

The Living CHURCH

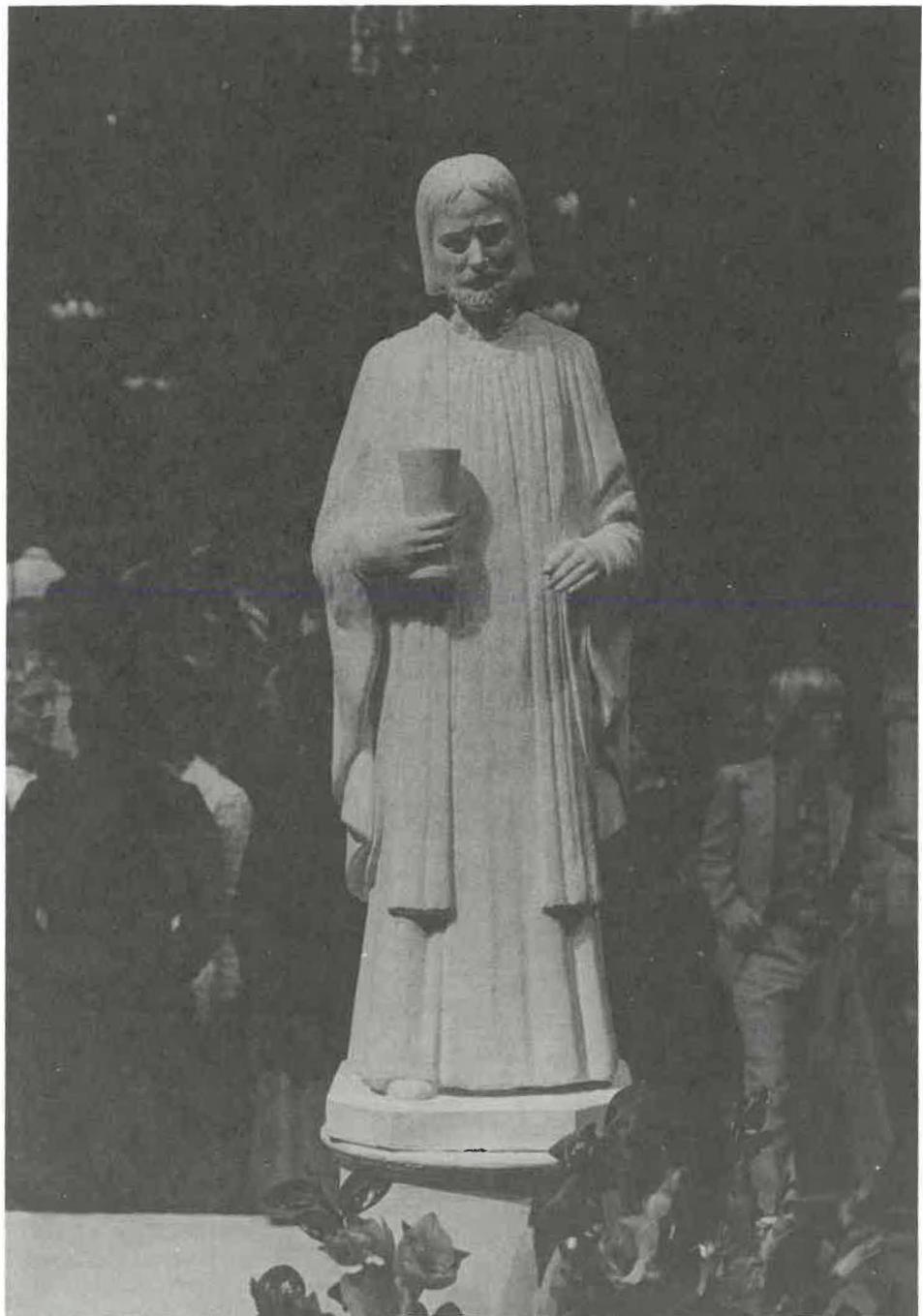
Frontier Churchman

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“Truth and Timeliness”

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The Robert Hunt statue at Washington
Cathedral: A gift from Southern Virginia
[p. 6].



AROUND & ABOUT

With the Editor

The Living Church

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ARTICLE

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CALENDAR

March

- 28. Fourth Sunday in Lent
- 29. John Keble, P.
- 31. John Donne, P.

April

- 1. Frederick Denison Maurice, P.
- 2. James Lloyd Breck, P.
- 3. Richard, B.
- 4. Fifth Sunday in Lent
- 8. William Augustus Muhlenberg, P.
- 9. William Law, P.

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.

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The Living Church

Colonel Robert G. Ingersoll had neither time nor taste for the God of Christian faith, so we may assume that he was being cynical when he wrote: "An honest God's the noblest work of man." Cynical, yes; but there is in it a healthy admonition for Christians, if not edification. It's an easy thing for believers to make a dishonest God in their effort to make a credible God for their propaganda and apologetic.

One of the more honest servants of Almighty and Most Honest God — his alleged heresies notwithstanding — was Origen (A.D. c.185-c.234). But in his homilies on Jeremiah he puts forth an interpretation of some scriptural assertions about God which, in effect, make God out to be rather tricky.

The scriptural references to God's repenting some word or action of his are troublesome to anybody who believes that God never needs to repent. Origen explains the difficulty away thus: When God involves himself in the affairs of men "he takes on the mind, the ways and the speech of a man. When we talk to a two-year-old, we use baby language for the child's sake, because if we were to keep to proper adult speech and talk to children without coming down to their way of speaking they would not be able to understand."

God doesn't really repent, according to Origen, but when talking to us who do need to repent he says "I repent."

Of God's wrath and anger, so often alluded to throughout the Bible, we are not to think of them "as emotions experienced by God," Origen counsels. Resorting again to the analogy of our talking baby-talk to infants he explains: "We too put on a severe face for children not because that is our true feeling but because we are accommodating ourselves to their level. If we let our kindly feelings towards the child show in our face and allow our affection for it to be clearly seen, if we don't distort our real selves and make some sort of change for the purpose of its correction, we spoil the child and make it worse. So God is said to be wrathful and declares that he is angry in order that you may be corrected and improved. But God is not really wrathful or angry. Yet you will experience the effects of wrath and anger, through finding yourself in trouble that can scarcely be borne on account of your wickedness, when you are being disciplined by the so-called wrath of God."

Origen should have thought more

carefully about our human baby-talking to little children. There are two kinds of such communication — one honest, the other dishonest. Consider as an example the classic case of telling young children how babies are born. You have two options. You can (a) describe insemination in a way he can understand by analogy — it's like what happens when you plant a seed in the ground and thus start a new life; or (b) you can spin a yarn about storks. The first way is entirely honest and truthful, the second is a making-as-if something is true that is not true. If we can talk honest baby-talk to our children there's no reason why God can't talk honest baby-talk to us.

When Jesus is telling us about God as he is, he says such things as "What man of you, if . . .?" If you, being evil, know how to give good gifts to your child, how much more so God! That is language accommodated and adjusted to our level of understanding, but there's no make-believe or let's-pretend in it.

Modern rationalistic commentators on the Gospels who feel that they must reject a supernatural explanation of the miracles of Jesus can, and sometimes do, make a trickster out of Jesus without realizing what they are doing to his good name. If, for example, they can't swallow the proposition that Jesus transubstantiated water into wine at the wedding feast they may suggest that the sheer charm of the Master's personality so hypnotized the imbibers that they thought the water they were drinking was the choicest bubbly. Anybody who could work that trick would be a social lion in any age or clime. But if that's what happened at Cana it was a trick and hardly worthy of an honest God. The miracles of the miraculous feeding, the stilling of the storm, and others are often given the same kind of rationalistic explanation: illusion by hypnosis.

Such an interpretation may solve the problem of credibility for some modern minds. It doesn't for mine, maybe because mine isn't modern enough to be so gullible. I find it easier to believe that Jesus was God incarnate and therefore able to do whatever he chose to do than to believe that he was a greater than Houdini. But the real trouble with any such interpretation is that it makes a charlatan out of the Lord, and we need an honest God more than we need an understandable or explainable or "credible" one.

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BOOKS

Aversion Therapy

THE PUNISHMENT CURE. By Stephen G. Sansweet. Mason/Charter. Pp. 211. \$8.95.

Aversion therapy, which is curing by punishment, has been with us a long time; but only recently has the term come into focus with behavioral science. It is the association of some unpleasantness with an unwanted behavior in an attempt to modify or eliminate that behavior. The battle is on between the specialists who consider this kind of therapy an outstanding advance in behavioral science and others who think of it as a criminal invasion of individual freedom. The techniques employed range from verbal suggestion, to electric shock, to the use of nausea drugs.

Stephen Sansweet, who is a free lance writer, has spent much time in the study of aversion therapy and he attempts to effect an objective approach to a highly controversial subject, but does not claim to be a scientist, and makes no final judgments.

The subject matter deals with aversion therapy in the treatment of obesity, alcoholism, smoking, gambling, bed-wetting, criminality and sundry phobias. It is an up-to-date treatise on cure by punishment of almost every unwanted trait in humankind. The purpose of the book is largely a plea for the development of guidelines to be used by the proponents of aversion therapy, so that its use can become a viable reality in human research and treatment.

The author uses good illustrative material, with some excellent creative sketches. He has done his homework in compiling the data for his manuscript.

(The Rev.) OSBORNE R. LITTLEFORD
Orlando, Fla.

Comprehensive History

THE LUTHERANS IN NORTH AMERICA. Ed. by E. Clifford Nelson. Pp. 541. Cloth, \$22.50, \$12.95, paperback.

They came from diverse places — Sweden and other Scandinavian countries, the Netherlands, Germany — and Lutherans began establishing themselves in the new world, North America. The history of Lutheranism on this continent, from the activities of the first settlers to the composition of the numerous Lutheran bodies today, with all its trials and tribulations, dissensions, and also its positive growth, is

chronicled in *The Lutherans in North America*, edited by E. Clifford Nelson.

As early as the 16th century there were purported to be scattered Lutherans on the continent. However, not until Henry Hudson sailed to the new continent under the Dutch flag and paved the way for establishment of Dutch colonies is there any record of groups of Lutherans settling here. From that time, for over 100 years, groups of Lutherans joined the emigration of peoples from all over Europe to America in search of a land where they could practice their religious beliefs, a land flowing with milk and honey.

The Lutherans in North America is a very practical book and is laid out in a manner which makes for easy reference. Direct quotes from early writings and modern literature, substantiating the historical record, appear in bold face print with the footnotes listed in a narrower column to the side. The book is neatly arranged, a helpful book to have around when specific questions arise. Beyond that, it is also an interesting book to sit down and read.

Though the book is quite comprehensive as it deals with the makeup of the several Lutheran bodies existing in America today and their backgrounds, including auxiliary organizations, there is one major flaw: It does not mention the national auxiliary women's organizations which comprise an essential and powerful arm of the larger synods.

RITA BURFEIND
Grafton, Wis.

Books Received

A NEW HAPPINESS, Gavin Reid. Interpretation of the Beatitudes as "Christ's pattern for living in today's world." Abingdon. Pp. 128. \$2.25 paper.

RELIGION AND THE UNCONSCIOUS, Ann and Barry Ulanov. Authors are Jung-influenced psychotherapists using Christian themes. Westminster. Pp. 251. \$12.00.

STRATEGIES FOR NEW CHURCHES, Ezra Earl Jones. Essentially a sociological planning guide for those establishing new congregations today. Harper & Row. Pp. 178. \$7.95.

NEW WORK, NEW LIFE, Laile Bartlett. A reporter-sociologist describes the "revolution in creativity" that is changing "the System." Harper & Row. Pp. 176. \$8.95.

THE SHAPE OF THE PAST, John Warwick Montgomery. A Christian response to secular philosophies of history. Bethany Fellowship. Pp. 382. \$4.95 paper.

NO MORE FOR THE ROAD, Duane Mehl. By an ex-drug addict who followed the spiritual road to release from addiction. Augsburg. Pp. 159. \$3.50 paper.

YOU'VE GOT CHARISMA!, Lloyd John Ogilvie. Says the author: "I believe that real charisma is offered to every one of us. That's the good news I have to share." Abingdon. Pp. 175. \$6.95.

The Living Church

LETTERS

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

ACU Shakeup

In our issue of Feb. 15 we published a news report of a meeting of the American Church Union Council, based upon information given to us by the Rev. William C. Wantland, who had been present at the meeting as a council member. Our story evoked considerable protest from other members of the council, among them the Rev. Robert S. Morse, now executive director of the ACU. His statement is the first of the three that follow. Fr. Wantland's statement in defense of his account of the meeting is the second. We asked the person who acted as secretary of the meeting, the Rev. Clark A. Tea, to give us a report, and his statement is the third and final one. We regret that nobody is entirely happy about our effort to tell our readers what happened, and hope that these versions, taken together, will wrap the matter up once and for all. Ed.

I am shocked that you were so deliberately misinformed. Contrary to the opinion expressed in your story entitled "ACU Leadership Undergoes Radical Shakeup" [TLC, Feb. 15], the recent resignation of the Rev. Canon Charles H. Osborn as executive director of the ACU was not prompted by his refusal to lead an exodus from the Episcopal Church should it approve the priesting of women at the 1976 General Convention. This subject never came under discussion at the January 26-27 meeting of the ACU council in Washington D.C. at which Canon Osborn offered his resignation.

THE LIVING CHURCH stated that: "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 the Convention or whether it will support a policy of what some call 'continuing Anglicanism'."

This we declare to be a completely inaccurate report of the reasons for the council's action. A Diocesan Press release of February 2, 1976, correctly

described the principal reason for the change in executive directors: "The change in leadership has been prompted by divisions of view between Canon Osborn and the council as to the most effective course to pursue in order to develop an intensified effort to maintain the unity of the Episcopal Church in the orthodox Christian apostolic tradition."

The allegation that the ACU council was "deeply divided" over Canon Osborn's policy was not borne out by the 26-6 margin by which the council indicated its lack of confidence in the executive director.

What THE LIVING CHURCH story did not report was the growing possibility of financial bankruptcy which forced the council at its Washington meeting to review the viability of the existing leadership, and also the additional problem of the failure of Canon Osborn to carry out the specific policy directives of the 1974-75 meeting of the ACU governing board.

These directives related to the vocation of the ACU in the life of the church rather than to a specific response to the possible General Convention approval of women in the priesthood. The motto "No Surrender, No Desertion" remains the official stamp of the ACU. Our policy is to fight the question of women in the priesthood at the General Convention, not to lead an exodus from the Episcopal church.

(The Rev.) ROBERT S. MORSE
Executive Director,
American Church Union
Oakland, Calif.

• • •

I am amazed, shocked and bewildered by the fact that some council members have apparently denied the existence of the debate on "no desertion." I want to set the record straight. The "no desertion" issue was, in fact, debated, and there are a host of persons to verify this.

Sometime after 2:30 p.m. (on Monday, Jan. 26, 1976) the council organized itself into a committee of the whole and excluded all non-council members. As the discussion was to go into the question of Canon Osborn's contract renewal, he had absented himself from the afternoon session to allow free debate by the council. Several complaints against him were made, including the use of the "soft-sell" approach. He was accused of refusing to carry out the express wishes and desires of the council. Frs. Jack Barker and George Clendenin both insisted that Osborn be

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removed immediately. Clendenin then made a speech attacking Osborn for having circulated the Canadian news story quoting Canon du Bois as having already begun plans on behalf of Episcopalians United to set up a "continuing Episcopal Church" if General Convention voted the ordination of women. Clendenin stated that du Bois denied the accuracy of the story, and Osborn refused to comment. Clendenin then went on to criticize Osborn for cooperating with the Presiding Bishop and "the 815 Establishment." At this point, Fr. James Stoutsenberger took the floor and stated that he had heard a number of innuendos, but had heard nothing concrete against Canon Osborn. He demanded a specific example. Fr. Francis Read then took the floor and said he could prove that Canon Osborn was violating the wish of the council. He read from the latest *AC News* on Canon Osborn and Episcopalians United. He quoted Canon Osborn as stating that "no desertion" meant we would not desert the Episcopal Church if General Convention voted to ordain women. Osborn was further quoted as saying that the Episcopal Church would not be de-catholicized overnight. Read then stated that "no desertion" meant Episcopalians United would not desert the catholic faith, and that Osborn's statement was heresy. A straw vote was then taken, and was against Osborn. It was decided that the council would ad-

journal for supper, it being after 6:30 p.m., and that after supper a committee of advice, requested by Canon Osborn, made up of myself, Judge William Baker, Col. Dimon, Fr. Lutge, Fr. William Hart, Fr. Laurens Williams and Mr. Mike Kensel, would meet with Osborn and then report back to the council that night. We then adjourned for supper.

It should be noted that I discussed the specific Episcopalians United issue in relation to the "no desertion" clause debate at length with Judge Baker, Fr. Williams, Col. Dimon and others, including Fr. James Wattlely and Wallace Spaulding, who were present during most, but not all, of the council meeting. I also discussed it with Osborn. Most of us agreed that the major issue was the "no desertion" clause, and the position of Episcopalians United.

I want to emphasize that the sole "documented" charge against Canon Osborn was the "no desertion" bit, brought out in debate to show justification for removal. Coupled with this was the attack centering around the Canadian press story about du Bois, Episcopalians United, and leaving the church.

Finally, during the noon hour on that Monday, I sat in on the committee chaired by Fr. Barker, at his invitation. Termination of Canon Osborn was being discussed, and the ground for termination was the refusal of Canon Osborn to carry out the express direction of Council. Fr. Barker was referring to the Episcopalians United issue at the very moment I walked into the room. I specifically asked Fr. Barker and Fr. Hart what EU would do if General Convention voted for female ordination. They hedged, and I repeated the question several more times. Fr. Barker finally stated that EU would consider that General Convention had abandoned the catholic faith, and EU would not be in communion with convention — the phrase "continuing Anglicans" was specifically used. I asked how EU could be Anglican if not in communion with Canterbury. Fr. Hart agreed that EU would not be in communion with Canterbury, but that EU would be joined by several Canadian "continuing Anglican" dioceses, and that they would hope for support from some of the African churches. I then said this was a plan to split the Anglican Communion down the middle, and they agreed, and I then called it "an international schism." Canon Osborn was specifically condemned by Fr. Hart because he would not take this "hard" stand without compromise.

It is true that there were a number of people who wanted to get rid of Osborn because they felt he was not "hard" enough, or that he was not a real "polit-

ical" in-fighter. However, there were others who zeroed in on this Episcopalians United issue. While events may be *interpreted* differently, and some council members, in good faith, may not have felt that EU and "no desertion" was the central issue, it is absolutely inconceivable that anyone who attended and listened could deny the *fact* of the event. The debate *did* take place, and the facts I gave you were (and are) clearly true.

(The Rev.) WILLIAM C. WANTLAND
St. Mark's Church
Seminole, Okla.

• • •

Re your telephone request for my "overview" of the ACU Council meeting, as general secretary of the ACU and having taped the meeting, I submit the following.

1. To begin with, in a letter dated Jan. 6, 1976, Canon du Bois as president of the ACU wrote to all members of the council specifying his reasons for calling the special council meeting: (a) revision of the current budget contract to avoid possible bankruptcy; (b) action on the renewal of Canon Osborn's contract; (c) an evaluation of certain announced changes in the overall goals of ACU; (d) definitive planning for work and witness at General Convention; (e) an examination of the Order of St. Vincent stewardship; and (f) the future of the *American Church News*.

2. Summarizing the above, from the minutes, I would say that "bankruptcy," "goals of the ACU," and the "*AC News*" were the main topics of discussion at the meeting.

3. Many members were disturbed when, at the Jackson, Miss., council meeting last October, Canon Osborn himself told us that we were "on the verge of bankruptcy." Many of us were disturbed as well at some of Canon Osborn's remarks printed in the various media which seemed directly contrary to past ACU Council policy statements. Membership at large was very disappointed with the *American Church News* — both to its "low key" approach to divisive issues and to its infrequent publication during the past year.

4. As to your news story in TLC, Feb. 15, I would think the lead paragraph not to be quite accurate, to wit: "The leadership of the ACU is *deeply divided within itself* . . ." I would not call a 26-6 vote of no confidence, a more than 4-1 majority of council members, to show "deep division," but rather, a majority opinion overwhelmingly expressed!

5. It is interesting that Canon Osborn chose not to comment to the "charges" made against him by the council and remained silent, not defending his position.

I hope the above has been helpful in clarifying a difficult and trying (albeit necessary) time in the life of the American Church Union.

(The Rev.) CLARK A. TEA
ACU General Secretary
Boulder City, Nev.

The Cover

When the first English colonists arrived at the site of Jamestown in 1607, they joined in the celebration of holy communion, administered by the Rev. Robert Hunt, an Anglican clergyman who accompanied the party. Hunt was appointed vicar to the colony, and established the first Anglican church in Jamestown.

The statue of Robert Hunt, a gift to Washington Cathedral from the Diocese of Southern Virginia, was designed by sculptor Marian Brackenridge, and carved by cathedral master carver Roger Morigi. It was dedicated in early March. Hunt is portrayed administering holy communion to settlers.

The Living Church

March 28, 1976
Fourth Sunday in Lent

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ANGLICANS AND ROMAN CATHOLICS

Canterbury Talks on Authority Issue

The Anglican Roman Catholic International Commission which is threshing out a dialogue on unity between the two bodies is "running into great difficulties" on the issue of authority, according to the Archbishop of Canterbury.

The Most Rev. Donald Coggan made the statement in an interview with *The Tablet*, a leading Roman Catholic review. John Wilkins, a former assistant editor of the publication had asked Dr. Coggan how the commission's discussions were going following the Agreed Statements on the Eucharist and the Ministry.

Dr. Coggan said: "They are obviously, as we expected, running into great difficulties on this matter of authority, but I think the Agreed Statements on the Ministry and the Eucharist give us cause for hope."

He specifically mentioned the two problems of infallibility and papal supremacy as among the difficulties.

Is the pope entitled to any special primacy?

Dr. Coggan followed his predecessor, Michael Ramsey, in saying that Christendom as a whole might accept the pope as a presiding bishop among the bishops of the world. "That is the kind of special primacy," he said, "which I think many people might assent to who would not at all feel able to assent to infallibility in defining faith and morals."

What of the recent statement from the Vatican concerning homosexuality, masturbation, and premarital sexual intercourse?

The archbishop said: "I am sure it will help those who look for authoritative statements, and are prepared to be obedient to them, to know exactly where the Roman Catholic Church stands. But, if I may venture a word of criticism, I think perhaps that statement was somewhat lacking in pastoral guidance and tenderness towards those who find these problems quite agonizing . . ."

Dr. Coggan said moves toward ordination of women on the part of the Anglican Communion must be accom-

panied by careful discussions with the Roman Catholic and Orthodox Churches "to help them see that there are very big theological issues here, not only of tradition, but also of the whole matter of the Christian view of sexuality, of the doctrine of the Holy Spirit, and the declaration of his mind as the eras of the church's life goes on."

SOUTHERN VIRGINIA

Coadjutor Elected

At the recent annual council of the Diocese of Southern Virginia, delegates elected the Rev. C. Charles Vache, 49, as bishop coadjutor. He defeated seven other candidates.

Fr. Vache, rector of Trinity Church, Portsmouth, Va., is a graduate of the University of North Carolina and Seabury Western Seminary.

He has spent his entire ministry in the diocese, first as deacon and priest in charge of St. Michael's Church, Bon Air, from 1952-54, then as rector until 1957, when he was named rector of Trinity Church. He is a member of several diocesan commissions.

No date has been set for his consecration.

AFRICA

Ethiopian Patriarch "Deposed"

His Holiness Abuna Theophilos, Patriarch of the Ethiopian Orthodox Church, has been "deposed" by Ethiopia's Socialist military rulers because of alleged "crimes" against the people and is in custody in Addis Ababa.

The Ethiopian Orthodox Church has long been the religious institution of the country's rulers and a larger percentage of the people, as well as a dominant factor in Ethiopian culture.

An Addis Ababa Radio broadcast, in the official language, Amharic, reported that the "deposed" prelate had been appointed patriarch by the late Emperor Haile Selassie and not elected by the clergy, and had spent his entire time in office "oppressing and not helping" the people.

(According to an official church account of Abuna Theophilos, he was

elected patriarch "by the Holy Synod" on April 7, 1971, and enthroned on May 10 of that same year in Holy Trinity Cathedral, Addis Ababa. He had been Acting Patriarch.)

Abuna Theophilos is well known in the ecumenical movement. He represented his church at the First Assembly of the World Council of Churches in 1948, attended each successive assembly, and served on the council's Central Committee. He was twice chosen as one of the three presidents of the All-Africa Conference of Churches.

His translation of the Ethiopian Divine Liturgy from Geez, the ancient ecclesiastical language, into Amharic was considered a major scholarly achievement.

Addis Ababa Radio said the deposed patriarch would be replaced by a priest from the Province of Tigre.

EXECUTIVE COUNCIL

Addenda to Report

The following actions were taken by the Executive Council in addition to those reported in TLC, March 14. The Council:

Decided not to change pattern of council meetings — from four to three annually — and added \$13,600 from budget adjustment to the 1976 budget for cost of the meetings;

Approved an appropriation of \$45,000 from the Reserve for Contingencies to balance the 1975 budget and an appropriation of \$10,000 (maximum) from the Julia A. Gallaher Memorial Fund to support half the costs of a series of sermons given at the Washington Cathedral in November and December;

Heard reports on the Income Development Program for 1975 — \$117,400 received, with unpaid pledges of \$7,800 remaining — and for 1976 — to date, \$34,900 received, with unpaid pledges of \$33,000. The Cuttington College Development Campaign has received pledges of \$860,000 toward the \$3.1 million goal;

Approved transfer of \$180,000 from the National Committee on Indian Work to Coalition 14 which accepted the Navajo Episcopal Council as a member;

Authorized transfer of property in

Porto Alegre, Brazil, to the Igreja Episcopal do Brasil for \$1.00;

Heard a report that \$1,100 had been appropriated from the income of the Sheppard Fund for medical assistance in the Diocese of Minnesota;

Banned smoking in the meeting room when Executive Council is in session;

Chose work with the Navajo as the Church School Missionary Offering (CSMO) recipient in 1977, and work with the deaf as the CSMO project in 1978.

The Episcopal Church treasurer, Matthew Costigan, told the council that "unless there is a decided change in the method of funding the general church program" by 1979, "there will be practically no grant funds available on the national church level."

Council will meet again April 21-23.

EXORCISM

Trying to Expel Demons, Pastor Strangles Wife

Charged in the death of his wife, Clara, 20, last July 18, the Rev. Henry Furman, 36, pleaded guilty to voluntary manslaughter in Clark County District Court, Las Vegas, Nev.

The Pentecostal minister strangled his wife trying to expel demons from her body. He expected her to return from the dead, like Lazarus (John 11), he said, and thus did not report her death for five days, while, he believed, she was "pleading her case to the Lord."

Court testimony revealed that Mrs. Furman had suffered great pain since an auto injury.

Dr. Jack Jurasky, a psychiatrist who interviewed Mr. Furman last August, said the minister is sane and rational, a "religious zealot," not a "nut" and "feels he is an agency, a means, a tool in the fight between good and evil."

Mr. Furman told the following sequence of events to the court: As he and his wife prepared to go to Lake Mead for a baptism she began to growl like an animal and foam at the mouth. En route to the lake, she ripped off the sun visor and uttered strange noises. On the way home, foam ran from her mouth "like a faucet." He rebuked the "demon" in her. At home, he and several others prayed over her. The more they prayed, the more she screamed. When he burned paper towels used to wipe his wife's face, a serpent appeared in the flames. Later Mrs. Furman acted normally again . . . The next day she again seemed possessed. A voice from within her said the others had been "infected" with "demons" and they should take off and destroy their clothes. . . Naked, he and other church members prayed, but

all began screaming and foaming at the mouth . . . Then Mrs. Furman slithered around like a snake . . . He realized the only way to remove the "demon" from her was to wrap his belt around her neck tightly, after which she went limp. . . He assumed the "demon" was gone. Mrs. Furman was put to bed.

"I assumed she would be all right and the Lord would touch her," Mr. Furman said in court.

After five days of vigil, he called his lawyer, Robert Archie, who called the police.

Mr. Archie said that when he arrived at the Furman home he found Mr. Furman with a Bible in one hand and a copy of *The Exorcist* in the other.

CHRISTIANITY

A Pope for All Christians?

Seven theologians writing in the book *A Pope for All Christians?* envision the possibility of the reunion of Christian churches that acknowledges the pope as its chief leader.

The eighth, Dr. C. Brownlow Hastings, said his tradition definitely could not accept reunion with a pope or any centralized authority. Dr. Hastings is assistant director of the Southern Baptist Home Mission Board's Department of Interfaith Witness.

Compiled and edited by Peter J. McCord of Greenville, S.C., a Roman Catholic and former Jesuit seminarian, the book is believed to be the first volume in which representatives of

more than two Christian bodies offered an opinion on papal authority.

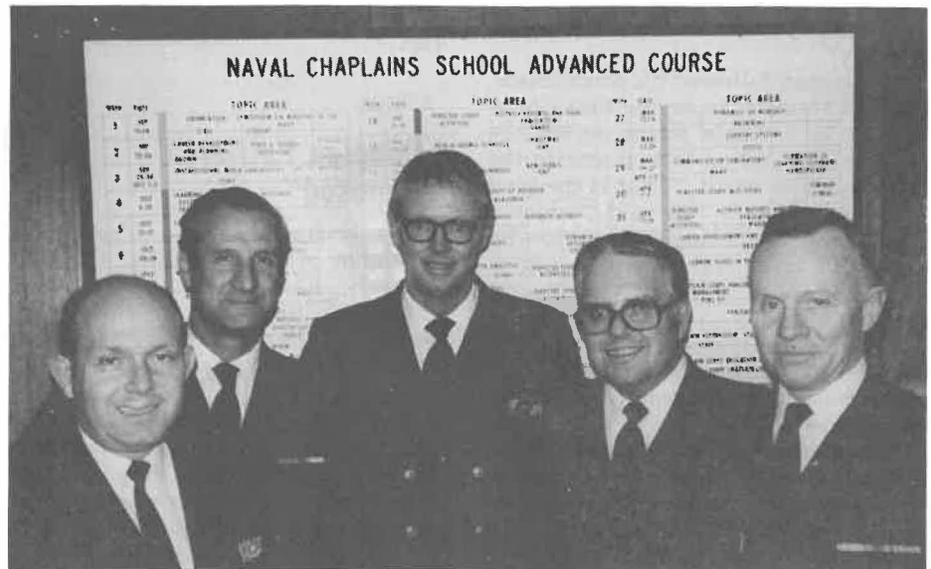
Dr. Robert McAfee Brown, a Presbyterian, wrote the introduction. There have been three important breakthroughs, he said, in understanding the papacy — the impact of Pope John XXIII, the Second Vatican Council, and the "furor" resulting from the 1968 papal encyclical on birth control, which "demythologized a certain view of papal authority . . ."

He noted that many Anglicans, Protestants and Orthodox could live "quite comfortably with such a view of papal authority as that now articulated by many Catholics." Such a view, he said, entails the "taking into account" of Scripture, conscience, devotional life, a wide view of tradition, "in addition to the strictures of a single document."

"What is important today, if the pope is to minister truly to a starving and oppressed world, is to conceive of the papacy as the embodiment of servanthood." He added that the "style of servanthood is the only appropriate style for the Christian family today and also for the one who is claimed by millions as the head of their particular branch of the family."

Dr. Brown said "the reunion of a tragically divided church will not come without some breakthrough on the understanding of the papacy."

Most contributors who accept the notion of a reunion that includes the papacy referred to the "Petrine function," which draws on the New Testament passages which attribute to Peter



Four parochial priests, who have completed an advanced course at the US Navy Chaplains School, as members of the Naval Reserve, are pictured with another priest who is on active duty. They are (from left) Harvey G. Cook, LCDR, rector of Trinity Church, Myrtle Beach, S.C.; William A. Opel, CDR, rector of St. John's Church, Oxon Hill, Md.; Christopher B. Young, CDR, former vicar of St. Richard's Church, Winter Park, Fla., now on active duty; Ralph J. Cogswell, LCDR, rector of Emmanuel Church, Brooklyn, N.Y.; and Donald W. Beers, CDR, rector of St. Luke's Church, Hope, and vicar of St. Joseph's Church, Byram Township, N.J.

a responsibility for the mission and unity of the church.

Contributors who believe their churches could accept the papacy in modified form — a papacy which places strong emphasis on servanthood and on service — are the Rev. Joseph Burgess of the Lutheran Theological seminary, Gettysburg, Pa.; the Rev. J. Ross Mackenzie, a Presbyterian who teaches at Union Theological Seminary, Richmond, Va.; the Rev. John Meyendorff, an Eastern Orthodox who teaches at St. Vladimir's Seminary, Crestwood, N.Y.; the Rev. J. Robert Nelson, a Methodist who teaches at Boston University School of Theology, Boston, Mass.; and the Rev. Robert J. Wright, an Episcopalian who teaches at General Theological Seminary, New York.

The Rev. Avery Dulles, S.J., of Catholic University of America, Washington, D.C., the only Roman Catholic contributor, observed that there is no necessity for the Bishop of Rome to be pope. "It would be conceivable that the bishop of another city might hold the primacy or that the papacy might rotate among several sees, somewhat as the presidency of the Security Council of the United Nations," he said.

Yet from the Catholic point of view, he said, it would seem that the Petrine function "should be institutionalized in some way so that there is in the government of the universal church an effective sign and instrument of unity."

Several contributors mentioned the necessity to make clear the distinction between primacy and infallibility, and several acknowledged the need for primacy.

Fr. Meyendorff, who conceded that ecumenical dialogue has taken on a new dimension because discussion of primacy and authority is being related to "the very content of the Christian Gospel," denied that "an infallible papacy" can be a part of the dialogue.

Dr. Nelson said that while few Protestants accept the theory and doctrine of papal primacy "two things are becoming clearer and more acceptable. One is that Peter did indeed enjoy a special relationship to Jesus and occupy a unique place among the disciples . . . The second is that the church today, as always, needs someone to exercise what the Lutheran-Roman Catholic common statement calls the 'Petrine function.'"

Fr. Wright, noting that there exists in contemporary Anglican theology "a considerable body of positive opinion favorable to some sort of papal primacy," said Anglicans "would be willing to recognize the See of Rome as the first (prime) See of Christendom, and to accord its occupants a primacy of leadership and honor, but not of doctrine and power."

BRIEFLY . . .

Leo Joseph Cardinal Suenens of Malines-Brussels and Primate of Belgium is the 1976 recipient of the Templeton Prize for Progress in Religion. Established in 1972 by John E. Templeton, the award carries a stipend of \$80,000. The cardinal was cited for his "outstanding contribution in conveying to modern man the relevance of religion in an age of confusion and doubt."

The ouster of two Italian Roman Catholic priests from the **Philippines** has been interpreted by some observers as a warning to foreign missionaries not to become active in the country's domestic affairs. The two priests, who had worked in a Manila waterfront slum, were deported for their involvement in a labor dispute. Their parishioners included leaders in a strike at a distillery.

After a hearing that lasted only 20 minutes, Federal District Judge Hugh H. Bownes declared New Hampshire's public school prayer law unconstitutional and issued a permanent injunction against recitation of prayers in schools. The **American Civil Liberties Union** filed suit against the Rochester, N.H., school system after children there began saying the Lord's Prayer.

Unemployment benefits of \$37 weekly have been paid to the Rev. **Alla Bozarth-Campbell** of Minneapolis, who is a member of the Philadelphia 11, because, she explained, she could not find work as an Episcopal priest. Her husband, Phillip, is a member of the staff of St. George's, a large parish in suburban St. Louis Park.

Roman Catholic bishops of **England and Wales** plan a week of prayer in reparation for abortions by giving their support to "Witness One Million," which is expected to be the largest Christian demonstration ever held in Britain. It is planned to mark Britain's millionth legal abortion.

Twelve ministers from city and rural parishes of the national **Church of Scotland** (Presbyterian) volunteered to help with parish work in some of strife-torn Northern Ireland's worst hit

areas. This plan, first introduced in 1973, is "an indication of the concern of the Church of Scotland" for the people in Northern Ireland and "a practical means of easing some of the strain under which so many must live," churchmen said.

Resolutions opposing the ordination of women and revisions of the Book of Common Prayer were rejected at the annual convention of the Diocese of **North Carolina**. The action on the ordination issue was rejected without debate. Delegates, on a close vote, approved the appointment of a committee to study the matter of misuse of handguns. The resolution setting up the committee asked that it study "the plausibility of corrective gun control legislation" and report to the diocesan council for consideration.

Dr. Pinchas Lapide, an Israeli Scripture scholar and authority on Christian-Jewish relations, has claimed that the late Pope Pius XII saved between 700,000 and 860,000 Jews from extermination at the hands of Nazis during WW II. He said that documentation allowed him to affirm that Pope Pius intervened on more than a dozen occasions for the Jewish people and took even greater "risks" than were ever recognized.

Pope Paul VI has named Fr. **Basil Hume**, 52, abbot of Ampleforth Benedictine Abbey in Yorkshire County, England, as the ninth Archbishop of Westminster and Primate of England and Wales. The archbishop-designate will become spiritual leader of some 500,000 Roman Catholics, more than 900 priests, 214 parishes, 79 church-run charitable and 260 educational institutions.

Bishop Basil M. Dale, 72, head of the Diocese of Jamaica from 1950-55, and rector of Haslemere, Surrey County, England, from 1955-62, has died. He had served as Assistant Bishop of Guilford from 1955-67.

The Bishops' Conference of the **Evangelical Lutheran Church of Finland** is considering a report on homosexuality which suggests that "homosexual orientation . . . per se can scarcely constitute grounds for such a person being deemed unsuitable to hold ecclesiastical office." Pending action of the bishops, the report is only the opinion of the two researchers commissioned to prepare it.

FRONTIER CHURCHMAN

*100 years after the death
of James Lloyd Breck,
living fruits of his remarkable
ministry still remain.*

By ROBERT G. CARROON

March 30, 1976, marks the centennial of the death of James Lloyd Breck, recognized today as one of the most prophetic missionaries and educators which the Episcopal Church has ever produced. Dr. Breck is revered as a founder of Nashotah House, of Seabury Seminary (which merged with Western Seminary to form Seabury-Western in Evanston, Illinois) and of Shattuck School in Faribault, Minnesota. In addition many parishes in Minnesota and Wisconsin are the living fruits of the ministry of this remarkable churchman. Other institutions which he founded, such as St. Augustine's College, Benicia, California, did not survive, but many of the church schools on the west coast are the result of the inspiration which his example provided.

Although much of his work has endured to the benefit of the church there is no denying that James Lloyd Breck was a controversial figure. Many of his colleagues disagreed with his methodology as applied to missionary work and others disliked his avowed Anglo-Catholicism. In common with many other men of single purpose who possess great drive and ability Breck attracted both praise and reproach, and the opinions expressed about him seemed to be of a lasting nature. Twenty years after his death one of his former students wrote, "I assure you

that neither at this time nor at any former time, have I ever been able to excite in myself the least sensation of veneration or even of admiration for that 'Saint' James Lloyd Breck . . . I don't know of any of his undertakings which were ever anything except undertakings." By contrast another acquaintance wrote, "I have held up to you the name of Breck as the church's great pioneer missionary because the name ought to be known and honored for the great services to which he devoted himself, for the successful manner in which he laid the foundations, and for the beautiful spirit of faith and love in which he always carried on the work." The life of the man about whom such diverse comments were made is, in many ways, the saga of America's frontier experience.

James Lloyd Breck was born in Philadelphia, Pennsylvania, on June 27, 1818, the fourth son of George Breck and Catherine Israel. The Brecks had a large family and James was brought up with seven brothers and six sisters. The family were devout Episcopalians and James' religious experience was always in the context of the church. Breck's education began in the public schools in Philadelphia, but the death of the uncle for whom he had been named brought a legacy to the young student and his family arranged for him to enter St. Paul's School, Flushing, New York, presided over by William Augustus Muhlenberg. Dr. Muhlenberg's influence over James Lloyd Breck was profound. Many of the ideas which the missionary later



James Lloyd Breck, 1818 - 1876

developed were originally suggested by his teacher. In later years, whenever Breck began a new phase of missionary work he would return to New York and formally begin the enterprise with a service at Muhlenberg's Church of the Holy Communion. Breck's concepts of how an educational institution ought to be operated are traceable to his experience at St. Paul's and his theological and liturgical views can also be attributed to Muhlenberg and to Bishop Whittingham of Maryland under whom Breck studied at the General Seminary in New York.

In 1838 Breck transferred from St. Paul's to the University of Pennsylvania entering in the junior class. He graduated in 1840 and entered the General Theological Seminary in the fall of that year. It was also in 1840 that Bishop Jackson Kemper visited the seminary and spoke to the students about the need for clergy in the west and specifically in Wisconsin. Breck and three fellow students offered themselves for this work. Kemper accepted them, and after obtaining the necessary permission from their respective bishops, Breck, John Henry Hobart, and William Adams came west to establish their "Associate Mission" near Nashotah, Wisconsin.

The concept of the "Associate Mission" had been developed by Breck in conversations with Dr. Muhlenberg, and the former would spend his life in applying the idea to the work of the church on the American frontier. Breck believed that the most effective way for missionary work to be conducted in the

The Rev. Robert G. Carroon is curator of the Milwaukee County Historical Center, Milwaukee, Wis.

wilderness was by a community of men and women living in a central location and evangelizing the surrounding territory. Originally he intended that the community should be monastic in character composed of men only, under vows, with a superior. Bishop Kemper agreed to this experiment and appointed Richard Fish Cadle, then in residence at Waukesha, as the first "prior" but Father Cadle felt he was not suited to such a position and resigned. The need of the church in the west for an educational training institute was also apparent and so Breck modified his associate mission concept to include the operation of a school. Breck's early attempt at Nashotah to establish a monastic community ensures him a place in the history of the revival of the religious life in the Episcopal Church.

Nashotah House

It is with his first work, at Nashotah House, that James Lloyd Breck has been most prominently associated. Nashotah, he wrote, ". . . was my first love in the missionary work of the church, and it will be as lasting as life." The first graduate of Nashotah, Gustaf Unonius, described Breck at the beginning of his ministry at "the mission." "From the very first his personality made an impression that I shall never forget. His entire being revealed the Christian and the zealous minister of the gospel. In his soulful eyes I could read a strong faith coupled with a firm steadfastness and an unyielding courage based on trust in God. He would brook no hindrance in the pursuit of his sacred calling, but would calmly meet every danger, even death if necessary, in proclaiming the gospel and extending the kingdom of Christ. It was impossible to see him without feeling oneself attracted to him through both love and esteem. With a most youthful and to a certain degree even jovial appearance, without any of that forced, artificial gloom which a species of religiosity often considers the essential sign of piety, there was in him a dignified seriousness that let one and all understand he had laid to heart Paul's admonition to Timothy, 'Let no one despise thy youth.' The kindly, unaffected friendliness which characterized him would never permit anyone to forget that his mission was to command, teach, and be an example to others in word and personal communion. One might well conceive that in his work he might be contradicted, but never that he could be insulted."

From the mission house at Nashotah Breck and his associates ministered to missions and preaching stations, walking sometimes as far as fifty miles, leaving on a Friday in order to be present in

some community to conduct services on Sunday. As the mission progressed, however, the educational aspect of the institution became paramount. Although Breck acknowledged the importance of the training of indigenous clergy for service in the west and supported this work enthusiastically he doubted whether he was the man to head a seminary. With the opening of the Minnesota frontier, therefore, he resigned the presidency of Nashotah and set out for St. Paul to begin a new work.

Three Phases

James Lloyd Breck's missionary endeavors in Minnesota can be divided into three phases. From 1850 through 1852 he established an Associate Mission at St. Paul. Breck was struck by the needs of the Indians, mainly Chippewa, whom he encountered on his journeys through the territory and in 1852 he established St. Columba's Mission and School at Gull Lake. There he learned the Chippewa language, secured prayerbooks in that tongue, and endeavored to raise a native American clergy. It was also at Gull Lake that Breck, long an advocate of a celibate clergy on the frontier, married the head of his school department, Miss Jane Mills. The Gull Lake mission provided educational opportunity and medical facilities for the Chippewa and Breck became a vocal champion of the rights of native Americans and the need to preserve their way of life in the face of white encroachment.

In 1859 Breck's dream of a native American clergyman to minister to the Indian population was realized with the ordination to the diaconate, and later the priesthood, of J. Johnson Emmegahbowh, the first to be so ordained in the American church. The Indian uprisings during the Civil War inhibited Breck's work and so, at the invitation of Bishop Whipple, he established a third associate mission with its attendant schools for white and Indian children at Faribault, Minnesota. The work, centered at the Cathedral of Our Merciful Saviour, was highly successful, so much so that Breck began to think of moving on to new work. "I have had reasons," he wrote his brother, Charles, "to lead me to think seriously of a new field, but they may not be of the weight I have attributed to them . . . The growth of this work has been truly wonderful. This parish, taken out of the dust seven years ago, with but three communicants, has had within it 250. The baptisms have been 500. It represents nearly 125 families, and has become selfsupporting. The parish school numbers 125 children in church training. It is graded in three schools and has five teachers, — three all day and two half time. These are

paid from the receipts of the school, saving a small sum annually given to it. The boy's boarding-school is full and well taught. The Divinity Hall is in its infancy, with fifteen young men. The girls' boarding school is expected to be opened next summer. And twenty acres have just been bought for an Orphans' Home. You see from this, what this centre is to become in the course of a few years." Breck was again feeling the call to the frontier and in 1867 he resigned his position at Faribault and turned his steps toward California.

Following a great commissioning service at the Church of the Holy Communion in New York, Breck left for California to establish once again his associate mission, issuing this statement, "It was the Nashotah Mission which first inaugurated the primitive form of associate missionary work for America, and its glorious fruit speaks for it in terms such as require for it no commendation greater than itself . . . this same system in Minnesota was an offshoot from Nashotah . . . I have looked out and beheld Nebraska and Dakota furnished with Bishop Clarkson and his Associate Mission. In looking on again, we see Colorado, with Bishop Randall and his Associate Mission . . . but in stretching the eye over the Rocky Mountains, we behold California, with its 189,000 square miles, having indeed its bishop, but standing alone, and in vain appealing to the East for the Associate Mission . . . I see this vast Pacific Coast, measuring 497,000 square miles, full of promise from its own internal resources and natural position on this continent, destined at no distant day to become an empire in wealth and population, as it is already such in area, and as yet destitute of a School of the prophets for raising up a native ministry."

The Last Years

James Lloyd Breck devoted the last nine years of his life to establishing missions and schools in Northern California, and it was at Benicia that he died on March 30, 1876, after becoming ill on a fund raising trip in the East. Despite years of difficulty and the rigors of a life spent on the frontier, he never despaired but always was ready and eager to accept a new missionary challenge.

In his devotion to the Indian people, in his concern that the Gospel be carried to all men, wherever they were and whatever their circumstances might be, in his belief in the necessity for education for all and in the requirement of an indigenous clergy to serve the church, James Lloyd Breck was a true pioneer; in his discipline, in his devotion, and in his holiness of life he is a true saint of God.

EDITORIALS

"Truth and Timeliness" Today

The Episcopal Church today is having a hard time trying to make up its collective mind as to whether to be "traditional" or "relevant." Perhaps those terms lack precision. We have in mind the distinction that Phillips Brooks made in his phrase "truth and timeliness." By "truth" he meant devotion to the truth of God as God has revealed it to us through scripture and tradition, and by "timeliness" he meant what is generally meant nowadays by "relevancy" — active concern for the needs of people and the world. A church that takes "truth and timeliness" with equal seriousness will be at once the pillar and ground of the truth and the servant of the Lord.

Every Christian recognizes in principle that the church is called to be both those things, not just one; but the achievement of that balanced wholeness proves most difficult in practice. During the 1960s and into the '70s this church's leadership was gung-ho for "relevance" first and foremost. When John E. Hines was elected Presiding Bishop in 1964 he was asked what he hoped the primary thrust or endeavor of his administration would be, and he answered: "To be relevant." He did not mean that this stress was to be at the expense of loyalty to the truths of the everlasting Gospel; rather he felt, as did most of the church's leaders, that the church must let the world set its agenda.

Dr. John Coburn, since 1967 president of the House of Deputies of the General Convention, said: "The church had better get with it." Here again, it was a matter of emphasis rather than of exclusion; but it expressed the dominant mood during that era which seemed to come to an end, for this church at any rate, at the 1973 General Convention.

It would be incorrect to say that the pendulum has swung all the way from the side of "timeliness" or "relevance" to the side of "truth" or "tradition." It has not. The prevailing state of mind of the church leadership today is one of confusion and uncertainty, in which can be seen, or sensed, a desire and a groping effort to "get things together" again.

Anglicanism when true to itself is, as an English bishop once superbly defined it, "experiment working upon tradition." But it turns out to be a hard and constant struggle to keep the experiment from muscling out the tradition, or, in times of reaction, to keep the tradition from stifling the experiment.

One of the best recent books to deal with this subject is John R. W. Stott's *Christian Mission in the Modern World* (InterVarsity Press). Dr. Stott is among the Church of England's most influential evangelical leaders. He comments that "it is comparatively easy to be faithful if we do not care about being contemporary, and easy also to be contemporary if we do not bother to be faithful. It is

the search for a combination of truth and relevance which is exacting. Yet nothing else can save us from an insensitive loyalty to formulae and shibboleths on the one hand, and from a treasonable disloyalty to the revelation of God on the other. 'Truth and timeliness' (to quote Phillips Brooks) make for communication, and without communication there is no evangelism, no actual sharing of the good news."

As Stott says, the search for a combination of truth and relevance is exacting. But we believe that it is the way to the only success there can be for the church militant upon earth, and that is the "success" of being the living body of Christ who is himself both the truth of God to men and the way to God for men. If, as we dare to believe, our beloved church is struggling to find its true and whole self in this year of grace, we then dare to believe that seeking it shall find; for the Lord will supply whatever is lacking in any church that knows it is lacking, and is praying and striving to be what he calls it to be — in both truth and timeliness, tradition and relevance, faithfulness and contemporaneity.



ONLY SKIN DEEP

But under that skin
each one has
a heart that beats in love and passion,
lungs that strive for purity and freedom,
and each one is made up of billions of cells —
a complete world within himself.

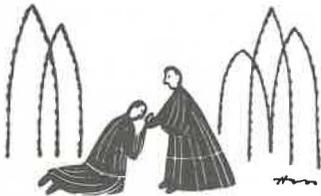
Yet how easily
we banish such a world
from our narrow universe.

Robert Hale

AS OTHERS SEE IT

The writer is of the firm opinion that the ordination of women is morally wrong, theologically invalid and probably inefficacious. His fear is that such a conviction may be endangered by weak or inappropriate arguments. One argument, so judged, is the following:

It is commonly maintained that priesthood should be restricted to males



because the incarnate Christ is, in fact, of the male sex, and that priesthood is a participation in and extension of the only priesthood there is . . . that of Jesus Christ.

Such an argument rests on what Christ *is* rather than on what he did and does.

Such an argument focuses on a *distinction* of the human nature of Jesus (his maleness) rather than upon human nature as a whole, as per doctrine of the Incarnation. Let it be conceded however, that sexuality was a distinction our Lord did embody; there is no way he can be construed factually as both man and woman. Jesus was and is, man.

To base the concept of Christian priesthood on the "maleness" of Christ's human nature is to embrace certain difficulties, to wit:

(1) It fails to take into account that Jesus saw fit not to exercise such attributes of his human nature as were necessarily or peculiarly male.

(2) If it is legitimate to ground priesthood on a sexual distinction reflected in the human nature of Jesus, why may not priesthood be further restricted, in accordance with other distinctions his nature reflects?

(a) An *ethnic* distinction, which would limit priesthood to male Jews.

(b) A *social* distinction, which would limit priesthood to male Jews of peasant stock.

My point is that the appeal to the maleness of Christ opens the door to absurdity. Even if the absurdity is unrecognized, the point remains that in his incarnate life our Lord did not grasp (in the sense of exclusive function) any of the several distinctions here noted. He did not function as a Jew classically functioned in Jew-Gentile relations. He did not function exclusively as a

peasant. He did not function exclusively as a male.

In short, the argument in question is weak because it is based upon an aspect of Christ's human nature (sexuality) which, while necessarily embodied, was deliberately not expressed.

It would be better to let the argument against the priesting of women rest on the more relevant matter of Christ's choice of ministers to extend his own ministry. He had eighty-two opportunities (the Twelve and the Seventy) to choose a woman to represent his own person and ministry, and so far as can be known, and for whatever reason, he failed to avail himself even once, of any.

The ordination of any woman to any ministry should be opposed, not because it is forbidden, but because it is without precedent where precedent counts most, and because it enters unexplored territory when a well-explored, validated alternative is still readily available.

(The Rev.) R. E. THURMSTON
St. Andrew's By the Sea
San Diego, Calif.

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OUR READERS ASK

I know from something you once wrote that the people in the "begat chapters" of the Bible fascinate you, as they do me. What do you make of the fact that St. Matthew in his genealogy of Jesus traces the Lord's ancestry back to Abraham while St. Luke traces it back to Adam — and indeed to God as the "father" of Adam? R.J.N.

Of course we have no way of knowing what was in the mind and purpose of either evangelist as he wrote, but in this particular detail we see a very characteristic difference between Matthew and Luke in their respective views of Jesus. Matthew sees him as the Son of David, the "Hebrew of Hebrews," descended from the founder of Israel; Luke sees him as the universal Son of Man, Son of God, and Savior, descended from the founder of the whole human race of which he is the redeemer.

As I read TLC on the ordination of women, I hear you saying that ordaining women priests would be a departure from apostolic practice and would thus endanger our catholicity. That argument seems overdone to me. Rome, in requiring clerical

celibacy, has departed from apostolic practice. Orthodoxy in imposing celibacy upon the episcopate has done likewise.

Are we to conclude that they have forfeited their catholicity? Brother T

By no means. Our contention is not that "apostolic practice" is the decisive criterion of catholic integrity, but rather dominical institution, which we infer (a) from the scriptural record of our Lord's calling and institution of the apostolic ministry, and (b) from the consistent practice of the leaders of that ministry from the beginning in ordaining only men into the priestly and episcopal orders. That they were following Christ's expressed will in so doing is implicit in their action. This apostolic practice is simply apostolic obedience. There is no comparable reason to suppose that Christ called only married men, or only celibates, to the apostolic ministry, hence no reason to suppose that he made their marital status a matter of essential order. Therefore the Roman or Orthodox or any other portion of the church has a right to make such restrictions as a

matter of discipline — not doctrine; and so the Roman and Orthodox churches do.

Recently a new rector came to our church. Because he has instituted a special youth "folk mass" attended by some young people who also attend a later eucharist with their families, the question has arisen as to whether one may receive holy communion twice in one day. Our assistant priest, when questioned, remarked that there is nothing in the Bible about it and added: "Who am I to make the rules?" Is this a new phenomenon in the church? What do you think? Mrs. G. H. W.

It probably isn't new in the sense of being unparalleled or unprecedented, but at the same time it isn't a trend or movement within the church. If it is, we haven't heard of it at TLC. The practice of receiving the holy communion not oftener than once a day is an ancient custom which in some parts of the catholic church has the force of law. Among Anglicans it is a voluntary rule of devotion and reverence, expressing the conviction that the grace of new life which the faithful receive in this blessed sacrament is abundantly sufficient for the day; hence to receive more than once in a day implies lack of reverent trust in that gift of sacramental grace. Since you ask our opinion here it is: We can think of no good reason why anybody should depart from this rule, or refuse to follow it.

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de-liberation, Box 5878, Coralville, IA 52241; \$2.00 yearly. Women's ordination advocacy; photos, features, resources.

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EPISCOPAL priest who wishes to vacation in beautiful northeastern Ontario may live in rectory during the month of August in lieu of one Sunday service per week. Beaches, lakes, scenery, fishing within easy reach of the rectory. Those interested please write: The Rev. B. R. Brazill, P.O. Box 8, New Liskeard, Ontario, Canada. POJIPO.

WANTED

MISSION church seeking used bronze bell for tower. Send diameter, weight, condition, price and manufacturer, if known, to Epiphany, P.O. Box 939, Newton, N.C. 28658.

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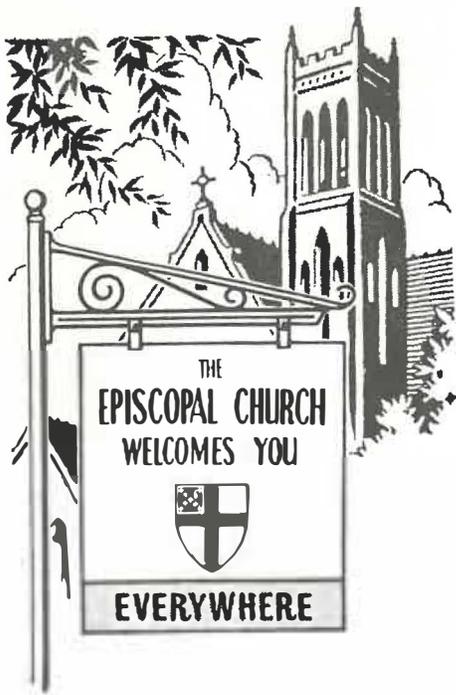
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LENT CHURCH SERVICES

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**.

DENVER, COLO.

ST. RICHARD'S University of Denver
Fr. J. B. McKenzie, chap.
MP & HC 9:15, MP, HC, EP daily
Evans Chapel Student Center 1957 S. High

NORWALK, CONN.

ST. PAUL'S ON THE GREEN 60 East Ave.
Sun Masses 8, 10:15 (High), Ev & B 5 (1S); Daily Mass; C Sat
12:15, Sun 10

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 7:30; Service and 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

COCOA, FLA.

ST. MARK'S River Dr. & Church St.
The Rev. A. Charles Cannon, r
Sun Eu 7:30 & 9:30 (Sung); MP 11:15. H Eu Tues 5:30 & Thurs
10 (LOH)

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

LANTANA, FLA.

GUARDIAN ANGELS Cardinal at Hypoluxo
Fr. David C. Kennedy, r
Sun Masses 8, 10 (Sung), 6; Daily

PINELLAS PARK, FLA.

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

WEST PALM BEACH, FLA.

HOLY SPIRIT 11003 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.

CANTERBURY CENTER 791 Fair Street, S.W.
The Episcopal Presence in the Atlanta University
Center Community
Jazz Goes to Church—1S & 3S; Family Mass—2S & 4S

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

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES Wabash & Huron
The Very Rev. James E. Carroll, dean; the Rev. David N.
Harris, canon pastor
Sun Eu 8, 9:30 & 11; Daily Eu 12:10; Daily Offices 9 & 5

ASCENSION 1133 N. LaSalle St.
The Rev. E. A. Norris, Jr., r; the Rev. S. H. Helferty
Sun Masses 8, 9, 11 & 6; Ev & B 7; Daily Mass 7 & 6; Daily
Office 6:40 and 5:40. C Sat 5-6

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

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL Monument Circle
The Very Rev. Roger S. Gray, dean
Sun HC 8, 9:15, 12:30; 11 HC (1S & 3S), MP (2 S & 4S); HC
Mon-Fri 7, Mon 12:05, Tues 5:15, Sat 8; Organ Recital Fri
12:05; Lenten Guest Preacher, Tues thru Fri 12:05

NEW ORLEANS, LA.

HOLY COMFORTER
Mirabeau Ave. at Elysian Fields
Sun HC 8, 10 (MP 2S, 4S 10) Thurs HC 10

BOSTON, MASS.

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

CAPE COD, CHATHAM, MASS.

ST. CHRISTOPHER'S Main Street
The Rev. C. Carlozzi, r
Sun HC 8, 10 (1,3,5S); MP 2S & 4S. Wed HC 8:30

OMAHA, NEB.

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

ANCHORAGE, ALASKA

ALL SAINTS' 8th and F Sts.
The Rev. Norman H. V. Elliott, r
Sun 8:30 HC, 9:30 SS, 10:30 HC (1S, 3S), MP (2S, 4S); Wed
9:30 & noon HC & Healing; 7 Healing

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.

GARDEN GROVE, CALIF.

(Diocese of Los A. — Orange County)
ST. ANSELM OF CANTERBURY 13091 Galway St.
The Rev. Samir J. Habiby, r; the Rev. David M.
Baumann, c
Sun 8 & 6:30 H Eu, 10 Family Ser & Ch S. Wed 6 & 9:30 H
Eu; 7:30 Home Communion

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

SAN FRANCISCO, CALIF.

ALL SAINTS' 1350 Waller St. near Masonic
The Rev. Fr. Edwin H. Walker IV
Sun Masses 8 & 10 (Sol High), Sol Ev & B 6; Daily (ex Tues,
Thurs & Fri) 9:30; Tues 6; Thurs 7; Fri 12:15; Stations of the
Cross & Meditation Fri 7 (during Lent); C & Holy Hour Sat
4:30-5:30

KEY—Light face type denotes AM, block face PM; add,
address; announced; AC, Ante-Communion; appt, ap-
pointment; B, Benediction; C, Confessions; Cho, Choral;
Ch S, Church School; c, curate; d, deacon; d.r.e., direc-
tor of religious education; EP, Evening Prayer; Eu,
Eucharist; Ev, Evensong; EYC, Episcopal Young Church-
men; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy
Communion; HD, Holy Days; HH, Holy Hour; HS, Heal-
ing Service; HU, Holy Unction; Instr, Instructions; Int, In-
tercessions; 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.



St. Barnabas Church, Omaha, Neb.

LENT CHURCH SERVICES

(Continued from previous page)

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

ST. MATTHEW'S 4709 S. Nellis Blvd.
The Rev. R. L. Frew, v; the Sisters of Charity
Sun Mass 10; Mon, Tues, Thurs, Sat EP 5:45; Mass 6; Fri
12:15 Mass; 7:30 Sta & B; Sat C 5

BRICK TOWN, N.J.

ST. RAPHAEL'S The Rev. Peter Cooke, v
Wed 10 HC at Chapel, 1800 Lanes Mill Rd. Call
458-3883. Sun 10 HC at Vets Mem. Elem. School, off Van
Zile Rd.

MIDDLETOWN, N.J.

CHRIST CHURCH The King's Highway
The Very Rev. James Simpson, the Rev. Geoffrey West
Eu, Daily 9; Sun 8 & 10; Wed 8

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

LONG BEACH, L.I., N.Y.

ST. JAMES OF JERUSALEM West Penn & Magnolia
Marlin L. Bowman, v; Glenn A. Duffy, ass't; G. Daniel
Riley, ass't
Easter Eve 10; Easter Day 10:30, 5

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun 8 HC; 9:30 MP; 10HC (Spanish); 11 Lit & Ser; 4 Ev; 4:30
Concert (as anno). Wklys 7:15 MP & HC; 5 EP (Sat 3:30 plus
Organ Recital). Wed 12:15 HC & Healing; 5:30 HC

ST. ANDREW'S Richmondtown, Staten Island
The Rev. Geoffrey R. M. Skrinar, r
A Bicentennial Church
Sun H Eu 8, 10, 11:30. Vespers 6; Wed in Lent Vespers and
Healing

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

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
Daily Eucharist, Mon-Fri 12:10

EPIPHANY 1393 York Ave. at E. 74th St.
Ernest E. Hunt III, r; William Tully, c
Sun 8 & 12:15 HC; 9:30 Family, S.S.; 11 HC (1S & 3S) MP (2S
& 4S); MP 9, Wed 5:45, Thurs 12 HC

ST. IGNATIUS OF ANTIOCH
87th Street, one block west of Broadway
The Rev. Charles A. Weatherby, r
The Rev. Howard T.W. Stowe, c
Sun Masses 8:30, 11 Sol; Mon, Tues, Thurs, Fri 8 Wed 6; Sat
10; C by appt

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

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, r; the Rev. Canon Henry A.
Zinser; the Rev. Thomas M. Greene; the Rev. J. Douglas
Ousley; the Rev. Dr. Leslie J. Lang
Sun HC 8, 9, 11 (1S) MP 11, ES 4; Mon thru Fri MP 8, HC
8:15; Mon, Tues, Fri HC 12:10; Tues HS 12:30. Wed SM
12:10, HC 12:40, EP 5:15, HC 5:30; Thurs HC 12:40.
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TRINITY CHURCH Broadway at Wall
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

QUEENS, N.Y.

RESURRECTION
Lefferts Blvd. & 85th Ave., Kew Gardens
The Rev. George Raymond Kemp, r
Sun HC 8, 10; Tues 10; Wed 10, 6:15

PHILADELPHIA, PA.

ANNUNCIATION, B.V.M. 12th and Diamond Sts.
Sun Masses 8 & 11 (Sol High), C 10. Daily Mass 9 also Tues 7
and Thurs 6:45. A Traditional Anglo-Catholic Parish.

PITTSBURGH, PA.

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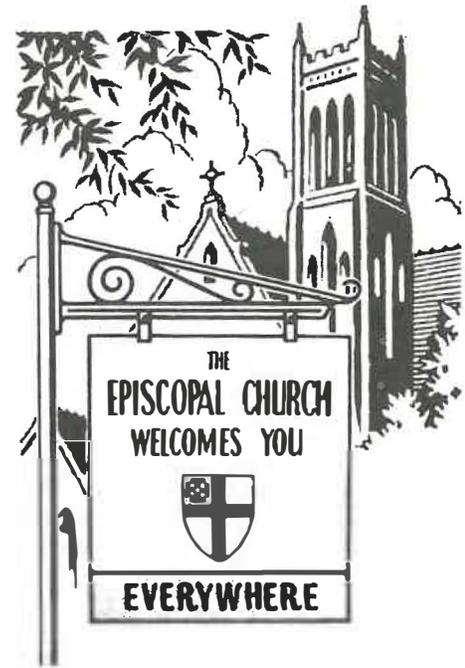
CHARLESTON, S.C.

HOLY COMMUNION Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10, Tues 5:30; Wed 12:10; Thurs 10

ST. PHILIP'S 142 Church St.
Sun HC 8:30, MP 10:30 (1S HC 10:30). Wed HC 10 & 5:30



St. Thomas Church, New York City



DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. Stephen R. Whitfield; the Rev. Lyle S.
Barnett; the Rev. Canon Donald G. Smith, D.D.
Sun Eu 7:30, 9:30 MP (Eu 3S), 11:15 MP (Eu 1S); Daily Eu
Tues, Thurs, Fri, Sat 7; Wed 10:30 & HU

FORT WORTH, TEXAS

ST. ANNE'S 6055 Azle Avenue
Fr. Norman V. Hollen
Sun MP & Eu 8, Sung Eu 9:30

MIDLAND, TEXAS

HOLY TRINITY 1412 W. Illinois
The Rev. Bob J. Currie, r; the Rev. C. J. Kraemer, c
Sun HC 8, MP 9:30, 11 MP (HC 1S & 3S)

SAN ANTONIO, TEXAS

ST. PAUL'S East Grayson at Willow
Fr. John F. Daniels, r
Sun Masses 7:45, 9, 11. Sat C 11 - 12

HOT SPRINGS, VA.

ST. LUKE'S
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

HAYWARD, WIS.

ASCENSION 216 California St.
The Rev. Richard C. Nevius, v
Sun Mass 10:15 (Sung), Tues 9:15, Thurs 6

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