

The Living CHURCH

Ten Theses on Abortion

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Anglicanism's Bifocal Ministry

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In a New York painting, black and white hands hold a dove, symbolic of racial harmony, which is one of the aims of Brotherhood Week, February 15-22, sponsored by the National Conference of Christians and Jews. [RNS]

AROUND & ABOUT

With the Editor

It must have been what Judge Samuel Conti said when he was sentencing Sara Jane Moore to life imprisonment that did it — or provided the final push. It has been brewing in my conscious mind for months and undoubtedly in my subconscious considerably longer. Whatever the cause or causes, I've had it with the contemporary cult of anti-permissiveness and wish here and now in public print to purge myself and to disavow that of which I was at least something of a fellow traveler.

Judge Conti suggested that people who want to assassinate Presidents are what they are because they are products of a "permissive society." If our "permissive society" is to be blamed for Mrs. Moore it should be blamed no less for Judge Conti. Any man who could say what he did from the bench, in the spirit that he did, is hardly a credit to whatever produced him; and since he and Mrs. Moore are Americans of the same generation it appears that if our

society produced her it must take the blame for him too.

Actually, no society produces anybody. People are self-producing. If they follow God's will and commandments they turn out well; if they follow their own — or their society's — will and commandments they turn out less well. On all the evidence to date, neither the condemner nor the condemned in the Sara Moore case has done a spectacular job of self-production. Of course, there's no limit to the power of God to make a being of eternal beauty and a joy forever — even yet — out of either Sara Jane Moore or Samuel Conti. But that's between God and the person to arrange, not for society. To whatever extent our "permissive society" had any part in the making of either of these two people as they now are, it didn't do itself very proudly.

I'm fed up with hearing "permissive" used as a dirty word, and feel guilty of having let the contemporary Comstocks bully me into going along with it. Let's

try using the word rightly for just a moment and see what comes out. A permissive society is one that permits me to make of myself whatever I choose to make. Right? It can be a law-and-order society too, and I think it must: the proper function of law-and-order being, not to deny me freedom of self-determination but only to deny me freedom to harm or hinder others. When law undertakes to protect the citizen from his neighbors it is right. When it undertakes to protect the citizen from himself, that is, from choosing and fashioning his own destiny, it is wrong.

The alternative to a permissive, free, open society is a repressive, coercive, closed society. What else is there? People who rail against the permissive society ought to be consistent and honest and say right out that they prefer the repressive society. In a non-permissive society the elite rulers may be hypocritical scalawags who only pretend to love virtue so much that they want to foist it upon you. Or they may be moral rigorists who are just "too good to be true" and much too good to be trusted to rule over us poor sinners. But in either case they presume to do with you what not even God presumes to do, and that is to compel you to be and to become what *they* want you to be and to become.

It is a perversion of language, and therefore of truth, to make "permissiveness" synonymous with such things as barnyard sexual mores, drug abuse, anti-war protests, or whatever particular thing doesn't happen to be one's own dish of tea. To permit means to allow freedom; nothing more, or less, or other.

America is historically and constitutionally committed to providing its people with a permissive society, and with no other kind. That's what freedom is, in political and social terms: freedom to be yourself — *your* self. Permissiveness is American. Anti-permissiveness is as unAmerican as communism, and it is noteworthy that the communist societies are all non-permissive. There are no porn movies, or anti-war protests, or child-centered homes, or student-controlled schools, or freedom of expression, in Moscow.

It's hard to believe that anybody would, but I know what I shall say if somebody does say something like "In other words, you think it's just fine for people to go around shooting at Presidents!" I'll say nothing. I won't even hear it.

Ten years after his death in 1902, somebody published the private note-books of Samuel Butler (the one who wrote *The Way of All Flesh*). I hope Butler had expressed a wish or a consent for such posthumous publication. It

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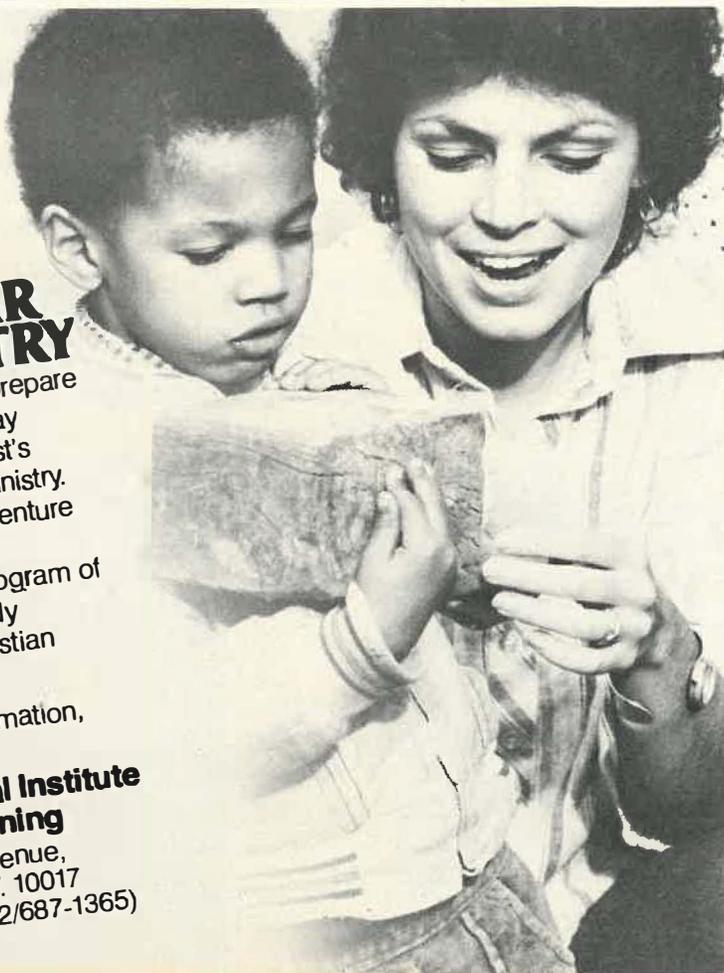
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seems to me that to publish the private papers of the departed is a detestable practice, if the original intent was one of permanent privacy. Be that as it may, among those note-books of Butler published in 1912 is this comment: "Theist and Atheist: The fight between them is as to whether God shall be called God or shall have some other name."

It's an attractive hypothesis, as is any that reduces a bitter philosophical conflict to a mere logomachy or disagreement in semantics. If theism and atheism were only intellectual constructs, systems of belief, Butler's suggestion would explain everything and we could happily settle for it. But people are never theists or atheists for purely rational (or what they consider rational) causes. Heart and viscera enter in. The true theist (or atheist) will tell you with passionate sincerity that he doesn't give a damn what you call God so long as you affirm (or deny) him.

The issue between believer and unbeliever lies vastly deeper than words. William Temple recognized this when he wrote: "We shall say without hesitation that the atheist who is moved by love is moved by the spirit of God; an atheist who lives by love is saved by his faith in the God whose existence (under that name) he denies."

The distinction between theism and atheism is not so much nominal or cerebral as it is existential and functional, not so much explicit as it is implicit. It is a matter of saying either yes or no to that Beyond who is the Within, and saying it with all one's heart, soul, mind, and strength. That being so, there are no sublimely perfect theists; and, one may reasonably dare to hope, no irredeemably pure atheists.

To F.L.:

Thanks for your permission to publish some of our correspondence in A & A. What we are talking about is of concern to everybody. You know that your illness is apparently terminal (but then aren't we all terminally ill?) and you thank God for the opportunity he's giving you to prepare for death. As he waited for it in his prison cell Bonhoeffer called death "the supreme festival on the road to freedom." And Nietzsche spoke with Christian sanity at least once, when he said: "One should part from life as Odysseus parted from Nausicaa — blessing it rather than in love with it." We can die passively, which is simply to perish. To look back over our earthly life near its end (or at any moment, for that matter) and to bless it as Odysseus blessed Nausicaa, or Jacob blessed his sons, is to die actively. We should pray regularly for a holy death, and be rehearsing it all our days, in the way that you have in mind.

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ARTICLE

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CALENDAR

February

- 15. Septuagesima/Epiphany 6
- 22. Sexagesima/Epiphany 7
- 23. Polycarp, B.M.
- 24. St. Matthias the Apostle
- 27. George Herbert, P.
- 29. Quinquagesima/Last Sunday After Epiphany

March

- 1. David, B.
- 2. Chad, B.
- 3. Ash Wednesday
- 7. First Sunday in Lent
- 9. Gregory of Nyssa, B.
- 10. 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.

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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.

Admission of Failure

Dr. Boone Porter has already dealt with Bishop Welles' *The Happy Disciple* [TLC, Dec. 7], but I thought you might be interested in what, to me, was a very real admission (and about the only one I could find in the book) of failure, which might bear quoting:

"One of the major mistakes I believe I made was at the clergy conference the autumn of 1967. We clergy decided (it never occurred to us to consult the laity!) to have the recently approved Trial Liturgy used for all Sunday eucharists for six months, exclusively. This drove many of our people in the Kansas City area to parishes in the next-door Diocese of Kansas which still offered the Prayer Book eucharist at least once each Sunday. That would have not been so bad, but, alas, many folks just stopped attending church and with a habit of years broken, some never came back even after we returned to the Book of Common Prayer. We should have consulted the laity; we should have had a shorter period of trial use; and we should not have used the Trial Liturgy to the complete exclusion of the Prayer Book. I failed to exercise wise leadership."

(The Rev.) W. J. BARND
St. Timothy's Church

Gering, Neb.

Nairobi

Dr. Harold Lindsell, the editor of *Christianity Today*, described the Fifth Assembly of the World Council of Churches in Nairobi as "a crisis of credibility."

The average person does not need to be told that the WCC is unbelievable. For years it has been pumping money, derived from the pockets of rank and file church people, into a fund to combat racism. Of this money, \$176,000 has been given to the three groups which are now savagely fighting each other for the control of Angola with casualties far in excess of those suffered in any war with the Portuguese.

The largest part of this sum has gone to the People's Movement for the Liberation of Angola which, with the active support of thousands of Cuban troops, armed and financed by the

USSR, now appears to be seizing power. A strategic African country, with a shove from the Episcopal and other churches, is about to fall under the domination of atheistic Moscow, a regime never famed for its respect for the rights of anybody but its own.

Not content with such ideological absurdity, the WCC is now appealing for another \$110,000 to alleviate the suffering caused by its first gift of \$176,000.

Predictably, Nairobi handed out the usual WCC quota of condemnation to South Africa. When, however, Dr. Jacques Rossel of Switzerland suggested that there should be an expression of concern about restrictions on religious liberty in the USSR, the WCC, after a flurry of behind the scenes activity, heeded an appeal by the Russian Orthodox leaders not to take a vote and thus "preserve fellowship" (sic), and referred the proposition back to the Policy Reference Committee.

Hence the crisis of credibility. What is the Christian in the pew to think? Is he looking at dangerous ineptitude or deliberate machinations? Whatever it is, without radical change, it does not deserve our financial support.

(The Rev.) R. N. USHER-WILSON
Bronxville, N.Y.

Celibacy

It was with no little appreciation that I regarded Fr. Doublisky's statement [TLC, Jan. 11] in his discussion of celibacy that it is "impossible to discuss celibacy without touching on the subject of homosexuality." Unfortunately, Fr. Doublisky, after frankly and courageously opening up a delicate subject, did, indeed, only touch on it. The ambiguity of his statements concerning the sexual orientation of single and/or celibate clergymen did little to clarify a complex and often avoided topic.

While I personally welcome any reiteration of the fact that homosexuality and celibacy are often confused in the minds of churchwomen/men, I feel the article's focus on "manifestation of sexual behavior" apt to reinforce that confusion rather than discourage it. I am aware that with the wide media coverage given the "gay community" of late, it could easily seem that the attitude noted by Dennis Altman in his writings that "the love that dare not speak its name has become the neurosis that doesn't know when to shut up" is a valid one. However, I submit that until the church fully explores recognition of sexuality

Continued on page 14

BOOKS

Education by Example

YOUR CHILD'S RELIGION: A Practical Guide for Concerned Parents. By Randolph Crump Miller. Hawthorn. Pp. 164. \$3.50.

Your Child's Religion is a welcome antidote to a pervading atmosphere of frustration with regard to religious education of the young. The author recognizes that there is no such thing as a religion vacuum: youngsters learn religious attitudes from their parents and others, whether or not the latter profess atheistic belief. The problem can then be seen as one of education by example rather than indoctrination. However, as we know all too well, translation of this insight into practical action is not so simple; and this book was written to help parents do just that.

Miller lives up to his subtitle by providing answers to questions which



have been put to him over the years. While the book is geared primarily to parents, its helpfulness is by no means limited to that group. Anyone involved in Christian education can benefit from his thoughtful reflections on a myriad of problems ranging from the role of worship to the handling of such basic questions as death and eternity. Further, he manages to do this without undue reliance on jargon and with a good measure of common sense.

While the book is interdenominational in scope, there is little to which Anglicans might take theological exception. Indeed, it is written with an underlying theological position which is Christ-centered and which recognizes the inadequacy of a merely humanistic creed that fails to acknowledge mystery and transcendence.

The one caveat we might wish to offer would be the absence of any practical guidance on prayer. While the author

February 15, 1976

tells us it is more important for the child to see his parents praying than to be told about prayer, he fails to follow this up in his chapter on parents' religious attitudes. This only means that the work is not definitive; but nevertheless, it does make a valuable contribution toward putting this perennial problem into perspective for all of us.

(The Rev.) JOHN L. HOLLEMAN
Church of the Good Shepherd
Rosemont, Pa.

Perspectives on Dying

DEATH INSIDE OUT: The Hastings Center Report. Ed. by Peter Steinfels & Robert M. Veatch. Harper & Row. Pp. 149. \$7.95.

The authors of these essays present a variety of perspectives on death in the 20th century, and dying "within the temples of the technical order." The horizon of their dialogue includes a view of death as "mystery, not merely problem." And they suggest we look at what human history has to offer and "not rely on our own thin slice of experience and reason" when pondering how a good death might be akin to a good life.

The Hastings (on-the-Hudson) Center is the Institute of Society, Ethics, & the Life Sciences founded in 1969. Several dozen prominent scholars formed permanent research groups concerned about ethical, social, and legal questions. The authors of this report include a professor of religion, of bioethics, and of the philosophy of medicine.

M. P.

Books Received

YE SHALL BE COMFORTED, William F. Rogers. For those in the sorrow of bereavement. Westminster. Pp. 89. \$1.95 paper.

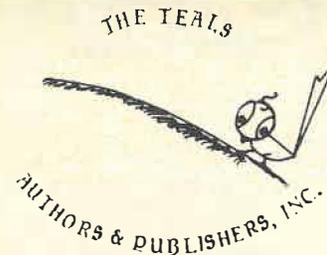
THE SCALE OF PERFECTION, Walter Hilton, tr. Leo-Sherley-Price. Abridged new translation of 14th-century spiritual classic. Abbey Press. Pp. 148. \$3.95 paper.

JESUS AHEAD, Gerard Bessiere, tr. Barbara Lucas. Contemporary charismatic French spirituality. Abbey Press. Pp. 129. \$2.95 paper.

YOU'VE GOT CHARISMA! Lloyd John Ogilvie. Abingdon. On how to grow in the charismata from God that you already have. Pp. 175. \$6.95.

DOCUMENTS OF VATICAN II, ed. Austin P. Flannery. A new translation of the Conciliar documents, including post-Conciliar papers. Eerdmans. Pp. 1042. \$2.95 paper.

IS THE RELIGION OF JESUS CHRIST RELEVANT? Carroll M. Bates. Sermons by a retired Episcopal priest. Vantage Press. Pp. 137. \$4.50.



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ORGANIZATIONS

ACU Leadership Undergoes Radical Shake-up

The leadership of the American Church Union is deeply divided within itself as to what position that body should take if the General Convention next September authorizes the ordination of women to the priesthood and episcopate.

The division came to a head at a meeting of the ACU's council in Washington, D.C., which eventuated in the resignation of the Rev. Charles H. Osborn as executive director of the ACU and the appointment of a select committee of five councilmen charged with "full plenary power over all affairs" to decide the future of the organization.

The ACU is committed to the maintenance and defense of the catholic elements of faith and order within the Anglican Communion.

The issue which divided the council is that of whether, if the General Convention votes to authorize the priesting of women, the ACU will favor a policy of staying with the church as governed by General Convention or whether it will support a policy of what some call "continuing Anglicanism" — that is, refusal to remain in communion with the church that does accept the change.

The ACU has launched a churchwide



Bishop Gartner and Dr. Coggan at Trinity Institute: Preaching is an "awesome" task.

movement known as Episcopalians United, whose slogan is "No desertion — no surrender." Canon Osborn was accused at the meeting of not carrying out the policy of the organization. The accusation specified that he has publicly interpreted the "no desertion" phrase as meaning that regardless of what the General Convention does the ACU will stay in the church as ruled by the convention.

The "hard-liners" on the council charge that this does not represent the true position of the ACU, and on the basis of it demanded Fr. Osborn's resignation as executive director of the council — and got it.

The council named the Rev. Robert S. Morse, rector of St. Peter's Church in Oakland, Calif., to succeed Fr. Osborn as executive director.

Chairman of the select committee which has been asked in effect to determine the fate and the future of the ACU is the Rev. Robert Q. Kennaugh of Corsicana, Texas.

The Rev. Canon Albert J. du Bois remains as president of the union.

NEW YORK

Canterbury: Don't Neglect "Sacrament of the Word"

The Archbishop of Canterbury, preaching at the eucharist which opened the three-day conference of Trinity Institute in New York City, urged that the "Sacrament of the Word" not be neglected.

The Most Rev. Donald Coggan said that "Anglicanism is bifocal in its means of grace," with both holy communion and other traditional sacraments, and biblical reading and preaching as ways in which God comes to Christians.

The festive two-hour service was held in the interdenominational Riverside Church where the institute sessions were also held. The Theological Institute for Clergy is sponsored by Trinity Parish.

During the consecration of the elements, Dr. Coggan was joined by several others including Bishop Bertil Gartner of the Diocese of Gothenburg in the Church of Sweden.

Though U.S. Lutheran and Episcopal Churches do not officially permit their pastors and priests to officiate together at a eucharist, agreement

between the Church of Sweden and the Church of England allow such joint action.

In his sermon, Dr. Coggan proposed a definition of Christian preaching: "exposition, exposure of God's revelation in Christ declared in the Scriptures in the power of the Holy Spirit" so that "mind is stimulated, will is challenged, and heart is warmed."

He also stated what preaching should not be: "my views with a dash of religion" or "an essay, however well polished."

Preaching, he declared, is an "awesome" task, both for the preacher and the man in the pew.

It should be a corporate activity of the people of God, with discussion and interaction between preacher and people in preparation for and as a result of the sermon.

Preaching is a "prolongation in time of God's activity down through the centuries," he said, and as such ought to be an "assault on the will" and a "danger to complacency."

It should not be, he said, "little snippets thought up late Saturday night."

At the institute sessions, Dr. Coggan lectured on "The Word of God in Preaching."

Other lecturers were Bishop Gärtner, "The Word of God in the Bible"; the Rev. John Meyendorff of St. Vladimir's Orthodox Seminary, "The Word of God as Logos"; and retiring institute director, the Rt. Rev. Robert E. Terwilliger, the new Suffragan Bishop of Dallas, "Jesus Christ the Word of God."

HUMAN RIGHTS

Lebanese Refugees Reach Minneapolis

Several years ago the Rev. Simon Risk left Minnesota to work in Lebanon, his parents' homeland, as a missionary from Soul's Harbor, Minneapolis.

Forced to leave Beirut by the civil war, Mr. Risk, his wife and children are now back in Minneapolis. With them came a family of four Lebanese who are being cared for at Soul's Harbor.

Among services the independent Pentecostal congregation provides in the 12-story former Pick Nicolet Hotel is housing for more than 100 elderly people.

Mr. Risk said that in four months

they saw Lebanon — a traditionally peaceful land — “go from the Switzerland of the Middle East to the Belfast of the Middle East,” and added, “The horror has exceeded Hitler.”

The Lebanese refugees in Minneapolis commented on the situation in their country: people are divided, owing their allegiance to a group, a personal leader, or a political party, not to Lebanon; the army had not been called in to quell the fighting because of fears it would split between Muslim enlisted men and Christian officers; the war is not religious, although combatants are Christians and Muslims; because of the balance between Christians and Muslims in Lebanon, posts in the government have been on a religious basis — the president is always a Christian, the premier a Muslim.

Mr. Risk had invited everyone he knew in Beirut to stay at Soul's Harbor if they had nowhere else to go.

“The Lord has given us a hotel,” he said, “and they could have rooms and take care of themselves.”

Four members of the Rifka family accepted his offer after having to secure visas in Jordan. They could bring no money from their banks and they are not allowed to work as they are in this country on visitors' visas. But the people at Soul's Harbor “have adopted us, which means so much,” the Rifkas said.

ANGLICAN COMMUNION

Planned Diocese of Europe Affects American Convocation

Plans for a creation of a Diocese of Europe which would unite the work of the Episcopal Church and the Church of England on the continent are underway.

At present, Europe is divided into the Diocese of Gibraltar, the Jurisdiction of Northern and Central Europe, and the Convocation of American Churches in Europe which embrace the chaplaincies on the continent with their own bishops.

The Diocese of Gibraltar covers southern Europe including Turkey and Morocco, and is under the episcopal care of the Rt. Rev. Gerald Ellison, Bishop of London, who delegates authority to one of his suffragans, who is at present the Rt. Rev. John Satterthwaite.

During the next several months, the two bishops will discuss merger proposals with clergy and laity in the European congregations and test their acceptance. At the same time the Archbishop of Canterbury will open negotiations with the Presiding Bishop of the Episcopal Church.

The move toward integration of the English and American chaplaincies is being made in the light of Resolution 63

of the 1968 Lambeth Conference which “deplored parallel episcopal jurisdictions.”

The single diocese would have two bishops, one of them a suffragan, who would work closely with the Bishop of the American Convocation and with bishops in the Old Catholic, Lusitanian, and Spanish Reformed Episcopal Churches with the hope of arriving at an end to parallel jurisdictions.

It has been recommended that the unified diocese should be within the Province of Canterbury and that it should be represented in the General Synod, though not in the House of Lords.

The Convocation of American Churches in Europe has congregations in Paris, Nice, Frankfurt, Munich, Florence, Rome, and Geneva. The Rt. Rev. A. Ervine Swift is in charge of the work.

CHRISTIAN UNITY

Episcopalians Preach in Roman Catholic Churches

In the first sermon ever delivered by a non-Roman Catholic religious leader in St. Joseph's Cathedral, Columbus, the Rt. Rev. John Krumm, Bishop of Southern Ohio, called for consideration of ecumenical baptisms in which “the priests and clergy of as many major Christian traditions as were willing to do so [may] share in the administration of baptism.”

In marking the Week of Prayer for Christian Unity, Bishop Krumm said that to speak of baptizing a child as a Roman Catholic or a Methodist or an Episcopalian or as a member of any other ecclesial body obscured the truth that one is baptized “only into Christ and into the fellowship of the holy catholic church — which is to say, the company of all faithful people who trust and love and seek to obey him.”

Roman Catholic Bishop Edward Herrmann of Columbus was the celebrant of the mass.

In Washington, the Very Rev. Francis B. Sayre, Jr., preached at the National Shrine of the Immaculate Conception.

He noted that now that Anglicans and Roman Catholics have come to agreement as to the nature of the sacraments and the ministry of the church, “the only thing that separates them finally is merely the human question — but oh, how human — who is in charge of the store?”

“What does it matter how many stores there are, or who keeps any of them?” the dean asked. “If only we might be knit in him, in body as in spirit, outwardly no less than within.”

He suggested that intercommunion

between Roman Catholics and Anglicans will come sooner than people think.

Pace of Unity Criticized

A number of warnings marked the observance of the Week of Prayer for Christian Unity in Britain.

Writing in the journal of the Diocese of St. Alban's — Roman Catholic Bishop Basil C. Butler of Westminster said: “Friendliness is much and indeed is indispensable. But it is not enough. The First Epistle of St. John reminds us that we have to do the truth.”

The bishop, who is a member of the Anglican Roman Catholic International Commission (ARCIC), said the quest for unity must be carried on at each of the three levels of a church's life — the decision-making, the theological, and the day-to-day living out of the faith by individuals and groups.

“All together,” he said, “they must press on to the goal which only God's grace will enable us to attain, that we may not only be ‘one’ (which in a sense we already are) but may be seen to be one . . .”

In the Diocese of Peterborough, the Very Rev. R.S.W. Digby said that although the unity octave had brought more and more Christians into fellowship, “we cannot afford to forget for one moment the need to make progress towards visible unity in the whole body of the church. Our divisions are our weakness. Unbelievers look on and mock at our seeming inability to settle our differences.”

The Rt. Rev. David Halsey, Bishop of Carlisle, said there is danger that many “who are eager for unity will either have become dispirited by the length of time which even simple plans of unity seem to take before they can be put into action, or feel frustrated by the lack of enthusiasm of fellow Christians, or perhaps settle for social cooperation and fail to press on to deeper issues.”

SECTS

Former Unification Member Sues Group

A former member of the Unification Church of the Rev. Sun Myung Moon has filed a \$210,000 law suit against the group in federal court in Providence, R.I.

Shelley Turner, 21, has charged that the group used “intimidation, pressure, and other forms of persuasion” to keep her among the members for six months until deprogrammed by Ted Patrick at her parents' request.

According to Miss Turner, the Unification Church is a commercial undertaking, not a religious movement. She alleges that she had been forced by

leaders to work more than 12 hours a day with no pay other than food and shelter. Although she went across the country selling flowers and soliciting funds, Miss Turner said, the Unification Church did not pay her Social Security or provide her with tax forms.

In an interview with the *Boston Globe* some time ago, Miss Turner said that most of the followers of Mr. Moon "are idealistic, most have family problems, a lot have taken drugs. They're searchers, disillusioned with what's going on in the world. They're all intelligent. They see the world going down and they want to better it."

Sen. U.S. Robert Dale has asked the Internal Revenue Service to audit the books of the Unification Church to determine whether it should retain its tax exemption as a religious organization.

COALITION 14

Cuts, a \$5,000 Gift, Balance Budget

At the annual board meeting of Coalition 14 (C 14) held at the Franciscan Renewal Center near Phoenix, 14 bishops and 14 diocesan representatives, armed with electronic calculators, challenged each other, considered, reconsidered, and computed in order to take care of a \$127,964 shortfall in funds needed for 1976.

The roll was called several times starting with Alaska, a new member in C 14. The Rt. Rev. David R. Cochran, Bishop of Alaska, explained how his diocese is developing an indigenous ministry which may lead to self support, but cannot proceed without funds to train this personnel.

Since the demands for funds always seem to exceed the supplies, members of C 14 are banded together to account not only for their finances but also their ministries. The object is not to reduce spending across the board but to spend wisely so that each diocese may eventually become self-supporting, a status which Rio Grande has reached.

Funds available from the national church (now around one-tenth of the whole budget) are voluntarily allocated after evaluation of each diocesan budget.

One diocese was told that its income from trust funds is too low. Another was told that its bishop's salary should be raised.

With cuts here and there and with a gift of \$5,000 from Rio Grande, the 1976 budget was balanced.

Then the requests for 1977 were tallied, and members were told what C 14 might expect from the next national budget. Requests were readjusted. Still, a shortfall for 1977 will not be unexpected.

Presiding at the meeting was the Rev. A.W. Rollins of the National and World Missions staff at the Episcopal Church Center in New York.

On the third day of the meeting, more refiguring was done when the Navajo Episcopal Council (NEC) was accepted as a member of C 14.

Speakers from the National Committee on Indian Work (NCIW) explained that its goals are being reached in developing Navajo leadership and that the work of NCIW will be phased out.

C 14 board members from the NEC are the Rt. Rev. Richard M. Trelease, Jr., Bishop of the Rio Grande and for the NEC, and Thomas Jackson, Navajo executive.

The board considered requests for United Thank Offering grants and approved six from four dioceses.

Other business matters coming before the board included consideration of income development and a capital funds drive for C 14 and other missions of the church, a C 14 Sunday, clergy salary study, structure of C 14, clergy deployment, and observations of the effectiveness of C 14 by the Rt. Rev. Edmond Browning, executive for National and World Missions.

The Rt. Rev. William Davidson, Bishop of Western Kansas, and the Rev. Canon Hunter M. Morris, Arizona, were re-elected president and secretary respectively.

Elected to the executive committee were the Rt. Rev. George T. Masuda, North Dakota; the Rt. Rev. Victor M. Rivera, San Joaquin; and the Rev. Robert Herlocker, Eastern Oregon.

Those who will be serving a second year on the committee are the Rev. Canon Victor G. Richer, Montana; Paul M. Chalk, Nevada; and Robert M. Gordon, Utah.

FRITZI S. RYLEY

OHIO

Beebe Followers to Form Parish in Exile

Eight of the 12 members of the vestry of Christ Church, Oberlin, have resigned in the fight over women priests.

They are supporters of the Rev. L. Peter Beebe, who was convicted in the ecclesiastical court of the Diocese of Ohio of having disobeyed his bishop by permitting several members of the Philadelphia 11 to exercise priestly functions.

Senior warden Ralph Shaw said he and the others had resigned because they believe the majority of the parishioners do not support Fr. Beebe on the issue. The resigned vestry members and others have announced they will form a church in exile to permit women to celebrate communion.

Last fall the congregation voted to invite two of the Philadelphia group to celebrate communion once a month but refused to go along with the rector's plans to invite the women to join the church staff.

At the annual meeting of the parish last month, an unsuccessful attempt was made to remove Fr. Beebe's supporters from the vestry. The eight resignations came a week later. The dispute occupied so much time at the meeting that no budget was approved for 1976.

In addition to being rector of the parish, Fr. Beebe is full-time director of a retreat center in Mentor, Ohio.

DALLAS

Dr. King Not Bitter Over Son's Assassination

The father of the late Dr. Martin Luther King, Jr., says despite the assassination of his son, he is not bitter.

Dr. King, 76, said he learned to "love everybody" from his son.

In a sermon preached at Good Street Baptist Church, Dallas, he recalled his son: "He let those mean white people abuse him, beat him, and defile him.

"And do you know what he said to me? 'Father, those people are caught in the system. Those people need help.'

'And I said, 'They need hell, too.' But I've given up that idea."

Preaching on the text in Matthew 16 about the followers of Jesus having to deny themselves, take up the cross and follow Jesus, Dr. King said: "It's going to be expensive if you're going to be his disciple."

Coupled with the sacrifices in discipleship, Dr. King noted heavenly rewards. Speaking clearly and confidently, he said: "I'm free. I don't believe in dying."

"This old body is going to die. Piece by piece, it is breaking down. When I can't live in it anymore," he said, "I'm going to move out.

"One of these days, we'll be going home . . . The heavenly doors are swinging wide and whenever he wants me, I'm ready."

MINISTRIES

Priest Honored by Emperor

The Rev. Hiram Hisanori Kano was honored last year by Emperor Hirohito of Japan for his many years as a missionary priest to Japanese immigrants in Nebraska, where he had helped them to become American citizens, to receive the education they needed, and to become skilled farmers owning their own land.

This was not the first time Japan had honored Fr. Kano. Several years ago

the Consul General in San Francisco presented the Fourth Order of the Sacred Treasure to him in recognition of his work in promoting the welfare of Japanese Americans.

In addition to being a priest, Fr. Kano, who was born in Tokyo, is also an economist and an agriculturalist. In Nebraska there were some 700 Japanese immigrants, and he brought many of them to the Episcopal Church because he spoke their language.

During WW II when he was held without charge from Pearl Harbor Day on in an internment prison, he was a missionary to others held with him. He was not able to return to his work until December 1946, but upon his release he received a letter of apology from a judge.

Last year, Holy Apostles Church in Mitchell, Neb., held a Kano Day to honor the priest and his wife, Ai Ivy Nagai. A window in their name and another in the name of St. Mary's Mission were dedicated during the celebration. Fr. Kano had established the segregated mission for Japanese many years ago and then had succeeded in having it merged with the congregation at Holy Apostles.

A Kano Day celebration was also held last fall at St. Paul's Church, Fort Collins, Colo. The church had been started as a mission for students at the university about the time Fr. Kano went to Fort Collins to live there in retirement.

The retirement was short lived. Fr. Kano's work with the mission is considered a major factor in its success.

Meanwhile, Fr. Kano who is now 87, has conducted many services in the Fort Collins area and has made several trips across Canada preaching to Japanese-Anglican congregations.

WEST VIRGINIA

New Diocesan Installed

On Epiphany Eve, the Rt. Rev. Robert P. Atkinson, 48, was installed as the fifth Bishop of West Virginia in a ceremony held in Trinity Church, Huntington, one of his former parishes. He had been coadjutor since May, 1973.

West Virginia was not a new territory to him as coadjutor because he had spent the earlier years of his ministry in the diocese. He was assistant at St. Matthew's Church, Wheeling, from 1953-55, and rector of Christ Church, Fairmont until 1958, and then rector of Trinity Church.

In 1964, he was named rector of Calvary Church, Memphis and in January, 1973, he was elected to the episcopate.

Bishop Atkinson succeeds the Rt. Rev. Wilburn C. Campbell, who retired at the end of 1975 after 20 years as diocesan.

BRIEFLY . . .

Fred B. Noble, 92, of Jacksonville, Fla., who has been teaching Sunday school continuously since 1908, is studying to be a lay preacher in the United Methodist Church. A practicing attorney for the past 67 years, he is also working on a fifth academic degree — in French — at Jacksonville University where he teaches Greek. He is studying French in preparation for an overseas trip he plans for in 1977. He does not think that he has done anything special, he said. "I just have good health and keep on going."

Fr. John Norris, 82, parish priest for 37 years, accomplished musician, seminary lecturer and instructor, member of the Joint Commission on Hymnal Revision (1937-52), and music editor for THE LIVING CHURCH (1937-45), was celebrant at the eucharist held in St. Paul's Cathedral, Burlington, Dec. 21, marking the occasion of the 50th anniversary of his ordination to the priesthood.

Fr. Dimitri Dudko, a Russian Orthodox priest, who spent eight years in Stalinist labor camps and was silenced in 1974 for criticizing Soviet stands on social action and religion, has been removed from his Kabanovo parish some 50 miles from Moscow. He told western newsmen in December that official government persecution has increased his popularity among young people and that many Russian youths had been coming to his parish to hear his sermons which deal with religious subjects and generally call on people to return to a Christian way of life.

Bishop John R.W. Poole-Hughes, 59, has been elected to head the Diocese of Llandaff (Wales), succeeding Bishop Eryl S. Thomas who resigned late last year. Bishop of South West Tanganyika (now known as Tanzania) since 1962, he has been serving as Assistant Bishop of Llandaff for the past year.

Citing an "urgent need" to refute serious errors and widespread "aberrant modes" of sexual behavior, the Vatican has issued a reaffirmation of church teaching specifically condemning premarital sex, homosexual acts, and masturbation and calling for a positive espousal of chastity in Christian life. While not mentioning birth control

specifically, the paper does reaffirm the traditional teaching "which states that the use of sexual functions has its true meaning and moral rectitude only in true marriage."

Bishop J.J.A. Thomas of Swansea and Brecon has resigned. Dr. Thomas, 67, has been a member of the Covenanting Committee of the Council of Churches of Wales and a strong supporter in the movement for church unity.

A national Gallup Poll study indicates that the downward trend in church attendance among young people which began in the 1960s has subsided in the 1970s. Church attendance nationwide in 1975 remained at the same level as in the four previous years: 40% of adults attended church or synagogue in a typical week. Among young people, church attendance dropped from 40% in 1967 to about 30% at the beginning of the 1970s. The figure has remained stable at 30%.

Paul Andrew Ryoza Natori, long-time executive with the Brotherhood of St. Andrew in Japan, and close associate of Dr. Paul Rusch at KEEP, died Jan. 2, in St. Luke's Hospital, Tokyo. Services were held in the hospital chapel and at KEEP's St. Andrew's Chapel. A graduate of St. Paul's University, Tokyo, Mr. Natori also studied at Michigan State University in the early 1950s. He had been executive director of KEEP and more recently, Dr. Rusch's secretary.

Compulsory birth control is being contemplated in India to help curb the nation's fundamental social problem — overpopulation. In the state of Punjab alone, authorities are planning legislation to make sterilization compulsory after a couple has had two or three children. India is said to have the resources to achieve prosperity but development is outstripped by its population of 600 million.

In issuing guidelines to clergy conducting exorcisms, Archbishop Marcus Loane of Sydney said: "I do not believe that exorcism is a practice to be carried out in a large number of cases, or more than one at a time, or in circumstances which attract publicity. An individual clergyman would be unwise to act alone, and ought only to act at all after the most careful preparation on his own part and on the part of the person concerned."

TEN THESES ON ABORTION

By ROBERT M. COOPER

Actually, the issue before the Christian is that of so-called "abortion on demand." Like any slogan, "abortion on demand" masks an absence of critical thinking. An absence of critical thinking, in turn, either masks moral torpor or leads to moral torpor. What I propose here are ten theses on abortion. The first four of them may be considered to be addressed more directly to Christians, as Christians. The remaining six theses are addressed to the secularist and the secularized Christian.

For the Christian, as Christian:

1. There is no support whatsoever in either Scripture or in Christian traditions for abortion on demand. Even if we soften the word "demand" to the French meaning as in "je demande" to a proper translation "I am asking," what we are saying is that one should not be hindered from receiving that for which one asks. I want an abortion, and there should be no hindrance to my having what I want.

Why should one want an abortion? Frankly, for convenience. This is not, of course, to say that there is nothing properly to be termed "a therapeutic abortion." In what sense is an abortion to be understood as "therapeutic," i.e., as healing? One of the curious and

demonic turns of phrase in our time is that of aborting a fetus in the interest of its future well-being: "Every child has a right to be loved and wanted. This child has little prospect of being loved and wanted, therefore its right (given by me) requires that it die." Monstrous? Yes, it is.

But, what is a therapeutic abortion really? Beyond convenience, there is the matter of the health of the child or the mother. Is this a question of the *physical* health of either the child or the mother? Is it a question of the emotional or *psychiatric* health of the mother? One can conceive that it is meaningful to speak of the future psychiatric health of the child, if there is evidence that the child will be born with defect or deformity. In no way does such a consideration address directly the question of whether or not that child can or cannot be loved by parents, or by God the creator of them (us) all. Psychiatric or emotional grounds for a therapeutic abortion are not untypically weaseling or waffling ways of reasoning.

There is in Christian moral theology the principle of "double effect," i.e., in order to achieve a specific good some evil thing *must be done* in order to achieve that specific good. That is, in doing an undeniably good thing some undeniably evil (less good) thing must be done in order for the former to be accomplished. So, yes there are grounds

in Christian tradition for permitting some abortions.

What about the continually rising spectres of rape, rape by a venereally diseased person, rape by a mental defective, physical deformity known (by amniocentesis, etc.) to exist in the fetus? These have been considered justifying grounds for abortion. Need they be? I.e., are they necessarily coercive of abortion? Is abortion the only or the best alternative in such terrible situations? No. Congressman Drinan of Massachusetts has argued that a proper function of government would be that of providing care for children conceived in such circumstances. His argument has been directed particularly at the spectre of physical deformity and gross mental defect.

2. The Supreme Court in its January 22, 1973, decision on abortion allowed itself to be ensnared by a technicality, viz., that of *when* the fetus is a person. In effect, it has claimed that there is no such thing as a pre-partum person. You can be a person only when you are outside the mother's body. But the technician in me craves answers to these questions: Is there a person when dilation has occurred sufficient for the fetus to begin its journey out of the womb? What if it is not altogether, but partly, birthed, i.e., out of the womb? What is the case before the umbilical cord is severed after the fetus (child? person?) is outside of the womb, out of the mother's body? That is madness of a special sort. It is a madness of technique.

"Person" is a value judgment. For the Christian, we are always in process toward personhood, toward maturity in Christ, toward growing up into the fullness of the stature of Christ. We are never fully persons. This is important

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*For the Christian,
there is no support whatsoever
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for abortion on demand.*

because we mean many things by "person" in English, and they always have for the Christian some valuative connotation. This is so obviously true in the case of the Supreme Court's majority opinion that it requires only mention here.

3. Christians traditionally have had a concern for the helpless. There is nothing conceivably more helpless than a fetus — a new-born child, for that matter. Jesus himself, following the prophetic traditions of his own people, especially Isaiah, declared himself for the helpless.

4. The Supreme Court cast its majority decision in terms of a right to privacy. The Christian knows that it is in the privacy of his mind and soul that he conceives both good and ill. "The heart of man is desperately wicked." It can be good. The Christian understands that he is never private, because he is always before God, i.e., he is always in the presence of God. Any decision, therefore, for the Christian is a decision taken in the presence of God and under the judgment of God. There are no hiding places, no privacies, for us who would be Christians.

While much in the preceding four theses is applicable to the secularist or the secularized Christian, it was addressed chiefly to Christians. The remaining six theses are directed more narrowly to the secularist, but they apply as well to the Christian who is secularized.

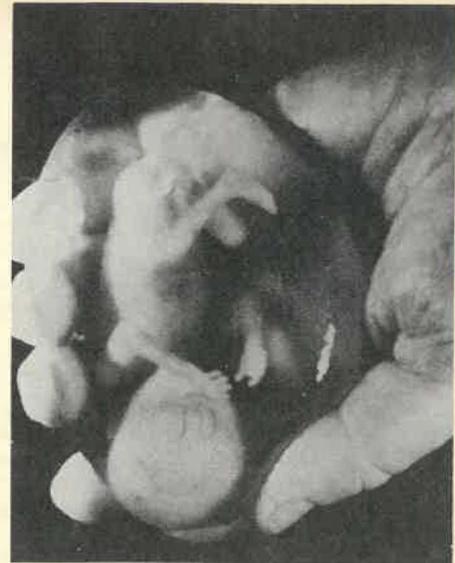
For the Secularist, or the Secularized Christian: 5. Abortion is the primary moral issue facing the world today. The horror in this is aggravated by our seeing abortion as a technique — as "the one best way of accomplishing a task" (Jacques Ellul). Abortion is seen primarily as a means

of birth control; more accurately, it is a means of birth *prevention*.

6. If we proceed with abortion on demand we cut the nerve of our concern for the environment: ecology, pollution, etc. We are attempting to construct a world where we have everything that we *want*, and close off what we don't want. Classically, such desire and practice is utopian. We can perhaps achieve moral bankruptcy in a paradise of our construction, a paradise in which the strong determine that only those weak whom they desire to live will do so.

7. We are presently constructing our paradise with the aid of our technology. Technology enables control. Currently, our passion is for controlling our human life at its extremities: at birth and at death. "Health care" has now been extended to the extremity of birth. One can pay for an abortion under an insurance health care plan. Thus, we control that extremity of life — for others, the unborn. At the moment, we are still deciding about control at the other extremity of life, death. We are presently preoccupied, in the luxury afforded us by medical technology, with euthanasia, with "death with dignity," with the so-called "right to die." We take our cues principally from technology.

8. Abortion is, and has been, a luxury of the well-to-do or the reasonably well-to-do. In any case, *medically* safe abortions have been out of reach for the poor, for the "wretched of the earth." It has become evident, to the considerable chagrin of Western abortion zealots, that their ideology of abortion on demand is not finding a welcome home among the oppressed, among persons in the so-called "third world." Is it surprising that such an ideology appears to such persons in the



RNS

A 12-week-old human fetus: Is abortion the only alternative in terrible situations?

"third world" to be a species of racism or incipient genocide? I think not. It is a further lesson in our correspondence course in the "pedagogy of the oppressed."

9. (I consider that this thesis is the most significant for both secularist and Christian.) Whatever else the fetus is or is not, it is *human*. When we are speaking of men and women, and of abortion on demand, we are speaking about human beings, and aborting *human fetuses*. In the argot of certain "pro-abortionists," the morally hideous term for a fetus is "the product of conception." All of us, of course, at whatever stage of parenthood or maturation (by whatever criteria) are products of conception. Each of us is a production of human conception. The living fetus which is aborted is a living human fetus. Whatever else is being done when an abortion is performed on a pregnant human female (a mother), *a human life is being taken*. In this regard, I wish to make one observation and to raise, without answering them, three questions.

Observation: We must recognize that it is human life that we are taking when we abort a human fetus.

First Question: Do we want to be taking human life?

Second question: Under what conditions do we want to take human life? Capital punishment? War? Political murder (Assassination)? Etc.?

Third Question: *Who* will decide the answers to the first and second questions?

10. In a culture which is technologized we are conceding to ourselves the prospect of total control over our lives. Secularists are atheists by definition. Surely, many so-called Christians in our world are functional atheists.

EDITORIALS

Anglicanism's Bifocal Ministry

We hope that all the clergy, but especially those of our own beloved little province of the church catholic, are deeply hearing what the Most Rev. Donald Coggan, Archbishop of Canterbury, told the participants in the recent Trinity Institute about the ministry of the "Sacrament of the Word" [page 6]. Dr. Coggan takes preaching seriously, does his own preaching seriously and therefore well, and wants all his clerical brethren to do likewise.

More than careful preparation of the sermon is necessary if the sacrament of the Word is to be duly administered. The preacher could spend a whole week preparing and polishing a sermon that would be essentially a book review or an analysis of the



current social state of the nation, but he would not be thereby doing his duty as a minister of the Word of God.

The sacrament of the Word, as the archbishop sees and defines it, is the expository proclamation of that which God has spoken and continues to speak — his living Word. Anglicans speak much about "liturgical preaching," by which they mean preaching a sermon that is based upon the appointed scriptures for the liturgy of the given day. Preaching within the context of Sunday corporate worship ought to be thus liturgical. But to be liturgical it must be thoroughly biblical; the preacher must master, and first be mastered by, that which the Lord speaks through the scriptures.

That is one of several good reasons why one who is scheduled to preach on a given day must never leave his sermon preparation until the eve of the occasion. It usually takes some time for one to be mastered and claimed by the Word, the particular Word, that one is going to proclaim: and that claiming must be the radical determinant of the proclaiming. One needs to read the scripture, and listen to it with heart, soul, and mind, not so much to seek its meaning and message as a student as to open up and listen to it as a servant of the Lord saying "Speak, Lord, for thy servant heareth."

The preacher is not ready to speak until the Lord has spoken to him, the Word has come; and it is "beyond nature" for anybody to be able to say to God: "I can give you five minutes now, Lord, to say to me what you want me to say in your name to your people." He cannot so approach God at the last minute and come away with the message.

Anglican worship will not become what it can be until Anglican clergy, and laity too, fully realize in both principle and practice that, as Dr. Coggan says, "Anglicanism is bifocal in its means of grace." The ministry of the Word and the Sacraments is one ministry, and in that ministry the one focus is as essential as the other.

Who Chooses What Liturgy?

In a letter to the editor (see page 4) the Rev. William Joseph Barnds draws attention to a statement by Bishop Edward R. Welles in his autobiography. In that statement the retired Bishop of West Missouri accuses himself and his diocesan clergy of failure when, in 1967, they inflicted the Trial Liturgy upon the congregations of their diocese without consultation with the laity.

We commend the bishop for calling it a failure, and we take his gracious and honest *mea culpa* as a pretext for a plea to all bishops and other clergy to take seriously to heart the truth that it is a failure on their part when they exercise exclusive, unilateral authority in the choice of liturgies for the common prayer of the people of God as a whole. In its normal institutional practice, Anglicanism has not been true to its inmost spirit and ethos in this matter. The bishops and parish clergy, as the church's acknowledged liturgical leaders, have too commonly thought and acted as if the people in the pews should have nothing to say in advance about what liturgically they are to do when they assemble for their corporate worship. However, as long as there was but one officially authorized liturgy, and the bishops and clergy recognized their obligation to conform obediently to that, the issue did not take the sharp and divisive form that it has taken in these recent years when the church has been authorizing trial rites as permissible alternatives to the official rites. Today we are in a new situation.

Whatever may be the doctrine or practice of liturgical authority in other churches, Anglican Christians who understand their own church know well that when the bishop or parson exercises prescriptive power, unilaterally, in determining what rite or liturgy is to be used in the church, he is "lording it over God's heritage."

If we know Anglicans in general, and American Episcopalians in particular, as well as we think we do, we feel quite safe in predicting that unless and until the laity of this church are brought all the way into the process of liturgical self-determination their spiritual pastors and masters are going to have trouble with them. Their church teaches them that they have that liberty with which Christ sets them free, and urges them to stand fast in it. They tend to think that this liberty includes some right to be consulted as to how they are to worship God. And we tend to think they are right about that.

AS OTHERS SEE IT

Compromises, as King Solomon knew when he offered to bisect a child and pass out the parts, are hardly ever satisfactory to anyone. Thus in our current ritual wars the battle lines are drawn almost wholly between defenders of the Prayer Book eucharist and adherents of vernacular Rite II, while relatively few congregations are availing themselves of Rite I as regular fare. Yet it can be argued that this last represents not just a sound liturgical compromise but the most admirable option on the market.

In referring to Rite I here I do not mean the Green/Zebra Book version which, far from splitting the difference, clearly refracted lots more ultraviolet than infrared. I mean instead the latest and evidently final (Groundhog) version, which will come before Convention this fall, and which finally offers what a lot of people have been looking for and thought they were promised all along: not a brand-new liturgical concoction, but the enhancement of the one our household has for centuries enjoyed and our neighbors have incessantly admired.

What it has going for it over Rite II is primarily, of course, its language. What was needlessly confusing or obscure (e.g., *propitiation*, *oblation*, *Testament*) has, as wished, been deftly updated; but the noble cadences survive intact. And except for the desire to reproduce the idiom of Middletown, Ohio, there never was much reason to dislodge them. Clarity, we finally see, can be combined with beauty after all, and so to abandon a rite of singular grace and grandeur in behalf of one which veers from the banal (*And also with you*) to the verbose (*The Peace of the Lord be always with you: cp. Pax vobiscum/Peace be with you*) to the highfalutin' (*this fragile earth, our island home*) does no one a discernible service, neither our own church nor others — even should it make us sound more like them.

Beyond its superior body and “nose,” the older vintage also has more clout. There are those who will submit, for instance, that the general confession comes on too heavy for these apparently more lissome times: we tolerate our sins and wickedness like proper gentry, if you please. And true enough, if you happen to be down with a broken leg and unable to do much worth mentioning for the moment, its tenor may seem on the strenuous side. But once you recognize that this is *corporate* contrition we as a church are engaged in, crying “Father! Forgive!” for the

riotous race *en masse*, it may dawn on you that words like *grievous*, *wrath*, and *indignation* are not all that unapt, or so a glance at the headlines and another at the Good Book might suggest. And not only so, but each of us may sometime need a vehicle strong enough to convey our own most racking guilt — a *Mea maxima culpa* — against which even the newest, beefed-up “modern” version sounds more like a schoolboy’s apology for chewing gum.

If new Rite I holds such advantages as these above Rite II, it also improves upon the Prayer Book rite in many ways that some of us have long been hoping for. Most conspicuous, no doubt, is its revision of the order. To take these



changes *seriatim*, it removes the *Gloria in excelsis* to its historic location up front from its anomalous (and dilatory) position after the communion, thus allowing for a crisper ending and speedier dismissal, and, averting redundancy, allows for its interchangeable use with the *Kyries* (whence, after all, it stemmed) as occasion invites. Setting the sermon after the Gospel reading and before the creed, thereby tying it more clearly (with the preacher’s compliance) to the Word delivered through scripture, it lets the creed then proclaim the church’s ecumenical faith not just in retrospect but down-to-date. Moving up the intercessions to precede the offertory (and in the process letting the “comfortable words” introduce the absolution as the prefatory notes they are), it clears the decks for the making of uninterrupted eucharist from that point on. As scenario this sequence moves much better. It clicks.

And as the parts are now aligned in more effective order, their inner works have also been tuned up. The prayer for the church has been opened up both

historically, making space as it does for contemporary concerns like the environment and for the unchurched world to be embraced in prayer, as well as dramatically, allowing the congregation to “own” the fixed petitions through their responses and to make their special intercessions heard. John’s comfortable word too is enlarged, reminding us that Christ’s expiation is not for us churchgoers only but, again, “for the sins of the whole world.”

Best of all, the consecration prayer is now at last allowed to show itself for the great thanksgiving it is meant to be. Made more taut, it is better designed to keep our attention; and better yet, it gains verve by suppressing the negative notes introduced in an age when people evidently had no doubt that God was permanently cross. Thus this prayer is radically shortened by about a third of its former length, in the process of which the tone of address is shifted from that of varlet-to-liege to one of offspring-to-Father, and the rhetoric of remorse has largely disappeared. No longer do we speak at this point of the “remission of our sins,” or “pardoning our offenses,” or otherwise delay the proceedings by reminding our maker yet again that “we are unworthy.” At last, it appears, we seem to be taking the pronouncement of God’s absolution, and so his mercy, seriously. And that, after all, is the reason we are thankful: warts, wens and all, we are accepted.

There are other nice touches strewn throughout this latest rite: the toning down, for instance, of some anthropophagous language in the canon and humble access which has stuck in many a craw; the addition (beyond the Prayer Book) of the *Benedictus qui venit* and the fraction; the provision for Old Testament material (again beyond the Prayer Book) in the optional lesson and psalm; possibly the addition of the peace (though where it may work best liturgically — at the dismissal — is not allowed for by the rubrics); and of course the dismissal itself.

In all, we are offered a rite which quite wonderfully melds our legacy with some of the soundest inventions and recoveries of recent liturgical thought. And if it asks of those whose native tongue is Televese to stretch a bit in their worship of God, there may be no great harm in that.

(The Rev.) HAROLD R. BRUMBAUM
Christ Church
Los Altos, Calif.

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LETTERS

Continued from page 4

and sexual expression as an integral part of the whole person which cannot be divorced from the concept of the "holy person," true ministry to a wide segment of the church (if not the church as a whole) is virtually impossible. In that sense, I am pleased that Fr. Doublisky was able to broach the subject.

It is my hope that forthcoming issues of THE LIVING CHURCH will delve more deeply into the nature of sexual expression by Christians, particularly in regards to celibacy and homosexuality, both in their relationship to each other as well as their distinct ramifications separately.

JOHN-MARK GILHOUSEN
Convenor, Integrity

Portland, Ore.

Clergy Pensions

The passage of resolutions addressed to the matter of clergy pensions by at least two diocesan conventions gives hope that at last the church may face the long evaded issue of providing adequate minimum pensions for our retired clergy.

One of the first official acts of the apostolic church was to make provisions for its widows and poor. Out of this came the order of deacons. Our church since South Bend has made one adjustment (a very small one). The last General Convention left the matter of pension increases to the discretion of the Pension Fund board. With convention not very far off, the board finally made a small increase this year.

Our church journals, including TLC, have refrained from criticism of the Pension Fund (even stifled it by shutting off all correspondence regarding pensions).

Perhaps some deputy or bishop will feel that the important agenda matter this time is not ordination of women (no biblical support) or prayer book revision (no grass roots need) but rather an attempt to "have all things in common" (biblical).

REGINALD MARSHALL
Bridgeville, Del.

WCC Symbolism

Could someone enlighten my ignorance as to the symbolism of the "symbolic interpretation of the World Council of Churches" depicted on the cover of TLC January 11?

I see a rather frightening tree, barren of leaves but with some kind of cotton-like fruit, with its roots barely touching the ground. In the background a long boat with no apparent freeboard, and therefore certain to sink, with a multitude of oarsmen pulling in op-

posite directions. The semi-circular hole in the ground escapes me entirely.

The only symbolism I can read into this is a nightmarish growth (the WCC?), not grounded (in the faith?), with its members (leaders?) striving against each other while their vessel (the church?) is about to go down in the sea (of confusion?).

Please tell me I'm wrong!

CLIFFORD P. MOREHOUSE
Sarasota, Fla.

The State of PECUSA

While doing some graduate work abroad I had the good fortune of meeting the Roman Catholic Bishop of Geneva, Lausanne and Fribourg. In the course of our conversation he asked which Anglican Church I belonged to. When I answered that it was the Episcopal Church, USA, he replied, "Yes, I know that. But which Episcopal Church, the high or the low?" Try as I might I simply could not convince the man that there was only one Episcopal Church and not two.

However, returning to this country after two years abroad and seeing the present state of the church, I fear the good bishop was more prophetic than he was in error.

(The Rev.) JOHN M. HAAS
St. Anselm's Church

Park Ridge, Ill.

Testing and Temptation

I offer the following quotation from Sr. Penelope's book *The Coming*:

"Obviously none of us will get full marks in this examination in humanity, but it may perhaps have helped to show us where we stand. For our encouragement, let us conclude with two thoughts out of other people's books that help the writer of this one and may be helpful to its readers too.

"The first is C. C. Torrey's explanation of the 'temptation' clause in the Lord's Prayer. He says there is a verb in Aramaic (as there is in Hebrew) that means 'to enter' or 'go in,' and also 'to succumb' or 'fail.' Whoever first translated the Lord's Prayer into Greek knew only the first meaning; and so, the verb here being causative in form, he rendered that petition, 'Lead us not — that is, suffer us not to enter — into temptation.' But what our Lord said was 'Let us not fail in temptation.' In the same way in Gethsemane he said to the three apostles, 'Awake and pray that you may not fail in temptation.' We have got to enter into testing and temptation, for there is no other way of coming to the full grown man. But, thanks be to the Second Adam, we have not got to fail."

H. R. SOPER

Emmetsburg, Iowa

PEOPLE and Places

Positions Accepted

The Rev. John Ambelang, rector, St. Mark's, Beaver Dam, WI.
The Rev. Charles B. Atcheson, Episcopal Chaplain, Univ. of Washington, Seattle.
The Rev. Wayne Bickford, rector, St. Paul's, Virginia, MN.
The Rev. James R. Borom, assistant, St. Mary's, High Point, NC.
The Rev. Ken Clark, Canon Preceptor, St. John's Cathedral, Albuquerque, NM.
The Rev. H. Fred Gough, Jr., rector, St. Paul's, Clinton, NC.
The Rev. Joseph K. Hammond, rector, St. Mark's, Jim Thorpe, DE.
The Rev. K. Michael Harmuth, Deputy to the Bishop of Erie, PA.
The Rev. Kenneth F. Innis, rector, Redeemer, Sayre, PA.
The Rev. Joel Thompson Keys, assistant, Christ Church, Charlotte, NC.
The Rev. Courtland M. Moore, Archdeacon, Diocese of Dallas.
The Rev. James H. Petersen, Congressional Select Committee on Aging, Washington, D.C.
The Rev. Garrett W. Shaffer, interim-priest, St. Peter's, 270 Wilbeth Rd., Akron, OH.

Ordinations

Priests

Arizona - The Rev. Gary Alan Hawley, rector, Church of the Advent, Devil's Lake, ND, and the Rev. David Breuer, curate, St. Michael's, Tucson.
Massachusetts - The Rev. Gardiner H. Shattuck, Jr., assistant, All Saints', 17 Clark St., Belmont, MA 02178.
Newark - The Rev. Geoffrey B. Curtiss, staff,

Trinity Cathedral, Newark, and (for Long Island), the Rev. Robert Odierna, curate, Christ Church, Ridgewood, NJ.

Oregon - The Rev. Ralph (Rick) Campbell.
Rhode Island - (for Newark), the Rev. Donald Lorne Coyle, assistant, Trinity, Newport, RI.

Southwest Florida - The Rev. John Howard Lacey, vicar, St. Augustine's, 2920 26th Ave. S., St. Petersburg, 33712, and the Rev. David C. Moore, assistant, St. Boniface, 5615 Midnight Pass Rd., Sarasota, 33581, and the Rev. Harold Robert Warren, assistant, St. Bede's, 2500 16 St. N., St. Petersburg, 33704.

Deacons

Arizona - Douglas Warren, staff, St. Philip's, Tucson.

Missouri - Judith Elizabeth Upham, assistant, St. Mark's, 4712 Clifton Ave., St. Louis, 63109.

Nevada - Ray Cullen, Bishop's vicar, Wadsworth, NV.

Newark - William Berlin, William Delaney, and Fred C. Magnuson, Jr.

Western Kansas - Frank A. Warthan. Magnuson, Jr.

Western Kansas - The Rev. Frank A. Warthan.

Retirements

The Rev. J. Sullivan Bond, Jr., rector, St. Paul's, Waco, TX. New address: Savannah Beach, GA.

The Rev. George R. Clark, vicar, St. Mark's, Chester, SC, and St. Peter's, Great Falls, SC. New address: Trenton, SC 29847.

The Rev. W. Curtis Draper, Jr., rector, Trinity, Upper Marlboro, MD. New address: 6107 Osborne Rd., Upper Marlboro; MD 20870.

The Rev. Kenneth M. Gearhart, priest-director, Henry Ohlhoff House, San Francisco, CA.

The Rev. Charles Howse, rector, St. Mark's, San Diego, CA.

The Rev. Alexander Anderson, rector, Calvary, Santa Cruz, CA.

The Rev. Canon Kermit Castellanos, rector, All Saints, Beverly Hills, CA.

The Rev. John Ellis Daley, rector, Good Shepherd, Belmont, CA.

The Rev. Canon Joseph Gregori, rector, St. Thomas, Sioux City, IA. Address: 1522 Story St., Boone, IA 50036.

The Rev. Andrew B. Jones, rector, Our Saviour, Lebanon Springs, N.Y.

The Rev. Walter E. Muir, rector, Ascension, Rochester, NY.

The Rev. Gerard W. Rubino, rector, St. John's, Presque Isle, ME. Address: 10 Cushing Ave., Freeport, ME 04032.

The Rev. James Edward Savoy, rector, Grace Church, St. Francisville, La.

Laity

West Texas - Mrs. S. E. King, communicant of St. Mark's, San Antonio, TX, received an award for being one of the Outstanding Elementary Teachers of America.

Deaths

The Rev. Claude E. Canterbury, 71, rector (1947-55), St. Paul's, Lubbock, TX, died Nov. 4.

The Rev. William Frank Christian, 65, vicar (1937-56), Holy Apostles', Oneida, WI, died recently.

The Rev. Lee Grundy SSJE, 88, vicar, (1930-32), St. John's, Sparta, WI, died Nov. 19 in Newburyport, MA.

The Rev. Albert C. Morris, 71, Canon to the Ordinary in South and Central Florida (1966-69), died Jan. 6, in Orlando, FL.

The Rev. Allen Tuttle Osborne, 90, perpetual Deacon at Trinity Cathedral since 1960, died Nov. 17.

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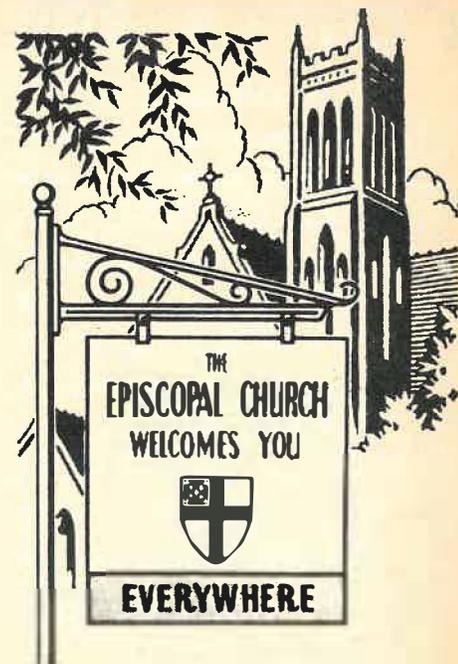
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