

The Living CHURCH

***WHAT WILL HAPPEN IN
1976? A Look at Options***

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The Media and Mrs. Ford

As Others See It • page 13

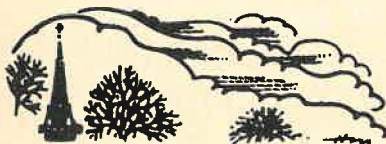
AROUND & ABOUT

— With the Editor —

Everything human is pathetic," wrote Mark Twain. "The secret source of humor itself is not joy but sorrow. There is no humor in heaven."

Here are three possible sentences, impressively void of ifs, ands, and buts. The first is clearly true. The second is probably true. In our present life, at any rate, it seems that some things are real and functional only in reactive contrast with their opposites: no virtue without vice, no joy without sorrow, etc. To this sequence of polar necessities Mark would add "no humor without heartbreak." In this world as it is a strong case can be made for it. We may recall President Lincoln reading slapstick jokes at Cabinet meetings, and explaining with tears that if he couldn't find something to laugh at he would go mad with despair. But if this anguish had been subtracted from Lincoln's life would his humor have been diminished? Or would it have taken another form, found another channel? Who knows? I know some people with splendidly functioning senses of humor whose life situations are generally happy.

If heaven is the place where the donkey catches up with the carrot and all tears are dried, then laughter there will be



possible without any foil of pain or sorrow. It will have to be. Mark assumed that if heaven is painless it must be humorless, on the principle of no-heart-break-no-humor. (I must say that for a man who professed an enlightened agnosticism about God and God's heaven Mark was impressively specific in his description of the emotional climate of heaven. Wasn't it he who wrote somewhere: "Heaven for climate, hell for society" or words to that effect?)

Humor is the gift by which we can always see something funny to laugh at and to joke about. May it be that in heaven we shall find plenty to laugh about by simply recalling the things we took so terribly seriously while still in the flesh? We do that here and now. Nothing is funnier (at least to me) than some things that happened in the past, that were anything but funny at the time, as we recall them now.

Quite conceivably, one of the delights of heaven will be the recollection of things that were temporally sad or frightful and are eternally funny when seen in that perspective which is just 20-20 vision in heaven.

Agriculture Secretary Earl L. Butz was here in Milwaukee recently. Think what you may about his policies, he is a master of home-spun tales and is far advanced in anecdotage. Somebody got up at the press conference and prefaced his question by saying something nice about the job Mr. Butz is doing for the American farmers. There was applause, but Mr. Secretary said "It seems to me a minority applauded there," then proceeded to relate:

"We had this lodge back home. The secretary, who was very meticulous in keeping the minutes, noticed that Joe hadn't been coming to meetings. So he inquired and discovered that Joe was in the hospital. And the lodge passed a resolution wishing for Joe's speedy recovery. The next day, the secretary sent Joe a letter that said: 'Dear Joe, we noticed that you were not at the lodge meeting last night. We passed a resolution wishing for your speedy recovery. The vote was 7 to 5.'"

Former Secretary of State Cordell Hull was another of those who find it hard to commit themselves to any proposition beyond the most obvious facts. Somebody was riding on a train with him en route to a conference and was trying without much success to involve the taciturn Mr. Hull in light conversation. He saw a herd of sheep in a field, all facing in the same direction so that only their right sides were visible from the train. "I see those sheep have recently been sheared," the would-be catalyst of conversation remarked. Mr. Hull surveyed the sheep and replied: "Well, on one side at least."

Adlai Stevenson recalled somebody his father had known as a young man. The man was very pious and frequently stood up in church to offer extempore prayer. But though fervently pious he was another with that passion for prudence. (What I'm trying to say, I guess, through all this is that prudence can be passionate.) The man prayed upon one occasion even more fervently than usual: "Use me, good Lord. Oh, use me—in some advisory capacity!"

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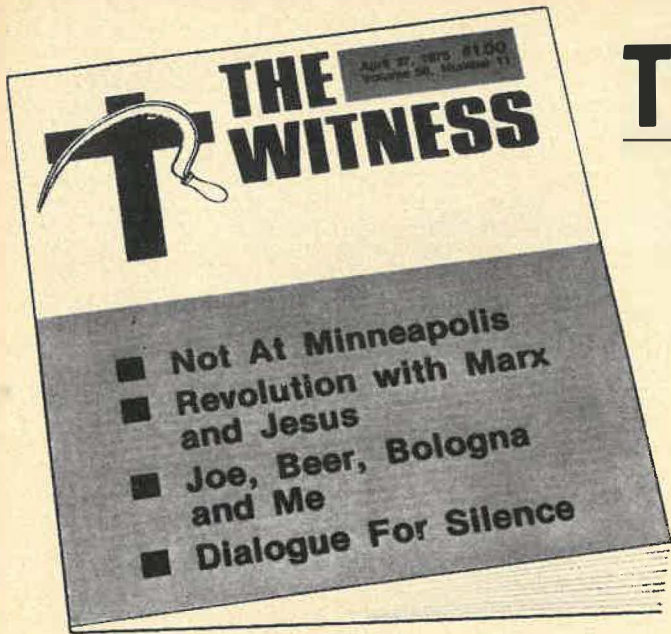
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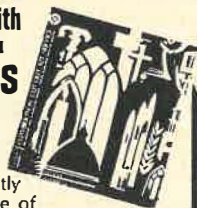
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Letters

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

"Sonnet: Ordination"

I think Maxine Turner's "Sonnet: Ordination" [TLC, Aug. 24] is one of the most impressive things I've read in a long time.

I am not sure I understand precisely what she is saying in the final two lines, but that is my problem, not hers. I do know that the lines

"... Eve's sin and Mary's son,
A son delivered with Eve's childbed pains
Through whom the sin of Adam was
undone"

are going to keep me thinking very hard for a very long while. It is a fantastic line. Thank you, and Maxine Turner, for it.

(The Rev.) ROBERT A. SHACKLES
St. Paul's Church

Muskegon, Mich.

Athanasian Creed

Though not in the American Book of Common Prayer, the Athanasian Creed is accepted officially by the Episcopal Church.

"... This Church," says the Preface to the Prayer Book, "is far from intending to depart from the Church of England in any essential point of doctrine. . . ." The Prayer Book of that church calls for the regular use of the Athanasian Creed. This witness to the catholic doctrine of the Trinity should certainly have its place in our Prayer Book.

I should like to see it follow the Nicene Creed in the services for morning and evening prayer and the holy communion, its use to be optional. Then the laity could read it at least, and the Anglican clerics and academics to whom your editorial [TLC, Aug. 24] alludes could compare their notions with the clearly-defined catholic doctrine of the Trinity officially held by this church.

HERBERT J. MAINWARING
Natick, Mass.

Caveat to Traditionalists

In his letter concerning "The Continuing Episcopal Movement" [TLC, Aug. 31] Bishop Kleppinger invoked my name as a reference to refute the charge that, at least among the "extramural" brethren, a tinge of racism existed in the foundation years.

I could wish that the motivation behind the movement was as pristine as the bishop obviously believes. Yet, as I have remarked before, the multiplicity of Continuing Episcopal Churches, prelates and other ecclesiastical personages in the past ten years continues to be a scandal, matching the bizarre nature of the "Old Catholic Movement" in this country.

It has to be admitted that, both inside and outside the Episcopal Church, the traditionalist movement during the last decade has been tinged with socio-political hues as ob-

vious as those motivating much of the thoughtforms and programs of the liberal humanists on the other wing of the church.

In this age of ecclesiastical turmoil, we traditionalists need to heed the judging voice of God, lest "Ichabod" is written on all we do. While I agree that "the true church of Jesus Christ will never fail," the Lord can get on without all these things we seek to preserve. Perhaps he will take away our liturgies, traditions and ceremonies, our professional priesthood, our "historic Anglicanism" because we have forgotten our first love. The church is not renewed by feuds, backbiting, bitterness, fear, and hate. All the canons in the world and literary excellence will not save a soul. Unless traditionalists within and without the church can learn to love, first themselves, and then the world, including those they most oppose, the people will believe that we offer them the hard stone of censure and self-righteousness.

"Sirs, we would see Jesus," continues to be the cry which haunts us all. The Pharisees were a conservative movement! If we are not careful, the Lord will look at our coalitions, position papers, successions, traditions, parliamentary schemes for conventions and commentaries on Canon Law, and say "Depart from me, I never knew you."

If we really want to save the church, we will get on with the job of lifting high the Cross in order that Jesus may draw all men unto himself. It would serve us all right if he allowed our historic churches and splinter schisms to perish, and judged us all by raising up a "quiet and holy people" in whose lives is seen the real presence of the Lord and Savior. Until the lot of us get on our knees and confess our foolishness, and, loving him, start to have some compassion for those for whom he died, all the dogmas, the traditions, the beauty we seek to preserve will be but dross; having clung to our laws we will be condemned by the law.

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

And Thank You

"300 words or less"—your request for letters to the editor.

Fr. Cuthbert's article "The Works of God" requires only two—thank you.

And the editorial "Benediction and Heaven on Earth" requires the same two. (Of course, you will be deluged with the kind of "admonition" with which this little parish was "admonished" by our previous bishop.)

A few words more (am I still under the 300 limit?): Your response to reader G. B. S., Jr., in "Around and About" was, to one olding-priest at least, a kind and reasoned statement.

There are those two words again: "Thank you."

(The Rev.) VINCENT REES BROWNE
Grace Church
Ridgway, Pa.

House Churches

As for the "house churches" [TLC, Aug. 17], we had a very helpful and happy experience in our home before St. Michael and All Angels, Robinson Springs, was built. A Presbyterian church was kindly offered for the two Sundays a month a priest could come to us. On the other Sundays we had

church school in our home for the children and all adults who wished to participate.

Our primary aim was not for fellowship, nor the discussion of problems, but for the holding together of the group through worship of Almighty God, a strengthening of our desire to become a visible part of the corporate body of Christ, and for instruction, especially for the children.

On those Sundays the living room was transformed into a sanctuary with a table, properly vested for morning prayer, placed in front of the draped French dining room doors. A young acolyte served this altar and assisted my husband who read the shortened form of morning prayer. They, too, were vested. There were folding chairs for the congregation. We had a pianist and sang appropriate hymns for the day, and, foregoing a sermon, everyone went to various classrooms held in halls, bedrooms, sun porch, dining room, etc. We had a small, graded church school.

We could have let the "frills" go, offering our home as just a meeting place of another organization, but we are a liturgical church and children love and rarely forget their introduction to it. Many communicants felt that this small effort did strengthen the determination of the group, and our family was certainly rewarded with an inspiring experience. Blessings on St. Michael's, Louisville!

DOROTHY D. HARRIS

Elmore, Ala.

A Clarifying Article

The article, "The Non-conformity of the Church," by the Rev. Dr. Philip E. Hughes [TLC, Aug. 10] was a spiritual and literary gem. Dr. Hughes has commented on the ordination of women to full ministerial orders in a fashion which clarifies this situation in a most explicit manner. His scriptural references provide answer to this most important issue facing the church in 1976.

The author of this article makes it abundantly clear that St. Paul in his epistles most emphatically does not contradict himself in any of his writings. One of the great thoughts that he emphasizes is that Christians should not be conformed to the philosophy of a society that is largely non-Christian.

WILLIAM HARRIS

Philadelphia, Pa.

The Word from Wormwood

In response to the edifying article by Fr. Hughes, "The Nonconformity of the Church" [TLC, Aug. 10], I am reminded of a delightful passage in C. S. Lewis' *The Screwtape Letters* which I think is most appropriate in this age of "relevancy" and the church's mission:

"My dear Wormwood . . . the first thing to delay as long as possible is the moment at which he realizes this new pleasure as a temptation. Since the Enemy's servants have been preaching about 'the World' as one of the great standard temptations for two thousand years, this might seem difficult to do. But fortunately they have said very little about it for the last few decades. In modern Christian writings, though I see much (indeed much more than I like) about Mammon, I see few of the old warnings about Worldly Vanities, the

Choice of Friends, and the Value of Time. All that, your patient would probably classify as 'Puritanism'—and may I remark in passing that the value we have given to that word is one of the really solid triumphs of the last hundred years? By it we rescue annually thousands of humans from temperance, chastity, and sobriety of life."

STEVEN M. GIOVANGELO

Seabury-Western Theological Seminary
Evanston, Ill.

Conscience and Nonconformity

Whit Hillyer's letter [TLC, Aug. 3] was very moving to me, especially when he—once a faithful churchgoer—stated, "I rarely go anymore." The reasons given for this lapse were liturgical reform and the problems over ordination of women.

I sympathize with his aesthetic love for the BCP, but feel compelled to point out that it, too, had been revised seven times before coming to us in '28. It is beautiful, no doubt, but beauty has no mystical power of itself, and its loss makes the sacrament no less majestic. We are at a rough spot in the on-going process of liturgical revision, and may indeed be losing a great work of art. But not attending church because the BCP is different is at best nonconformity, at worst idolatry.

If Mr. Hillyer is confused over the ordination of women—welcome to the club! There is every reason to be confused, but the canons enjoining weekly attendance at church do not stipulate "attendance except during theological controversy." There is

enough going on right now to alienate everybody over *something*, but we must all be charitable, and just hang in there. If we leave, we hurt ourselves and our brothers to no effect.

DAVID MUNN

Augusta, Ga.

Androgyny

The article titled "Androgyny—God's New Image?" [TLC, July 13] misses the point entirely. While disagreeing vigorously with some of the arguments the author uses to cloud the issue (i.e., references to Van Buren, Altizer, Ms. Daly), I would like to observe that sexuality is internal to God's creation, and in no way relevant to the nature of God. Nor was our Lord's incarnational presence among us sexual in the sense in which we generally conceive sexuality.

While he was firmly and clearly in the male image, I do not believe that this can be used to denigrate the female image. God in his omnipotence could just as well have become incarnate in a female mode. I do not believe that our Lord in any way used his male image to "put down" or to belittle the female.

(The Rev. Canon) WARD MCCABE
St. Mark's Church

Santa Clara, Calif.

For the record: Nothing Fr. Usher-Wilson said in his article denigrated the female image in any way, nor did he suggest that "our Lord in any way used his male image to 'put down' or belittle the female." Ed.

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The Living Church

September 21, 1975
St. Matthew, Apostle and Evangelist / Pentecost 18

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CHURCH OF ENGLAND

State Control of Services Ended

More than 300 years of state control of Church of England services ended Sept. 1, when repeal of the 1662 Act of Uniformity—which made the Book of Common Prayer of that year the only legal service book in England—became effective.

Repealed at the same time were more recent acts and measures under which the church has been allowed to use alternative services.

With these actions, there came into effect the Worship and Doctrine Measure and canons made under it, which govern not only the worship of the church but the terms in which clergy and certain lay officials assent to the church's doctrine.

An official announcement fixing the "appointed day" for the change said: "With effect from Sept. 1, the General Synod will have powers to authorize alternative services. But the 1662 Book remains a 'permanent option': the forms of service in the Book of Common Prayer continue, in the words of the Measure, 'to be available for use in the Church of England.'"

The measure establishes a system for deciding which services are to be used in a particular parish and on what occasions, the matter to be resolved jointly by the incumbent and the parochial council.

If there should be disagreement between them, the announcement said, "the forms of service provided in the Book of Common Prayer must be used, subject to a right given to the parochial council to insist upon returning to some form of alternative service in use in the parish within the previous four years."

GENERAL CONVENTION

Nominations for Offices Close Dec. 15

The Joint Committee on Nominations must submit to General Convention names for vacancies in the following organizations connected with the operation of the Episcopal Church:

- ✓ Executive Council
- ✓ Trustees, General Seminary
- ✓ Anglican Consultative Council
- ✓ Trustees, Church Pension Fund
- ✓ Board for Clergy Deployment

- ✓ Board of Examining Chaplains
- ✓ Anglican Council of North America and the Caribbean
- ✓ Secretary/Treasurer of General Convention

Suggestions for nominations with an accompanying biography not exceeding 150 words may be sent to the Rt. Rev. Hunley A. Elebash, Box 1267, Wilmington, N.C. 28401. This material must reach the convenor of the Joint Committee by Dec. 15.

The committee reminds all who submit names to be sure that the individuals so suggested would serve if elected.

EPISCOPATE

Bishop Ramos Cancels Maine Dates

The Rt. Rev. Antonio Ramos of the Missionary Diocese of Costa Rica has informed the Presiding Bishop that he will not attend the September meeting of the House of Bishops in Portland, Maine, "for two very personal reasons."

Bishop Ramos was one of the four bishops taking part in the Philadelphia 11 service over a year ago.

Recently the Bishop of Maine, the Rt. Rev. Frederick B. Wolf, wrote to those involved in that controversial service saying their act had led indirectly to the death of the Rt. Rev. Iveson B. Noland of Louisiana in a plane crash at Kennedy International Airport, June 24.

Bishop Noland had been on his way to a meeting of province presidents and the Presiding Bishop "to deal," Bishop Wolf wrote, "with matters relating to the Philadelphia event and subsequent events in preparation" for the September meeting of the House of Bishops.

Citing Bishop Wolf's letter as the first reason for his inability to attend the Portland meeting, Bishop Ramos said: "I cannot in all conscience be present and participate in events of the diocese of a brother bishop who has such a low estimate of those of us who, obedient to the Gospel's freedom and call, participated in the Philadelphia ordination."

He was cancelling preaching dates in the Diocese of Maine, he said, because he "would not be able to preach the Gospel in those congregations feeling as I do, nor would I feel welcome in the diocese."

He said he could understand Bishop Wolf's anger, "but I cannot accept his reasoning nor his judgmental attitude, nor

his relating what we did to a tragic accident and a death we all deplore."

His second reason, he said, is that he feels the House should "be free and open to express their true feeling" about the board of inquiry issue and other matters related to the ordination controversy, which could be done best if he and the other three bishops involved were not present.

NEBRASKA

Bishop to Resign

The Bishop of Nebraska, having declared that he had recovered from alcohol and drug addiction, now plans to resign.

The Rt. Rev. Robert P. Varley, 53, said he had decided on the action "because confidence in me had been destroyed to a point where serious divisions would only serve to further divide the diocese."

He said that an interview with the *Omaha World-Herald* in which he had described his recovery [TLC, June 29] had "embarrassed" some clergymen. But he acknowledged that there have been some disagreements about his handling of finances, his style of ministry, and his liberal viewpoint on minorities and the ordination of women.

The Very Rev. John Fricke, dean of Trinity Cathedral, Omaha, said the interview had irritated what was already a tense situation. He said he had been one of several who urged Bishop Varley to enter a treatment center last January.

According to the dean, the bishop's performance did not improve after he returned from the center. "He wasn't doing any better job sober than he was as a drunk," the dean commented. "He wasn't making any effort to put things back together."

The dean asserted that the bishop has been involved in questionable financial matters. As an example, he reported that the bishop sometimes spent money for travel without prior approval by the diocesan treasurer.

Bishop Varley said such expenses were very minor and were later approved. He held that those seeking his resignation looked for minor financial problems when a special audit failed to show anything of significance. [Some of the diocesan parishes have been withholding funds for diocesan support, placing the money in escrow.]

Another complaint made by the dean was that the bishop "wanted to tell anybody anything they wanted to hear. I don't consider him liberal; I consider him as wishy washy."

With regard to this, the bishop asked: "Do I do things my way or do I buckle down to someone else's preconceived idea of ministry?" He added, "I believe the church should exist outside the building. We are too involved with the institutional church."

Bishop Varley and Dean Fricke also disagree over the amount of diocesan support for the resignation. Bishop Varley said a minority of the 73 priests in Nebraska supported it, but the dean said a majority wanted the bishop to leave.

The bishop said that he has been asked to continue a ministry in the church and that several business firms have been in touch with him.

If he had to do it over again, Bishop Varley declared, he would grant the interview because he felt that it had helped many people. He said all but four of the numerous letters and telephone calls he had received had been favorable.

TENNESSEE

Law on Genesis Invalid

A 1973 Tennessee law requiring textbooks to present the Genesis story of creation along with evolution has been rejected by both state and federal courts.

In separate but concurring opinions Federal Judge Frank Gray, Jr., and the Tennessee Supreme Court ruled the law unconstitutional.

Barring appeal to the U.S. Supreme Court, the two rulings handed down last month were expected to put an end in Tennessee to a controversy that has raged for 50 years.

Judge Gray cited the First Amendment's guarantee of freedom of speech in overturning the statute which, in effect, was dead already.

Last April, the U.S. Court of Appeals for the Sixth Circuit voided the law, passed two years ago in what opponents saw as an attempt to reassert the "monkey law" that figured in the 1925 Scopes Trial in Dayton, Tenn.

The appeals court said that an earlier district court erred in abstaining from a judgment in the case, remanded to the district level for adjudication.

The State Supreme Court's decision upheld Davidson County Chancellor Ben H. Cantrell who last year ruled the 1973 act unconstitutional on the basis of sectarian partisanship.

"Every religious sect, from the worshippers of Apollo to the followers of Zoroaster, has its belief or theory," Judge Gray said in his decision. "It is beyond the comprehension of this court how this legislature, if indeed it did, expected that all such theories could be included in any textbook of reasonable size."

P.B.'s FUND

\$228,420 for World Relief

Grants amounting to \$228,420 for projects both in the U.S. and abroad have been made by the Presiding Bishop's Fund for World Relief.

The largest single grant, \$35,000, went to World Neighbors, an Oklahoma City-based agency that assists poor people in 28 developing nations of Africa, Asia, and Latin America. Another \$35,000 has been given to the agency by the parish of St. John the Divine, Houston, Texas.

Allocations from the P.B.'s Fund were given for refugee resettlement, principally through the World Council of Churches and Church World Service, relief agency of the National Council of Churches.

The Diocese of Los Angeles received \$8,355 to establish an office of West Coast Coordinator for the Asian Refugee Resettlement Program.

Emergency grants have been made for relief to victims of a tornado in Oklahoma, a fire in the Northern Philippines, and floods in Kentucky, North Dakota, Minnesota, and Brazil.

Development projects for water resources in the Dominican Republic, Niger, the Sahel, Haiti, and Honduras have also received support, as have a fishery project in Haiti and an agricultural project in Bangladesh.

Other grants have been made to a Canadian program for Vietnam war resisters, and to the Diocese of Alabama's program for hungry senior citizens.

As of July 31, the P.B.'s Fund had received more than \$2 million, twice the amount received for 1974.

ORTHODOX

Use of English Texts to Be Voluntary

Greek Orthodoxy in the U.S. is trying to avoid internal tension as it moves toward increased use of English in worship. English texts for the liturgy are being prepared and may be approved by December, but each parish will determine how they are to be used.

Archbishop Iakovos, Primate of the Archdiocese of North and South America, said there isn't "much complaining" about the current movement toward vernacular worship because of the voluntary nature of any shift from Greek to English.

The archdiocese wants to avoid the kind of backlash that occurred in some Roman Catholic circles when Latin was dropped in favor of English in the late 1960s.

And it does not want a repeat of the misunderstandings and emotional responses that greeted steps toward vernacular worship five years ago.

Since then an archdiocesan liturgical commission has made new translations

of the liturgy into contemporary English, the primate said. Those texts are being examined by the Ecumenical Patriarchate and comments so far, he said, have been positive.

The archbishop said the flow of immigrants from Greece continues and Greek-speaking congregations, who "demand" Greek liturgies, "fill the churches in some cases."

The U.S. Greek Orthodox constituency is about 1.8 million. While little more than 50 years old, the archdiocese has undergone some "Americanization," the prelate said. One result, he commented, is making it easier for converts to enter the church.

ROMAN CATHOLICS

Pope: Confession Must Precede First Communion

Vatican Secretary of State Jean Cardinal Villot, in a message to the Italian National Liturgical Conference on behalf of Pope Paul, reaffirmed a controversial Vatican decision that children must make their first confession before receiving their first communion.

The message emphasized the "particular" importance attached by the Roman Catholic Church to the "confession" of children, especially to "the first confession, which must always precede first communion."

"Even if some time elapses between the two acts," the cardinal said, "it is right that the evangelization of penance begin at early age" to lend support to a "living faith in the (eucharistic) sacrament."

A 1973 Vatican directive brought to a halt an experimental practice undertaken in more than half the dioceses in the U.S., wherein first communion was offered to children before first confession. The U.S. Catholic Bishops' Conference had voted to ask for an extension of the program.

Jesuit Disputes Abortion Is Always Murder

The Roman Catholic Church has not always taught that the fetus is a human person from conception on and "the flat statement that every abortion is a murder . . . is an irresponsible assertion," according to a Jesuit priest who specializes in philosophical anthropology.

Nevertheless, said the Rev. Joseph Donceel, S.J., church opponents of abortion are "quite right" in their conviction that from its earliest beginnings the church has been "adamantly opposed to direct abortion." And, he added, because our present knowledge "warrants us to say . . . that every abortion may be a homicide . . . as a result, abortion is always immoral."

A former professor at Fordham University, Fr. Donceel said in an article for *America* that he was writing in the hope

that he could contribute to a needed "spirit of fairness" in the highly-charged abortion debate now going on.

The priest said many Roman Catholic pro-life advocates "take it for granted that this absolute opposition of their church to abortion derives from its supreme respect for the life of the unborn human person. They will serve the cause of truth and justice more fairly if they are aware that there have been some changes in the reasons that the church advanced or emphasized to justify its total rejection of abortion."

Citing writings of St. Augustine in the fifth century, St. Thomas Aquinas in the 13th, and St. Alphonsus Liguori in the 18th, Fr. Donceel said "for many centuries the Western church firmly held that there was no human person during the first stages of pregnancy."

He said such a position is "strikingly illustrated" in the catechism of the Council of Trent, first published in 1566.

Yet, he stressed, the church throughout all the centuries was absolutely opposed to every kind of direct abortion.

The priest said the main reason, which emerged slowly in the writing of the scholastic philosophers, involved a "distinction between the ensouled and the not ensouled fetus." This position, he said, holds that in the case of the ensouled fetus abortion is murder. But in the case of an embryo which does not have a spiritual soul, abortion is not murder but "a sin against marriage, against nature, against the finality of the reproductive system."

Although for centuries the church had held that "there was no spiritual soul during the early stage of pregnancy," Fr. Donceel said, "now it holds that such a soul is present from the moment of conception."

He said the usual reason given for the change in position is "progress of biological science," in showing that the fullness of human life is present in a fetus from the start. But he rejected the reasoning that a human person exists simply because a full human organism exists.

Traditional church teaching has never denied a human organism was present from conception, he said, "but it has denied that the human person was present from the start; it denied the presence from the beginning of a human spiritual soul."

"For St. Thomas and the upholders of delayed hominization . . . the spiritual soul may be infused only in a body possessed of the main human organs, hands and feet, heart and lungs, eyes, ears, and brain."

The Jesuit said the theory of immediate hominization so widely accepted in the Roman Catholic Church today came about because of the decline of Thomistic philosophy in the 18th and 19th centuries and because later theologians believed that "the organic disposition of heterog-

enous parts," required by St. Thomas before the soul could be infused, now consisted "in chromosomes and genes of the fertilized ovum."

Fr. Donceel said that while the theory of immediate hominization has been widespread for the past two centuries, "today it is becoming less common" and "the trend is toward a return to St. Thomas' doctrine of delayed hominization."

"The least we may conclude is that church doctrine is not certain about the moment of hominization," the priest wrote.

Stating that "we are not sure whether every embryo is a human person," he asserted: "We cannot say, therefore, that every abortion is a homicide. What the present state of our knowledge warrants us to say is that every abortion may be a homicide, and that, as a result, abortion is always immoral, because, in case of doubt, we are not allowed to perform an action that might kill a person."

"As for the flat statement that every abortion is a murder, it is an irresponsible assertion, which not only charity but even plain justice will make us eschew."

PUBLICATIONS

Dr. Marshall Named One of Country's Top Ten Blacks

In its special Bicentennial issue, *Ebony* magazine named its choices of the ten most important blacks in American history. Of the ten, only one of whom is living, seven were closely identified with religion. Of these, two were Christian clergymen; a third founded a church college.

Associate Justice Thurgood Marshall, the only living person on the list, is an Episcopalian.

Four of the other nine were Methodists and two were Baptists.

The ten are:

✓ Bishop Richard Allen (d. 1831), of Philadelphia, a firm believer in the Declaration of Independence, who founded the African Methodist Episcopal Church in 1787.

✓ Frederick Douglass (d. 1895), born a slave, escaped to become a leading abolitionist and a lay preacher in a Massachusetts congregation of the African Methodist Episcopal Zion Church (founded in New York in 1796).

✓ Harriet Tubman (d. 1913), "conductor" on the Underground Railroad, the "black Moses" of the 19th century who was active in the AME Zion Church.

✓ Booker T. Washington (d. 1915), educator, founder of Tuskegee Institute, life-long Baptist, who insisted on addressing the National Negro Baptist Convention when he was virtually on his deathbed.

✓ Marcus Garvey (d. 1940), a Jamaican who tried to persuade blacks to return to Africa, and was deported in 1925.

✓ Dr. Mary McLeod Bethune (d. 1955), adviser to presidents, founder of the National Association of Negro Women and Bethune-Cookman College, who took an active part in the Methodist (now United Methodist) Church.

✓ Dr. William E. B. DuBois (d. 1963), scholar, journalist, a founder of the NAACP, who became a champion of Pan-Africanism and moved to Ghana late in his life.

✓ Dr. Martin Luther King, Jr., (d. 1968), assassinated, the major civil rights figure of the modern era who was a Baptist clergyman and organizer of the Southern Christian Leadership Conference.

✓ Elijah Muhammed (d. 1975), founder of the Nation of Islam (Black Muslim), a racial separatist whose movement is now reaching toward racial inclusiveness.

✓ Thurgood Marshall (b. 1908), Supreme Court Justice since 1967, who as chief legal counsel of the NAACP fought segregation and played key role in winning present civil rights laws.

Ebony editors indicated some hesitancy in limiting their list of important blacks to ten names. They said, however, that the persons chosen are men and women on whose shoulders modern blacks can stand in presenting their demands.

WASHINGTON

Priest Supports Mrs. Ford

Betty Ford, under fire for her comments on pre-marital sex and abortion made on CBS-TV's "60 Minutes," received support in a sermon preached at the National Cathedral in Washington, D.C.

The Rev. Canon Jeffrey Cave of the cathedral staff said Mrs. Ford had helped to "demythologize our taboos about sex" and other topics and had shown that "faith and honesty go together."

"Thank you, Mrs. Ford," he said, "for taking your place alongside of the women of our day who seek full equality with men, and whom God has endowed equally with his gifts, and calls equally to perfection."

"Thank you for encouraging us to think of our nation's leaders in terms of wholesomeness and well-roundedness," he continued, "and not just in terms of their flair for raw power, their public relations 'image' or their expertise in political wheeling and dealing."

Canon Cave said that Mrs. Ford, as First Lady, was giving "us all a relief from cynicism and depression about our nation's greatness" in the Bicentennial year.

An editorial in the *United Methodist Reporter* said Mrs. Ford's remarks "reveal that she is probably more in touch with the realities of today's youth culture than most parents."

"We consider it ethically naive, however, to suggest as Mrs. Ford did that premarital affairs might diminish the divorce rate," the editorial stated.

The *Catholic Bulletin*, St. Paul, noted that "in a few shocking minutes, Mrs. Ford proceeded to endorse 'premarital affairs,' a polite term for fornication; to suggest that 'having an affair' is perfectly normal for all young girls; and to observe that the abortion ruling . . . was a 'great, great decision.'" The editorial asked: "By what distorted logic does sinful conduct become virtuous by praising it in public?"

Though strongly critical of Mrs. Ford's views, Msgr. James T. McHugh, director of the Roman Catholic Bishops' Committee for Pro-Life Activities, said "it was an inappropriate question to be asked of Mrs. Ford or anybody."

The United Methodist theologian, Dr. Albert Outler, has divided blame for Mrs. Ford's comments between her and her interviewer, Morley Safer.

"It was the wrong way to say 'I am a broadminded, liberated woman,'" Dr. Outler said. "It was not wise or perceptive or even very sophisticated.

"But to say she was encouraging her daughter to have an affair is quite unjust. She was baited to expose her liberal views, and they were expressed without further considerations or without being faced with an actual human instance," he declared.

In a face-to-face situation before television cameras, Dr. Outler said, an interviewer can ask delicate, personal questions and "make anyone look bad."

"It is a case of one person being at the complete mercy of another," he said.

"I think I was honest," the First Lady told reporters in Vail, Colo., adding that the Ford family believes "marriage is probably the greatest thing in the world."

President Ford told reporters in Milwaukee that there is a tradition in the family of everyone speaking his mind and speaking quite frankly. "We are a closely knit family," he said, "and have great affection for one another."

The widow of former President Lyndon B. Johnson expressed sympathy for Mrs. Ford, whom she has known since 1949. "I know the pressures of being a First Lady," Mrs. Johnson said, "and I think she got asked one question too quickly."

COMMUNICATIONS

Lewis Classic Basis for TV Program

A series of animated television programs based on the C. S. Lewis children's classic, *Chronicles of Narnia*, will be produced by the Episcopal Radio-TV Foundation.

The Lilly Endowment has given \$100,000 to assist with the project.

Last year the Radio-TV Foundation

secured an option on film rights from the C. S. Lewis estate, paying \$20,000 toward the total cost of \$100,000. The Lilly grant will provide payment of the remaining cost for the film rights and \$20,000 for preliminary development of the series.

The foundation plans to produce seven one-hour programs at an estimated cost of \$350,000 per program. Drawings of the principal characters have been made by animation artist, John Hubley, and story outlines have been prepared.

C. S. Lewis, who died in 1963, taught at Oxford and was known in scholarly circles for his works on 16th century English literature. But he became better known for his works of Christian apologetics.

The Anglican layman also wrote allegorical fiction with a Christian theme. Some of these works were done particularly for children, and *Chronicles of Narnia* was one of them.

The foundation describes the *Chronicles* project as its largest and most significant undertaking since the agency was chartered in 1954 to continue and expand radio work previously done by the Episcopal Church's Fourth Province and to launch the church at large into the field of television. Mrs. Caroline Rakestraw, of Atlanta, is director of the organization.

ACU

"No Surrender, No Desertion"

The executive committee of the American Church Union has voted to initiate an emergency program designed to unite loyal Episcopalians and to prepare an effective witness to essential principles of church faith and ministry at General Convention.

A program aimed at informing Episcopalians of the issues "which promise to divide the church" and of three major options has been approved by a steering committee under the chairmanship of the Rev. Canon Albert J. duBois, ACU president.

Of primary concern to the program's sponsors is the mobilizing of laity, clergy, and bishops under the slogan, "No Surrender—No Desertion," which the ACU has interpreted thus:

"No surrender of essential apostolic and scriptural doctrine, discipline, and worship established under the Holy Spirit in that Catholic and Orthodox tradition which has received consensus (*sic*) acceptance in the Christian Church, East and West; no desertion from the battle to preserve the integrity of the Episcopal Church as presently constituted both before and after the Minnesota Convention."

The steering committee has adopted the name, Episcopalians United, to designate the program. Financing is in a trust authorized by the ACU, making all gifts tax deductible.

BRIEFLY . . .

■ As part of its centennial celebration, Grace Church, St. Helena, Calif., is sponsoring a hymn writing contest that offers a \$200 prize to the winner. The hymn theme must have to do with grapes, wine, vineyards, or related subjects as the parish is in the Napa Valley, heart of California's premium wine-growing region; the tune must be simple enough for congregation singing; and manuscripts to be returned must be accompanied by stamped, self-addressed envelopes. The winning selection becomes the property of the parish. Entries should be sent to Grace Church, 1314 Spring St. (94574) before Nov. 1.

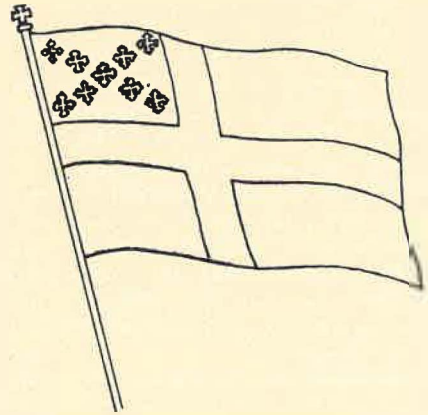
■ Several rare coins that had been missing from the Concordia Historical Institute in St. Louis since 1968 were recovered in Alexandria, Va. A woman, who is an archivist with the federal government, admitted the thefts, the FBI said. She was not charged with any offense because the statute of limitations had expired—she had worked at the institute in 1966-67. Some of the missing items had been recovered earlier in Tucson, where a suspect is being held in lieu of a \$50,000 bond [TLC, Aug. 24]. He told Tucson authorities he had stolen the items from the Alexandria woman.

■ The Very Rev. Desmond Tutu, new dean of the Cathedral of St. Mary the Virgin in Johannesburg, South Africa, said he foresaw "no overwhelming difficulties" facing him as a black priest living under the government's policy of apartheid. "I'm not going to make any excuses for being black," he said. "I'm not looking for problems. I intend to be positive." He is the first of his race to hold the cathedral post.

■ Dean Per-Olaf Sjogren of Gothenburg, Sweden, has charged that clergy of the (Lutheran) Church of Sweden who oppose the ordination of women are often subjected to discrimination. Government control over the church, he said, was most clearly shown in passing over clergy opposed to women's ordination when appointments are being made. In 1958, the church's General Synod approved the ordination of women but specified that there would be no action against clergy who felt they could not support the move or, as bishops, take part in ordination services.

■ The ancient custom of paying a "stole fee" to a priest conducting a funeral, wedding, or baptism will no longer be required in the Roman Catholic Diocese of Jefferson City (Mo.) and any voluntary offerings made are to be considered parish funds, according to Bishop Michael F. McAuliffe. The fee was originally considered a normal part of clerical income. To compensate for its loss, salaries of priests in the diocese have been raised.

What Will Happen in 1976?



By D. NORMAN BRADY

Just about everything has been said and written that can be expressed from all sides concerning the issue of women's ordination. We have reached the point when the only additional dimension is heat instead of light. Now what we are having is mostly repetition, and repetition in debate is always the symptom of intransigence and means the debate is over. On the matter of women's ordination we are at the point of impasse, where the lines are drawn and everyone has made up his mind. We are ready to call for the "question." This is illustrated by the trials going on, the illegal female mass "celebrations" on the one hand, and the statement by the American Church Union on the other hand,¹ in which there is more than a hint that should Convention '76 approve priestesses, a significant remnant in the Episcopal Church is ready to bolt, or continue as the true church, depending on your point of view.

The views expressed here, though meant to be more descriptive than prescriptive, are shared with the hope that much present uncertainty may be relieved by knowing exactly what the alternatives are. There have been a lot of "threats" and veiled forecasts; it is time to spell them out and face them, a year ahead of time. Facing them may serve to re-open discussion, for the alternatives are not very attractive, indeed are so tragic in their potential consequences as to require mentioning; for otherwise Episcopalians may keep their heads in the sands of credulity or obstinacy right up to Convention.

1. "We do not preach schism, but do further pledge to pursue plans to gain adequate pastoral and Episcopal support so that unbroken leadership can be provided the faithful even in the event of General Convention erring in these matters." ACU Seabury Statement, Jan. 27, 1975, p. 3, line 20.

There are only two ways General Convention can go on this issue: in favor, or opposed. There can be no compromise. We cannot, for example, allow priestesses diocese by diocese or parish by parish, permitting them to be recognized or unrecognized in something like the fashion in which we enjoy (?) such diversity of liturgies currently around the church. The resulting situation would create indescribable bitterness. There would be boycotts of services, hard divisions within dioceses and even within parishes. A conciliatory attempt, like "optional recognition" of female orders would not serve its intended purpose of conserving the unity of the Episcopal Church: it would create wider disunity.

Given the militant mood shown by some of the Philadelphia 11 since that event, can't you imagine what some of them might do at churches where the priest would not recognize the validity of female orders after a General Convention approved them in principle but left their disposition to local response? There would be demonstrations, wild scenes in the chancels, all kinds of mean and heartless disruptions. Moreover, a priestess fashioned in Massachusetts, who decided to move to Georgia or Fond du Lac, while not recognized in either, might start up her own "thing" and even count on support from her home diocese, in something like the fashion of a "missionary."

Another thing we cannot do in 1976 is say that we will try it for five years or ten years, and then reappraise the ordination of women. Nor can we weasel around by saying that ordinations will

have to be granted according to need generally, taking into account the plethora of clergy. This would provide an "out" for conservative bishops and an "in" for liberal bishops, but it wouldn't be long before such misguided attempts to be conciliatory would backfire, and we all know it.

No, 1976 is one time when we will have to vote "yes" or "no." In the wake of that there are going to be some dislocations, though we have no way of knowing the extent of them, but here are the alternatives:

- A. If priestesses are turned down.
 1. Everyone accepts the decision and the church remains united.
 2. Priestess proponents bolt and form their own sect.
 3. Priestess proponents remain in, but file a suit, up through the court system, seeking redress on the grounds of discrimination practiced by a tax-deductible entity.
 4. Priestess proponents prepare for another try at the next Convention and/or—
 5. Embark on an extra-legal, unconstitutional repetition of Philadelphia 1974 and utilize openly the resulting priestesses wherever bishops will allow them to function in their dioceses.
 6. If number 5 results, in those dioceses where the bishop will not permit priestesses, parishes of a favorable mind on the matter might "import" priestesses against the wishes of their ordinary, thus immersing the church

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***Facing the alternatives
may serve to re-open
discussion, for they are
not very attractive,
indeed tragic.***

in a crippling morass of trials and bitterness. At the very least, the non-approving bishops might refuse to visit for confirmation those parishes in their dioceses which employ priestesses.

B. If priestesses are approved by vote of Convention.

1. Everyone accepts the decision and the church remains united.
2. Priestess opponents "read out" the proponents and identify themselves as a continuing branch of the historic church. (It is important to note the careful wording here, with all nuances. This priestess-opposing group could not be said to "bolt" and form a new sect because the basic reason for their inability to go along with priestesses results precisely from an unwavering loyalty to the historic church. However, one wonders if the number of parishes which may refuse to recognize priestesses are anything like the number of priests who cannot accept them. This is really where the crunch will come, because most laity are either apathetic or mistakenly convinced that women's ordination is related to the struggle for equal rights. How many rectors can afford to leave their positions and expose themselves and their families? Even though as a priest he may retain his character and be recognized, even protected by the Polish National Catholic Church, for example, or by a continuing structure under "non-juring" Episcopal bish-

ops, can either of these patrons furnish to priests the number of cures that will be needed? Basically, this entire issue is going to become at least as much a matter of economics as it is of theology and conscience. This author believes it is not too early for non-juring priests on the priestess-opponent side of the issue to be determining if their parishes will follow them, or failing that, how they shall exercise their priesthood and support themselves. There will be episcopal leadership and moral support, but will there be money?)

3. Priestess opponents remain "in" but refuse to recognize priestesses:
 - a. will not permit them to conduct services,
 - b. will not attend services conducted by priestesses,
 - c. will not by any other means participate in any events which tacitly imply recognition of priestesses, which would include diocesan conventions, archdeaconry meetings, camps, conference centers, seminars, etc. in which priestesses were acknowledged participants, leaders, worshipers, etc.
4. If number 3 results, in those dioceses headed by liberal bishops, priests and parishes opposed to priestesses would be subject to censure, trial, non-visitation, again paralyzing the church in the strife of internal division.

Let the reader play with all the implications of the foregoing, for that is the purpose of this piece: to get us to really face what *can* happen in all its convolutions.

For example, under B. 2 above, because the continuing Anglicans could count on sufficient bishops on their side to ensure an autonomous and continuing expression of the faith, interestingly theirs would be the only side in the split that could continue to enjoy intercommunion with the Orthodox and the warmth of improving relations with the Roman Catholics. Very interesting indeed! As you consider other aspects of the alternatives before us in the wake of '76, you will come upon all sorts of ramifications which it is not within the scope of this article to enumerate.

Nor is it within our scope here to go into matters of church property, insurance, the Pension Fund (now, there is a real bugbear), church headquarters, cathedrals, etc. Who will inherit these? Presumably as Episcopalians, ruled by bishops, it will be up to bishops to rule. But even then, so far as assets and properties are concerned, it is local, diocesan conventions that govern these matters.

What it will finally come down to is, who is faithful and conscientious enough to make the sacrifices required if going in separate directions turns out to be the requirement? Will clergy who spout off now about a split, and are prepared to make that move in the abstract, really do it when the chips are down? Will bishops, for the sake of conscience, really lead their people out, give up their status in the present House and all the honors, dignity, perquisites, prestige and power they now enjoy?

If history is any clue, then let it remind us that every time there has been a showdown over a liberal issue in the church, which if passed could mean a split, the vote has always gone in favor of the orthodox, traditional faith and practice.² What the liberals right now don't seem to understand or believe is how real is the possibility of a split in the autumn of 1976! Are they willing to be responsible for that? This is the question.

Critics of this article will say "there is no charity here"; or "where is there allowance for the Holy Spirit?"; or "it is fomenting rebellion," and much more. The author accepts these statements and returns them to the donors. Precisely: There can be no charity, no operation of the Holy Spirit, and plenty of rebellion when secular considerations are imposed upon the church abruptly, without a sense of the leading of the Holy Spirit from within the church, and when those secular values are in their inception politicized and thus by their nature inevitably divisive.

2. Remember the Episcopal/Presbyterian organic union debacle in 1946?

EDITORIALS

Growing Old — Bane or Blessing?

It was 125 years ago to this very day that Henry David Thoreau, at the age of 34, made this entry in his Journal:

"Is not disease the rule of existence? There is not a lily pad floating on the river but what has been riddled with insects. Almost every shrub and tree has its gall, oftentimes esteemed its chief ornament and hardly to be distinguished from the fruit. If misery loves company, misery has company enough. Now, at midsummer, find me a perfect leaf or fruit."

Whether he realized it or not, young Mr. Thoreau was offering a parable of human life. Any man or woman who has passed the meridian well knows those aches, pains, diminishing returns, and other reminders of mortality which correspond to the late-summer insects that infest lilies and trees.

Most people join Thoreau in viewing this "rule of existence" as an evil to be endured with the best fortitude one can muster. That is the natural reaction of the lover of life to anything that burdens, threatens, or diminishes life.

But is it the right attitude for the Christian? If we believe in God as the creator and ruler of all things, and whose name and nature is love, then we must see the insects that infest the lilies as also God's creatures and we must see the disease and death of the lilies as workings of God's love. The germs that infest the human organism and the decay and death of human life we must see in the same way.

In our culture nobody in his right mind is expected to view these phenomena of mortality as anything other than bad news. To suggest that there's anything good in

what is universally defined as bad is to come on as a far-out playwright for the theater of the absurd.

Most Christians in fact resist and resent the disease of mortality even more vehemently than do most unbelievers, presumably because they feel that it compromises God's good name. But on a deeper level of Christian faith there is an awareness that we need to recover, or to uncover or to discover. It is that the agents of death that bring mortal creatures to their end are not enemies of God but servants of God. They serve his purpose, which is all-wise and all-loving.

We have to make a choice between two possible reactions to the agents of death, as these appear in us perhaps many years before our dying. We can react to that disease of mortality simply as the threatened creature, which we are, or as the threatened creature who is a child of God, which we are. From the former point of view it is a pure evil. From the latter point of view it is a painful necessity that is also a merciful provision of God who, in this as in all things, is doing for us better things than we can desire or pray for.

And as intelligent Christians we need to take note of a paradox. God creates insects, germs, and built-in obsolescence in our bodily and mental equipment, so that we shall die. God also gives to us the impulse and the ability to fight scientifically against death. Evidently he wants us to die and also wants us to resist death with ever increasing success.

The lily riddled with insects or the shrub or tree with its gall may have a consciousness of its own which enables it to experience something corresponding to our joy or our pain — also something corresponding to our ability to glorify God by creaturely response to his love. If that is so, one must wonder if those late-summer afflictions which saddened the sympathetic Mr. Thoreau were likewise depressing to those doomed creatures.

Of the consciousness of plants and other "lower" creatures we cannot speak except to conjecture. But of the consciousness of human beings we can. It is a matter of plain observation that faithful Christians who have accepted each new day, each new year, each new stage and era of their lives with filial gratitude for what has preceded it and in filial trust for whatever it will bring, never seem to suffer grief or regret or resentment when they find themselves experiencing those symptoms of bodily decay. Four hundred years ago Sir Thomas Overbury paid this tribute to one whom he called "a good man": that he "feeled his age by the strength of his soul rather than by the weakness of his body." That strength of soul has in it a deep joy of gratitude for blessings past and present and a calm yet eager anticipation of greater blessings to come, of which the growing infirmities of body are, by mysterious mercy of God, a pledge and a promise.

"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor?" (Romans 11:33-34).

Jubilate

Earth, rutted, littered, man-encumbered,
our robbed and wounded garden,
turning, turning to little privacy,—
some remnant forest
May take you fragrant into your freedom,
some vacant sand-bar
lie long to your language:
 waves speak and gulls,
 in mated declarations . . .
and from some ledge do undiscovered streams
call the yes of being
over fern-filled rocks?
Earth, consonant with your Creator,
harmonizing your "All hail,"
free the green greeting,
the original alleluia!

Elizabeth Randall-Mills

As Others See It

Susan Ford's sex life is not all that important to me. I take the position that it's her business and not the nation's.

Her mom's recent TV comment, however, moved a private and personal matter center stage. Asked by Morley Safer on the CBS 60 Minutes show, August 10, "What if Susan Ford came to you and said, 'Mother, I'm having an affair?'" Betty Ford said she wouldn't be surprised. Moreover, she said she would give advice and counsel as well as attempt to determine if it was "a worthwhile encounter or whether it was going to be one of those . . .?"

The response shook the religious community from its August doldrums. "I was aghast," said Dr. W. A. Criswell, pastor of the 20,000-member First Baptist Church of Dallas. "I cannot think that the First Lady of this land would descend to such gutter type mentality." Not all reactions were as severe. *The Christian Science Monitor*, for example, thought her comments "ill-advised" and editorially added that "Mrs. Ford might have used the occasion not to seem to encourage the laxness in youth morals but to give support to high moral standards."

The reactions are not surprising. Not since Eleanor Roosevelt has a First Lady spoken so forthrightly. Betty Ford is a liberal, but more importantly she has views of her own and is not a bit bashful about expressing them. All of which she does with considerable grace. We may not like her views, may even be shocked by them, but we have to like her style. She is, in short, a person in her own right, a woman who won't become a professional know-nothing in deference to her position or her husband's office.

It is not the intention of these comments to argue the virtue or non-virtue of pre-marital sexual relationship, save only to say that on balance Betty Ford may be right about what she said. We who are or have been parents of teenagers are frequently so hung-up on sexual questions that we tend to think with Dr. Criswell that any openness of viewpoint is to be ranked with "gutter type mentality." That simply confuses the issue. As I understand it, Betty Ford was responding directly to a question in which she had the choice of saying she would kick her daughter out in the snow upon admission of an affair, or else help her through it with loving concern and compassion in the family setting. That's the way the question reads.

What Mrs. Ford did was to tackle a tough problem parents by the million face in respect to their daughters and

sons. Like it or not, the middle-aged parents of this generation have raised a crop of young adults who by and large have managed to decriminalize sex for themselves, whether or not their parents can accept that fact. How that happened is something else. My guess is that these youngsters, born with TV umbilical cords and fed a straight diet of parent-approved Disneyland as small children, came to see



much more clearly than our worst fears allowed that Mickey Mouse is a phony. The racial conflicts of the sixties did that. So did Watergate. So did Vietnam. In more ways than we know Vietnam produced casualties among the youthful generation that are as serious as were those endured by the military itself. We came, in fact, close to losing permanently that generation, in part to an idealism that didn't work and in part to a sense of anomie that says nothing really matters.

It is against that kind of analysis that the religious community needs to make its evaluation of Mrs. Ford's remarks. Because the kids have cut the cord of moral restraint in a desperate and sometimes unwise pursuit of freedom, parents are left with a basic decision in response to their children's deeds, actions, beliefs, and values, Mrs. Ford included.

That doesn't make pre-marital sex right. It simply acknowledges the fact of history. Given that view, Betty Ford's candid response is salutary. It is easily understandable, however, if the parents of a few million teen-agers, sons and daughters, take a different view. With the First Lady of the land saying right out in front of God and everybody that sexual intercourse on the part of unmarried teenagers is not some kind of utter calamity, imagine what was happening all over the country in the days that followed the interview:

"Mom, I have something to tell you," a pretty girl-child just turned 17 is heard to say.

"But Betty Ford said it's okay," same daughter says after the shrieking dies down.

After some reflection, my quarrel is not so much with Betty Ford's answer

Continued on page 15

SCHOOLS

FOR BOYS

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Our next question: Do you value *The Living Church* for what it does for you and others as the only independent weekly journal of the news and views of the Church? If so, you may want to do something to perpetuate its service, by leaving a bequest.

We ask you to give earnest consideration to the need of this magazine for continuing financial support by its friends. Your bequest today will help provide *The Living Church* for Churchmen tomorrow.

Legally, our designation is: **The Living Church Foundation, Inc.**, 407 E. Michigan St., Milwaukee, Wis. 53202. This is a non-profit corporation, incorporated under the laws of the State of Wisconsin.

CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 16

COLLEGE students need to be re-membered. Do you have a son or daughter at a college listed here? Is there a man or woman from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

ARIZONA

UNIVERSITY OF ARIZONA Tucson
EPISCOPAL CAMPUS FELLOWSHIP 624-5694
 HC Sun 6, Campus Christian Ctr. 715 N. Park
 The Rev. Carey Womble, chap. 1919 E. 5th St. 85719

CALIFORNIA

UNIVERSITY OF CALIFORNIA Berkeley
EPISCOPAL CHAPLAINCY AT U.C., BERKELEY
 The Rev. Peter D. Haynes, chap. 2449 Ridge Rd.
 Please phone: (415) 548-1892 Berkeley 94709

UCLA
UNIVERSITY EPISCOPAL COMMUNITY 580 Hilgard
 The Rev. Terry Lynberg, chap.
 HE: Sun 6, Tues 7, Thurs 12:05

COLORADO

UNIVERSITY OF DENVER Denver
ST. RICHARD'S
 Fr. J. B. McKenzie, chap.
 MP & HC Sun 9:30; MP HC, EP daily
 Evans Chapel Vicarage 1965 So. High

CONNECTICUT

YALE UNIVERSITY New Haven
EPISCOPAL CHURCH AT YALE
 The Rev. R. G. Fabian; the Rev. D. J. Schell
 EP & HC 6 Sun; EP & HC 5 Daily. Dwight Chapel

FLORIDA

ROLLINS COLLEGE Winter Park
ALL SAINTS' 338 E. Lyman Ave.
 Sun 7:30, 9, 11:15; Wed 12 noon; Thurs 6:30, 9:15;
 C Fri 5

UNIVERSITY OF SOUTH FLORIDA Tampa
EPISCOPAL UNIVERSITY CENTER
 The Rev. John F. Hamblin, Jr., chap.
 Sun 9, 10:30, 10; Wed & HD 6:30

GEORGIA

EMORY UNIVERSITY Atlanta
EPISCOPAL CAMPUS MINISTRY, Room 305 AMUC
 The Rev. John McKee, chap.
 Sun HC 7; 1 Thurs, Durham Chapel

GEORGIA INSTITUTE OF TECH. Atlanta
ALL SAINTS 634 W. Peachtree St.
 The Rev. Paul R. Thim, chap.
 Sun HC 8, MP 9:15 & 11:15; Tues Supper 6

ILLINOIS

LAKE FOREST COLLEGE Lake Forest
HOLY SPIRIT 400 Westminster Rd.
 The Rev. F. W. Phinney, r; the Rev. D. A. Owen, chap.
 Sun 7:30, 9:15, 11; Tues 7; Wed 10

NORTHERN ILLINOIS UNIV. DeKalb
ST. PAUL'S 900 Normal Rd.
 The Rev. C. H. Briant, v & chap.
 Sun 7:30, 9:30, 5:15; Wkdys Mon-Fri as anno

UNIVERSITY OF ILLINOIS
EPISCOPAL CHURCH FOUNDATION
 1011 S. Wright, Champaign 61820
 The Rev. R. M. Hutcherson, priest-in-charge
 Sun 8, 10, 5 Folk Mass; Daily HC, EP

MAINE

BOWDOIN COLLEGE Brunswick
ST. PAUL'S 27 Pleasant St.
 The Rev. Donald A. Nickerson, Jr., r
 Sun 8, 10:30

MICHIGAN

CENTRAL MICHIGAN UNIV. Mt. Pleasant
ST. JOHN'S Washington & Maple
 The Rev. John H. Goodrow, r & chap.
 Sun 8, 9:30, 11

UNIVERSITY OF MICHIGAN Ann Arbor
CANTERBURY HOUSE 218 N. Division
 The Rev. Andrew Foster, chap.; the Rev. Bruce
 Campbell, ass't
 Sun HC noon. Full-time Open House

NEW JERSEY

RAMAPO COLLEGE Mahwah
ST. JOHN'S Maine at Franklin Tpke, Ramsey
 The Rev. Leon Plante
 Sun 8, 9, 11

CHRIST CHURCH OF RAMAPO Suffern, N.Y.
 65 Washington Ave.
 The Rev. Ernest W. Johns; the Rev. John A. Osgood
 Sun 8, 10; Wed HC 10

RUTGERS UNIVERSITY Newark
GRACE CHURCH 950 Broad at Walnut
 The Rev. G. Butler-Nixon, r
 The Rev. Robert C. Francks, c
 Sun Masses 8, 10; Mon thru Fri 12:10; Sat 9:15

RUTGERS UNIVERSITY New Brunswick
COOK, Douglass, Livingston & Rutgers Colleges
ST. MICHAEL'S CHAPEL
 The Rev. Thomas A. Kerr, Jr., chap.; the Rev. Henry
 W. Kaufmann, assoc
 Eucharist: Sun 10, Wed noon, Fri 11:30. EP Tues 8;
 other services as anno

UPSALA COLLEGE East Orange
ST. PAUL'S Prospect St. at Renshaw Ave.
 The Rev. Donald B. Baldwin, S.T.M., r
 Sun 8, 10

NEW YORK

CORNELL UNIVERSITY Ithaca
THE EPISCOPAL CHURCH AT CORNELL
 Anabel Taylor Hall
 The Rev. Gurdon Brewster, chap.
 HC Sun 9:30. Full-time active program

ROCKLAND COMMUNITY COLLEGE
CHRIST CHURCH OF RAMAPO Suffern
 55 Washington Ave.
 The Rev. Ernest W. Johns; the Rev. John A. Osgood
 Sun 8, 10; Wed HC 10

R.P.I. and RUSSELL SAGE COLLEGE Troy
ST. PAUL'S 3rd & State Sts.
 The Rev. Canon Fred E. Thalmann, r
 Sun HC 8, MP & Ser 10:30; Wed 12:05 HC

SYRACUSE UNIVERSITY Syracuse
EPISCOPAL CHURCH AT SYRACUSE UNIVERSITY
 The Rev. Robert C. Ayers, chap.
 Community House, 711 Comstock Ave. 13210

NORTH CAROLINA

DUKE UNIVERSITY Durham
EPISCOPAL UNIVERSITY CENTER
 The Rev. H. Bruce Shepherd, D.D., chap.
 Sun HC 9:15, 5:15—Center Chapel; Wed HC 8—
 Duke Chapel; Thurs HC 5:15—Duke Chapel

EAST CAROLINA UNIV. Greenville
CANTERBURY CENTER 503 E. 5th St.
 The Rev. William J. Hadden, Jr., chap.
 Wed 5:30 HC, 6 Canterbury meet.

OHIO

OHIO UNIVERSITY Athens
GOOD SHEPHERD 64 University Terrace
 Sun 8 HC, 10 Family, 4 Folk Mass

PENNSYLVANIA

PENNSYLVANIA STATE UNIV.
 Congregation of St. Francis
EISENHOWER CHAPEL University Park
 The Rev. Derald W. Stump, chap.
 HC: Sun 9, 6:15, Tues 7, and as anno

SHIPPENSBURG STATE COLLEGE
ST. ANDREW'S Cor. Prince & Burd, Shippensburg
 The Rev. Ronald J. Lynch, v & chap.
 Sun 8:30 & 10:30. Canterbury (College Calendar)

PENNSYLVANIA (Cont'd)

URSINUS COLLEGE Collegeville
ST. JAMES' 3768 Germantown Pike
 The Rev. Leonard Freeman, r
 Sun 8, 9, 11. Wed 7:30

YORK COLLEGE OF PA.; YORK ACADEMY OF ART; PENN STATE, YORK CAMPUS; YORK HOSPITAL SCHOOL OF NURSING
ST. JOHN'S 140 N. Beaver St., York
 The Rev. George A. Kemp, r; the Rev. J. Barry
 Kramer, assoc.
 Sun 7:30, 9, 11; Mon 5:30, Wed 10, Fri 7

RHODE ISLAND

BROWN UNIVERSITY Providence
R.I. SCHOOL OF DESIGN
Episcopal Ministry at Brown—RISD
ST. STEPHEN'S 114 George St.
 Sun 8, 10; Ev 5:30. Wed 7:30

UNIVERSITY CHURCH Manning Chapel
 Sun 11:30

TEXAS

LAMAR UNIVERSITY Beaumont
ST. MATTHEW'S 796 E. Virginia
 The Rev. Earl 'J' Sheffield III, chap. & v
 Sun 10, 6; Wed 5

NORTH TEXAS STATE UNIV. Denton
TEXAS WOMAN'S UNIV.
ST. BARNABAS' 1200 N. Elm St.
 The Rev. Charles E. Walling, r
 Sun 8 & 10; Sat 5:30

ST. DAVID'S 623 Ector
 The Rev. Edward Rutland, r
 Sun 8, 9:30, 11:15 & 5:30

TEXAS A & M College Station
ST. THOMAS'—Epis. Student Center 906 Jersey
 The Rev. W. R. Oxley, r; the Rev. J. T. Moore, chap.
 Sun 8, 9:30, 11, 7; Tues 5:30; Thurs 6:30

VERMONT

GREEN MOUNTAIN COLLEGE Poultney
TRINITY Church St.
 The Rev. A. Stringer, r
 Sun H Eu 11: 7:30 & 11 June-Aug.

VIRGINIA

LONGWOOD COLLEGE Farmville
HAMPDEN-SYDNEY COLLEGE Hampden-Sydney

JOHNS MEMORIAL CHURCH
 The Rev. John H. Loving, r; the Rev. John H. Em-
 mert, chap.
 Sun 11. Spec. Program & Services anno

MADISON COLLEGE Harrisonburg
BRIDGEWATER COLLEGE Bridgewater
EMMANUEL CHURCH
 The Rev. James P. Lincoln, r; the Rev. Dale
 Mekeel, c
 Sun 8, 10:30; Thurs 7

MARY BALDWIN COLLEGE Staunton
TRINITY
 The Rev. David Pittman, r; Miss Christie Taylor,
 Director of Program
 Sun 8 HC, 11 MP (ex 15 HC); Tues HC 10:30

WISCONSIN

MARQUETTE UNIVERSITY Milwaukee
ST. JAMES' 833 W. Wisconsin Ave.
 The Rev. E. N. Stillings, r
 Sun HC 8, 10:30; H Eu daily

UNIVERSITY OF WISCONSIN Superior
ST. ALBAN 1404 Cumming
 The Rev. G. Randolph Usher, r
 Sun HC 8 & 10; Tues 7:30, Thurs 10

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 in all
 January and September issues.

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ORGANIST-CHOIRMASTER, Churchman, married, M.Mus., A.A.G.O., seeks full-time position. Experienced. Would consider church-college teaching combination. Reply Box J-220.*

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PRIEST, for small parish or mission available now, any place. Help. Reply Box K-222.*

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TWO COPIES of "Ritual Notes." Contact: The Rev. Todd Smelser, 611 W. Berry St., Fort Wayne, Ind. 46802.

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THE LIVING CHURCH

September 21, 1975

as it is with Morley Safer's question. Why did he ask it? So far as I can see, how Mrs. Ford responds to her daughter in such a situation is no business of his, the people of the United States, the Shahs of the oil rich countries, or the citizens of the Republic of China. Safer's question is nothing more than a "hot dog" stunt, of the type which Big Media is more and more adept at employing. Nothing is off-limits to these geniuses who seem to delight in prying the lid off everything sacred.

But let's not put the full blame there either. As a people we seem to have abandoned the confessional box in favor of piping to the world our innermost secrets. Doing this under the guise of openness and freedom, the TV star on the Tonight Show manages to give us a flashlight tour of his inner life which too often turns out to resemble the city sewer system. It's trivia, but it sells a lot of soap.

Looked at from that side of the coin, Betty Ford's revelations, no matter how well intended, turn out to be a piece of sensationalism. Something Big Media can successfully peddle to an audience dulled by the daily round of news about inflation, unemployment, the energy crisis and the 460 million hungry people in the world. Susan's hypothetical sex life and her mom's response to that possibility

become something we can really chew on this bicentennial eve. All other festering problems take a back seat in the face of the First Lady's candor. Even the larger personal and family issues get lost, like the role and function of love, solidarity and support in the presence of a sexual encounter, or any other personal experience with possible traumatic consequences.

We have Big Media to thank for that, playing as it does to the public's insatiable appetite for what is none of its business. Even though I believe in a truly free press, there are, I am convinced, boundaries which it is inappropriate for the media to step over.

Betty Ford's private parental opinions, in this instance, are personal and sacred and are not public property. Being First Lady does not change that fact. Neither Morley Safer, nor I, nor anyone else, need be scandalized by them or impressed by them.

In the end, it is not Betty but Susan Ford who draws my highest admiration. When on the day following the interview a reporter asked her if she had had an affair she wanted to tell her mother about, Susan replied: "Not yet. I'll leave it at that."

Right on, Susan!

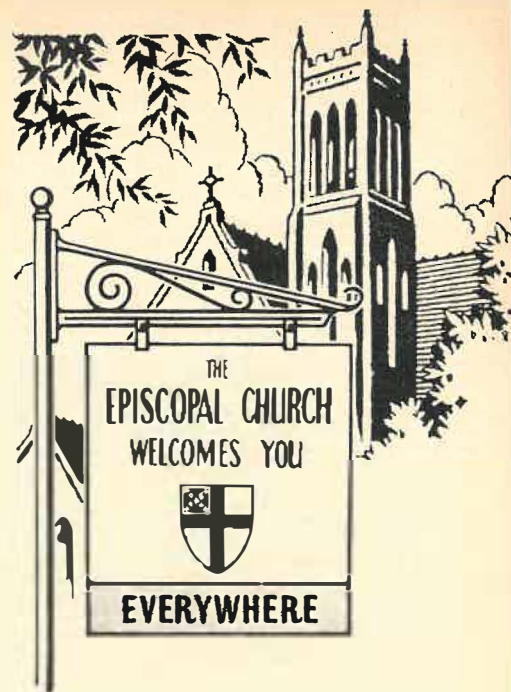
DENNIS E. SHOEMAKER
Executive Secretary
Associated Church Press



"I know what his intention was, Father. But his will says that he leaves his money to medical science and his body to the church, not the other way around!"

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**.



LITTLE ROCK, ARK.
TRINITY CATHEDRAL 17th & Spring
 The Very Rev. Charles A. Higgins, dean
 Sun 7:30, 9:25, 11

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 8 & C
 1st Sat 4

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

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

JACKSONVILLE, FLA.
ST. JOHN'S CATHEDRAL 256 E. Church St.
 The Very Rev. John F. Mangrum, dean; Rev. Canon
 Ward Ewing, Rev. Canon George Kontos; Dorothy
 West, Christian Ed; Thomas Foster, organist and
 choirmaster
 Sun HC 8, 9, 11 Ch S 10, Healing 7; Weekdays
 HC 12:10, 7 Fri & Sat

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

WEST PALM BEACH, FLA.
HOLY SPIRIT 1003 Allendale Road
 The Rev. Peter F. Watterson, S.T.M., r; The Rev.
 Orin A. Griesmyer, D.D., the Rev. Canon Harold S.
 Olafson, D.D.
 Sun Masses 8, 9 (Sung—Sol High) & 11, Ev & B 6.
 Daily Mass. C Fri 5-6, MP & EP Daily. An Anglo-
 Catholic Parish Serving the Palm Beaches.

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

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

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
 Union; 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.

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

MT. VERNON, ILL.
TRINITY 1100 Harrison
 The Rev. Robert Harmon, v
 Sun H Eu 10:30, ex 4S MP 10:30 H Eu 5:30; Wed
 H Eu 9:30; Holy Days as announced

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 Low Mass, 10 Solemn Mass. Daily as an-
 nounced

OMAHA, NEB.
ST. BARNABAS 40th & Dodge, 1 blk. N.
 The Rev. Xavier C. Mauffray, r
 Sun Masses 8, 10:45 (High)

LAS VEGAS, NEV.
CHRIST CHURCH 2000 Maryland Parkway
 The Rev. Karl E. Spatz, r; the Rev. John M. Larson
 Sun 8, 10, 6 H. Eu; 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. 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 1; Ev 4; Sung Eu & Homily 5:15; Wkdays
 7:15 Matins & HC; Wed 12:15 HC & Healing; 5
 EP, ex 3:30 Sats. Tours daily 11, 1 & 2, ex Sun,
 12:30

ST. ANN'S FOR THE DEAF West End Ave. & 81st St.
 The Rev. Richard W. McIlveen, v
 Sun HC 11:30; EP 1st Sun 3:30

ST. BARTHOLOMEW'S Park Ave. and 51st St.
 The Rev. Terence J. Finlay, D.D., r
 Sun HC 8, 9:30, 11 MP & Ser; 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.
 Ernest E. Hunt III, r; William Tully, c
 Sun 8 & 12:15 HC; 10:30 HC (1S & 3S), MP (2S
 & 4S). Daily 9 MP

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, 10, 11 (High), 5; EP & B 6.
 Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C
 daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

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

NEW YORK, N.Y. (Cont'd)
TRINITY PARISH
 The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
 The Rev. Franklin E. Vilas, p-i-c
 Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12; MP
 7:45, EP 5:15; Sat HC 9

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

ST. AUGUSTINE'S 333 Madison St.
 The Rev. Harry Vann Nevels, v
 Sun HC 8:30, 10:30, 12:30 (Spanish)

INTERCESSION Broadway at 155th St.
 The Rev. Frederick B. Williams, v
 Sun HC 8, 10:30, 1 (Spanish); Mon, Wed, Fri HC
 12; Tues, Thurs, Sat HC 8:30

ST. LUKE'S 487 Hudson St.
 The Rev. Ledlie I. Laughlin, v
 Sun HC 8, 9:15, 11; 1st Sun HC 8, 10; Daily, ex
 Thurs & Sat HC 7:30; Thurs HC 8:45, 6:15. HS 12;
 EP 6

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, 11 MP (1S HC)

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

ACAPULCO, GRO., MEXICO
HOLY CROSS (1 blk. east from the Marriott)
 Tels. 2-26-39 and 4-14-94
 Sun Lit & Ser 11; EP 6

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