

# The Living CHURCH



RNS

Dr. Herman E. Collier, Jr. (left), president of Moravian Theological Seminary, Bethlehem, Pa., and the Most Rev. Donald Coggan, Archbishop of Canterbury, at Central Moravian Church, Bethlehem [see p. 9].

## Convention Summary

# AROUND & ABOUT

With the Editor

At the end of a long day of listening to talk at the General Convention I felt moved to record the following vagrant reflection upon church resolutions in general — those that deal with subjects of general concern not only to churchpeople but to everybody. My mind was weary, and my heart was sad over the devastating decisions the convention had already made about ministry and worship. It may be that I was in a perverse mood. Regardless of that, thus did I reflect:

The bishops have been debating a resolution on abortion. One of them has warned his brethren that what they say in it will be heard and read throughout South America, so they had better watch their words. At once there flashed upon that inward eye which, as Wordsworth so aptly observes, is the bliss of solitude, a picture of a group of tribespersons of the Upper Amazon, huddled around the communal fire, anxiously awaiting the word on abortion from the General Convention of the Protestant Episcopal Church U.S.A. It is late, and the word must be brought to them by the human-pony express that serves the jungle folk. The runner is overdue. The poor souls can't sleep until they definitely know what the General Convention — in both houses — has said about abortion.

It's a moving, exciting scenario, but for me there is a plausibility problem. I have in fact two disjunctive feelings about all this. One is that, yes, of course, good Christians assembled should pool their pious intelligence in saving sooth for the rest of humanity. The other feeling is that we may overestimate the hunger of the rest of humanity for our sooth.

Somebody could write a useful dissertation on what becomes of church resolutions once they have been passed. The findings might be both humbling and tranquilizing to earnest resolvers sweaty with uplift. They might show that what we say in our resolutions on this or that is not reverently read, marked, learned, and inwardly digested by the fellahin of the Nile Valley; and that wounds our *amour propre*. But if we've had trouble getting to sleep because of fear that our resolutions might be misunderstood by those "lesser breeds without the Law" we can now relax. An unread resolution is a harmless one, entirely safe for human non-consumption.

Lincoln said at Gettysburg: "The world will little note, nor long remember, what we say here." Not a bad text for our meditation whenever we are about to enter upon a discussion of a general resolution on a general subject.

## Saint Simon and Saint Jude, Apostles

*"Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; And are built upon the foundation of the apostles" (Ephesians 2:19-20).*

The muddled world termed theological —  
In which souls stumble, stutter, lose their way —  
Needs these two saints the church proclaims today.  
They witnessed one faith apostolical!  
Possessed by dream called, "*ecumenical*,"  
So many scorn the Creeds as quite passe;  
Condemn old firm foundations as cheap clay,  
Whilst they construct a church fantastical.  
Apostles formed our Lord's chain of command;  
Through them flowed his own living truth and grace  
To faithful ones in that first Christian band.  
The bishop now stands in apostle's place,  
Continuing the touch of Christ's own hand  
Through centuries until we see his face.

Joseph Forster Hogben

# The Living Church

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\*Director      †Member  
EDITORIAL AND BUSINESS OFFICES  
407 E. Michigan St., Milwaukee, Wis. 53202  
TELEPHONE 414-276-5420

The Rev. Carroll E. Simcox, editor, Georgiana M. Simcox, news editor. Eleanor S. Wainwright, editorial assistant. Paul B. Anderson, Paul Rusch, associate editors. Christine Tomlinson, music editor. Warren J. Debus, business manager. Irene B. Johnson, assistant business manager. Lila Thurber, advertising manager.

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## KALENDAR

October

- 24. Nineteenth Sunday after Trinity/Twentieth Sunday after Pentecost
- 26. Alfred the Great
- 28. SS. Simon and Jude, Apostles
- 29. James Hannington, B. and his companions, MM.
- 31. Twentieth Sunday after Trinity/Twenty-first Sunday after Pentecost

November

- 1. All Saints' Day
- 2. Commemoration of all Faithful Departed

NEWS. Over 100 correspondents, at least one in each diocese, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned. PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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# LETTERS

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

## A Modern Saint

This is a hearty thank you for your moving "Requiescat" for Bishop Gooden [TLC, Sept. 19]. It is just right and so very true! His life left the sweet and bracing odor.

You may enjoy this anecdote: I am among the many who have treasured the bishop's hand written letters over the years. (He ordained me to the diaconate in 1930.) Last year I had a note from him telling me that I was on his prayer list. I had been in an auto accident and was hospitalized over two months. He wrote that he and a friend then had a prayer list by telephone. He said, "You will know that your name will be on the telephone wires daily until we know that God has given you a complete recovery." How is that for a modern saint, at age 101, to keep the wires humming with devout prayers!

(The Rev.) FRANCIS P. FOOTE  
Burlingame, Calif.

## Any Other Nominations?

I am much moved by the two editorials [TLC, Sept. 19] about Bishop Gooden and the caring/competent rector. While mulling over the attributes of Bishop Gooden and reflecting on rectors I have known, I could think of several men who have the sweet odor of Bishop Gooden. I can think of several priests who are both competent and caring. I would like to propose a little poll among your readership for those we think fit both categories.

I would immediately nominate the Rev. Moultrie Guerry of Norfolk, Va. If I had to nominate one man (and that is my self-imposed task) I could not fail to choose this man.

For competence, Mr. Guerry has been a chaplain and professor of religion at Sewanee; rector of a thriving, historic church in Norfolk, Va. (St. Paul's); member of executive boards, standing committees, National Commission on College Work (chairman); trustee of Sewanee, St. Paul's College; examining chaplain; deputy to General Convention; nominated to be a bishop; and prolific author. This definitely puts him in the class with the Rev. Mr. Savvy.

For caring, he would be nominated by no less than every person who ever crossed the threshold of his study, his living room, his automobile, his life. Today, retired, he spends most of his free hours caring about and for the people of Norfolk and environs. He is a man who really sends out the light of the candle. His calls and letters and prayers have kept half the community on an even keel.

I would like to think that one "saint" could have some joy of seeing himself as others see him before he becomes the subject of an editorial. Thank you for allowing this tribute to a great and good and competent man.

(The Rev.) WILLIAM R. MARTIN  
Chaplain, Culver Academies  
Culver, Ind.

## Whose Voice?

This innocent layman, unlettered in the complexities of seminary theology, rises, in all humility and reverence, for a point of information. I'm aware that it must be a naive lay question, but please, sir, can you explain to me the modus operandi of the Holy Spirit, and most particularly, who is authorized to speak for him?

The question arises as a result of a good many hours spent in the House of Bishops at the Minneapolis convention, but really began to bother me three years ago, in Louisville. At that time it seemed to me that there was a rather cavalier flinging about of the Holy Spirit to bolster what sounded to me like personal opinions. I assumed the problem had to be my own faulty understanding and that the invoking of God was in itself proof that what was said had to be right, and perhaps even sanctified. Surely my Fathers in God, the bishops, should, if anyone, be the authorized voices to speak with this authority behind them.

But that first week in Minneapolis confounded my confusion. I could think of only three possible interpretations of what I heard. (1) That some of the bishops who spoke so positively and learnedly mistook whose voice was speaking to them; or (2) that the Holy Spirit is as confused as the rest of us; or (3) that the working of the Holy Spirit is even more enigmatic than I had supposed.

Now mind, I would have understood perfectly if the bishops had invoked the Holy Spirit to guide them in what they were about to say and do. But this isn't what they did. One after another they indicated that they had already been spoken to, and were simply repeating their instructions. There were those who stated firmly that they *must* ordain women because that was the way their orders came through from the Holy

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Children and the Eucharist . . .

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Spirit. Others said they *would not* because their orders read the other way. I couldn't doubt that both sides were sincere in what they said. But if both sides had their ears on straight, then the Holy Spirit has got to be awfully divisive, and this I cannot believe.

After the vote there were those who said they were sure the Holy Spirit would work things out for the best in the end. This, one can only hope, is the right answer.

There's another matter, like unto this, which was equally baffling, and almost succeeded in jolting this layman's faith a bit.

Obviously concerned about the repercussions of what they were about to do (as well they should have been), both the deputies and the bishops repeatedly called for public prayers whenever the going got a little rough and before final votes. I've never heard so many prayers in the same periods of time. This was impressive and praiseworthy, but since virtually all individual votes (especially in the House of Bishops) tallied with previously announced convictions, one cannot help wondering whether the prayers were directed toward getting the *other* guy to change his vote. As one clergyman said privately, "It's always good to pray, but it's a little hard when your mind is already made up."

Again let me protest. I am not downgrading the power of prayer. At the same time it does appear legitimate to wonder whether the prayers might have been diluted by personal preferences since no votes were apparently changed by them.

One final puzzlement. Those ladies who were, so to speak, ordained in Philadelphia based their insistence on elevation to the priestly estate on what they proclaimed as their unmistakable "call." In other words, the Holy Spirit had also been giving them private instructions. Of course they did not go through the process set up by the church's canons to weed out the real from the mistaken "call," so once more the question has got to arise in the minds of us uninstructed ones that there may have been some confusion as to whose voice they heard, especially since their opposers declared their private instruction said "nix."

I don't recall that the bishops asked for supernatural guidance when they decided to consider those Philadelphia ordinations valid without individual guidance or further ado. This was rather amazing in view of everything that has happened and in view of their own previous declarations. It could have been just plain weariness instead of Holy Spirit guidance, but somehow there seems to be a suggestion of cynicism about the whole thing.

Oh well. The votes about the ladies

and about the prayer book indicate that the "bridge church" has opted to vacate the Catholic side of the bridge and throw in its lot on the Congregationalist side. It's hard to believe, however, that the Anglican tradition, in all its ramifications and manifestations in religion, literature, art and music can be wiped out by one body in one week, so we now await the working of the Holy Spirit to straighten things out . . . one way or another.

H. N. KELLEY

Deerfield, Ill.

## Deaconesses and Diaconate

In response to the request of Fr. Alan Rosenau [TLC, Aug. 15] *re* research on women in the diaconate, may I offer that a study of the canons of the ancient councils of the church will clearly show that, while women held positions of responsibility in the church, they never were allowed ordination to the diaconate which, at least in the eastern church, is described as the first rank of the priesthood. The vocation of "deaconess" is, of course, an entirely different matter.

Two excellent sources on the councils are: *The Seven Ecumenical Councils of the Undivided Church* by Henry R. Percival (Eerdmans) and *The Faith of the Early Fathers* by W. A. Jurgens (The Liturgical Press).

(The Rev.) WILLIAM L. LAHEY  
St. Paul's Parish

Winter Haven, Fla.

## Congratulations

I congratulate you on Carolyn Nargesian's exquisite "On Returning to the Old Church" [TLC, Sept. 19].

Haig and Carolyn Nargesian are saints. We were in their Camden parish at the time my husband died. They were altogether wonderful to us.

The church is in good hands with the Nargesians and others of their kind; it is reassuring to read such an article in these times.

MARY C. PEABODY

Boston, Mass.

## Imbalance in Boston

I am sorry to see TLC [Sept. 26] falling into the same trap as the Boston media in referring to desegregation in the Boston schools. Massachusetts schools have been desegregated by law since 1850 and the present controversy is over *racial imbalance*.

We have many sins in Boston, including bigotry, but we have been desegregated for a long time.

(The Rev.) JOHN M. BALCOM  
Parish of St. Paul

Newton Highlands, Mass.

The Living Church

# The Living Church

October 24, 1976  
Nineteenth Sunday after Trinity/Twentieth Sunday after Pentecost

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## General Convention Summary

### House of Bishops

The vote in the House of Bishops authorizing a canon permitting ordination of women:

#### Yes - (95)

Bishops Alexander, Upper South Carolina; Appleyard, Pittsburgh; Arnold, Suffragan, Massachusetts; Atkinson, West Virginia; Baden, Virginia; Bailey, Coadjutor, West Texas; Barton, retired, Eastern Oregon; Belden, Rhode Island; Belshaw, New Jersey; Bennison, Western Michigan;

Also Blanchard, retired, Southern Ohio; Browning, Hawaii; Burgess, retired, Massachusetts; Burrill, retired, Chicago; Burt, Ohio; Butterfield, retired, Vermont; Cabanban, Central Philippines; Cerveney, Florida; Charles, Utah; Clark, Delaware;

Also Cochran, Alaska; Cole, Central New York; Corrigan, resigned, Colorado; Craine, Indianapolis; Creighton, Washington, D.C.; Davidson, Western Kansas; Davis, Erie; Dimmick, Northern Michigan; Doll, retired, Maryland; Elebash, East Carolina;

Also Fraser, North Carolina; Frensdorff, Nevada; Gibson, retired, Virginia; Gilliam, Montana; Goddard, Texas; Gordon, retired, Alaska; Gray, Mississippi; Gressle, Bethlehem; Hall, Virginia; Heistand, Suffragan, Arizona; Isaac, Dominican Republic;

Also Jones, Missouri; Keller, Arkansas; Kellogg, Dominican Republic; Kerr, Vermont; Krumm, Southern Ohio; Leighton, Maryland; Marmion, Southern Virginia; Martin, Executive for Ministries; Masuda, North Dakota;

Also McGehee, Michigan; McNairy, Minnesota; Millard, Suffragan, California; Moore, New York; Moore, Easton; Mosley assistant, Pennsylvania; Murray, Central Gulf Coast; Myers, California; Pong, Taiwan; Porteus, Connecticut;

Also Primo, Chicago; Putnam, Suffragan, Oklahoma; Ramos, Costa Rica; Rath, Newark; Reed, Kentucky; Reus-Froylan, Puerto Rico; Richards, Pastoral Development Office; Richardson, Texas; Righter, Iowa; Robinson, Western New York;

Also Rose, Southern Virginia; Rusack, Los Angeles; Sanders, Coadjutor, Ten-

nessee; Saucedo, Central and Southern Mexico; Shirley, Panama; Smith, New Hampshire; Spears, Rochester; Spofford, East Oregon; Spong, Newark; Stark, retired, Newark;

Also Stevenson, Central Pennsylvania; Stewart, Western Massachusetts; Stough, Alabama; Swift, Europe; Temple, South Carolina; Thornberry, Wyoming; Trelease, Rio Grande; Van Duzer, New Jersey; Walker, Suffragan, Washington; Welles, retired, West Missouri; Wetmore, New York; Wolf, Maine; Wood, Executive for Administration; Wyatt, Spokane.

#### No - (61)

Bishops Abellon, Northern Philippines; Atkins, Eau Claire; Bigliardi, Oregon; Brady, Fond du Lac; Brown, retired, Albany; Brown, Louisiana; Browne, Liberia; Caceres, Ecuador; Carman, Oregon; Carral-Solar, Guatemala;

Also Chambers, retired, Springfield; Cilley, Texas; Cochrane, Olympia; Cox, Maryland; Davies, Dallas; Duncan, Southeast Florida; Folwell, Central Southeast Florida; Franklin, Columbia; Frey, Colorado; Garnier, Hawaii;

Also Gaskell, Milwaukee; Gates, Suffragan, Tennessee; Gesner, retired, South Dakota; Gooden, retired, Panama; Gosnell, West Texas; Gross, Suffragan, Oregon; Haden, Northern California; Harte, Arizona; Haynes, Southwest Florida; Haynsworth, Nicaragua-El Salvador;

Also Henton, Northwest Texas; Higgins, retired, Rhode Island; Hillestad, Springfield; Hobgood, Armed Forces; Hogg, Albany; Hosea, Lexington; Hutchins, Connecticut; Jones, South Dakota; King, Idaho; Manguramas, Southern Philippines;

Also Montgomery, Chicago; Moody, retired, Lexington; Parsons, Quincy; Persell, Suffragan, Albany; Powell, Oklahoma; Reeves, Georgia; Rivera, San Joaquin; Saucedo, Western Mexico; Sheridan, Northern Indiana; Terwilliger, Suffragan, Dallas;

Also Thayer, retired, Colorado; Turner, Kansas; Turner, Virgin Islands; Vache, Southern Virginia; Vander Horst, Tennessee; Vogel, West Missouri; Watson,

### REPORTING FROM MINNEAPOLIS:

Georgiana M. Simcox  
Carroll E. Simcox  
F. J. Starzel  
Donald M. Seeks

retired, Utah; Weinbauer, Western North Carolina; Witcher, Coadjutor, Long Island; Wolterstorff, San Diego; Wright, Suffragan, New York;

Abstained (2): Hobson, retired, Southern Ohio; Romero, Northern Mexico.

Bishop Frey, Colorado, originally voted yes but changed to no because he felt the issue was too important to be adopted by majority vote. He proposed unsuccessfully requiring a two-thirds favorable vote. The actual ballot was about 60% yes.

### House of Deputies

The vote by dioceses in the House of Deputies on the ordination of women:

#### Clergy - Yes:

Alabama, Alaska, Arkansas, Atlanta, Bethlehem, California, Central New York, Connecticut, Delaware, East Carolina, Eastern Oregon, Easton, Idaho, Indianapolis, Iowa, Kansas, Kentucky, Lexington, Maine, Maryland, Massachusetts, Michigan, Minnesota, Missouri, Nevada, New Hampshire, New York, Newark, North Carolina, Northern Michigan, Ohio, Olympia, Pennsylvania, Pittsburgh, Rochester, South Carolina, Southern Ohio, Southern Virginia, Southwestern Virginia, Spokane, Tennessee, Texas, Utah, Vermont, Virginia, Washington, West Virginia, Western Massachusetts, Western New York, Western North Carolina, Wyoming, Costa Rica, Dominican Republic, Guatemala, Honduras, Central Philippines, Puerto Rico, Taiwan, Virgin Islands, Churches in Europe.

#### Clergy - No:

Albany, Central Florida, Central Gulf Coast, Colorado, Dallas, Eau Claire, Florida, Fond du Lac, Georgia, Lexington, Long Island, Louisiana, Milwaukee, Montana, Nebraska, Northern California, Northern Indiana, Northwest Texas, Oklahoma, Quincy, Rio Grande, San Diego, San Joaquin, South Dakota, Southeast Florida, Southwest Florida, Springfield, Western Kansas, Western Michigan, Colombia, Ecuador, Honduras, Liberia, Central and South Mexico, Northern Mexico, Western Mexico, Nicaragua, North Philippines, South Philippines.

#### Clergy - Divided (counts as no)

Arizona, Central Pennsylvania, Chicago, Erie, Georgia, Hawaii, Los Angeles, Mississippi, New Jersey, North Dakota, Oregon, Rhode Island, Upper South

Carolina, West Missouri, El Salvador, Panama and Canal Zone.

### Lay - Yes

Alabama, Alaska, Arizona, Arkansas, Atlanta, Bethlehem, California, Central New York, Central Pennsylvania, Delaware, East Carolina, Eastern Oregon, Easton, Eau Claire, Florida, Idaho, Indianapolis, Iowa, Kansas, Kentucky, Lexington, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Montana, New Hampshire, New York, Newark, North Carolina, North Dakota, Northern Michigan, Ohio, Olympia, Oregon, Pittsburgh, Rhode Island, Rochester, South Carolina, Southern Ohio, Southern Virginia, Southwestern Virginia, Spokane, Texas, Utah, Vermont, Virginia, Washington, West Missouri, West Texas, West Virginia, Western Michigan, Western North Carolina, Columbia, Dominican Republic, Guatemala, Honduras, Central and South Mexico, Panama and Canal Zone, Central Philippines, South Philippines, Taiwan, Virgin Islands, Churches in Europe.

### Lay - No

Albany, Central Florida, Central Gulf Coast, Central Pennsylvania, Chicago, Dallas, Eau Claire, Florida, Fond du Lac, Lexington, Long Island, Los Angeles, Louisiana, Michigan, Nebraska, New Jersey, Northern California, Northern Indiana, Northwest Texas, Quincy, Rio Grande, San Diego, San Joaquin, Southeast Florida, Southwest Florida, Springfield, Western Kansas, Western Michigan, Western North Carolina, Columbia, Ecuador, El Salvador, Liberia, Northern Mexico, Nicaragua, North Philippines,

### Lay - Divided (counts as no)

Connecticut, Georgia, Maine, Nevada, Oklahoma, Pennsylvania, South Dakota, Tennessee, Upper South Carolina, West Missouri, Western Massachusetts, Puerto Rico.

## Abortion Resolution

The Episcopal Church has declared itself "unequivocally opposed" to enactment of federal or state legislation denying or abridging the right of a woman to obtain an abortion but also condemned "abortions of convenience."

Convention adopted a resolution in the closing days stating its position. It conflicts with that taken by President Ford, an Episcopalian, who favors an amendment giving individual states the right to regulate abortion. The U. S. Supreme Court ruled that such legislation was unconstitutional when applied to the first and second trimesters of a pregnancy.

Gov. Jimmy Carter, the Democratic candidate for president, has declined to support an amendment. Roman Catholic bishops want one outrightly prohibiting abortions and negating the court decision.

The resolution reaffirmed previous declarations that abortions are permissible when continuing the pregnancy threatens the mental or physical

welfare of the mother, or substantial evidence is provided that the child would be hopelessly deformed, or pregnancy resulted from rape or incest.

Inhibiting excessive population growth through family planning was encouraged but abortions solely for limiting family size were rejected as morally reprehensible.

## Six No, Eight Yes

Another move to reduce the size of the General Convention went down the drain, its historical fate.

The House of Deputies rejected a proposal to reduce each diocese's representation from eight to six, three clergy and three lay persons, just as have previous conclaves.

Reduction has been proposed several times on the grounds that the present size of the house is unwieldy. Opponents argued this time it would result in cutting the number of minority and women members.

Cutting dioceses to three in each order would also eliminate the perennial argument about the "divided vote" which is counted as negative. With three an even split is impossible.

Deputies earlier had killed a proposal that divided votes would be recorded as "not voting." The proposal also provided for requiring a 60% favorable vote as an "extraordinary majority" for any measure on which it was demanded by 40% of the deputies.

## Gratified, Reassured

The presiding officers of the 65th General Convention told a news conference at its conclusion that they felt the church had been strengthened and was in a position to move forward aggressively in its mission.

Presiding Bishop John M. Allin said it was "a significant and good convention."

"There is much to congratulate ourselves about and not much to bemoan," he commented. "There is a sense of ongoing movement and development."

Dr. John Coburn, who presided for the last time over the House of Deputies and becomes Bishop of Massachusetts, said he was "looking forward with greater hope than a year ago."

"The convention faced clearly and honestly the issues and went ahead to make decisions that had to be made."

He expressed great satisfaction in the conduct of debate on highly controversial issues and commended the concern shown by those with sharply differing points of view.

Reminded of his opening address to the convention when he expressed fear over divisiveness and schism, Bishop Allin said he didn't "sense any serious

breaking away from the church. The convention showed a real desire to look at reality and not at imagined conditions."

He said ordination of women provides "an opportunity to learn from experience" whether ordination of women was a forward step.

He applauded the diversity of material available for worship in the church and hoped there would be authorized not only continuing the 1928 prayer but any Anglican liturgy, including one more than 300 years old "although there won't be much demand for it."

## Canon 20 Stands

Revision of Canon 20, Title III, entitled "Of Ministers and Their Duties," which has been under study for years, was subjected to major surgery by the bishops at convention but the proposed revision died in the House of Deputies.

Sponsors of revision contend that the existing canon does not provide for adequate administration and pastoral care of large numbers of "floating" clergy, priests who have moved from the dioceses in which they are canonically resident and engage elsewhere in non-institutional ministry.

When the amended version was adopted in the House of Bishops, it was suggested that the revisions were aimed at giving greater authority over women priests by bishops who don't want them ministering in their dioceses. This was denied by the advocates who pointed out the proposal had been at least nine years in the making.

The House of Deputies received the proposal shortly before adjournment and voted to postpone indefinitely.

## Navajo Mission

The House of Bishops at the Minneapolis convention took the first step toward creating a Navajo Mission, a novel concept for the Episcopal Church.

The bishops limited their action to creating for one year a planning and study program, expecting to take further — if not final — action at their meeting in 1977.

The Rt. Rev. E. Otis Charles of Utah will take oversight of the process, which involves ceding to the mission territory from the dioceses of Utah and Arizona. Navajos in the western portion of New Mexico elected to remain with the San Juan mission, at least for the present.

Territorially the mission would cover one of the largest areas of any Episcopal unit in the United States. It would also be the only portion of the church set up on chiefly indigenous rather than geographic lines. Its juris-



diction would include, however, some abutting communities actually outside the reservation.

## Orthodoxy Regrets

Reaction to the favorable vote on women's ordination was expressed by an Orthodox bishop and an archbishop of the Anglican Church of Canada.

The Rt. Rev. Dmitri, Bishop of Hartford and New England, of the Orthodox Church in America said to the House of Bishops, "I think we regret it. We feel there might have been a good opportunity to discuss it further. Our relations have been good and we don't want anything to separate us in the future."

At a later session the Most Rev. George F. C. Jackson, Archbishop of Qu'Appelle and Metropolitan of the Province of Rupert's Land, told the bishops that "the issue of women's ordination in Canada is not where many of you think it is." He explained that the General Synod's previous vote in favor of women's ordination had no legal status in Rupert's Land, one of the four provinces of Canada.

"We will face the issue again on November 22," he said. In response to questions from the bishops, Archbishop Jackson surprised the House by stating that the ordination issue in Canada did not include the discussion of women bishops, but priesthood only. "The issue of women in the episcopate never arose," he said.

## Issues and Issues

General Convention worked its way through almost 700 proposals and resolutions dealing with a host of social and church issues.

The Church Pension Fund was authorized to study the feasibility of receiving contributions from clergy in order to increase total benefits.

A new position of executive secretary for General Convention was created to handle all interim committee activity and a committee was established to recommend better ways of using the lay ministry.

Changes will be made in the procedure for admitting new dioceses to General Convention and in existing legislation where nouns and pronouns in the male gender will be deleted.

The decision was made to continue the offer of budgetary support for dioceses in Asia and the Pacific Islands, and to designate the Good Friday offering primarily for the Church in the Middle East.

Social items dealt with the government's efforts to limit nuclear arms and delivery systems, and with the request for the U.S. government to "redouble its efforts" through all available channels

in order to bring an end to "repressive" and "racist" practices in Communist countries, Africa, and elsewhere.

The Presiding Bishop was commended for his concern over world hunger, and deputies and others were asked to give witness through "simple eating life-styles."

## Bishops' Plans

The House of Bishops decided its 1977 interim meeting would be held Sept. 30 through Oct. 7 at the Sandpiper Bay Resort in St. Lucie, Fla. Decision on whether to meet in 1978 was deferred since diocesan bishops will attend Lambeth Conference in Canterbury that year.

## Whither Next?

The 65th General Convention of the Episcopal Church packed up its mountains of documents, muted its microphones and went home.

Never in more than 100 years had a convention faced equally controversial, emotional issues. Never had the bishops and deputies been subjected to as much advance propaganda by the contending sides. Never had there been the pressure that confronted them during the sessions.

The two top issues — ordination of women and revision of the Prayer Book — went into the church records as settled. But the convention left behind also the seeds for sprouting confusion, dissent and division. Where this might lead was anyone's guess.

The slim margin of approval for women's ordination posed a question mark. More than one fourth of the bishops, not all of them diocesans, and at least 200 deputies signed statements of protest and rejection.

It was obvious that this substantial segment of the church would not meekly surrender. The fact that diocesans have control over whether women will be ordained or officiate in their jurisdictions was bound to create a dichotomy in the years ahead.

The bishops' decision that irregularly ordained women need not be conditionally ordained again, as the House first ordered, eased the problem of bishops in whose dioceses they are resident. It did not meet the objections of a sizable group who contended the original ordinations were a nullity.

Prayer Book revision won by substantial majorities — almost unanimous among the bishops — but opponents will have another shot at the issue at the 1979 Denver convention when adoption must come up on second reading, since it involves a constitutional amendment.

Organizations such as Episcopalians United, Fellowship of Concerned Churchmen, American Church Union, Society for Preservation of the Book of Common Prayer and others opposed to one or more of the critical issues made it clear their campaigns were not finished. Some of them kept up a drum-fire of protest during the closing days of the convention and talked vigorously, although often vaguely, of actions to come.

The oppositionists were careful to avoid any threat of bolting the church or advocating it but also that there would be no capitulation on what they regard as fundamental principles of the Anglican and Catholic faiths and orders. While there was some rhetoric about boycotting or formally challenging the convention's authority to take the steps they did, proposals of specific action were deferred, until they can consult constituents.

Advocates of retaining the 1928 prayer book have three years during which it remains the official liturgy while the new book is an alternative for use beginning the first Sunday in Advent. They also have hopes that a commission named for the purpose will bring to the 1979 convention a formula under which the 1928 book remains available so long as desired.

"Venture in Mission," a churchwide funds raising project initiated by the Presiding Bishop, got off to a shaky start because lay and clerical deputies raised repeated and serious questions about the dioceses' rights in determining the purposes of the effort and where the money would go. Fund raising was delayed for a year to permit full consultations with the dioceses.

While there was undoubtedly division in the church, there was no suggestion that Episcopalians might sit on their pocketbooks as they did following the Seattle and South Bend conventions when the church moved toward major emphasis on social programs.

Although little noticed, the House of Bishops moved to place more emphasis on the importance of confirmation in the Christian life. They didn't get all they wanted but managed to insert into the proposed book a rubric stating that those baptized as adults are expected to seek the laying on of hands. The rite had been downgraded in liturgies considered at previous conventions and only the bishops' rebellion saved it once from virtual extinction.

A few bishops and many deputies expressed concern about facing their dioceses and parishes when they return home because of the convention action on ordination of women. One priest advised his colleagues "all this shall pass." It remains to be seen whether he was optimistic or prophetic.

F.J.S.

# CONVENTION NOTES

By FREDERICK M. MORRIS

One of the superficial, but oft-repeated reasons for objecting to women in the priesthood is the outlandishness of the garb adopted by numerous female deacons. To be sure, a horde of male clergy have taken to ridiculous and tasteless "clericals" in pastel shades of flimsy materials with ersatz collars, frequently accompanied by garish sport jackets which look as though they had been purchased at the nearest chain-store remnant sale. Here is an opportunity for women clergy to set standards of neatness and good taste in appearance instead of attempting to outdo their male brethren in sloppiness and vulgarity.

Some may consider it "sexist" to care about appearance and that it is chauvinism for males to want women to appear as pretty and attractive as possible. On the other hand, there are many who believe that it was divinely intended for women to delight in their femininity, which includes great interest in appearance, and for men to be motivated thereby toward more concern about their own standards. And, furthermore, many hope that women priests and bishops will continue to be thoroughly feminine and happily female. Else why have them at all?

## Five Amendments on Amnesty

The supporters of unconditional amnesty for Vietnam draft dodgers were determined to have their day in the House of Deputies, regardless of good sense, justice, or the facts. Four times there were temperate and clarifying amendments offered by laymen only to have the clergy lead in outshouting the ayes.

A fifth amendment calling for continued persistence on the part of the government in seeking the release of those missing in action was passed. Its relevance to the rest of the resolution was not too clear, but that it passed was a bit of relief.

Scant consideration was given, during the all too long debate, to the definition of amnesty or to the distinction between conscientious objectors

and renegades, despite attempts on the part of laymen to point out the facts. Those who ignored the law requiring registration by skipping the country, those who were duly prosecuted for refusal to register, those who served the country in some capacity considered the equivalent of the armed forces, and those who insisted upon their right to be above the law, were all lumped together in the stubborn refusal of the pro-amnesty deputies to accept any qualifications whatever in the resolution before them.

It was a case of emotional excess overriding temperance and logic. It demonstrated the hang-over, still quite strong, of the social-activist hysteria, so much the "in-thing" during the sixties, especially among the clergy. It also illustrated the continuing cleavage between clergy and laity which has caused so much non-constructive pain and dismay in the pews during the past decade or more.

## God and Thou

Like the opening service of prayer and praise (instead of the eucharist), the U.T.O. celebration of the holy communion, with its Prayer Book language, brought joy to the hearts of many churchmen who had begun to believe that our national leaders had abandoned any attempt to be sympathetic and considerate toward the lovers of tradition. The use of Rite One set an admirable example for all after the extravagant overuse of Rite Two which seemed to have become the "in-thing" on every side including the services at the Louisville Convention. This U.T.O. presentation service was well planned and beautifully conducted. The attendance surpassed that at any convention in memory. The music was well chosen and well rendered. The hymn singing was enthusiastic.

To hear God addressed as "thou" restored the sense of reverence, so much diluted when "you" prevails. The only restoration that was lacking was a rail at which the communicants could have knelt to receive the sacrament. Some of those present could recall the celebrations at the Anglican Congress, in the same auditorium 22 years ago, when a great circular rail was used with less confusion and no more time required than on this occasion.

The Archbishop's sermon was reassuring and persuasive. His "Quadrilateral" extolling reconciliation and unity seemed especially fitting in the congenial atmosphere of the Prayer Book language. His repeated reminder that "the church is not just a social agency" and that she must put first her unique mission was music to the ears of those still a bit bewildered by the "activistic overkill" of the sixties. It was indeed a happy day.

## Steamroller Tactics

Derisive laughter greeted the words of one deputy when he reported that his wife's farewell words as he left home were, "Save the Prayer Book." This continued to be the mood of the House of Deputies on the first day of debate whenever any attempt was made to allow continued use of the 1928 book. The supporters of the Blue Book were ruthless and merciless in dealing with even the most gentle and pleading appeals for consideration by those who love the Book of Common Prayer. Each motion for amendment was shouted down. The device of moving the previous question was repeatedly used to choke off debate. Even the inaccurate substitution of "seen and unseen" for the properly expressed concept of "visible and invisible" in the Nicene Creed was clamorously supported, despite the quiet insistence of a teacher of English that the proposed change simply does not say what the Creed intended.

Of course there were the elements of fatigue toward the end of a long day and the emotional exhaustion of the preceding day's debate on the ordination of women. These factors undoubtedly contributed to the uncharitable mood of the house. But in spite of such mitigating circumstances, it is hard to reconcile the majority tactics with the recommendation of the Presiding Bishop and of the Archbishop that room be allowed for the traditional book as well as the proposed one.

Even Dr. Coburn, usually noted for his fair and compassionate dealing with both sides of debatable questions, made plain his lack of objectivity in this regard. He showed scant sympathy for those who pled the case for inclusion of the 1928 book in future worship. His silence in some cases, and his curtness in others, when questions were asked on this particular aspect of the matter, were eloquent evidences of his partisanship. Even though this attitude was entirely unwitting on his part, the result was no less devastating.

## More Steamroller Tactics

The second day of Prayer Book debate revealed what appeared to be increased determination to ride roughshod over those who sought some glimmer of reassurance in their effort to

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*The Rev. Frederick M. Morris is rector emeritus of Saint Thomas Church, New York City. He makes his home in New Canaan, Conn.*



save something of the 1928 book. One deputy declared that such people must be made to "fade away like Douglas MacArthur." This produced loud supporting laughter. Another got his laugh by pointing out that these old people who want the 1928 book are the ones who need most to have the Blue Book thrust upon them, for their own good. An attempt was made to choke off further discussion by introducing a different rule of procedure. This was defeated despite considerable support.

### The Sun Breaks Through

Almost suddenly the atmosphere changed when some considerate and perceptive soul offered a motion that a special committee be appointed by the Presiding Bishop and the President of the House of Deputies to deliberate during the next three years in the search for some manner of preserving the use of the 1928 book. The membership of the committee would be publicized so that all interested persons could communicate with them. An almost audible wave of relief seemed to ripple through the house, especially among those who felt they had been getting scant consideration and undoubtedly among those whose consciences may have been pricking them. The motion passed and it was as though the sun had broken through the overcast.

Such a committee, if not stacked, should guarantee an objective hearing such as SLC members, in their pride of authorship, could not possibly afford.

### No Triumphalism

The generally anticipated vote to admit women to the priesthood and the episcopate was accomplished in both houses with no outward expression of triumph. The depth of conviction and feeling amongst the dissenting minority was too obvious for any reaction except compassion and respect. Two minutes of silent prayer by the bishops just before the actual vote was taken found many of the observers fervently and obviously participating. The same situation prevailed during the five minutes of prayer requested by Dr. Coburn in the House of Deputies.

The announcement of the voting results in both instances was received in total silence. In the hallways were soon to be seen many evidences of deep emotion as sorrowing dissenters with tear-stained faces threw their arms around one another for comfort. No cheering or gloating comments were heard on the part of the victorious majority. Most people agreed that all this was as it should be and the hope was widely expressed that love and compassion and mutual respect would continue to prevail throughout the church as the difficult adjustment is being made.

## AUSTRALIA

### Bishop Will Never Ordain Women

With the General Synod of the Church of England in Australia scheduled to vote on the ordination of women next August, the Bishop of Ballarat says he will "never, never, never" ordain women.

The Rt. Rev. John Hazlewood wrote in his diocesan magazine that he feels so strongly about the subject that he would even overrule his synod on the subject, if it came to that.

"No woman," he said, "holding no matter what certificate of so-called ordination, will be granted any license to officiate here" because women's ordination is "non-scriptural, non-traditional, and therefore heretical."

## EPISCOPAL CHURCH

### Bishops Appeal for Unity

In a pastoral letter issued at the close of the 65th General Convention the bishops of the Episcopal Church express their sense of the deep and urgent need for healing the wounds within the church which have been made by the decisions concerning the ordination of women and the revision of the Book of Common Prayer.

"Some of us feel betrayed; many feel uncertain," they acknowledge, and go on to say: "Jesus, the Lord, however, calls us to walk together in faith and trust."

Concerning the divisive decisions on ordination and Prayer Book they say that these actions "require that we look anew at the source of our unity. We plead that no hasty actions be taken by any person or group which would even appear to breach our oneness in Jesus Christ or our fellowship with one another in the church."

### The Cover

The Most Rev. Donald Coggan, Archbishop of Canterbury, accepted a bun as part of a "love feast" at Central Moravian Church, Bethlehem, Pa. He also received an honorary D.D. degree from the Moravian Theological Seminary in Bethlehem, and was the first Anglican primate to receive such an honor from a Moravian institution. The archbishop requested that a reference to his view supporting the ordination of women in the Anglican Communion be omitted from the citation that was read when he received the degree. No reason was given for the request.

The pastoral letter calls attention to the diversity that has always characterized Anglican church life and appeals to all Episcopalians today to trust that through the present agony of change God is leading them toward a new richness and a deeper unity.

"Ours is not so much the way of compromise, arriving at a pale middle ground," the bishops say, as it is "the ability to live together, each holding a cherished position, all the while striving to uncover the encompassing truth God intends for his people."

The pastoral letter will be widely read as a sermon throughout the Episcopal Church.

## CHURCH AND MORALITY

### Copyrights vs. Piracy

The problem of unauthorized use of copyrighted materials has become more acute as churches and church-related organizations, some of them ecumenical, are developing their own hymnals and liturgical resource materials.

A lawsuit brought against the Roman Catholic Archdiocese of Chicago for alleged infringement of music copyrights is the latest development in a long-running controversy between publishers of sacred music and the churches that use the music.

As far back as 1967, the Music Advisory Board of the U.S. (Roman) Catholic Bishops' Committee on the Liturgy warned against the illegitimate use of music copyrights and urged individual bishops to correct such violations in their own dioceses.

In 1974, Robert O. Hoffelt, manager for music resources at Abingdon Press, issued a sharp reminder that photocopying of sheet music is illegal. "Besides being morally wrong, such activities constitute stealing somebody else's property..." he said. "Churches don't expect free electricity and gasoline, but somehow they expect free music."

The suit against the Chicago archdiocese was filed by the president of F.E.L. Publications, Ltd., Los Angeles, who estimated that 10,000 Roman Catholic parishes in the U.S. are guilty of copyright violations.

Dennis Fitzpatrick said that since 1972 his company has offered an annual \$100 copy license to churches and religious groups providing unlimited copying of over 1,000 copyrights and allowing "freedom of song determination for churches and schools with justice to ourselves, our composers and authors."

Less than 900 churches, schools, and religious groups have taken advantage of the offer.

The piracy of copyrighted materials

*Continued on page 14*

# AFTER MINNEAPOLIS

*If we truly love him,  
he will work with us for good . . . .*

By CARROLL E. SIMCOX

When I came home on Friday morning from Minneapolis, having spent the past two weeks agonizing through the General Convention, I asked myself how on earth I could stand before you this Sunday morning and preach. The Gospel which I am ordained to preach is good tidings of great joy to all people. I have no business preaching any other gospel. But I cannot bring you good tidings from the convention at Minneapolis, and at the moment I have no great joy in my heart.

However, I am going to preach to you. And I was not quite correct in what I just said — that there is no great joy in my heart. I have no joy in what the General Convention did, to the ministry or to our worship. But the good news of the Gospel is about God, not about men, and our great joy in the Gospel is joy in God, not in men — even though they be the human leaders of God's church.

I do have good news for you — that God is still in his heaven, and though I can't go on to say that all's right with the world or with the church I can say that God is still in full command of his creation and that he knows what he is doing even though he does not show us what it is.

I find tremendous help and strength

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*This is the text of a sermon preached at St. Mary's Church, Dousman, Wis., on Sunday, September 26, by the Rev. Carroll E. Simcox, editor of THE LIVING CHURCH and vicar of St. Mary's.*

and assurance and encouragement these days in my favorite text from St. Paul — that in all things God is working for good with those who love him (Romans 8:38). In *all* things: including the present heart-breaking anguish in our beloved church. Believe me, this anguish will not soon be over. It's only beginning. And it will grow worse. But in this as in all other things God is working for good *with those who love him*.

I have to ask myself, quite honestly, whether I love God, or love him in the right way, or love him enough. I'm sure I don't love him enough, partly because I love Carroll Simcox too much. That's everybody's problem with loving God. All we can do is to try to love him more, by being more devoted to his will rather than to our egotistical self-will.

Not everything that happens is by God's will. I cannot believe that what the General Convention decided about women priests is God's will. Therefore I don't intend to accept it. But God did let it happen, just as he lets sin happen. When we sin we can't say that God willed us to sin. We can only say that he allowed us to sin. And then, if we truly repent, out of love for God, he will be in our repentance with us, working with us for good.

I cannot call those disastrous decisions made by majority vote at Minneapolis sinful, but I do believe that they were wrong — not God's will. However, he let them happen. Now, if we truly love him, he will work with us

for good: *what* good we cannot say, we cannot see, we cannot know. But it will be good — God's own good — better than anything we can now desire or pray for.

Something that St. James says in our New Testament reading this morning speaks well to our condition, if at this moment we are heartsick about what has happened. James was a first-century Christian writing to fellow Christians who were having a very hard time of it in the world and who were undoubtedly wondering why their good and merciful and all-powerful Lord in heaven did not somehow intervene and take his world firmly in hand and set all the crooked things straight and the wrong things right. And James wrote to those troubled souls: "Be patient, brethren, until the coming of the Lord. Behold, the farmer waits for the precious fruit of the earth, being patient over it until it receives the early and the late rain. You also be patient. Establish your hearts, for the coming of the Lord is at hand" (James 5:7-8).

James and his Christian contemporaries believed that very soon, at any moment, their Lord Jesus Christ would return to earth in glory and would inaugurate his new and everlasting world here on earth as it is in heaven. And so, when we read their writings in the New Testament, we are tempted to discount the abiding wisdom and truth of what they say because their expectation was erroneous.

But if we think that, we are mistaken. We are all, as Christians, waiting for the coming of the Lord. He has placed us in this position and he has given us this assignment — to serve him faithfully and lovingly in this present world, as it is, waiting for him to come to crown our labors and to show us that whatever we may have suffered for him was not in vain.

As I ponder the New Testament promise of Christ's coming again I realize more and more, as the years pass and I grow old in the Church Militant upon earth, that the Lord Jesus is constantly coming to us, in one way or another. James speaks literal truth when he says that the coming of the Lord is at hand. It is always at hand. He doesn't have to come to us riding on a cloud. He can come to us in any one of myriad ways.

Yesterday I walked around in my yard for a moment. I have a favorite tree — a little chestnut that is striving valiantly to become one day a spreading giant under which a village smithy may stand. I confess that I talk to it. Somebody recently told me that I don't have to worry too much about my sanity so long as I just talk to the tree, but the moment the tree starts talking to me I've got big trouble. It seems then that I've got big trouble. The tree did talk to me. Or rather, the Lord talked to me through the tree to say "I'm still here!" That was a coming of the Lord.

About the church and what now lies ahead, I want to point out and to point up something that you and I as Anglican Catholic Christians believe. It happens that our Prayer Book collects for both this Sunday and next are prayers for the church.

Today we pray: "Keep, we beseech thee, O Lord, thy Church with thy perpetual mercy; and, because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation." There is here an honest, humble recognition that unless God keeps us, who are his church, by his mercy, our frailty will simply destroy us. Our frailty expresses itself in our decisions and our actions on all levels of the church's life — the highest no less than the lowest. We have no infallible pope. We have no infallible General Convention. We have no infallible House of Bishops. And, I hope it is unnecessary to add, we have no infallible priests and no infallible editors.

Next Sunday we shall pray: "O Lord, we beseech thee, let thy continual pity cleanse and defend thy Church; and, because it cannot continue in safety without thy succor, preserve it evermore by thy help and goodness." How timely today that grand old prayer is! Let's make it a part of our own private prayers this week especially, — the collect for the 16th Sunday after Trinity.

We are in for some great tribulations in the Episcopal Church. That we know, that we must face. But surely this comes to us as a divine call to love God more than we have in the past — so that in this, as in all things, God can work together with us for good because we love him.

That we have such a God — and that he has us — is the Gospel, the good news of great joy to all people. With a troubled heart I have tried to preach that Gospel to you this morning. Whether I have done so with power to persuade or not, by his grace I have been able to speak more Gospel this morning than I thought possible a day ago. And that may be a sign that the Lord is still with us.

But of course it is.

# GOD OWES

# ME NOTHING



By KENNETH E. MACKENZIE

One of the most important things I've learned over the years is that God who gave me life, breath, growth and the faculties I possess; who gave me devoted parents and a loving brother; who helped me when I was searching for a life's vocation and ultimately faced me with an unmistakable call to the priesthood; the God who led me to find a magnificent wife and gave us four beautiful children (the first already in heaven); the God who created the heavens and the earth, and sent his only-begotten Son to be the Savior of all mankind - God owes me nothing!

I remember that when our first child, Susan, died, so many people were upset by what sometimes is called "the bargaining question"; "You're a clergyman and you do so much good. How could God let this happen to you?"

It's almost as if some people should be immune to the possibility of tragedy; or as if there were some way one could work things out so as to deny the reality of death itself.

Dr. Elisabeth Kubler-Ross, in her classic book, *On Death and Dying*, asserts that the first and most difficult barrier to acceptance of death is this

*The Rev. Kenneth E. Mackenzie was rector of St. John's Church, Larchmont, N.Y., until his death in July. This article is adapted from one of a series that he wrote after he learned that he had a terminal illness. Fr. Mackenzie was the recipient of the 1970 B'nai B'rith Brotherhood award and was one of the founders of the Larchmont Interfaith Seminar.*

very denial of the event, either coming or just occurred.

My initial reaction to learning I had lung cancer was a kind of "denial by joking." It seems odd that, having given up smoking some 13 years ago, I was the one among all my smoking friends who came down with the disease.

As my wife, Ann, and I sat there in a bright, cheerful hospital room 1,000 miles from home and heard the words "metastasis" and "cancer" my instinctive response was "I can't be mad at God for this. He owes me nothing, and I owe him everything."

Then my mind leaped to the miracles of Jesus who was able to "reverse anything," and I grasped at the word "miracle" and praised the God of infinite possibilities.

Over the weeks, some tremendous things happened. I had four of what are called "Jacksonian seizures," which affected my right arm, eye and cheek as well as my speech. Though they lasted only about five minutes, and my facial and speech problems quickly resolved, the seizures left me with strength in my right hand, but no control. I could not even sign my name.

As therapy began, and my "denial by appeal to miracle" continued, I asked the oncologist (cancer specialist) if there was any chance I might regain the use of my right hand. Without ruling out the possibility of a miracle, he shook his head and said it wasn't likely at all. But I am writing the original draft of this article in my own hand.

Over these many weeks, we have received well over 1,000 communications from people literally all over

*Continued on page 15*

# EDITORIALS

## Piracy in *Your* Parish Office?

Elsewhere in this issue (p. 9), under the heading "Church and Morality," is a troubling news story about the piracy of copyrighted materials by churches. If your parish staff is in the habit of mimeographing or otherwise reproducing material drawn from other publications, please read the story for your information: you may be doing something that is illegal — and morally wrong — without thinking.

None of the culprits named in the news report are Episcopalians, but a publisher of Christian education materials used extensively in our church told us recently that his company suffers grievous loss of income from the theft of their material by parishes which reproduce it to avoid purchasing it. You wonder — do the people who do this realize they are stealing? But how can they *not* realize it?

More than a century ago, American publishers were stealing the works of writers like Dickens and publishing them in this country without paying a dime to the lawful owners. Then James Russell Lowell and some others got their decency-dander up and agitated until an international copyright law was passed. Lowell wrote a verse at that time which, alas, seems to be still pertinent to the condition of conscience of many American churchpeople today: "In vain we call old notions fudge, / And bend our conscience to our dealing. / The Ten Commandments will not budge / And stealing will continue — stealing."

Christians who get into an heroic sweat about those big soulless corporations stealing from the little fellow, and all such-like things, might do well to see whether theft is practiced by their own parish Sunday school, or choir, or parson. "Shall we continue in sin, that grace may abound? God forbid."

## DOOT — The New Order in Church

If the shape, or shapelessness, of things to come in the Episcopal Church was adumbrated by the decisions of the 65th General Convention, this church is entering a new era — the era of Doing One's Own Thing (DOOT).

The convention seemed to say that DOOT may be practiced by bishops who either want women priests in their dioceses or who don't want them. There was considerable solicitude — especially by bishops — about the consciences of bishops who have theological scruples against women priests. Much less attention was given to the consciences of parish clergy and of lay people. Still, if there is such a thing as the "feeling" or "sense" of a convention it seemed to favor a general policy of DOOT about women priests — certainly for bishops, and perhaps for everybody. You can say this for good Episcopalians making divisive decisions of this kind: They want to make everybody

as happy or at least as comfortable as possible. But they seem sometimes to want to make a virtue of necessity, which leads to such inanities as "the roomiest church in Christendom" and "all truth is tension."

Rectors and vicars will enjoy a glorious liberty of liturgical DOOT with the new Prayer Book. Its devotees assure us that there's something in it for everybody, and there certainly seems to be; but whether everybody — absolutely everybody in the church — will be given an opportunity to exercise DOOT in his public worship remains to be seen. On the basis of the church's experience with the trial rites to date we find it hard to be optimistic.

In the new order of worship, the bishops and the parish clergy are free to practice DOOT, and the people in the pews have little choice other than to go along as best they can with whatever is served to them in the sanctuary. Yes, there have been many parish worship committees in recent years, and many of these will continue to be; but normally these are packed with people who won't make waves for the parson, and so they give him *carte blanche*. Now that the Draft Proposed Book will soon be in regular use, the rule of clerical autocracy in DOOT will become indefinitely the order of the day. Henceforth the layman is stuck with what pleases his parson, whose taste in the way of canticles, canons, and intercessions may be like that of the indecisive bee flitting from one flower to the next because (a) he can't make up his mind what he likes best, or (b) he likes them all.

The Episcopal Church has hitherto rejoiced in a rich diversity in its worship. In ceremonial, for example, there has been, if not something for absolutely everybody, nonetheless a wide variety of choice. But there was one normal liturgy for the eucharist, the daily offices, and all the standard rites and services. That meant that nobody could Do His Own Thing in total disregard of what other participants in the action might want or might be able to share in through their familiarity with it. From now on, there will be clerical individualism rampant and triumphant.

From 1549 to and through 1928 the Book of Common Prayer has been the people's book of worship — the whole people's, not just the clergy's. The proposed new edition is sincerely meant to be so, and even more so than before. But with all the options open to the officiating clergy there is no way that can be. If the old Prayer Book is finally replaced by this new one, it will have become another casualty of the contemporary mania, in life, culture, society, and religion, for Doing One's Own Thing.

It's all very new and strange, and we may all learn some very surprising things in the days ahead of us; but if we learn that an exclusively clerical order of DOOT is actually going to unite the people of God in their common prayer, rather than confuse, annoy, and divide them, our surprise will be exceeded only by our joy.

# BOOKS

## Attack on Christianity

**BODY AS SPIRIT: The Nature of Religious Feeling.** By Charles Davis. Seabury/Crossroad. Pp. 181. \$8.95.

*Body as Spirit* is yet another addition to the attacks on traditional Christianity from the standpoint of secular humanism. Further, as an attempt at popularizing a particular philosophical approach to religion, it fails to be either very philosophical or very profound.

Mr. Davis claims to be applying the critical method of inquiry initiated by Immanuel Kant, but he seems unwill-



ing or unable to examine his own assumptions. For example, why freedom should be "the key or criterion in assessing the truth and value of . . . religious traditions" he does not say beyond asserting generalities.

Heidegger is nowhere mentioned, but the author's distinction between sensuousness and sensuality with his related distinction between bodiliness and body is clearly Heideggerian. Unfortunately, Heidegger and the Kantian tradition generally presuppose the very mind-body dualism that Davis criticizes so vigorously. In short, his own philosophical acumen leaves much to be desired.

Such carelessness carries over into other areas. Davis' assertion that the Book of Revelation absolutizes God and Satan into eternal opposites simply contradicts the evidence. Further, his Neo-Freudian critique of traditional Christian attitudes toward sex overlooks the mechanistic presuppositions of this approach and assumes a conflict between the two which vanishes with those presuppositions. More perceptive treatments of the spiritual function of sexuality are available.

The only interesting moment comes when the question is raised as to whether or not such attempts as this book makes to integrate traditional Christian insights with more contemporary ones can still be considered genuinely Christian. Davis does not answer his question directly, but he seems to in-

cline toward a negative one which, by implication, is so much the worse for Christianity. The problem, however, is not with the incorrigibility of Christianity, but with the author's own misreading of current philosophical and psychological developments. This is a book which has come after its time.

(The Rev.) JOHN L. HOLLEMAN  
Church of the Ascension  
Chicago, Ill.

## Mixed Blessing

**PRIMER FOR CHRISTIAN MEDITATION.** By Robert F. Willett, C.S.C. Morehouse-Barlow. Pp. 63 paper. \$3.95.

The avowed aim of the *Primer for Christian Meditation* is to help "those who have found traditional ways of relating to God no longer meaningful." To that end the author, a lay brother of the (Roman Catholic) Order of the Holy Cross, offers an admittedly eclectic combination of traditional Christian methods, Eastern and Western, with the techniques of Zen Buddhism and Transcendental Meditation (itself a westernized version of one strand of Hinduism).

It should be pointed out, though, that Brother Robert is not compromising the *substance* of Christianity; it is only the mechanical methods of these oriental religions which he is using. He gives generous attention to the Jesus Prayer, still too often neglected in Western Christendom, though one may question whether he is not using it more as a "warming-up exercise" than as the whole core of one's spiritual life, as the Orthodox *startsy* have done. In this connection, Brother Robert makes an error of fact when he states (page 14) that "this form of prayer arose in Russia." Actually it came to Russia from Mt. Athos, and it probably originated in the deserts of Egypt or Sinai.

The aim of this little booklet is commendable; but this reviewer, for one, is left with the feeling that there is such emphasis on mechanical methods that whatever content the book has is obscured. Further, it would seem, a *primer* for beginners should include some motivation for Christian meditation; and this is something that this booklet either takes for granted or ignores.

(The Rev.) MERRILL A. NORTON (ret.)  
Albuquerque, N.M.

## Books Received

**FOR THEM THAT TRESPASS,** Ernest Raymond. A novel about a man's life and loves. Set in England in the early 1900s. Dutton. Pp. 348. \$8.95.

**BIBLICAL IMAGES,** John F. Jansen. How portrayals of the "good news" are related to the Old Testament. Hawthorn. Pp. 110. \$3.50 paper.

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## NEWS

Continued from page 9

not only causes a heavy loss to publishers but a loss of royalties to composers and authors.

Mr. Fitzpatrick estimated that his firm has lost over \$29 million in gross revenues due to unauthorized copying and that composers and authors have lost additional millions.

Claiming that half of the Roman Catholic parishes in the U.S. "steal to worship," Mr. Fitzpatrick said he viewed it as "ironic" that lay people should have to sue the church — "the same church that teaches the gospel of justice."

### SEMINARIES

#### Schmemmann: Orthodox Live in Cultural Past

Dean Alexander Schmemmann of St. Vladimir's Orthodox Seminary, Crestwood N.Y., has criticized his co-religionists for living in the cultural past.

He made the comment during the Second International Conference of Orthodox Theological Schools held in Peneli, Greece. He said that a notion of a "Christian world which shaped the

'historical consciousness' of Orthodoxy... still constitutes the essential context for the Orthodox experience of the church, of the world, and of their relationship with one another."

"To put it bluntly," Dean Schmemmann continued, "as Orthodox, we still live in that Christian world, ignoring the historical fact of its collapse and disappearance. And we ignore it because for us... not only the Christian world survives in and through the church, but to make it survive, to assume its continuing presence has become... the main, if not the exclusive, function of the church."

"Such was, such still is, the content and meaning of that denial which made, and still makes, Orthodoxy live as if nothing happened, as if nothing changed."

Dean Schmemmann said that as a result of preoccupation with a Christian society that no longer exists, Orthodox theology often cannot "distinguish between the church and the world," with a result that "noisy and confused controversies about the rights and privileges of this or that church... seem to exhaust today the life of the Orthodox Church."

It is essential, he declared, "that the church herself return to the one thing needed... the essentially eschatologi-

cal nature of her faith and of her life... the reality of the kingdom of God."

"The church," the theologian concluded, "is never more present to the world, and more useful to it, than when she is totally free from it," free from its "structures and power" and "free from her own spiritual surrender to its values and treasures."

### HUMAN RIGHTS

#### Future of Viable Fetus Questioned

What should be done about a fetus that survives an abortion?

That question prompted a range of views by bioethicists reported in the recent issue of *Hospital Physician* and the Hastings Center Report.

The point at issue is a proposed California law — passed by the state assembly — which would require doctors performing abortions to take "all" reasonable steps, except extraordinary means, in accordance with good medical practice, to preserve the life and health of the live-born person."

The bill does not give priority to the life of the fetus compared to that of the mother, and defines a "viable fetus."

Dr. David Nathan of Harvard Medical School called the statute "well meaning, decent" but derived from "two totally unsupported assumptions." He said there are not many viable midterm fetuses aborted, and doctors should be trusted to make medical judgments as necessary.

Dr. LeRoy Walters of Kennedy Institute, Georgetown University, proposes that "all new-born infants should be treated equally without regard to the circumstances of their delivery," either as a result of abortion or premature birth.

A doctor who left the abortion arena, two years after abortion became legal, when he "began to face some perplexing problems," predicted technological advances will lead to a greater proportion of live fetuses following abortion. Dr. Bernard Nathanson, St. Luke's Hospital, New York, insisted that "we have to face the humanity of the fetus right from conception."

Dr. Sissela Bok, Harvard Medical School, said the realities of abortions are such that if a fetus survives "there will be every reason to fear that it has been severely damaged by the procedure itself and that it will be further damaged by efforts to maintain its life. As a result, any law requiring the maintenance of life in such survivors might result in extraordinary suffering on the part of those rescued."

She said she would wish to work for improved and careful social policies limiting late abortions.

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## GOD OWES

*Continued from page 11*

America and overseas, and we are on personal and parish intercessions lists in hundreds of places, and this is a great comfort. I just hope no one who prays for me will ask for anything more than strength to respond to medical therapy, for faith to trust God for all the days to come, and for ministry, however long, that witnesses to the love of God as known in Jesus Christ.

Everyone will die. That is for sure. I remember a seminar I once attended in which one of the speakers startled some of us by saying, "If you want to see the face of a man with a terminal illness, just look in the mirror!" I was, at that time, 30 years old.

We cannot effectively deny death. It is "a fact of life." But there are a number of things we can do to cope with death, like making a will, providing a final resting place for our remains, getting our estate in order and putting in writing for our loved ones a succinct list of possessions, insurance policies, etc., and the preferred disposition of certain items which mean a lot to us.

One of the most important things in overcoming the tendency to deny death, particularly in a "terminal" case (even if the patient lives another 10 or 20 years) has been a relationship of absolute and open honesty with the medical team which is fighting on my side to get the most out of the life that remains.

True, the initial shock of finding out that my life may end somewhat short of the biblical "threescore years and ten" was disconcerting. But one of life's truest blessings is to know that the doctors taking care of me can feel free to deal intimately with me in the matters which concern me most. Since they

know I am "in" on everything, there is no need for "faking" or withholding truth.

I remember my doctors are facing death, too, theirs as well as mine, and my response may very well help two people, not just one.

Furthermore, once one realizes that, whatever one has done with his life, God neither owes him anything nor withholds his mercy, one can share with one's family on the deepest of all levels those real concerns which transcend the mundane ones.

Ann and I were privileged to spend our first weekend back home with our three children alone. It was like a wonderland journey back to the days when they were kids. (They're now 29, 26, and 20.) We laughed a lot, teased a lot, and wept a bit together. I believe both they and we are far stronger for it.

In conclusion, may I affirm my faith, as Ann affirms hers, that under the given circumstances we believe all sorts of things are possible — not because God owes us anything, but because "prayer changes attitudes," and when attitudes are changed, the possibilities emerge.

Medical science is populated with some fantastically dedicated people, in the strictest sense dying men and women, all of them, who labor day and night not to deny the reality of death, but to affirm the worthwhileness of a good, strong, affirmative life.

My motto for as much of my life as remains is: "Quality, not quantity, of life," so that whenever death comes (and remember God only gives any of us one day at a time), it may be faced with a resurrection faith and my life yielded to God like a child on Father's Day, saying, "Here, dear Father. It isn't very much, but I made it for you."

### Revelation

Beyond the words  
the idea, the feeling, the experience,  
If the soul is right,  
There is logos,  
The mother-word,  
Impregnated with power.  
Logos, the generator that lights-up the truth.

Beyond the words  
There is the Word,  
A foundation that has taken root,  
And tapped the springs of God.

Bernard Via, Jr.

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Sun 7:30, 8, 9:30 & 11. Eve 7:30. Wed 11:30 & 8. Fri 7.  
Charismatic.

## LOS ANGELES, CALIF. (Hollywood)

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

## SAN DIEGO, CALIF.

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

## DENVER, COLO.

**EPISCOPAL CENTER** 1300 Washington  
HC Man-Fri 12:10

## WASHINGTON, D.C.

**ALL SAINTS'** Chevy Chase Circle  
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**ST. BARNABAS** 40th & Dodge, 1 blk. N.  
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## LAS VEGAS, NEV.

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

## MIDDLETOWN, N.J.

**CHRIST CHURCH** The King's Highway  
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Eu, Daily 9:30; Sun 8 & 10

## SEA GIRT, N.J.

**ST. URIEL THE ARCHANGEL**  
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Biegler, c; the Rev. Norman C. Farnlof, D.R.E.  
Sun Eu 8, 9:15 (Sol), 11:15 (1S); MP 11:15. Mass Daily 7:30  
ex Tues & Fri 9:30. C by appt.

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HC & HS. Sat 7:15 Matins & HC, 3 Ev, 3:30 Organ Recital

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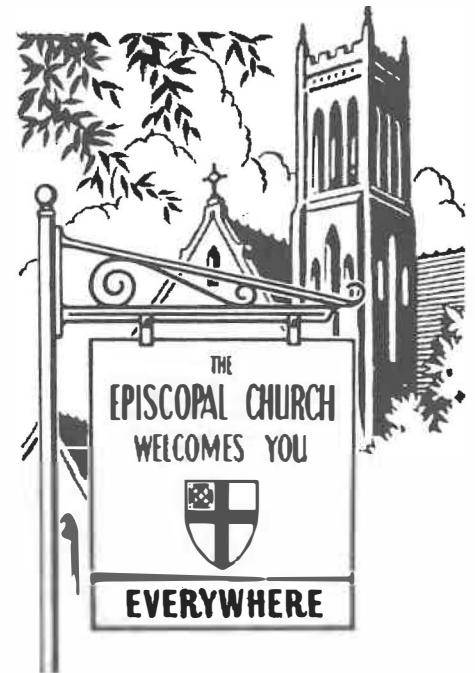
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## NEW YORK, N.Y. (Cont'd.)

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Mon thru Fri MP 8, HC 8:15 & 12:10; Tues HS 12:30; Wed  
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Sun Masses 8 & 10:30. Feast Days; 10 & 7:30. C Sat 11-12

## HOT SPRINGS, VA.

**ST. LUKE'S**  
The Rev. George W. Wickersham II, D.D.  
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## RICHMOND, VA.

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The Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

KEY—Light face type denotes AM, black face PM; add, address; 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.