishop: To Lose One's Life for Christ Is "Difficult" Here

A Roman Catholic archbishop told a congregation in an Episcopal church in Washington, D.C., that "in this city where power is usually measured by other standards," the challenge of Christ to lose one's life for his sake is "perhaps especially difficult."

Preaching at a morning service in St. John's Church across the street from the White House, Archbishop William W. Baum of Washington said, "Our dreams of using or even co-existing with the power tactics of the world are shattered by the assertion on the part of God's Son

that his historical life and cross are to be an eternal pattern of the lives of those who willingly follow him."

"Those who do so will put him and his way first, regarding him as 'worth more' (Matt. 10:37) than anything else," he continued. "It is this which makes comprehensible his statement: 'He who finds his life will lose it, but whoever loses his life for my sake will find it' (Matt. 16:25)."

A man or a woman might "disagree" with Christ's way to achieve fulfillment, the archbishop said. "He or she may demand that the family, friends, career, concern for the people, the state, civilization, etc., all be given an equal footing with death in Jesus Christ."

"Such a person," the prelate said, "might reason that these are good and important concerns assigned to us by God himself, and that, furthermore, human life and history have been accepted and redeemed by God so that anyone is free to forge his life according to a personal synthesis between his individual concern for these things and the concerns of his faith."

But such a man or woman "is not following the tactics of God's servant, and will consequently lose his life," the archbishop declared.

"These are harsh thoughts, especially difficult for us in this city where power is usually measured by other standards. But the power and success achieved by these other tactics have been judged by the Lord of history as worthless," he emphasized.

In the congregation were President and Mrs. Gerald Ford.

St. John's, often called the Presidents' Church, has the distinction of having had every President attend a service there since President Madison's time.

#### RELIGIOUS ORDERS

### NCAN Urges Alexians: Give Property to Indians

A national Roman Catholic nuns' organization based in Chicago has called on the Alexian Brothers order to follow a "clear-cut" Christian choice and turn over the order's 225-acre property in northern Wisconsin to the Menominee Indians who occupied the unused novitiate there on New Year's Day.

The National Coalition of American Nuns (NCAN) said in a letter to the Alexian Brothers headquarters that the Wisconsin Menominees have proved their "validity and self-determination" in recent negotiations with the federal government in having their tribal status and reservation rights restored.

A group of 40 to 50 persons calling themselves the Menominee Warrior Society took over the novitiate near Gresham, Wis., on Jan. 1. Following five days of occupation and sporadic gunfire, the

National Guard was called to replace police and resume negotiations with the Indians who have demanded the property for use as a hospital and as a housing facility.

Noting that there are "divisions" among the Indians in the novitiate, the nuns said "keeping the property from them will not heal those divisions. In fact, success may help them come closer together."

NCAN urged the brothers to "hasten the transfer, be patient in negotiations and know that our prayers and gratitude are with you."

Brother Florian Eberle, CFA, national head of the Alexian order, said that the complex might have been given to the Indians had they not resorted to force with "handguns and shotguns."

The Alexian Brothers, in a more recent statement issued from their Chicago office, said that the brothers "are still pledged to a peaceful settlement" as well as pledged to help the "Indians and others of the area in a quality type and meaningful use of the facility."

Founded in Europe during the Bubonic Plague of the 14th century, the order is devoted to hospital and general health work.

#### ORGANIZATIONS

### Woman Named as Head of NAACP

Margaret Bush Wilson, 55, a St. Louis lawyer, is the new chairman of the National Association for the Advancement of Colored People (NAACP). She succeeds the late Bishop Stephen G. Spottswood, chairman from 1961 until his death late last year.

An Episcopalian for many years, Mrs. Wilson is a member of All Saints Church, St. Louis, where currently she is legal counsel to the vestry.

While Mrs. Wilson is the first black woman to serve as NAACP chairman, she is not the first woman to hold the position. Mary White Ovington, a white woman, was an NAACP founder who served as acting chairman then chairman from 1917-32.

The Rt. Rev. George L. Cadigan of Missouri called Mrs. Wilson one of the most distinguished citizens of St. Louis. He said her concern "for the important things and her leadership in the NAACP over a lengthy period of time make her the most qualified person for the new and deserved honor."

"In a time of public disillusionment with those in high places," the bishop said, "it is a support to my morale and to those who know her that Mrs. Wilson has been elected national chairman of an organization which respects and works for the reconciliation and the dignity of every human being."

Known as a decisive, hard working person, Mrs. Wilson does not consider

herself a feminist or that her election is a victory for women's liberation.

"Sex and race are accidents of birth," she said. "I take them for granted."

She told a reporter that she considers herself "an aristocrat. Character. Competence. Accomplishment. That's my definition of aristocracy."

#### PROVINCE VIII

### National Church Program on Hunger Emphasized

Members of the program council of Province VIII (Pacific) of the Episcopal Church have approved a 1975 budget of \$38,750 with priority programs for world mission and world hunger, American Indians, campus ministry, theological education, and communications.

Meeting in San Francisco, council members agreed to place special emphasis on promoting the national church program on world hunger and also to seek other ways to express concern and action for world mission.

Council voted \$5,000 for the Church Divinity School of the Pacific, Berkeley, Calif.; \$2,000 for campus ministry; and \$21,000 for work among native Americans, \$10,000 of the amount to come from the United Thank Offering (UTO).

The Indian program budget is primarily for staff expense. The campus ministry allowance is not salary or staff aid but for continuing meetings of college work chairmen and the eight college chaplains presently in the province.

The province will also support a quarterly newsletter.

Mrs. Richard Bond of Hawaii reported that various projects in the province had received a total of \$173,000 from the UTO.

The Rev. John Yamazaki of Los Angeles, in reporting on the recent meeting of the Asiamerica task force in Honolulu, said that the national Episcopal Asiamerica Strategies Task Force program (EAST) will be concentrated in four areas: Hawaii, Los Angeles, San Francisco, and Chicago.

Council approved a proposal from the Bishop of California, the Rt. Rev. C. Kilmer Myers, to consider the feasibility of division of dioceses in California. All dioceses in the state — California, Los Angeles, Northern California, San Diego, and San Joaquin — and Nevada will work on the study.

The Rt. Rev. Wesley Frensdorff of Nevada proposed a change in the national church canons which would eliminate the four-month waiting period in the reception of priests from other communions. At the present time they are received as deacons and four months later, as priests.

The bishop's proposal, which would receive the priests as deacons and priests at the same time, will be presented to the provincial synod at its September meeting.

## Orthodox Patriarch Celebrates Christmas Liturgy

Patriarch Pimen of Moscow and All Russia conducted an evening liturgy in Moscow's Yelokhovskiy Cathedral on Jan. 6, to mark the Russian Orthodox observance of the feast of Christmas.

Among those attending the colorful service were members of the diplomatic corps and a large number of faithful Orthodox in the Moscow area.

In a New Year's message read after the service, Patriarch Pimen called on the nation's Christian believers to work for the well-being of the motherland and aspire to bring closer "the triumph of universal peace and justice on earth."

Moscow Radio announced that Christmas services were held in "many other churches" throughout the USSR.

On the eve of the Orthodox Christmas, "Moskovskiy Komsomolts," an organ of young members of the Communist Party in Moscow, complained that many of the members were planning to take part in the Christmas religious services.

"In our country," said an editorial in the journal, "every citizen is free to choose whether to believe in God or be an atheist. . . . But if he voluntarily enters an organization whose rules bind him to fight against religious survivals, then he should ask whether this requirement truly squares with his personal views about religion."

## NEW YORK

### Bishop and Priest Hit School Policy

The Bishop of New York and the rector of Trinity Parish, New York, have disassociated themselves from a decision of Trinity School directors to push efforts to block construction of low income housing across the street from the school.

The Rt. Rev. Paul Moore, Jr., and the Rev. Robert R. Parks are both directors of the school founded by the church in 1709, but now legally independent. They protested a decision by a majority of the directors to appeal a U.S. court ruling paving the way for construction of a 160-unit low income building.

Trinity directors in 1971, before either Bishop Moore and Fr. Parks joined the board, filed suit against the West Side Urban Renewal Project to stop low income housing across the street from the school.

Directors maintain that in 1968, the school agreed to remain at its present location if the city would construct middle income housing on the adjacent property. They say the city reneged by deciding to build a low income project.

The school once considered moving to Pawling, N.Y. When persuaded to remain

in Manhattan, it invested \$3 million in a middle income structure of its own.

Federal Judge Irving B. Cooper dismissed Trinity School's suit in November, 1974. He rejected the school's argument that the proposed housing would "tip" the racial and economic balance of the neighborhood.

Bishop Moore and Fr. Parks support the low income project saying that "poor people make as good neighbors as middle income people."

## GREECE

### Orthodoxy Continues as State Religion

A draft version of a new Greek constitution guarantees freedom of religious conscience but bans proselytism, which almost inevitably would be at the expense of the state supported Greek Orthodox Church.

The section on religion in the draft document, under study by Parliament, is basically the same as that in the constitution of 1952.

While "any well-known religion" is given freedom to function and hold worship services without obstacle, non-Orthodox groups are "prohibited from offending the public order or the virtuous customs."

"The Greek Orthodox Church is the state religion in Greece," the draft constitution declares. It also asserts the administrative independence of the Greek Church from other Orthodox authorities in other countries.

Theological and historical unity with the Orthodox Ecumenical Patriarchate in Istanbul and with other Eastern Orthodox Churches is recognized.

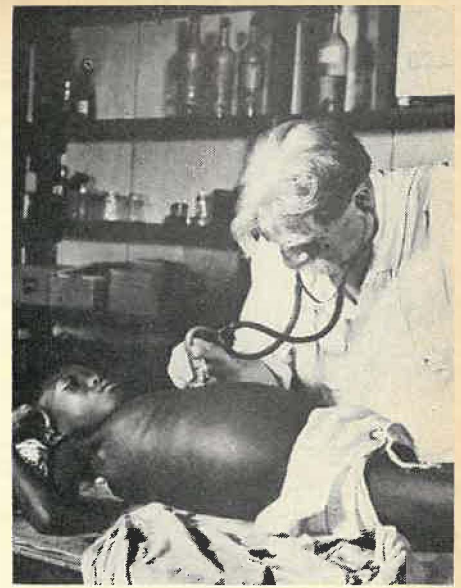
While non-Orthodox groups, particularly Protestant evangelicals, had not expected the ban on proselytism to be lifted, they had hoped that certain restrictions imposed by government decrees issued in 1938 and 1939 by then ruler John Metaxas would be abolished. Those decrees apparently will not be altered by the new constitution.

According to the Metaxas decrees, all non-Orthodox church buildings must have a clear and visible inscription of affiliation at the door or be subject to closure.

Also, pastors of non-Orthodox congregations must submit to the government a statement indicating the number of members and an annual report on income and expenses.

Books and periodicals which may challenge Orthodox teachings must state on their covers the name of the church distributing the material and a description of contents.

The religious articles in the draft constitution outlaw changing of the text of the scriptures. "Their rendering to any other dialect, without approval of the Orthodox Church of Greece and the



RNS

Dr. Albert Schweitzer examined a boy in his jungle hospital in Lamberene, Gabon, in 1961. The famed medical missionary and musician was born 100 years ago and centennial observances are paying tribute to the man, who, in his lifetime, became a legend. The primitive conditions he knew have given way to a 200-bed general hospital, a 30-bed children's center, and a leper village caring for 150 people.

Ecumenical Patriarchate of Constantinople (Istanbul) is forbidden," the document states.

Concerning ministers of all non-Orthodox churches the draft states: "No one has a right to be exempted from his duties toward the state or to refuse the practicing of the laws, because of his religious convictions."

This would apply to Jehovah's Witnesses, many of whom have been put in jail over the years because of their refusal, on religious grounds, to obey the Greek law requiring military service.

## NORTH CAROLINA

### Parish Postpones Building to Give Funds to Hunger Drive

Members of Christ Church, Charlotte, N.C., have decided that world hunger is a more important priority than a new activities building.

Accordingly, the vestry of the 1,800-member parish voted to raise \$250,000 during the next three years to feed hungry people, rather than to finance new construction.

Part of the money will be spent locally, part in some other area of the United States, and part outside the country.

The effort has been named the Matthew 25 Fund, based on a portion of the 35th verse of that Gospel chapter: "For I was an hungered, and ye gave me meat."

# An Autopsy Of An American Family

By JAMES B. SIMPSON

If the Episcopal Church is composed mainly of families in parishes, then there must be some message for both priests and people in television's frequent attempts to dissect the dynamics of family life.

You may be thinking of that popular Saturday night program, *All in the Family*, and you may be right in believing that it comes nearer than anything else to a real documentation of the comic contradictions and hypocrisy of family life.

There was, however, a much more intensive investigation in a television series entitled *An American Family*, that ran for about 12 weeks beginning in January, 1973, on educational television, and since repeated.

The "stars" were a California family of seven—Pat and Bill Loud, their two daughters, and three sons. The unexpected turn that the series took in its unrehearsed, candid, informal, rambling fashion was that the couple decided to be divorced; another surprise was that the oldest son was revealed as a homosexual.

Except for those two incidents, increasingly commonplace in themselves, the series ran on and on, imparting the real

tediousness of daily life. Through it all, more than one Episcopal priest and certainly many parishioners must have listened in vain for some mention of the family's participation in religion. There was none. One could only conclude, gloomily, that the lack of religion was perhaps the very thing that made the family typical.

Indeed, the stark absence of any religious conviction, in a family that desperately needed it, was haunting.

When I heard that Pat Loud had moved to New York, I invited her to lunch at the Plaza Hotel. True to her televised self, she turned out to be an attractive woman with such a vibrant "todayness" about her that it was hard to think of her as a celebrity of year-before-last. Not many people immediately recognize her name although she herself is still greeted on the streets by some New Yorkers. Nonetheless, many Americans do readily recall the unusual agreement between the TV producer and the family whereby the merciless eye of the cameras was turned on, and remained on, recording many hours of life just as it unfolded at the Santa Barbara home of the Louds. On hearing of the arrangement, many people still ask themselves if *their* families could stand up under such scrutiny—and what had prompted such openness in the first place.

These disturbing thoughts remained in

my mind for almost a year after the television series ended. They persisted even though television is ephemeral, like a conversation you believe you heard but it may have been just something you thought. Consequently, I was glad to hear that Mrs. Loud had written a book (*The Pat Loud Story*, Coward, McCann & Geoghegan, 1974), because having it down in print seemed to give me something for the eyes rather than just the ears.

With book in hand, I thought, I can get this family straight, especially on religion. It turned out that her father was Roman Catholic and her mother Episcopalian, so the children were "raised Catholic" and went to parochial schools. The husband was Roman Catholic.

"My last two years at Stanford finished off Catholicism as far as I was concerned," wrote Pat Loud. "Dad had always been the voice of religion in our family and I suppose seeing through the tenets of the church was like finally seeing through Dad. . . ."

Now, there's a warning for you: if your children equate you with the church and you turn out to be phony, then in their minds the church is phony, too.

Pat Loud goes on to say, "I questioned and Catholicism sloughed off like an old skin, leaving only the residue of guilt which seems to be its mark on anyone who has embraced it. Try and shake that

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*The Rev. James B. Simpson is rector of Christ Church, Middletown, N.J.*



The Loud family: Religion was missing.

off. It's like a brand or a tattoo, showing that you were once in the church he built on his rock and you couldn't get out scot-free. From time to time, he was going to make sure you felt like hell about it."

In a way, meeting Pat personally was giving her an opportunity to reply or react to a lot of points raised in the documentation of her family. I told her, for instance, how much I had been able to identify with her husband's remark that "when you are 48 and have five teenagers running around the house you feel older than God's own dog."

In another interview, Bill Loud had said, "There were always too many kids, too much excitement and that endless bunch of creeps the kids dragged in. Whenever we were alone, we had nothing to talk about."

"Was that true?" I asked.

"Well," Pat replied, "that's what *he* says."

Whatever the truth of the matter, I saw clearly that Bill Loud, like all of us, has his own reasons about why relationships go sour. Sometimes one's reasons are valid and sometimes they are just emotion-tinged excuses.

Like many interviewers, I asked Pat Loud if, in retrospect, she thought anything could have saved her marriage. What she answered may be of some special comfort to suburbia: "If we had lived in a more metropolitan area, there might have been more input. . . ."

She was referring, she said, to the need of people to be *interesting* to each other; if they are out during the day having stimulating contacts, in business and in organizations, and are near a city where a lot is happening, then they may be more interesting to each other and being interesting sustains a relationship.

Mrs. Loud broke in on the questioning to say, "Fr. Simpson, I think the main

reason I accepted your lunch invitation was because you remarked in your letter that you sensed that somewhere along the line the church has let me down."

For a change, I was confronted with my own words rather than quoting Pat to herself. I knew that had been just a "come-on" I'd included in my letter because the devil often puts in our minds the idea that the church has let us down. Rarely do we stop to reckon if we've let the church down.

Yes, she said, the church had let her down and it had happened a good many years back. She had studied moral theology and found it "beautiful but impractical." On the whole, what the church offered didn't seem real to her or believable or helpful in facing life and so she had turned away from it.

Pat and Bill had married after a long acquaintance but on a spur-of-the-moment decision during wartime. Although their marriage was not solemnized in the Roman Catholic Church they were fairly faithful in their attendance at Sunday mass during the first five or six years of their life together. They considered themselves technically excommunicated and so they never received holy communion. Since they never received holy communion, they never prepared for it by going to confession.

Can you imagine being present in church, Sunday after Sunday, but never approaching the altar for communion?

It is little wonder that a religious belief that was already precarious must have been completely stamped out by this endless repetition of meaninglessness.

The astonishing thing is that these two non-communicating Roman Catholics felt compelled to have a large family because they did not believe in birth control. They had five children. They observed that rather large demand of the church but they did not sustain themselves with the sacraments of confession and communion. At best, it was only half doing things. It was a life of contradiction.

"The first three children were baptized," Pat recalled. "But baptism was like a machine process—you had a baby and you went through another baptism."

After the third child there were no more baptisms and it seems to have been a turning point: no more baptisms and no more going to mass. After that, the Louds were on their own.

I asked Pat if she had ever thought of praying during the years of rearing children, of discovering her husband's rampant infidelity or during the last six years that she contemplated divorce. I asked her if the idea of prayer had ever entered her mind while the family was being filmed or during the divorce or while making the move from California to New York.

She answered very directly, "If I had not believed, why should I bother him in

*Continued on page 18*

# Christian

# Sexuality —

*A reply*

*to the Homophile Manifesto*

By STEINMAN E. STEPHENS

**A**s a member of Re-Turn, a group formed to work particularly with homosexuals in a Christian context, I would like to reply to the Homophile Manifesto in *THE LIVING CHURCH*, June 23, 1974.

The overriding problem in this Manifesto seems to be the definition of a Christian. All baptized persons are indeed Christians, but they may, for any length of time, become inactive (or not actively practicing) Christians. An actively practicing Christian cannot be defined simply as one who goes to church, or one who does good works, or even as one who believes in God, even though he does all of these things. An actively practicing

Christian is one who has accepted Jesus Christ as his Lord and Savior, and who attempts to follow him by dying to self and taking up his cross daily. It is not easy for any one of us to be a Christian; in fact, it is impossible. Jesus Christ is the only one who can live the Christian life. It is his life in us, through the power of the Holy Spirit, which enables us to do this. We cannot have this power until we humble ourselves enough to ask Christ to take over our lives and to remake them in his image.

Everyone who comes to Christ, gay or straight, must be willing to make this kind of self-commitment. When one does this, he certainly does not become perfectly holy the next day with all problems solved; nor, indeed, does he reach this state during his lifetime. But he is on a new road; he has entered a new way. No longer must he demand that everyone else change, for he knows that the changes must begin in him. Indeed, through Christ,

God has shown us that his only requirement is our willingness to change. As one lives in Jesus Christ, through the power of the Holy Spirit, he becomes a witness of that power, love, and abundance of life which makes others desire to change also.

The Incarnation is not about militancy, but about the confrontation of sinful man by a different quality of life, and about the availability of that life to man. This is where the social implications of the Gospel come in. We too are called to confront the world and its problems, not with militancy *or* condemnation, but with a different quality of life.

It is in this connection that I would agree with the author of the Manifesto, that we have traditionally not met the homosexual with the love and compassion which are the essence of that different quality of life. We have been frightened or repulsed by him; we have laughed at, sneered at or persecuted him. We certainly have not sought to understand or to help him. We stand convicted of these sins. One of the goals of the Re-Turn organization is to raise the consciousness of straight people on this subject, to correct misapprehensions and misinformation, and to add knowledge where its lack has led to prejudices. To that end, we provide pamphlets, book lists and speakers to those who wish to increase their knowledge of homoeroticism.

I, too, wish that bishops, priests, psychiatrists and psychologists would come out of their "closets." One of the difficulties of the present discussion on homosexuality is that straight people, who are honestly looking for information on the subject, accept the clergyman's, psychiatrist's or psychologist's point of view as objective and authoritative, when in at least some cases he himself is gay and therefore has a vested interest in expressing his own viewpoint. When straight people seek information from persons whom they consider to be objective, but who are not, judgment of the issues is made much more difficult and may become subject to emotionalism.

I do not understand the meaning of the statement that the Episcopal Church "has overcome the decadence and unrealism of biblical fundamentalism." If this means that she no longer accepts the Bible as the Word of God or as the standard for the Christian life, perhaps a clear statement to that effect should be made, because I and many other Episcopalians are unaware of this. The fact that many individuals within the institutional church have done so does not constitute an official decision of the Episcopal Church.

The fact that Jesus did not condemn homosexuals or homosexuality tells me exactly nothing. It certainly does not tell me that he condoned it. The non-productivity of this approach can be seen on any rainy afternoon by making a list of

*Continued on page 19*

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*The Rev. Steinman E. Stephens, of Grand Rapids, Mich., is director of Re-Turn, a foundation for research, dissemination of information, and team ministry to homosexuals.*

# EDITORIALS

## Churches, IBM, and South Africa

Is it reasonable for churches to ask a corporation like International Business Machines (IBM) to sell its goods only to customers whose use of the goods is what the churches consider moral? Our own church is currently involved with 13 other American religious bodies in a stockholder action asking IBM to stop selling computers to the government of the Republic of South Africa, because, they say, the computers help that white minority government to oppress the black majority (story on page 8).

Somehow this whole procedure—asking somebody (IBM) to refuse to do business with somebody else (South African government) until the latter mends his ways to suit our taste—seems evasive, circumambulatory, and lacking that candor and directness that should characterize the Christian church or individual in attacking evil. In this case the church is also asking somebody other than itself to take whatever loss may be involved in such a refusal to do business. Will the churches buy the computers which they don't want the South African government to get? Christians ought always to ask, when they are crusading: Who pays?

We raise this question with our fellow churchmen because our leaders who have already got us involved in this action as a church have not raised it with us. They have proceeded on the assumption that they know better than the rest of us what is our corporate Christian duty in this matter; and perhaps they do. But if they do, shouldn't they tell us? The Episcopal Church owns some IBM stock. So do thousands of individual Episcopalians. Will our leaders advise us as to whether as individual stockholders we (don't take that pronoun too literally—"we" have no such luck) should sell our IBM stock if the corporation doesn't quit doing business with South Africa?

Unquestionably the repressive South African government uses computers. But what modern government does not? And that raises another question. Are these church leaders taking a hard look at the governments of the U.S., the Soviet Union, France, both Germanies, Japan, and others and their use of computers? Do IBM

and other producers sell computers to these governments too? Do these governments all virtuously abstain from computerizing personal data concerning their citizens? (*C'est à rire!*) Are the churches putting the heat on IBM to refrain from selling computers to all governments—or just to that favorite *bête noir* (*bête blanc?*) of American ecclesiastics, the Republic of South Africa?

Some Episcopalians in high places have taken it upon themselves to get us as a church involved in what is, to say the least, a properly questionable activity. The rest of us would appreciate a statement of the rationale for this action from somebody engaged in it, and to that end we offer the pages of this magazine for such a statement. We guarantee an interested and open-minded audience, beginning with ourselves.

## Is Reconciliation in Season?

Reconciliation is part of the calling of every Christian, and when our old friend Bishop Philip McNairy of Minnesota calls his people to "a concerted effort to reconcile and heal our unhappy divisions" (story on page 8) he means it with all his heart and soul and he will do all that he can, at whatever pain and cost, to bring it about.

But "to every thing there is a season, and a time to every purpose under the heaven." We submit that the time for reconciliation is not yet. The particular crisis of unhappy division to which the bishop speaks is occasioned by the misbehavior of some women who were illegally ordained to priesthood and who, defying their bishops and violating the unity of the church, are functioning as priests anyway. One of these is Dr. Jeanette Piccard of Minnesota.

The result of this misbehavior has been a spate of what Bishop McNairy deplors and wants ended: "petitions, presentments, letters, and statements which might be considered inflammatory." They may indeed be so considered. But who is doing the inflaming—Mrs. Piccard *et al.*, or those who appeal to the bishops to put an end to that which is tearing the church apart? Can there be reconciliation before this contumacious and schismatic behavior is repented, rejected, and concluded?

On a fateful occasion Neville Chamberlain went to Munich with a purely reconciling intent. The result was disastrous to the world's peace. Let nobody say that we are comparing Mrs. Piccard to Hitler or Bishop McNairy to Chamberlain for we are not. We are suggesting that reconciliation, wherever it is to take place, requires a will to it from both sides. Unless and until that bilateral will to reconciliation is established it is untimely to call one side to it. Now is not the time for Episcopal Church leaders to summon the rest of us to the kind of "reconciliation" which can only mean appeasement of those who triumphantly violate the peace and unity of this church.

Let the petitions, presentments, letters, and statements continue to flow; but especially the presentments, until this tyranny be overpast.

## Barsabbas

Joseph surnamed Barsabbas,  
Although he was called the Just,  
Was not numbered with the twelve,  
And his name is writ in dust.  
Patron he of those unknown  
Who were faithful in the strife;  
"Writ in water" here their names,  
Yet written in the Book of Life.

F. Bland Tucker



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# As Others See It

It is apparent that there has been a considerable shift in the opinion of the church concerning the ordination of women to the priesthood in the last few months. What follows is an attempt to analyze what has happened and why it has happened.

The movement to admit women to holy orders began as a liberal movement, by which is meant that it was initiated and supported at its inception by those bishops and other church leaders whose orientation was primarily sociological and idealistic. They were influenced partly by the women's liberation movement, partly by theological liberalism, partly by the pressure engendered by certain women who felt that they were called to holy orders.

The first success was at the Houston General Convention, which made legal the ordination of women to the diaconate.

The opposition to the ordination of women was largely drawn from the theologically conservative. It became evident to the conservatives that those women who were actively seeking ordination represented a possible new influx into the clergy of a group who were all of the liberal school. Consequently, they and the movement were opposed by those who also disliked the liturgical presentations that were being tried out on the church, the social programs of General Convention and the Executive Council, as well as those who looked to Rome and the Orthodox as the future direction of the church rather than to the protestant churches and COCU.

Thus for a time the issue appeared to be between the old high and low church wings. There are many yet who are still at this stage in their thinking and opinion.

The attempted ordinations in Philadelphia in July have been looked upon by many as the watershed in this controversy. I would suggest, however, that there is another factor which has influenced the thinking of many in a different direction.

All during the time from Houston through Louisville to Philadelphia there has been a group of women, steadily increasing in number and influence, who have felt, despite their conservative and often Anglo-Catholic orientation, that they were called to the priesthood. By and large, they are not to be identified with the women's liberation movement; their thinking is theological rather than

sociological. In most cases they have not even sought ordination to the diaconate; they have lived their lives and pursued their theological educations in patience and obedience to their bishops and their church. They would have nothing to do with the Philadelphia affair, nor were they to be found in the liberal camp in other areas.

This, I submit, is the new factor. As long as all of the women seeking ordination were in the liberal camp, all conservatives could oppose the movement with a clear conscience. But when a sizeable group of women surfaced seeking holy orders, legitimately and in strict obedience to the law of the church, waiting patiently for the due process of law, the minds of many conservatives were changed. One now hears a good deal of the argument of Gamaliel: if such ordinations are a mere aberration, they will fail; if they are actually the work of the Holy Spirit, if this is the fullness of time, the objectors may find themselves in opposition to God.

In this interpretation the Philadelphia event served chiefly to set the extreme liberals in opposition to the rest of the church; they and their supporters are now outside of the main body of opinion. The concern of the main body is shifting to these other women, whose learning, dedication, patience and obedience are beyond question; whose devotion is to our Lord and his church, rather than to self-aggrandizement and to the pursuit of their "rights."

The church is now free to deal with this question in a Christian way. The earlier proponents of women's ordination made a great noise about "justice." The Christian motivating force is not, and never has been justice. Justice is a concept of Greek philosophy; in our present age it is a purely secular goal. Christians seek not justice for themselves and for others, but instead are required to practice and ask for themselves the higher virtue of mercy. Mercy is to justice as love is to duty. When the General Convention of 1976 approves of the ordination of women to the priesthood, as it undoubtedly will, it will not be a liberal victory, but the triumph of devotion, patience, and a willingness to live at God's rhythm rather than at man's.

(The Rev. Canon) RUSSELL A. SMITH  
Canon to the Ordinary  
Diocese of New Jersey



# Our Readers Ask

Questions should be addressed to "Our Readers Ask," THE LIVING CHURCH, 407 E. Michigan St., Milwaukee, Wis. 53202. We may shorten them, or several questions on the same subject may be suitably rephrased. We cannot promise to answer every question submitted.

I have been confused lately about the difference between the protestant ministry and the catholic priesthood. I'm sure that the concept of priesthood is biblical, but most protestants don't think so. Does priesthood have to do with the offering of sacrifice? Perhaps many other readers would appreciate some clarifying and concise information about this.

W.N.

The sacrificial priesthood in Israel is one of the major themes of the Old Testament. The best way to see how priesthood is retained, but transfigured and transformed, under the New Covenant in Christ is by study of the Epistle to the Hebrews. Christ lives and acts forever as our great high priest in heaven.

While in the flesh he ordained some men to be his apostles and agents, and after his ascension they proceeded to do certain things—notably to obey his command, given over the bread and wine in the Upper Room, to "do this in remembrance of me," and to pronounce forgiveness in his Name. Thus the priestly acts of eucharistic celebration and of absolution are among the essential "acts of the apostles." The New Testament bears ample record of them; nothing could be more biblical.

The Preface to the Ordinal in the Book of Common Prayer begins: "It is evident unto all men, diligently reading Holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church—Bishops, Priests, and Deacons." That statement is true. However, the three orders have not had a fixed terminology from the beginning. In the New Testament we read much more about apostles, elders (presbyters), and deacons than about bishops, priests (presbyters), and deacons. Yet the terms as we use them today become fixed at a very early time following the apostolic age; and "presbyter"—which may be translated "elder" or "priest"—is a common word in the Greek New Testament.

The priest engaged in offering the eucharistic sacrifice (actually a re-presentation

in time and space of Christ's eternal self-offering for us), or in pronouncing absolution and blessing in Christ's name, is the sacramental organ of the ultimate minister of these sacraments—Christ in heaven. Such human ministry is necessitated by our present flesh-and-blood state of being. How can we hear Christ absolving us except by a human voice? How can we receive his body and blood except under some physical species (bread and wine) at the hands of a human agent?

As we read in the New Testament of the ministries of the apostles, and the men whom they ordained to share in this ministry of Christ, we see that they acted not in their own right but as the hands and feet of Christ acting through them. That understanding of the sacramental character of ministry has characterized the catholic ministry from that beginning.

It is not entirely absent from the protestant ministries, thank God. (It seems necessary to speak of these ministries in the plural, because they are many in both number and theory.) But that sacramental—organic conception of ministerial priesthood is certainly not the constitutive idea of protestant ministry. Protestantism characteristically regards the evolution of the three-fold catholic ministry from the original apostolate as at worst an illegitimate development, and at best one so faulty that it has to be "reformed" in one or another of the ways in which the protestant bodies have in fact "reformed" it—by replacing it with something else.

?

Whenever our rector speaks of either the Green Book or the ordination of women, for both of which he's gung-ho, he becomes kind old Uncle Joe and says that the church (meaning the clergy) must deal "pastorally" with those who disagree with him on both issues -- as I do. For some reason I find this patronizing and offensive. Maybe I should be offended by myself rather than by him. What do you think?

E.A.S.

You are right. Anybody who takes a long, searching look at church history will find that seldom does anybody need pastoral care more than the pastors themselves when they bleat "pastorally" about those who refuse to jump through their hoops like trained seals.



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## AN AUTOPSY

Continued from page 13

a pinch? Why should I say, 'Now you come and pull my irons out of the fire?'

It was an answer that was as cold as it was honest but, finally, after viewing the series, reading her autobiography, and having a personal meeting, I had my answer. The reason there was no religion in the story of the Louds is that there was no religion in their lives.

That is not to say their lives were devoid of intelligence, education, taste, culture, desire, and hope. All these things were present but there was no sense of being created as children of God, of having a mission in life, of witnessing to Christ in the world, of living lives that may some day be judged, or of preparing for or meriting eternal life.

The absence of religious feelings and motivations cannot in all honesty be used to isolate the Louds as a family that wasn't on a par with a devout Episcopal family. Theirs was far from being as secure and serene as Christian homes that are less materially minded and content with a smaller income. In the long run any comparisons are invalid between the non-religious Louds and a church-every-Sunday Episcopal family because those in the pews every Sunday also have children who are lazy and don't know what they want to be. Needless to say, Episcopal marriages also end in divorce.

What is the difference? It is evasive, if not intangible. Yet if there had been one person in the Loud family who had a deeply religious faith, the rest of the family probably would have been glad about it if for no other reason than its rather glorious rarity — like owning an

ostrich egg. If the whole family had been church-goers, the break-up might have been less lonely and the divorce less scarring.

If, if, if . . . and finally the big if: If Pat and Bill Loud had, in all the vicissitudes of life, amid the temptations of this world, if they had been truly faithful to their marriage vows, if they had used the commandments as the guide of life—then Bill would not have philandered, Pat would not have wearied of his philandering, and the children would not have been made to feel guilty, hostile, inadequate or ignored. Everyone would have been free in Christ whose service is perfect freedom.

The real lesson of the Louds is that, religious or not, what happened to them can happen to any family. The marriage that collapsed like a tent in a windstorm could be anyone's marriage. The message of that miserable tent flapping on the ground is that families need to live prayerful lives close to God, continually asking for his light and guidance and daily strength in keeping channels open, in communicating and in loving.

When I had finished asking Pat Loud so many personal questions, I asked a commonplace one, "Read any good books lately?"

"Yes," she replied enthusiastically, "I want to recommend *The Wonderful Crisis of Middle Age* by Eda LeShan."

To me, that means she accepts the passage of the years, good or bad, as part of the on-going experience of ourselves and of the adventure of life.

Pat's positive comment on parting was a summary of what these last few years have taught her. "We have to accept change in our lives. We have to make a friend of it."

## Moon Walk

One night, I saw the moon arise.  
Entranced, I watched it stalk the skies  
And marveled that such brilliance white  
Came from one Master Source of light.

I mused, could the Creator's plan  
Have been the same for moon and man?  
Both dead and barren when alone,  
Possessing nothing on their own;

Dark when o'ershadowed by the world,  
In mindless orbits blindly hurled!  
Then, thoughts came luminous to me  
As suddenly, as my heart could see

The lesson man is meant to learn  
From moonlight's cool, persistent burn:  
His role, a truly glorious one  
Reflects his light and Source, the Son!

Caroline S. Roberts

## SEXUALITY

Continued from page 14

the other things Jesus did not condemn: incest, bestiality, heroin, Caesar, racism, etc. In fact, when faced by the woman taken in adultery, Jesus said, "Neither do I condemn you; go, and do not sin again." I hardly think we could deduce from this that Jesus condoned adultery. He simply was not concerned with running around condemning individual sins or sinners. He condemned the root cause of all sin and offered a new life.

To say that any human condition is irreversible by psychiatry is not to say that it is irreversible to God. Jesus Christ is among us still; healing, changing; offering new lives for old. To say that Christ is powerless to change a particular type of human condition, such as sexual perversion, makes him powerless indeed. It implies that there are areas of human life over which he cannot be Lord. Indeed, the implication that psychiatry is powerless to effect the change of homosexuality is unfactual. Psychiatrists such as Drs. Charles Socarides, Irving and Toby Bieber, and William Hatterer, to name only four of the best known, have reported 30-45% success in this area. Even these figures should rise as psychiatry gains more knowledge and experience. The primary reason that there are not more

homosexuals being changed is simply that most do not desire to change. In his pamphlet on this subject, David Wilkerson points out that, in a recent survey of homosexuals, only 3% indicated a desire to change their orientation. Neither psychiatry nor religion is magic. Neither of them has much luck at forcing people against their will to change. But where there is the desire and commitment of the will, homosexuals can be and are being changed, both by psychiatry and by Jesus Christ. The passage quoted by the author of the Manifesto in I Corinthians 6:9,10 should include verse 11, which would indicate that homosexuals were changed by the power of Christ even in Paul's day.

Therefore, it seems to me that a Christian would not be following the example of his Lord in dealing with the homophile or anyone else by condemning, nor would he be doing so by refusing to offer a new life; a fuller and more complete way of being. As members of Christ, we are called upon to meet the homophile with love where he is, accepting him in his dignity as a person, and offering him the opportunity, through the grace of God and the power of the Holy Spirit, to be remade.

Make no mistake. Working with this problem, I am well aware of the difficulties involved in changing a homosexual orientation. It is a slow arduous task.

But, it is also a slow arduous task to change any one of us into a resemblance of Jesus Christ. For the gay or straight, it involves total commitment, a lot of work, and a growing faith. It doesn't always "feel good"; sometimes it hurts. No more is asked of the gay than of the straight in the Christian faith; and while it may be difficult for the gays to see, straight people often have just as difficult problems to be overcome.

In essence, then, I am asking important questions about the nature and function of the church. Will the church of Jesus Christ, in her Episcopal branch, give up calling people to a changed life? Will it begin telling people that this is a religious society, dedicated to the remembrance of a God who is dead and a Lord who is powerless? Will it refuse to proclaim the good news of new and abundant life which is available to those who are penitent? Will the church give up objective truth and accept a philosophy of relativism and subjective truth only? Is the church willing to concede not only an inability to legislate morality, but also the right to set standards for itself? I sincerely pray that the answers to these questions are no. "Will the Church show me God's love?" I sincerely pray that the answer to this question is a resounding yes. That is the reason behind the call of God to those of us in Re-Turn.

## CLASSIFIED

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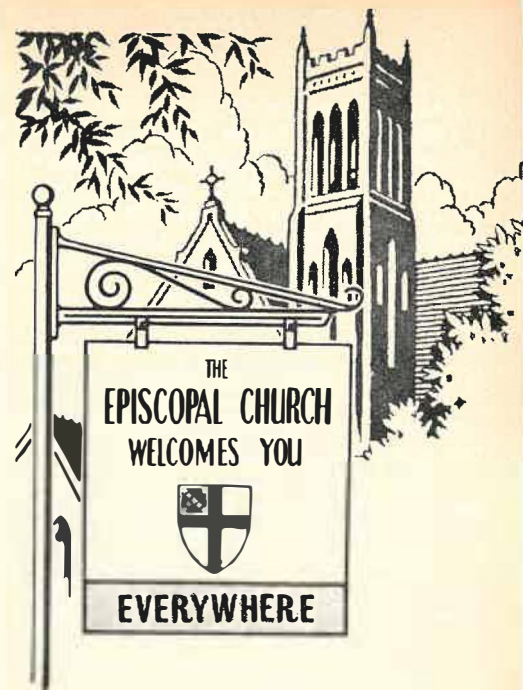
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# CHURCH DIRECTORY

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



## BIRMINGHAM, ALA.

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

## LOS ANGELES, CALIF. (Hollywood)

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

## SAN FRANCISCO, CALIF.

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

## 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 7:45, 9, 11:15. Sol Ev & B 8; Mass Daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

## COCONUT GROVE, MIAMI, FLA.

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

## FORT MYERS, FLA.

**ST. LUKE'S** 2635 Cleveland Ave.—U.S. 41  
The Rev. Robert Bruce Ryan, r; the Rev. John E. Kulp, c  
Sun 8, 9, 11, Daily 7, ex Wed 10; Fri 5:30; HD as anno; C Sat 4:30

## PINELLAS PARK, FLA.

**ST. GILES** 8271 52nd St. N.  
Fr. Emmet C. Smith  
Sun H Eu 8, 10:30; 6:30; Wed H Eu 10

## ATLANTA, GA.

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

## CHICAGO, ILL.

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

## FLOSSMOOR, ILL.

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

## SPRINGFIELD, ILL.

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

## 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

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

## OMAHA, NEB.

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

## LAS VEGAS, NEV.

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

## BROOKLYN, N.Y.

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

## NEW YORK, N.Y.

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

## ST. BARTHOLOMEW'S

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

## EPIPHANY

1393 York Ave. at E. 74th St.  
Clergy: Ernest Hunt, r; William Tully, c; Lee Bel-ford, assoc; Hugh McCandless, r-em  
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## SAINT ESPRIT

109 E. 60 (Just E. of Park Ave.)  
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Sun 11. All services and sermons in French.

## CHAPEL OF THE INTERCESSION (Trinity Parish)

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

## ST. MARY THE VIRGIN

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

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

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

## ST. THOMAS

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

## SAN ANTONIO, TEXAS

**ST. PAUL'S** Grayson at Willow  
The Rev. J. F. Daniels, r; the Rev. K. D. Miller  
Sun Masses 7:45, 9, 11, Wed 7, 10; Sat C 11-12:30

## HOT SPRINGS, VA.

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

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
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Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5



ST. BARNABAS CHURCH  
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