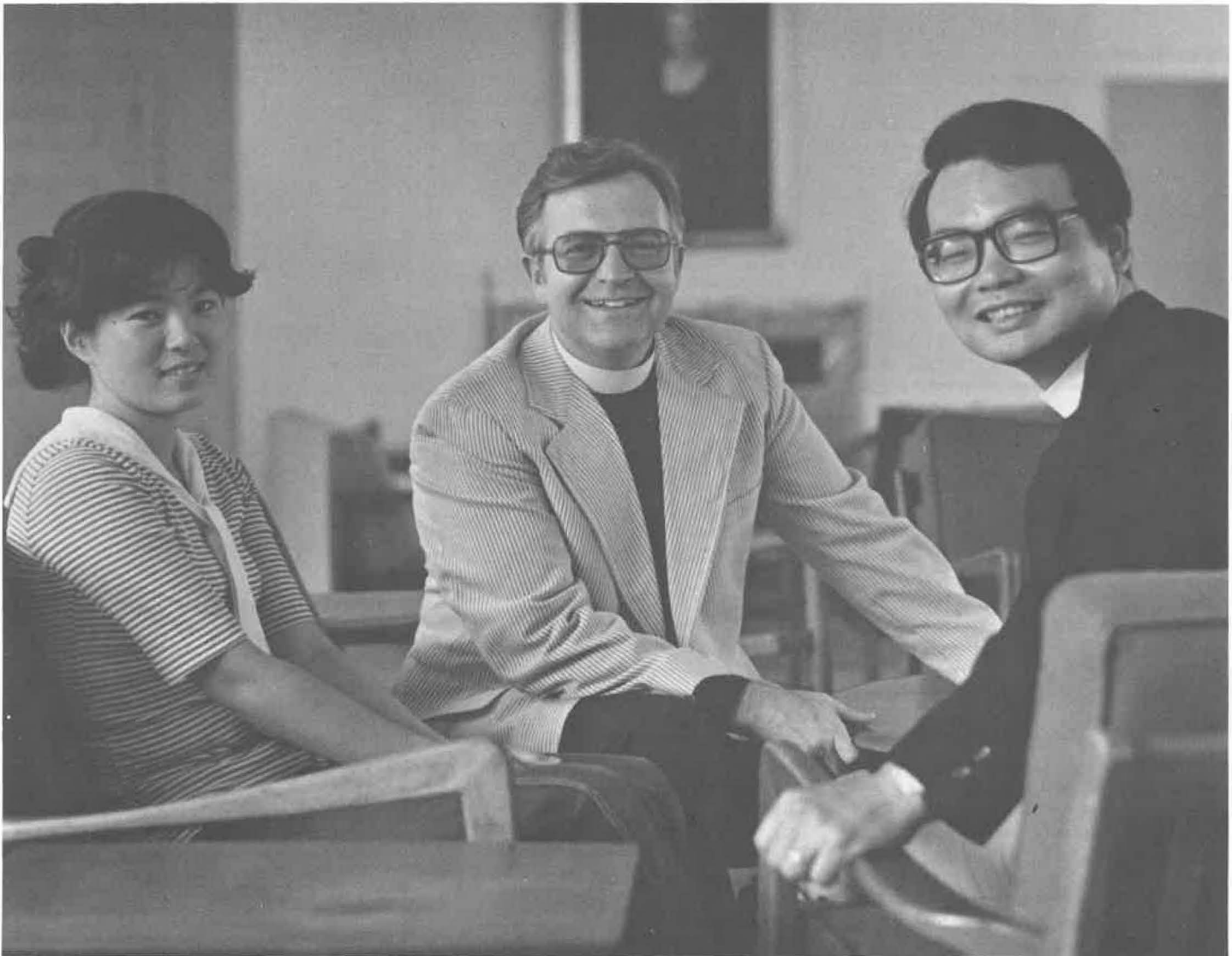


The Living CHURCH



Mary Mizuzawa and Samuel Koshiishi with the Rev. Derald W. Stump, chaplain at Pennsylvania State University: International Outreach [see page 3].

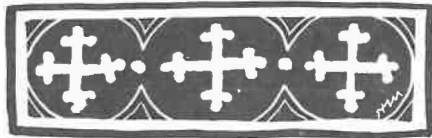
Why I Love This Church • *page 10*

AROUND & ABOUT

With the Editor

May God bless forever Mr. and Mrs. Walter Baldtree, of Dallas. He already has. Lest you've forgotten their name, they were the people you recently read about in the news, who insisted upon giving a loving burial, at their own expense, to the "trash can baby" whose corpse Mrs. Baldtree had found in a plastic bag. They are poor folk, and she found the corpse while she was rummaging in a trash bin for aluminum beer cans to sell.

Instead of being content to notify the police and let them take care of the matter, Mrs. Baldtree took the little body, dubbed it "Snow White," and arranged for a proper burial. A Church of Christ minister presided at the graveside rites as a bitter wind blew. Mrs. Baldtree lacked warm enough clothes for such weather, wept through the ser-



vice, huddled close to her husband and said: "Why is it so cold today? I want it to be warm." She wanted it warm, no doubt, for the baby. And she wasn't being an utter fool in her desire. To be sure, the baby was beyond the pain of cold, but she was not beyond knowing the love that wanted to keep her warm.

The pastor read these lines from an unknown poet: "She is not dead, / The child of our affection, / But gone into that land / Where she no longer needs our protection."

It brings to mind the woman who anointed the feet of Jesus with the precious ointment, and drew the rebuke of the practical-minded Judas that it's a sin to waste money on such luxuries when there are so many hungry people needing to be fed. Jesus replied that she had done the right thing because she had in fact anointed his body for burial.

Whether or not Mrs. Baldtree was pondering the gospel story when she "adopted" Snow White, she saw the point our Lord makes: If we love people, and they need to be buried, we anoint them with our love — which always costs something — and we bury them as a parting caress. The "trash-can baby" was a child of God who could still be caressed, not as a corpse but as a living soul. She never was an orphan in heaven. Now she knows that she is

not an orphan on earth. The Baldtrees are blest with this understanding, and they have the understanding because they are blest with the prior gift of the love of Christ.

It's strange and wonderful how some people, so often people of little sophistication, truly hear with perfect understanding those very points of the Gospel which most confound the "wise."

It is a very easy thing for a troubled church, or a troubled nation, or a troubled person, when beset by the difficulties of the present to resort to a blithe but fatuous futurism, saying that the distresses of the here-and-now are really just the terminal convulsions of the bad past which is dying: tomorrow is all going to be different.

An essential distinction needs to be made here. There is a futurism of faith, of the kind that is so powerfully expressed by St. Paul in the eighth chapter of Romans (especially vv. 18-25). That futurism is born of, and sustained by, an arduous, costly, and presently painful working partnership with the living God in this unredeemed and resisting world, and that isn't what I'm talking about. The blithe but fatuous futurism is classically personified by Dickens's Mr. Micawber as, amidst all his present financial tribulations, he serenely waits for "something to turn up." The essence of this foolish futurism is an unexamined assumption that tomorrow is bound to be better than yesterday or today, because there's just something about tomorrow that must make it so.

In his masterful little book about his friendly adversary George Bernard Shaw, Chesterton accused Shaw of this folly and of encouraging it in others. What he said about it seems worth reading again. He wrote: "The truth is that all feeble spirits naturally live in the future, because it is featureless; it is a soft job; you can make it what you like. The next age is blank, and I can paint in freely with my favorite color. It requires real courage to face the past, because the past is full of facts which cannot be got over; of men certainly wiser than we and of things done which we could not do. I know I cannot write a poem as good as *Lycidas*. But it is always easy to say that the particular sort of poetry I can write will be the poetry of the future."

The Living Church

Volume 173 Established 1878 Number 24

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

The Living Church is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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CALENDAR

December

- 12. Advent 3 -
- 15. Ember Day
- 17. Ember Day

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.

THE LIVING CHURCH is a subscriber to Religious News Service.

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

SUBSCRIPTION RATES: \$15.95 for one year; \$29.90 for two years; \$41.85 for three years. Foreign postage \$2.00 a year additional.

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.

God and Bandwagons

I would agree with you; I don't identify the action of the convention with the action of the Holy Spirit. I voted against the ordination of women and I voted for the new Prayer Book. However, I resent the implication of the next-to-last paragraph of your editorial "Does God Ride Bandwagons?" [TLC, Nov. 14] which implies that the Minneapolis Convention was manipulated. This is certainly not true.

I voted my prayerful conviction on both issues, but to identify the convention's action with the Holy Spirit can only be seen from the vantage point of history. Ever has it been thus, even with the earliest councils of the church. May God give us patience.

(The Rt. Rev.) JAMES L. DUNCAN
Bishop of Southeast Florida
Miami, Fla.

Pro Gamaliel

I have a few comments to offer concerning your comment in *Around and About* on Nov. 14. First of all, I have to say that the gentleman who was quoted, who wrote to his bishop, apparently has a very dim view indeed of divine grace. If we are to believe that the Holy Spirit guides the church into all truth, then we have to believe (it seems to me at anyrate) that he is going to lead her out of error. As Bishop

The Cover

One of the ways in which the Diocese of Central Pennsylvania expresses its world-wide concern is through its unique relationship with the Diocese of North Kanto, Japan.

Currently, two students are exchanging countries for a year. Christopher Stump, of State College, is living in the Diocese of North Kanto while Mary Mizuzawa is in Central Pennsylvania. The relationship between the two dioceses was further enriched by the ordination of Samuel Koshiishi at the diocesan convention and a visit to Central Pennsylvania by the boys of the Rykkyo School.

Atkins and others stated following the Convention, "anomalies have always existed in the church," but in the course of time these anomalies have been seen to be exactly that and have for the most part been rectified.

I am against the "ordination" of women to the priestly ministry and am in no wise ashamed of that stand; but I think the counsel of Gamaliel is germane in this issue — and frankly, I simply don't see how a catholic churchman in this circumstance can take any other stance without his trust in the Holy Spirit and in the body being radically effected. Many may see the

only alternative to be bolting to some other communion or, God help us, schismatic splinter group.

If God eventually must purge the church of women priests and bishops, no doubt there will be considerable anguish; and if certain people are, in fact, attempting to salve their consciences by *copping out* with Gamaliel's counsel, then they must certainly be judged by that, I would suppose. But if it comes to that, I am quite willing to let God do the judging and restrict myself to trying to point out error as the Lord leads me. The beautiful thing, after all, is that if we do err, God can

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take care of it — that's the whole message of redemption in Christ. Heine was at least partly right.

JOHN B. PAHLS, JR.
St. Andrew's Church

Brewster, N.Y.

The Conventional Church?

Meredith Knox Gardner's letter [TLC, Oct. 31], suggesting that the new church be named, from its date, the September Church, stimulates the further thought that it might even better be named for the occasion of its birth. Hence, the Convention Church.

Then by giving the epithet its adjectival form we come to what seems to me the perfect name: the Conventional Church. For surely the basic significance of the September Convention was its surrender to the conventions of the world. These conventions are, as always, ephemeral, and as they fade into oblivion — which they are already doing — they will carry with them the Conventional Church.

EDWARD V. LOFSTROM
Minneapolis, Minn.

Name of the Church

Remember how it went? For decades we tried to get a change in the name of the Church. Usually we tried sturdy plunges at the center of the line, demanding that the General Convention drop the old title in favor of something else. The "something else" changed from time to time, but in latter years settled down to "The Episcopal Church."

But we never scored. Our plunges aroused the opposition. They beefed up their line, held, and denied us our touchdown.

Then a new quarterback came in (one of my heroes, whose identity I have never known). He called for an end run, in the form of a Preamble to the Constitution, one of the effects of which was to make the two titles, "The Protestant Episcopal Church," and "The Episcopal Church," legally equivalent to one another. The church accepted his proposal.

And, by golly, it worked. I never, but never, hear from "815" under the old title. At Minneapolis it was just "The Episcopal Church," on every one's literature, and by word of mouth. And that is the way the church will be identified, *Deo Gratias!*, on the title page of The Proposed Book of Common Prayer. The whole church, it seems to me, has sighed with relief, and quietly buried the old title in favor of the new.

The whole church except, strangely, THE LIVING CHURCH. I rarely open my favorite magazine without (to switch sports) being walloped in the head, in

an editorial or somewhere, with the complete old title, rolled out with obvious relish. Or I am pummeled in the ribs by six or eight uses in every issue of that stomach-turning non-word, PECUSA. (Oh my saints and angels, how I wish you would drop that wretched construction!)

What's with you, dear Father Editor? Why can't you accept the blessing proffered? Are you one of those who delights in the battle, but knows not what to do with the victory? How I wish you would modernize THE LIVING CHURCH in this respect and call the church what virtually all your fellow-churchmen gratefully call it — "The Episcopal Church."

(The Rev.) NICHOLAS D. PIERCE
Peoria, Ill.

Blessed Happiness

In "Around and About" [TLC, Oct. 31] you denigrated "happiness" for Christians, needlessly as I think. Of course happiness is not the goal of Christian life, but it is indeed a "blessed" by-product. The Belgian Roman Catholic writer, Marie-Therese van Lunen-Chenu, in *Le feminisme chretien: phenomene ineluctable* and in *Le feminisme et l'Eglise*, quoted in *Prospective* (LIB/813/76) writing on the purification of Christian ethics, states, "Likewise, in the church, the notion of happiness must be rehabilitated. Religion must be purified from fear and taboos and its motive must be the happiness of living and experiencing God's pleasure."

(The Rt. Rev. EDWARD R. WELLES
Bishop of West Missouri (ret.))
Manset, Maine

Peccavimus

I'll bet Bishop Trelease was surprised when he came to the end of "Convention Briefs" [TLC, Oct. 17].

ROYAL B. DUNKELBERG
Prescott, Ariz.

We said Bishop of Northern New Mexico when we meant Bishop of Northern Mexico." We regret. Ed.

Church Politics

A wise person once said that when we stand before the Judgment Seat we will not be questioned regarding the degree of our success, but rather *how* did we succeed. There are right and wrong ways to reach our goals.

As we consider the actions of the 65th General Convention recently concluded in Minneapolis we sense that the activists and modernists succeeded in gaining their objectives; but do we consider *how* they did so? Take the matter

Continued on page 15

The Living Church

December 12, 1976
Advent 3

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CANADA

Primate Sees Women's Ordination as "Creative Impact"

The decision by some Anglicans to ordain women can have a "creative impact upon relationships," with the Roman Catholic and Eastern Orthodox Churches, according to the Most Rev. Edward W. Scott, Primate of the Anglican Church of Canada.

To support his view, he notes that past ecumenical councils "did not . . . initiate completely new courses of action" but rather "confirmed some beliefs and practices which were underway, and rejected others . . .

"This meant that many practices had been tried or tested before the church passed its corporate judgment — tried and tested in particular cultural contexts or in some area or region. Some were approved for more general practice, some were approved for regional practice, some were rejected."

Rejecting the argument that a general council involving Christians from several traditions should pass on women's ordination before it is accepted anywhere, the archbishop said: "I wonder . . . if waiting for a universal consensus does not in fact rule out any action. In the early church many things were tried in one area and then either approved or rejected for catholic use. Perhaps, today, we need again to consider this as a valid way of acting . . .

"If we are prepared to act but also to recognize that our action must be tested by experience and if we are prepared to have other churches help us evaluate the results of the action, then we may . . . be making a contribution to wider ecumenical relationships. We may be helping the whole church reflect at a deeper level."

RHODE ISLAND

Opinions vs. Decisions

The Rt. Rev. Frederick H. Belden of Rhode Island says he is confident that the personal opinions of priests holding key diocesan positions will not block women priests from entering the diocese.

A statement signed by 25 clergymen and distributed at the recent diocesan

convention said the General Convention decision to authorize the ordination of women to the priesthood and episcopate is "unconstitutional and schismatic."

"We cannot in conscience recognize the orders of women ordained under this policy," they said.

Priests favoring the ordination of women protested the statement and noted that several of the signers hold key positions in the diocese and might be able to block the ordination of women to the priesthood. The suggestion was made that the signers resign such posts.

But Bishop Belden said he has "perfect confidence" in the ability of those opposing women's ordination to make decisions without being swayed by their personal opinions.

One of the 25 signers, the Rev. Canon Clifford S. Westhorp, declared that "my own personal opinions have never been allowed to govern my decisions." Fr. Westhorp is secretary of the diocesan convention and canon to the ordinary.

The Rev. Robert D. Duffy, another signer and a member of the commission on ministry, said he'll "not flunk any woman because she is a woman" when her qualifications are examined by the commission. "If she's qualified, she'll pass."

VATICAN

Search for Unity to Be Accelerated

The Roman Catholic Church will intensify its contribution to the common effort of all Christians to achieve unity, Pope Paul told members of the Secretariat for Christian Unity meeting in Rome.

"The fact that we have not yet arrived at the desired goal and the fact that there are still serious obstacles to be surmounted," he said, "must not discourage us, nor, still less, slow us down."

While referring in general to "theological" issues that still divide Christians, Pope Paul recalled that in large measure substantial agreement had already been reached on such "basic realities" as baptism, the

eucharist, and the mystery of the unity of the church.

The search for unity, he emphasized, "necessitates complete loyalty to all the demands of truth . . . We must avoid acting as if we had reached our goal."

"What is needed," he said, "is prudence, but it is also necessary to advance without hesitation, moved by great love and determination to witness to the whole truth, remaining firm in Christian hope, and obedient to the Holy Spirit who will never cease guiding us towards . . . Christ who is the Truth."

Pope Paul expressed the hope that "the day would soon come when the unity of all Christians could be celebrated and sealed in a con-celebrated eucharist."

BAPTISTS

Carter Resigns Baptist Post

The Southern Baptist Convention's Brotherhood Commission has accepted the resignation of its most famous trustee: Jimmy Carter, President-elect of the U.S.

He had tried to resign earlier, the report said, because he felt his responsibilities as a trustee and regretted his inability to attend trustee meetings. He had been persuaded to reconsider and withdrew his letter of resignation.

In each of the last two years, Mr. Carter has given a week of his time to speak at state-wide Baptist conventions promoting Brotherhood Week.

If he should transfer his church membership from Georgia to Washington, D.C., as he has indicated, his resignation from the Brotherhood Commission trusteeship would be mandatory under the SBC bylaws since he was elected from Georgia.

NEW YORK

Hasidic Jews Prevent Autopsy

A routine autopsy planned on the body of an infant who died of apparent "crib death" syndrome was cancelled after some 200 Hasidic Jews protested the autopsy as a "desecration."

Dr. Frederick Zugibe, Rockland County, N.Y. medical examiner said

the autopsy was cancelled because "the Jewish community responded to this so overwhelmingly that I feared an altercation which might cause injuries to myself or to police officials."

Hasidic Jews had surrounded an official vehicle carrying to the county morgue the body of the two and one-half month-old-son of Orthodox Jews who opposed the autopsy on the grounds that it is a desecration according to Jewish law.

The doctor said an autopsy is always prescribed in the cases of crib deaths "not only to learn more about crib deaths, but there is the possibility that the death might have public health significance."

The body was given to rabbinical authorities for burial.

MINISTRIES

"Scripture" Ship Completes Voyage

With its return to England, the 2,319-ton vessel, *Logos*, completed a five-year round the world trip as an inter-church missionary ship selling Christian literature.

During its journey the ship stopped in 155 ports and received two million visitors. It is now berthed near the Tower of London and is again open to the public.

The volunteer crew and staff, including 65-year-old Captain George Paget, are committed Christians from many churches. They distributed 16 million pieces of educational and religious literature during the five-year voyage.

While the vessel is in London, special evenings aboard are planned for minority groups such as Chinese, Turks, West Indians, Asians, Arabs, and Jews.

CHURCH OF ENGLAND

"So Long as We Both Shall Love"

The Rev. Peter Elers, 46, president of the Gay Christian Movement in England, has given a "solemn undertaking" to his two bishops that he will not conduct any more lesbian "marriages" in his parish church.

His pledge followed disclosure that he conducted a form of marriage ceremony for two lesbian couples in the Lady Chapel of his church at Thaxted in Essex county. He denied that the ceremony was one of marriage, but rather one of blessing.

"There can be no such thing as a wedding or marriage when two people of the same sex are concerned and to describe it as a mock wedding would be grossly inaccurate," he said.

A service called "Blessing of Lovers" was used. It follows part of the wedding service in the Prayer Book but uses the formula for living together "so long as we both shall love."

Following a conference called by Fr. Eler's bishops, the Rt. Rev. John Trillo of Chelmsford and the Rt. Rev. Roderic Coote of Colchester, the priest issued his pledge.

The Thaxted parish remains split as it has been ever since Fr. Elers disclosed earlier this year that he was a homosexual, and, at a ceremony in London, was elected first president of the Gay Christian Movement.

IOWA

Masonic Groups Plan New Order for Girls

Masonic officials in Iowa are designing a new order for girls following the recent suspension of all Iowa chapters of the International Order of the Rainbow Girls because one local chapter endorsed the membership of a black 12-year-old girl.

Michelle Palmer, whose father is white and mother is black, had been invited to join the Rainbow chapter in Indianola and was approved for membership by the Indianola assembly.

However, officials of the international organization which has its headquarters in McAlester, Okla., ruled that the 136 Iowa Rainbow assemblies (with over 5,000 members) must disband by the end of the year because they did not follow "rules and regulations." The organization said its action was based on an "unwritten law" that excludes blacks from membership.

Rainbow chapters are sponsored by Masons and members of the Order of Eastern Star. Iowa officials of the Masons and the Star said they will try to help the girls plan a discrimination-free organization.

W. Ross McCulla, grand master in Iowa, said Masons have a policy against discrimination and that the lodges in Iowa "under our jurisdiction have in the past and now have black members as well as members of various races, creeds, and color."

Letters to Des Moines newspapers have supported the Iowa Rainbow members and opposed the international official ruling.

HUMAN RIGHTS

Small Segment Reacts to California Law

A telephone sampling of 400 people in the metropolitan area of New York showed that 59% expressed support for laws which allow individuals over 18 to

sign "right-to-die" documents, 28% opposed such laws, and the rest "don't know."

The poll was taken shortly after Gov. Edmund G. Brown, Jr., of California signed the nation's first "right-to-die" law which allows a terminally ill adult to order the removal of life sustaining equipment by signing, in the presence of two witnesses, a document called a "living will."

Of those polled, 49% of the Roman Catholics, 69% of the Protestants, and 70% of the Jews gave a "yes" reply.

Respondents were also asked if the immediate family of an incapacitated person should have the right to withdraw life supporting equipment when death is imminent.

Fifty-percent said "yes," 38% "no," and 12% "don't know."

Although this percentage of "yes" answers was smaller it followed the same pattern: 46% of the Roman Catholics polled, said "yes," 53% of the Protestants, and 60% of the Jews.

California's law was designed to protect incurably ill people from "sub-human" treatment, according to supporters. It does not, however, allow the family of an incapacitated person to remove life sustaining aid.

NESTORIANS

Bishop Consecrated as Patriarch

Bishop Mar Dinkha of Teheran and Iran was consecrated Catholicos and Patriarch of the (Nestorian) Church of the East in London.

The Nestorians, once strong in Persia and with communities now in Iran, Iraq, and other parts of the Middle East, Britain, the United States, Canada, and Australia, split with the rest of Christianity after refusing to accept decrees of the Council of Ephesus in 431 A.D.

The liturgical language of the Church of the East is Syriac. The world headquarters has been most recently in San Francisco.

ORTHODOX

G.C. Action: "Divisive" Not "Decisive"

Bishop John of Thermon, head of the 8th Archdiocesan District of the Greek Orthodox Church, said in an interview that the vote of the Episcopal Church to approve women's ordination to the priesthood is "divisive rather than decisive."

It "causes a stumbling block on the road to Christian unity," he said.

The bishop said that about 10 priests in the Episcopal Church have ap-

CONVENTIONS

proached him about joining the Greek Orthodox Church but he advised them to stay in their church and bear witness to the apostolic tradition. He said he knows of some other Episcopal priests who have joined the Russian Orthodox Church.

Bishop John, who attended General Convention as the official representative of Archbishop Iakovos, Primate of the Greek Orthodox Archdiocese of North and South America, said his church could never unite with a church that has female priests.

While he is an ecumenist, the bishop feels there is now much more hope for unity between the Roman Catholic and Greek Churches because of the issue of women priests.

He predicted that many Anglo Catholics will not accept the decision of General Convention.

ENGLAND

Methodists Now Free From Parliamentary Control

The House of Commons in London has given a formal third and last reading to a Methodist Church Bill which provides for the removal from Parliament of its power of changes in Methodist doctrine. The bill was endorsed earlier by the House of Lords.

The Methodist Church Union Act of 1929 had specifically precluded the Methodist Conference from revising the doctrinal standards of its church "in any manner whatever" without Parliamentary approval.

Passage of the new bill through Parliament was not smooth.

In general, most of the opponents were primarily anxious about its provisions about doctrine, but the proposals to vest all property in a central body were also unacceptable to some Methodist ministers. In areas where broad strategy has been judged to demand the closing of a church, local trustees have been able to delay the redundancy policy for a considerable time. Some trustees of churches having old or unusual deeds feel that their position and property are threatened and that their rights will be taken over by a central authority when the bill becomes law.

The bill awaited the Royal Assent — Queen Elizabeth's signature, which is a formality — to become law.

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Delegates at the annual convention of the Diocese of **Minnesota** adopted a budget of \$718,346 for 1977, making a deficit of \$8,857 still to be raised to meet all the obligations. The total includes \$158,932, the estimated amount of diocesan support of the national church. Bishop Philip McNairy, who plans to retire in 1978, suggested that the next convention elect a coadjutor and that a search committee be appointed to develop a list of three to five nominees. No diocese, he said, "should be laden with more than 20 years of any one bishop" and that "20 years is about as much time as anyone should spend in this tension-filled office." He became coadjutor in 1958 and diocesan in 1970.

Delegates attending the annual convention of the Diocese of **South Carolina** approved a canonical change to provide that "no priest not canonically resident in this diocese shall perform any function of his office in the diocese without first securing permission of the bishop." They also adopted another change which would require the bishop's approval, not just advice and recommendations, before a parish can call a rector. Heretofore, any priest in good standing in another diocese could function up to 30 days without the bishop's formal approval. Bishop Gray Temple of South Carolina was one of the 67 bishops, who in the summer indicated publicly their sponsorship of legislation at General Convention (through the House of Bishops) which would allow women in the priesthood and the episcopate.

The annual convention of the Diocese of **Colorado** turned back decisively, but only after prolonged debate, three moves to express concern over General Convention's approval of ordaining women to the priesthood and the episcopate. One resolution would have amounted to secession by declaring that the diocese would no longer accede to the church's constitution and canons "as wrongfully amended." A second move would have pledged the diocese to work for repeal of the ordination canon at the 1979 General Convention (Denver) and third sought a moratorium on ordination of women until 1978. Bishop William C. Frey noted from the chair that the voting so showed a cleavage in the diocese and stated he would move "with a deliberate slowness" on ordaining women. [He voted for women's ordination at

General Convention, but changed his vote to negative because he felt at least a two-thirds favorable vote should have been required. The entire Colorado deputation voted "no" in the House of Deputies.] Fr. James O. Mote, rector of St. Mary's, Denver, a staunch Anglo-Catholic parish and a strong opponent of women priests, left the diocesan convention with five parish delegates when the anti-ordination motions were defeated.

By one vote, delegates at the annual convention of **Hawaii** turned down a measure supporting the re-institution of capital punishment in the state. Over 200 people from 43 congregations in Hawaii, Guam, and Samoa attended the meeting at St. Andrew's Cathedral, Honolulu. Delegates approved church involvement in governmental and community efforts to achieve a balance in the use of the various categories of land in Hawaii "for the well-being of all of Hawaii's people;" agreed to study the church's ministry in higher education and to improve diocesan organization and convention procedures. St. John's Mission, Kula, Maui, was accepted as a parish. This was Bishop Edmond Browning's first convention as head of the diocese which claims 11,000 Episcopalians. The 1977 convention will be held in Hilo, on the island of Hawaii.

Bishop Ned Cole of Central New York told his diocesan convention that the Rev. Betty Bone Schiess had dropped her suit against him and that he would dismiss a presentment against her which could have led to an ecclesiastical trial. He said her ordination stemming from the Philadelphia 11 service would be completed in January. Convention action included defeating a measure asking the state to decriminalize the possession of less than one ounce of marijuana; adopting a resolution urging producers and TV networks "to curtail violence, both realistically portrayed and romantically glorified . . ."; and referring for further study a proposal to create a new diocese that might include Sidney, Binghamton, and Elmira, and, in Pennsylvania, Sayre and nine adjoining counties. A special congregation — Ephphatha Parish — was welcomed as a full parish of convention. This group, made up of deaf and hearing-impaired churchmen, meets for services in seven communities. Before convention was adjourned, a resolution expressing gratitude to Bishop Cole for his role in resolving the question of ordination of women was unanimously adopted.

THE UNIFICATION CHURCH

Behind a smiling face, a history of broken

hearts, broken lives, and broken homes.

By JOEL A. MACCOLLAM

One of the most bizarre developments on the religious scene in recent years is the Unification Church, formally known as the Holy Spirit Association for the Unification of World Christianity, under the powerful leadership of Sun Myung Moon.

While combating charges of kidnaping minors and being a "prophet for profit," Moon has gathered a following of over 500,000 people, with over 30,000 converts in the United States. Moon has drawn himself close to national leaders, having met in 1973 with then-President Nixon at the White House and with numerous other high-ranking governmental officials who have been attracted to his love and brotherhood campaigns. Recognizing that people in this country usually equate material wealth with success, Moon has amassed for himself in only three years well over \$19 million in real estate in California and New York, including Manhattan's Hotel New Yorker, which is to be converted into a world headquarters and hostel.

Moon apparently gathers his financial resources from both business and religious interests. Long a strong supporter of South Korea's President Park Chung Hee, Moon has interests in South Korea's Il Hwa pharmaceutical company and Tong Il Industries, a major manufacturer of air rifles. The supporters of Moon, who accept the nickname "moonies," are encouraged

to use any means of deceit available to raise money. They solicit funds for emotionally disturbed children, bicentennial observances, bible schools, and drug addicts; these solicitations are actually intended for the Unification Church treasury. This sort of solicitation is not without its financial rewards: in 1974, according to investigations by the New York Daily News, seven members of a Moon community on Long Island took in \$520,000 by direct solicitation. In early 1975, Neil Solonon, the church's American president, reported profits of \$8 million.

Sun Myung Moon has revealed enough of his mind to show the world that he is hardly just the "megalomaniacal 'messiah' of a new religion," as *Time* has described him. The political overtones to his message are numerous and frightening. Moon's desire to infiltrate the Congress has been well documented in remarks he made to the leadership of his organization two years ago: "Master (Moon) needs many good looking girls. He will assign three girls to one senator — that means we need three hundred. Let them have a good relationship with them. One is for the election, one is to be the diplomat, one is for the party. If our girls are superior to the senators in many ways, then the senators will be taken in by our members." While it is unlikely that Moon would have any sort of success with this plan, the idea that he would even consider it is frightening in itself.

When Moon does appear in public, his remarks are frequently shaded with militaristic terminology; he clearly sees his role as commander-in-chief of a large army ready to die for his cause. In

1974, Moon told a gathering of followers that "every people and organization which goes against the Unification Church will gradually come down or drastically come down and die. Many people will die — those who go against our movement." Moon has also declared: "God is living in me and I am the incarnation of himself. The whole world is in my hand, and I will conquer and subjugate the world." In seeking to "restore man from evil sovereignty," he has openly urged his followers to cheat. "Once our movement arouses the interest of the people of a nation," Moon reports, "through mass media it will spread all throughout the world... So, we are going to focus our attention on one nation from where to reach the world. For that purpose I chose the U.S."

Behind the accusations of brainwashing, financial chicanery, and political intrigue is a strange perversion of Christian doctrine known as the Divine Principle. This collection of six tracts was published in 1954 by Moon, 18 years after Jesus Christ supposedly appeared to him on a hillside. Moon was 16 at that time, the son of a Presbyterian family in northern Korea who had been attending a Pentecostal church. Purportedly, Moon received at this time the "key to righteousness and restoration of the kingdom of heaven on earth" and the charge to finish the work of man's salvation on earth. This task was originally given to Adam and to Christ, but Moon claims that both failed miserably.

What should be the most obvious disclaimer to the Christian about Moon's Divine Principle is the thinly-veiled belief of the Unification Church that Moon is Christ Jesus in his Second Ad-

The Rev. Joel A. MacCollam is rector of St. Stephen's Church, Schuylerville, N. Y.



RNS

Onlookers and followers of Sun Myung Moon at Washington, D.C. rally:
 "... a strange perversion of Christian doctrine."



RNS

vent. While members of this church do not openly profess this belief, they will not deny its substance when directly confronted and pressed on the matter. Both Matthew (24:23-27) and Luke (Acts 1:11) give us some degree of understanding about the Second Coming: "If anyone says to you, 'Lo, here is the Christ' or 'There he is,' do not believe it. For false Christs and false prophets will arise." Our Lord's own teaching is that his return to earth will be a remarkable and highly visible event: "For as the lightning comes from the east and shines as far as the west, so will be the coming of the Son of Man." Also, "This Jesus, who has taken up from you into heaven, will come in the same way as you saw him go into heaven."

Moon can make this sort of assertion that he is the Second Coming because he feels that "it is absolutely incomprehensible to the intellect of modern man that the Lord would come on the clouds" (*Divine Principle*, p. 500). Much of scripture is obviously incomprehensible to the empirical mind of modern man; the failure to recognize the inescapable spiritual truths which transcend anything empirical becomes simply an excuse to contradict God's word.

When speaking about the Trinity, Moon follows the traits of most contemporary cults, redefining the term to fit his personal concept of God's reality. To the Unification Church, the Trinity is composed of God the Father, Perfect Man, and Perfect Woman. Moon outrightly rejects the unity and diversity of God. Members do speak of the deity of Christ, but by this they refer to any man who has fulfilled God's plan; this man would be like God. This sort of thinking

echoes the promises of the serpent in Genesis 3; fulfilling God's plan means that "man attains deity" (*Divine Principle*, p. 43) and that "the man who has attained the purpose of creation would assume the divine value of God" (p. 206). Moon is quite clear in establishing his belief that he is that Perfect Man and his latest wife is Perfect Woman.

It should be sufficient to call attention to several other areas of error in Unification teaching by making direct statements drawn from *Divine Principle*:

1. The New Testament words of Jesus and the Holy Spirit will lose their light in later times as new truth is revealed; just as the Old Testament words lost their light when Jesus and the Holy Spirit came (p. 118).

2. Jesus was not the unique, only begotten Son of God who was pre-existent with the Father before all created things. Jesus attained deity, as a man who fulfilled the purpose of creation but can by no means be considered God himself (pp. 209-210).

3. Spirit men pour out spiritual fire on earthly men, giving them gifts of healing, prophecy, and spiritual insight, substituting for the Holy Spirit (p. 182).

There are at least two other errors of significance about the person and work of Jesus: "Jesus was not resurrected from the dead in a new body, but as a spirit man" (pp. 211-212). Scripture clearly shows that the resurrection was a physical happening: the tomb was empty, Jesus allowed the disciples to touch his risen flesh, and he ate with them.

Even more serious is the folly which Moon makes of the cross of Christ.

"Jesus failed in his christly mission: his death on the cross was not an essential part of God's plan for redeeming sinful man" (pp. 142-143). Peter seemed to have no problem with the suffering of Christ when he preached at the first Pentecost of the church: "This Jesus, delivered up according to the definite plan and fore-knowledge of God you crucified and killed by the hands of lawless men" (Acts 2:23). The Old Testament is rich with passages which foretell the suffering of the Messiah. It is also clear that the blood of Christ is necessary for the atoning work he is called to: "But God shows his love for us in that while we were yet sinners Christ died for us. Since, therefore, we are now justified by his blood, so much more shall we be saved by him from the wrath of God." Moon chooses to bypass the truth of the cross by claiming Jesus was a failure because he never married the perfect mate whom God had chosen for him. Of course, Moon has therefore allowed himself a way of avoiding the cross in his life, while at the same time finding his perfect wife (after at least one unsuccessful marriage).

The Unification Church has developed out of the mind of one man who feels he is the messiah returned to earth. Even though his alleged relationship to Christianity is lacking in any recognizable substance, Moon is drawing converts and holding on to many of them for his own purposes. The Unification Church has a constitutional right to promote Moon's belief systems in this country, but the churches of authentic Christianity have an obligation to expose the false logic and teaching of this group. People are hungry for something which is deeper than the materialistic world, and they are eager to accept something which appears on the surface to be concerned with brotherhood and true love. What these people have not discovered is that true love is shown only through the Messiah's cross; love does not come simply through obedience to Moon's teachings. The man is powerful and subtle; he is both frightening and attractive. So was the serpent.

Rabbi Maurice Davis, a leader in the effort to expose Moon and to reunite families, recently wrote in *Reformed Judaism*: "Behind that smiling face of Sun Myung Moon there is a history of families in anguish and families destroyed... a coldly efficient empire built upon the backs of manipulated children whose idealism made them vulnerable... [children] seduced for simplistic answers... We who have looked behind the mask have seen the strange amalgam of satanism, and of chicanery: the broken hearts, broken lives, and broken homes of what they are pleased to call the 'Unification Church.'"

Why I Love And Cherish This Church



By WILLIAM C. R. SHERIDAN

I speak to you today on “why I love and cherish this Church,” believing that at this time in our church life, such a reminder and testimonial would be helpful to you.

1. I love and cherish the Episcopal Church because it is a part of the mystical body of Christ in this world, provided by the Son of the living God to help us on our pilgrimage back to him. It is not man’s creation, but God’s.

2. I love and cherish this church because in it is to be found the whole faith, all that there is — the catholic faith of the ages, but the catholic faith genuinely reformed and genuinely scriptural. As the 99th Archbishop of Canterbury once said, “We have no faith of our own as Anglicans. We have only the catholic faith of the catholic Creed and Scriptures. And this faith we hold without addition or diminution.”

3. I love and cherish this church because it is honest enough to admit the utterly obvious truth: that it is not perfect; that it is filled with anomalies and sin and imperfection. So far as I know, this is the only branch of catholic Christendom that openly prays in this manner:

“O gracious Father, we humbly beseech thee for thy holy catholic church; that thou wouldest be pleased to fill it with all truth, in all peace. Where it is corrupt, purify it; where it is in error, direct it; where in any thing it is amiss, reform it. Where it is right, establish it; where it is in want, provide for it; where it is divided, reunite it. . .”

The Rt. Rev. William C.R. Sheridan is Bishop of Northern Indiana. This article is adapted from an address to the Episcopal Churchwomen of Northern Indiana at their annual convention.

4. I love and cherish this church because it clearly distinguishes between the Word of God (the book *about* Jesus Christ, our Lord and Savior) and the incarnate Word, which *is* Christ himself. It clearly teaches that the Christian religion is not chiefly about a book (the Bible which tells us about Christ), but that the faith is chiefly about a person, our blessed Lord Jesus Christ. We worship our Lord — not the Bible!

5. I love and cherish this church because in it the worship of God is paramount. Despite our frailties in this area, we know that the worship of God is the first reason for the existence of the church. And that worship is objective and solemn and beautiful and joyous.

6. I love and cherish this church because her sacraments from holy baptism onward — the beginning of our life in Christ — all through this earthly pilgrimage — are objective and true means of grace. The holy sacraments feed our immortal souls.

7. I love and cherish this church because it teaches without qualification that Jesus Christ is God in human flesh and that he alone (he only) can save us for all eternity. We are compelled to be reminded of this truth Sunday by Sunday, holy day by holy day:

“I believe in one Lord Jesus Christ, the only begotten Son of God; Begotten of his Father before all worlds, God of God, Light of Light, Very God of Very God; Begotten, not made; Being of one substance with the Father, by whom all things were made; who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man. . .”

8. I love and cherish this church because it resists every attempt to be fanatical about matters. My intelligence is never insulted by the demands of the faith. I am expected, in faith, to honor God’s gift of reason. And so I share the apostolic faith with a St. Thomas Aquinas, a C.S. Lewis, on one hand, and countless simple souls, on the other, and in between those extremes. All of us can find our spiritual homes here, however brilliant or however pedestrian we are.

9. I love and cherish this church because of its continuity. It is part of that which for nearly 20 centuries has survived the worst and the best the world could do to it. It is Christ’s church, and not even “the gates of hell can destroy it.”

10. I love and cherish this church because it does not “play games” with me. In its authentic teaching it tells me plainly that I am a child of God by adoption and grace, but a *sinful* child! But it also provides for me a medicine to cure and heal my sins against God and neighbor. It teaches me that he who died on the cross of Calvary for the sins of all mankind, also applies that forgiveness to me in particular, when I am penitent, or when I make my sacramental confession!

I am grateful that the church does not “play games” with me about this life, or the one to come. I know that there is death, judgment, heaven or hell yet to undergo. But I also know who it is who can guide me through it all, back to himself, if I but hold on to him.

11. In conclusion, I love and cherish this church in its wild mixture of holiness, transparent honesty, utter simplicity, and great sophistication; in its ability to laugh at our foibles and in its enjoyment to the full of our blessed freedom under authority. I have no illusions about the “warts” and sins of the Episcopal Church, but there are “warts” and sins in every part of the body of Christ.

On the worst possible day, I could never be *anything* but a catholic and an Anglican! I gladly acknowledge the splendors of Rome, Eastern Orthodoxy, and the Old Catholics, but they tempt me not at all. I am profoundly grateful to God to be in this part of his household, and I trust that, all things considered, *you are too.*

EDITORIALS

Some Thoughts on Christmas Present

There are certain annual rituals in our country which may well have lost all meaning yet are repeated faithfully for lack of a Socrates to challenge them. All over the country, each November brings editorials condemning the poor turnout of voters rarely questioning the more obvious reasons for loss of interest such as voting for two candidates selected by small groups of people who appeal to even smaller groups of voters.

Little league sports must have their annual banquet, paying some professional athlete \$500 or more to prove that he is not a professional speaker. He does frequently sign autographs, please a few adults who say "I sat at the head table with so and so" and the boredom of the kids is superficial enough that by next year's banquet all is forgotten and another tongue-tied ball player is invited.

This is the season for another ritual "Put Christ back into Christmas." Editorial writers, clergy (myself included) and bumper stickers must scream at us each Advent about the commercialization of Christmas. The time honored Thanksgiving Day Parade no longer kicks off the season and now stores no longer wait for Halloween to display their artificial Christmas trees, cardboard Rudolphs and singing chipmunks.

So what? I hereby pledge no more sermons on the matter and ask you to consider three points that may help gain perspective about Yuletide:

1. The earliest mention of a Dec. 25 observance of Christmas I can discover took place in 336AD during the tricentennial of the Christian Church, apparently to offer competition with the Feast of Natalis Solis Invicti or "Son" worship offered in opposition to "Sun" worship. Many claim that Christmas celebrations were a takeover of the old Roman Saturnalia, a joy and merrymaking pagan festival. Nevertheless, the important days for Christians were still Easter and Pentecost and an occasional day in honor of some local saint.

Christmas customs more familiar to us got a good start in Germany and then with the help of Charles Dickens developed in 19th Century England. In New England Christmas was not observed by the "official" church. In fact, the Rev. Harold Handley pointed out to us that one of the reasons for establishing an Episcopal Church in Charlestown, Mass., was so the people may observe Christmas.

2. I do not believe in the usual assumption that this is a Christian country. Certainly there are many people in our midst who consider themselves Christian. Yet, without being judgmental it is obvious that a considerable number of "Christians" don't even believe in the divinity of Christ ("He was such a nice man you know!"). Why should our

society be responsible for ensuring proper observance of Christian feasts?

To go a step further, I hereby publicly announce that I enjoy much of the commercialized Christmas, unfashionable though I know that to be. I enjoy the tinny records, the songs which have so little to do with the Lord's birth. As my children grow older I will have to find new excuses for watching the Grinch steal Christmas and Frosty the Snowman, and especially playing with their toys on Christmas morn. Perhaps I am confused by different memories but the secular Christmas has



always been exciting for me, tawdry, commercial and superficial though it may be.

3. What then shall we say to these things? The true Christmas, the Christian Christmas I also thoroughly enjoy. But that is a personal Christmas wrapped up in my family and friends. It is the mystery and joy of singing "Silent Night" with the parish family right after Holy Communion. It is the ever new reading of the Christmas Gospel with the smell of greens and incense all around me. It is a special sense of peace which comes to me each year in meditating upon the Incarnation.

You see the "Christian Christmas" I so highly value is not really vulnerable to Hallmark Cards and Jordan Marsh. It is emblazoned on the heart of believers who know that somehow in the midst of all this chaos, that God's in his heaven and all's right with the world. Somehow, some of us understand that the improbable tale of a babe born in a manger bringing terror to King Herod and peace to me is real. For it isn't really important to make people feel guilty if they happen to enjoy aspects of "Commercialized Christmas"; rather, our example should make them feel the vacuum of missing the "Christian Christmas."

(The Rev.) GEORGE L. WERNER
Grace Church
Manchester, N.H.

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BOOKS

A First Class Book

A GOOD AGE. By Alex Comfort, illustrated by Michael Leonard. Crown. Pp. 224. \$9.95.

You don't need to be already old to learn and profit from this book; you need only to be aging. And who is not?

The literature of gerontology is growing enormously in quantity. The improvement in quality is hardly commensurate with the growth in bulk. Inevitably much that is written on how to grow old and how to deal with the problems of age is conventional and repetitious. Dr. Comfort's book is an exception, and for a number of reasons, among which are the following:

First, the author is a genuine authority in the field. He has spent a quarter-century as a physician and medical biologist studying the effects of aging upon man and other animals.

Secondly, he has chosen the right format for this book: a strictly topical presentation of his material, under such headings as *agism*, *blood-pressure*, *loneliness versus being alone*, *prostate*, *rip-offs*, *sex* — actually, some 80 entries in all, on a wide spectrum of pertinent subjects.

Thirdly, Dr. Comfort seems incapable of merely conventional thinking about the phenomena of age. What he has to say is always fresh in tone while well grounded in the known facts of the matter, whatever that matter may be.

This is a first-class book, in every way.

C.E.S.

Worth Pondering

THE CHURCH AND THE HOMOSEXUAL. By John J. McNeill. Sheed, Andrews and McMeel. Pp. 211. \$10.00.

Homosexuality used to be a subject avoided by most Roman Catholic authors. John McNeill, the author of this book, a Jesuit and one of the founders of the New York chapter of Dignity, an organization of Roman Catholic homosexuals, painfully discovered the personal cost of broaching such a topic.

The publication of his study, a critical evaluation of the Roman Catholic Church's position on homosexuality, was delayed for more than two years by ecclesiastical authorities.

The study stems primarily from a pastoral concern for the plight of homosexuals in the church. The

author's intent is to draw attention to the inhuman situation to which the church's position has condemned homosexuals and to stimulate discussion and debate on the church's traditional teaching and pastoral practice. The author sees the traditional guidelines for the pastoral counseling of homosexuals as inadequate and harmful. In fact, traditional pastoral counseling indicated two possible goals: conversion to heterosexuality or total abstinence. The author feels that these goals are not attainable in many cases and need not be.

The author contends that sexual relations that are true expressions of human love, can be morally justified. The Gospels do not invite simply to a passive conformity to biological givens, but to the transformation of these givens through love. According to the author "homosexual love, although incapable of procreation is not doomed to fruitlessness" (p. 107) but can be a truly constructive and mature expression of human love. There can be a homosexual relationship that is unselfish and growth-producing.

While the author's position on sexual morality may not be acceptable to all, his suggestions relative to the pastoral ministry to homosexuals need to be pondered carefully. Whatever the remaining ethical unclarity about homosexuality are, the church's unjust treatment of the homosexual should not be tolerated any longer.

(The Rev.) LUCIEN RICHARD, O.M.I.
Weston College
Cambridge, Mass.

The Nature of Preaching

THE MINISTRY OF THE WORD.
By Robert E. C. Browne. Fortress Press. Pp. 128, paper. \$3.50.

Some years ago there was an article in *Life* about great American preachers. *Life* is defunct and so apparently are great preachers. The dearth in preaching may be explained in many ways; the decline itself is a reality.

The Ministry of the Word may help remedy the situation. This small volume, first published in 1958, has been issued this year in an American edition. The new edition has a useful preface by Ronald Preston of the faculty of theology at the University of Manchester. Preston gives some information about the author. He was a graduate of Trinity, Dublin, ordained in the Church of Ireland, and after World War II went to England to work with the Student Christian Movement. He then became rector of an industrial parish, and ended his ministry (due to ill health) in a changing neighborhood.

Browne writes from the perspective

The Living Church

of a parish priest, and what he has to say is of interest to every parish minister. He writes about preaching. This is not a "How to preach" book. It is much more important than that. It deals with the prior question: namely, What is the nature of preaching?

The author's theological stance is reminiscent of the theology of paradox of Baillie's *God Was in Christ*. His "belief-ful agnosticism" (my phrase) reminds me of the Calvin of the *Institutes*. Statements such as "passionate faith give rise to profound doubts" (p. 17) echo Tillich.

Fr. Browne thinks of a preacher as a creative worker such as a musician, a poet, or a painter. The preacher works with words, and works hard, to communicate the Gospel to modern man. "The minister of the Word's practice in sentence structure is as necessary as the pianist's five finger exercise" (p. 94).

This is a meaty book. Sometimes the meat is rare. The possibility of mental indigestion is real. Perhaps this is why Preston wrote in his preface, "This short book is a little masterpiece both in depth of thought and quality of expression . . . I read it three or four times within six months of its publica-

tion . . ." Actually, this is not a book to read; it is a book to study, and whoever studies it will find himself challenged to be a more faithful preacher.

To whet the appetites of the potential reader, a few quotes. "Effective ministers of the word are not verbose, obscure or obscurantist; they do not abuse, they do not patronize and they never embarrass" (p. 16). "... theologians learn that to be mature is to be dogmatic where it is right to be dogmatic and agnostic where it is proper to be agnostic" (p. 43). "Bread ultimately consists of the energy of the sun, the sustenance given by rain and soil and the mysterious energy of life within the seeds sown by man . . . this common unconsecrated bread is only less wonderful than the consecrated bread" (p. 49). "God became man without ceasing to be God so that men might be godly without ceasing to be men" (p. 59). "Once a sermon is made it is given a life of its own which lives in all who hear it and in the man who made it" (p. 74). "To preach is not to teach a lesson nor is it to give a moral exhortation; it is to make a statement which has the power to widen and deepen men's minds, stirring their desire to know and

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(I Cor. 2:14)

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The corners up in marsh and cove.
The dreaming hours unfold
A mystery unfelt, unseen.
And, when gleam of first light comes,
Unaware of such a gracious thing,
The lost ones wake
And with their greedy fingers
Grasp the waiting hours
And cram them in their fevered haste
With mad, forgotten things.
Puppets and pawns in evil's hand,
Blind to beauty,
Dead to mystery,
Daily they add their frantic energy
To waste,
And finally fling down destitute,
To Christmas Eve.

Jenny

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understand" (p. 89). And finally for that beleaguered preacher, "To repeat a former sermon is to make a new one even if a full manuscript is used" (p. 29).

I recommend this book to the "ministers of the Word" of all denominations.
(The Rev.) WALTER G. HARDS
St. Paul's Church, Kent
Chestertown, Md.

Christian Life and Belief

THE GREAT MYSTERIES. By Andrew M. Greeley. Seabury/Crossroad. Pp. 153. \$8.95.

Fr. Greeley calls this "an essential catechism," which some may find misleading. It deals with some essential matters of Christian life and belief, in a rather breathless style. The dust jacket does not spare Fr. Greeley's blushes, but it omits to say for whom the book was written. The author adds a "guide for discussion and personal meditation," so it must be meant for class use as well as private use.

There are twelve major themes, ranging from God, Jesus, the Spirit, the Cross and Resurrection, to the Second Coming. At the end of each chapter there is a paragraph of "Theological Notes," to sum up what has been said. In treating his chosen themes, Fr. Greeley takes his stand to the left of center, assumes much that is still open to debate, and gives no quarter to the conservatives. His theological summaries, however, are oddly conservative.

He suggests that his method may be seen by some as "a revolutionary and perhaps dangerous new approach to catechetics." This seems to your reviewer to be over-optimistic.

The clergy can find some useful pointers here for their sermons. I should not recommend it to lay teachers in our church, or to our Bible classes. Perhaps it will be more useful in the Roman Church, but I doubt that too.

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

Books Received

PSYCHOLOGY OF RELIGION, Heije Faber. An attempt to penetrate more deeply into the mystery of religion. Westminster. Pp. 338. \$13.95.

THE SHEPHERD, Frederick Forsyth. A tale woven from personal experiences as a pilot by the author of *The Odessa File*. Viking. Pp. 123. \$4.95.

TO HEAL AND TO REVEAL: The Prophetic Vocation According to Luke, Paul S. Minear. A portrait of Jesus as prophet by a veteran New Testament scholar. Seabury/Crossroad, Pp. 179. \$8.95.

AND WOULD YOU BELIEVE IT: Thoughts About the Creed, Bernard Basset, S.J. Explanation of the Creed in a clear expression of Catholic truths. Doubleday. Pp. 115. \$5.95.

The Living Church

LETTERS

Continued from page 4

of the ordination of women to the sacred priesthood and episcopate. Prior to the convention we had the non-canonical ordinations of the women in Philadelphia and Washington. Before the Minneapolis gathering a large number of bishops declared their position toward this issue as favorable. Previously, one bishop indicated that he would resign his office if the outcome was not to his liking. Others indicated that they would treat the problem as a diocesan issue. These actions must have swayed the thinking of many clerical and lay deputies in the lower house. Such actions smack of the secular politics of our day. One wonders if the church should not be above such means in reaching ends which affect the spiritual lives of many adherents.

As Christians we should be charitable and pray for healing of the hurts which have taken place in our fellowship. At the same time we should pray for higher standards of orderliness in the conduct of our church management. The church is in the world to be sure; it should also be above the world in the

conduct of its administrative affairs which influence the spiritual health of all its membership.

(The Rev.) CHARLES R. STIRES, (ret.)
Amagansett, N.Y.

Disunity Among Traditionalists

I would like to correct one misquotation, in your otherwise factual item concerning my return to the American Episcopal Church [TLC, Nov. 7]. The reporter who originally recorded my statement editorialized one sentence. What I actually said was, "We don't incite people to leave the Episcopal Church." This does not mean that we exclude former members of the Episcopal Church from membership in the American Episcopal Church.

It seems to me that the time has come when orthodox Anglicans, whether inside or outside the Episcopal Church, should be finding a measure of unity and concord among themselves. Though the proponents of the ordination of women used great skill in the campaign, a great measure of their success was caused by the seeming inability of traditionalists to exist within one organization. At times it has seemed that the warfare has been more con-

cerned with the shelling of one's own trenches, than in any assault on the opposition. True, this has not been widely reported, but it ought to be exposed. The time has come to cease focusing attention on our own particular little societies and favorite "guru," and passing on the choicest bit of gossip about this or that personality. If traditionalists cannot find a way forward to give clear, pastoral leadership to the thousands of distressed churchmen who are bewildered at this moment, then maybe this is an indication that the Lord of the church is really looking to the opposite sex to restore his people.

Perhaps, after all, the Book of Judges is being reversed, and after the statement "In those days there was no king in Israel, and every man did as he pleased," we shall have to place the text, "At this time Deborah was judge in Israel, a prophetess"! This I can't believe, but let us have an end to the talk and some action. I hate to quote Milton, but my mail indicates that "the hungry sheep look up and are not fed."

(The Rt. Rev.) ANTHONY CLAVIER
Bishop of Eastern U.S.
American Episcopal Church
Cincinnati, Ohio

CLASSIFIED

advertising in *The Living Church* gets results.

BOOKS

JOY IN THE LORD: Living the Christian Life, by Granville M. Williams, SSJE. \$2. At bookstores or Parameter Press, 705 Main, Wakefield, MA 01880.

THEOLOGICAL BOOKS, used, new and reduced price. Request list LC. PAX House, Box 47, Ipswich, England.

FOR SALE

IF you buy palm crosses made in Africa, you help people whose income is \$55.00 per year to buy the bare necessities of life. All work done in this country is volunteered. Please order early; all orders acknowledged, then shipped two weeks before Palm Sunday. Rates based on \$4.00 per 100; \$2.00 per 50. African Palms, P.O. Box 575, Olney, MD 20832.

OPPORTUNITY

PRIESTS and bishops able to afford flying to the Island of St. Bartholomew, French West Indies, can apply for free use of modest but new rectory, sleeping four, in exchange for Sunday services. Climate good 12 months a year. Write: The Rt. Rev. Orland Lindsay, Bishop of Antigua, Bishop's Lodge, St. John's Antigua, West Indies.

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DIOCESE OF VENEZUELA. An opportunity occurs for priest, willing to minister to a congregation of British/American/West Indian people of mixed denominations. Vigorous church life. Cross-cultural relations with Christians and nationals of host country. Church operating budget \$22,500.00 U.S. per year. Car. House. All utilities paid. Spanish helpful but not essential. For details: The Bishop of Venezuela, Apartado 61.116 del Este, Caracas, Venezuela.

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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-291.*

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OCEANSIDE beach house, January 24 thru February 11. Ideal moderate climate, in exchange for two or three Masses, Catholic, Rite 2, 1976. Firm and reliable commitment necessary. Reply Box T-292.*

TRAINING

TRAINING for lay ministry, consultant services to parishes and dioceses, placement for volunteers. For information write: The National Institute for Lay Training, 815 Second Avenue, New York, N.Y. 10017.

WANTED

NEW or used copies of Book of Common Prayer any size. Write: Margaret Cole, 2257 Ivy, Denver, CO 80207.

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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.

CORTE MADERA, CALIF. (Marin Co.)

HOLY INNOCENTS' 2 Tamalpais Blvd.
Sun 7:30, 8, 9:30 & 11. Eve 7:30. Wed 11:30 & 8. Fri 7.
Charismatic.

LA MESA, CALIF. (near San Diego)

ST. ANDREW'S Lemon Ave. and Glen St.
The Rev. C. Richmond, r; Chap P. Linaweaver, ass't
Sun 8HC, 10 MP & Ser (HC 1S & 3S). Wed & Saints Days
10HC

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

WASHINGTON, D.C.

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

ST. PAUL'S ROCK CREEK PARISH
Rock Creek Church Rd. near National Shrine
Sun 8, 9:30 (Ch S), 11; Wed. as announced. Washington's
Oldest and only Colonial Church

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

WEST PALM BEACH, FLA.

HOLY SPIRIT 1003 Allendale Rd.
The Rev. Peter F. Watterson, S.T.M., r
Sun Masses 8, 9 (Sung), 11. 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

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.

CHICAGO, ILL.

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

BOSTON, MASS.

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

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
Sun 8, 10, 6 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

MIDDLETOWN, N.J.

CHRIST CHURCH The King's Highway
The Rev. James Simpson, the Rev. Robert Counselman
Eu, Daily 9:30; Sun 8 & 10

SEA GIRT, N.J.

ST. URIEL THE ARCHANGEL
The Rev. Canon James E. Hulbert, r; the Rev. James C.
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.

BROOKLYN, N.Y.

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

NEW YORK, N.Y.

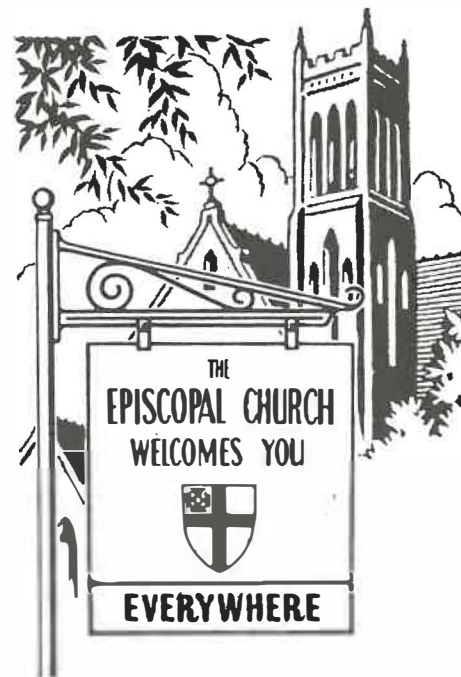
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112th St. and Amsterdam Ave.
Sun 8 HC; 9:30 Matins & HC, 11 Lit & Ser, 4 Ev, 4:30 Organ
concert as anno. Daily 7:15 Matins & HC, 3 Ev. Wed 12:15
HC & HS. Sat 7:15 Matins & HC, 3 Ev, 3:30 Organ Recital

ST. BARTHOLOMEW'S Park Ave. & 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun HC 8 & 9:30, Ch S 9:30, 11 MP & Ser (HC 1S) 4 Ev -
Special Music; Wkdy HC Mon, Tues, Thurs & Fri 12:10 Wed
8, 1:10 & 5:15; Holy Days 8. Church open daily 8 to 6. EP
Mon, Tues, Thurs, Fri & Sat 5:15

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Daily Eucharist, Mon-Fri 12:10

EPIPHANY 1393 York Ave. at E. 74th St.
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Hugh Hildesley, William Stemper
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Forum, 11 HC (1S & 3S), MP (2S & 4S), Wed 6 HC, Thurs
12:15 HC

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



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

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Thomas Greene;
the Rev. Samuel Bird, the Rev. Douglas Ousley, the
Rev. Leslie Lang
Sun HC 8, 9, 11 (1S), MP 11, Ch Ev 4, OR 5:15; Mon-Fri MP 8,
HC 8:15 & 12:10, EP 5:15; Tues HS 12:30; Wed SM 12:10,
HC 5:30; Thurs OR 12:10; Church open daily to 9:30

TRINITY PARISH
The Rev. Robert Ray Parks, D.D., Rector
Broadway at Wall
TRINITY CHURCH
The Rev. Bertram N. Herlong, assoc r
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15;
Sat HC 9; Thurs HS 12:30

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

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The Rev. Fr. George W. Graydon, v
Sun H Eu 11; Tues, H Eu 7:30; Wed, H Eu 7:30. C by appt

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The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
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Sun Eu 7:30 & 9:30; Sun MP 9:30 & 11:15 (Eu 1S); Daily Eu at
noon Mon, Thurs, Fri; 7 Tues & Sat; 10:30 Wed with Healing

HOT SPRINGS, VA.

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The Rev. George W. Wickersham II, D.D.
Sun 8 HC, 11 MP (1S HC)

RICHMOND, VA.

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