

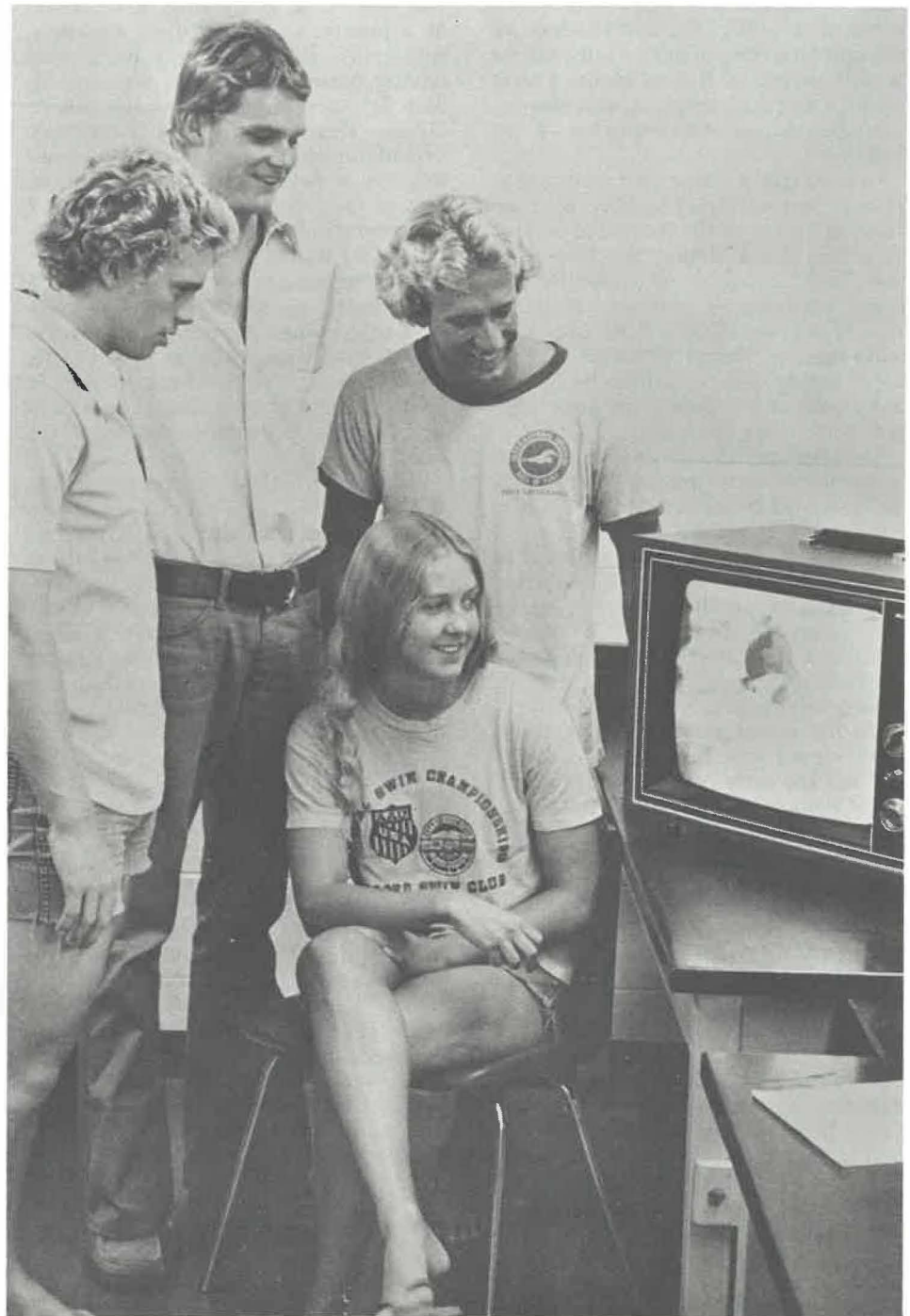
# The Living CHURCH

## The Abortion Controversy

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## Sermon on a City

• *page 10*



Olympic-bound Bill Forrester (l) of Jacksonville (Fla.) Episcopal High School and teammates Keith Dickson, Matt Hobart, and Lauren Dupree look at a video tape of their senior project: teaching retarded children how to swim. The JEHS team was named number one in the U.S. by *Swimming World* magazine. Bill, whose 200-meter butterfly record is 1:59.70, is a member of the U.S. team in Montreal.

# AROUND & ABOUT

With the Editor

Elsewhere in this issue you will find a letter from the Rt. Rev. Paul Moore, Jr. (p. 4) responding to our criticism [TLC, May 23] of his Easter sermon (full text on p. 10 of this issue). Please read his sermon and his letter first, before reading what now follows.

We had based our critique of his statement on press reports of it, and although these reports were accurate and our comments upon what he said were — we thought, and still do — sound, just, and right, nevertheless we welcome this chance to give our readers the full context of Bishop Moore's texts to which we take exception, and also his rejoinder to our interpretation of his sermon.

First off: Re-reading the opening sentence of our editorial of May 23rd we want, in justice to the record, to correct ourselves. We said that the Bishop of New York "considers it 'basically immoral' for business men and corporations to pull out of New York City, and made this his Easter message . . ." We might better have said that he "made this a part of his Easter message." He had more to say than that.

However, he did call the decisions of industries to leave the city "immoral." We refer you to section III of his sermon for the specifics.

As the writer of the offending editorial I must say that not every day must I defend myself against the charge of a "Marxist view of life." Who, *me*? But it's a thoughtful and responsible observation by the bishop. This is one of those several points on which the Marxist in his social analysis tends to be pretty close to the facts of life. I didn't say that the *only* basis for community life is economic; and please note that we were talking not about human life as a whole but about communities as such — voluntary groupings of people in places like New York and Nineveh and Gopher Prairie. I once lived in New York City. Earlier, I lived in Park River, North Dakota. All told, the days of my years to date have been spent in 14 communities. As I remember it, the reasons for our, and our neighbors', living in Park River, New York, Tampa, Madison, and wherever it was, were pretty largely economic. Indeed, for most of them it was *exclusively* economic. There were those exceptions to the rule, who lived in this place or that just because they liked living there, or were too lazy to move elsewhere; but 99 percent of the reason why 99 percent of people live where they do is simply economic: it's a bread-and-butter thing.

And businesses and industries and corporations are economic entities; what else? As I hear Bishop Moore, he is imploring these economic entities to stay in New York for non-economic reasons. Since he makes a theological issue of it I should like to put forward another theological consideration. The God of our faith is the creator and ruler of all things. In the divine ordering of life we see death and resurrection *everywhere*, in *everything*. A business, or a family, or a church, or a nation, comes into being; does its work; and having borne its fruits in due season, dies. It's true of businesses, it's true of cities. That death is a necessary prelude to whatever new life or new enterprise or new community will follow — and only God knows what form or manifestation of the new being will follow the death.

It is important for a business or a community, as for a person, to know how to die when the time comes to die. It has done its work in its present life; now it gives that life back to God in trust, assured that in God's mysterious and merciful providence the end is the beginning.

A community has a corporate will to live, and it will, and should, try to stay alive and in business until it reaches the stage where it can see, if it is willing to see, that it is time to depart in peace. To try to keep alive a city that God evidently wants to die because it is no longer viable as a city is to fight against God; and for cities as for people that is always a futile and heart-breaking endeavor.

In this column for June 13 we erred, unwittingly but gravely, on a point of fact. We quoted Mrs. M.E.C.'s complaint that in the DPBCP, Rite 2, "Whenever you do this" replaces "Do this" at the Words of Institution. The only trouble with this criticism is that it isn't correct. Our correspondent evidently has mis-heard what the celebrant says in that rite. We are without excuse in not having caught the error. The celebrant in Rite 2 says simply *Do this*, at the same point at which the celebrant in the rite of BCP 1928 says it. There is no change here at all, therefore no basis for complaint.

We apologize to the composers, proposers, and lovers of Rite 2. At this particular point their text is without fault — which is more than can be said for a certain editor who was asleep at the switch when he shouldn't have been.

# The Living Church

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31. Joseph of Arimathea

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

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## TRAVELING?

Week after week *The Living Church* carries the listing of services of Episcopal churches—all of whom are concerned enough for your spiritual welfare to pay to have you informed as to their location and schedule of services.

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If the service hours at your church are not included in the Directory, write to the advertising manager for the nominal rates.

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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.*

## Bishop Moore Replies

I could not believe what I read in your editorial, "Is New York Immovable Zion?" [TLC, May 23]. My Easter sermon addressed itself to the moral responsibility of all the citizens and institutions of New York, with particular focus on the business community. It had to do with the social responsibility of all institutions to their communities. I did not imply that a business could "keep New York artificially alive," but rather be willing to make some sacrifice so that thousands of New Yorkers who are employed directly or indirectly by such a business might not join the welfare rolls and become people without hope.

I never thought I would read an editorial in THE LIVING CHURCH which reflected a Marxist view of life, but it seems to me there is no other way to interpret this sentence: "Does either Christianity or common sense demand of present-day New Yorkers that they defy the ubiquitous and inescapable economic basis of community life?" This sounds like economic determinism to me. I believe there are other bases of community life than a purely economic base. Finally and most outrageous of all is the totally uninformed statement that the unemployed in New York could move elsewhere and find jobs, or could follow a business when it moves somewhere else. I cannot believe that whoever wrote this editorial has ever lived in the city or had any contact with poor people who are without jobs. They cannot call the moving company, pick up their family and move off to Colorado, put a down payment on a house, and go happily looking for work! Unemployed people in New York are stuck here; there is no way they can leave.

Furthermore, this is not simply a New York problem. This is a national problem. Yonkers is on the verge of bankruptcy, Philadelphia is on the verge of bankruptcy, Detroit is in a precarious situation, indeed, all of the old cities of the country are going to be in New York's position before many years pass. It is also true of cities in Europe and I daresay of cities in the Orient. This is a major problem of Western

civilization having to do with the survival of the city with all of its cultural and spiritual energy, as well as our moral responsibility to those people of our society — children, minorities, old people — who are unemployed, weak and dependent because of the economic facts of twentieth century life.

The editorial reflected a church-ghetto type, middle class point of view that is totally at issue with the facts of life in New York and other large cities.

(The Rt. Rev.) PAUL MOORE, JR.  
Bishop of New York

New York City

} Sermon reprinted on p. 10. Ed.

## The Lord's Prayer

I read with interest your remarks on the phrase in the Lord's Prayer "Lead us not into temptation" [TLC, June 6]. May I refer you to Sister Penelope's book *The Coming*, published by A.R. Mowbray and Co. Ltd, London. Sister Penelope refers to C. C. Torrey's explanation of this clause in the Lord's Prayer. She writes:

"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.' "

To my way of thinking the phrase "Let us not fail in temptation" would be an improvement over the present form of "Lead us not into temptation."

I hope this brings further understanding to this difficult passage.

(The Rev.) CHARLES G. DE VRIES  
St. Andrew's Church  
Las Cruces, N.M.

I have just read "Around and About" of June 6, in which you discuss the phrase "Save us from the time of trial." I totally agree with you. I wouldn't even like it if they solved your problem by having the Lord's Prayer read "Save us in the time of trial..." As a substitute for "Lead us not into temptation" (which certainly needs a lot of explanation and is not very satisfactory either) it is merely exchanging an obscure meaning for an oversimplified meaning.

The profoundest understanding I have come across concerning this phrase in the Lord's Prayer is "Let us not to be led into tempting thee (O God) but deliver us from such an evil." We

are always asking God to make exceptions in our case to his moral and natural law (whether it is smoking too much and expecting to avoid emphysema or cancer, or neglecting our family responsibilities and being surprised at a divorce, etc).

I must say I disagree with your sentence, "No time of trial can come upon us that is not ordered by God himself." Your use of the word "trial" is different from that of the ICET text which assumes apostasy in time of persecution. You have made it any circumstance that is a "trial" — like sermons which bore or parishioners who want to run the parish! Your sentence gives the impression of a God who is wrathful and who sends sickness and pain to human beings out of some mysterious hidden purpose of his own not revealed to the sufferer. I find all too many believe in such a partial Old Testament God instead of the God and Father of our Lord Jesus Christ.

I suggest as an antidote Leslie Weatherhead's wonderful little book *The Will of God* in which he very brilliantly distinguishes between (1) God's intentional will, (2) God's circumstantial will, and (3) God's ultimate will.

God does not will that a group of celebrating high school seniors should be killed in an automobile accident and all their families put to "trial." God does not will that a widower and widow shall marry each other and make a home for their children and then two months later have the husband or wife come down with an immediate terminal cancer. Bad judgment in the high school case or a virus or what have you in the widow-widower case is not a time of trial "ordered by God himself."

What we do in the time of trial, as you point out in our Lord's facing his own trial, is a key matter. But to continue the sub-Christian idea that God sends such trials deliberately is unthinkable. He has given us a freedom to be responsible for ourselves. He has given nature itself a freedom. Sometimes these freedoms clash and a time of trial is the result.

(The Rev.) JOHN BAIZ  
Calvary Church

Pittsburgh, Pa.

## The Genius of Anglicanism

The genius of Anglicanism has been comprehensiveness for the truth's sake. Since human beings attain more or less of a grasp of truth at varying stages of their development, the wisdom of the Anglican approach becomes readily apparent.

In his Book of Common Prayer Cranmer was studiedly vague in his exposition of doctrine in order to keep within the church persons of all shades  
July 18, 1976

of opinion, but holding common faith in God as revealed in Christ. Anglicanism has never been dogmatic as (say) Rome has been. Perhaps the Roman character, so evident in the Caesars, became perpetuated in Christianity. However, it was early realized in England that in an imperfect world compromise was the only way if men were to co-exist, holding honestly the different views to which their birthright of self-determination entitled them. Certainly the first and last law of theology is that no man may keep another man's conscience.

If the Episcopal Church would be true to its Anglican heritage it could accommodate such an innovation as the ordination of women to the priesthood, if that were passed by General Convention, with those disagreeing continuing to do so and those agreeing feeling happy about it. And in view of the divisiveness over the revision of the Prayer Book, both the new book (supposing it were authorized by General Convention) and the 1928 BCP should be authorized at the option of the diocese (or parish as the case may be). *That* is the very nature of Anglicanism — to allow experimentation and scope for people to grow at their own pace.

I know that uniformity is attractive; it makes things easy. But uniformity is not the same thing as unity. The former might be very unwisely forced but the latter never could be. Persuasion, not coercion, is an attribute of Christianity. It is of the genius of Anglicanism to breathe this wisdom. All that is required of us is honesty of purpose. We don't have to fear for the truth; it has an inherent vigor and vitality by which it will prevail eventually. When that happens man will know what God's will truly is.

(The Rev.) RUPERT F. TAYLOR  
St. John's Church  
Albany, Ga.

## A Fairy Story

Once upon a time there was a Rector who was so bored with parish duties that he longed to be free of them. Moreover, his congregation was so bored with him that they longed to be free of him. The Rector became moody and depressed. One day, a Fairy Godmother suddenly appeared. She waved her wand, and promised him one wish.

"I wish," said he, "that I could be free of parishioners and their petty concerns. Should I be a Bishop?"

"No," answered the Fairy Godmother. "Being a Bishop does not give you the freedom you desire. I grant your wish. I hereby change you not into a frog, but into an Executive. You shall be a member of the Executive Council."

And with that, she vanished.

So the new Executive found himself

among the Leaders of the Church. And his fellow Leaders constantly encouraged him to display leadership. With them, he voted hundreds of thousands of dollars to this and that and the other. And with them, he sent powerful resolutions to the President, and the Congress, and Industrial Giants such as Exxon and IBM.

And with his fellow Leaders, he righteously ruled that the members of the Church were not giving enough money to achieve a sense of dedication.

And he lived happily ever after.

(The Rev.) WOLCOTT COIT TREAT  
San Diego, Calif.

## The Masculinity of Jesus

Before the masculinity of Jesus is taken too readily as the norm or archetype of Christian priesthood one must, it seems to me, deal with the virgin birth (whether as fact or as symbol): *Jesus alone of all human males received his very masculinity from a female* because Mary is credited with being the source of his human nature while his divine nature (which is spirit and therefore, like the angels in traditional Christian doctrine, asexual) comes from God.

CAROLYN M. CRAFT  
Farmville, Va.

## Correction

Thank you for printing my article ["As Others See It," TLC, May 30]. However, a rather key sentence was left out of the sixth paragraph, which in its printed form makes no sense.

In voting by orders at a General Convention, a 4-0 vote is counted as a "yes" vote by a deputation. However, if the deputation votes 3-1, this also is counted as a "yes" vote. On the negative side, a 1-3 or a 0-4 vote is counted as a "no" vote.

Thus in computing the maximum *positive* vote possible, given the other knowns such as divided deputations and deputations who were polled, one assumes that all the "yes" votes were 4-0, and all the "no" votes were 1-3.

To compute the maximum possible negative vote, one assumes that all "yes" votes were 1-3 and all "no" votes were 0-4 and simply recalculates accordingly.

While I'm sure you know all this, some of your readers may not and an additional explanatory note might be helpful in a subsequent issue.

The main thesis of the article remains, however: we cannot know exactly what the vote of the individual deputies was, and it is quite possible that there was a majority against the proposal.

(The Rev.) NATHANIEL W. PIERCE  
Grace Church  
Nampa, Idaho

# The Living Church

July 18, 1976

Fifth Sunday after Trinity/Sixth Sunday after Pentecost

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## SEMINARIES

### P.R. Institution Closed

In response to both the decreasing numbers of students seeking theological education and a general financial decline, the board of trustees of the Seminario Episcopal del Caribe in Puerto Rico voted to close the institution.

"Sad as this decision is," the Rt. Rev. Francisco Reus-Froylan said, "we residents of the area are grateful for the tremendous impact this institution has had on our missionary work and grateful also to those who helped the seminario be one of God's instruments in the strengthening of his kingdom in this part of his world."

The Bishop of Puerto Rico also said arrangements were being worked out to insure that seminarians would have an opportunity to continue their studies elsewhere and that the faculty and staff would have some financial compensation.

Founded in 1961 in response to the growth in the Caribbean of the Episcopal Church, the seminario has served the church throughout the region that includes Central America, Columbia, and Ecuador and — in its 15-year history — trained more than 70 men and women to study for the ministry. It was the only trilingual institution in the area, offering instruction in English, French, and Spanish.

## EPISCOPATE

### Majority of H.B. to Push for Title III, Canon 9 Change

Legislation which would permit women in the priesthood and the episcopate of the Episcopal Church is being sponsored by 67 members of the House of Bishops.

"These 67," said the Rt. Rev. John Burt of Ohio, "when joined by 15 other non-sponsoring bishops who have also indicated they will vote for women's ordination appear to represent the majority of bishops who will attend the conclave, and this would seem to assure passage of the measure in the House of Bishops."

Not one of the bishops taking part in the Philadelphia 11 and Washington 4 services is a member of the list of 67.

But there was no indication of their exclusion on the list of the 15 "other non-sponsoring bishops."

In a statement issued by the group of 67, they acknowledged that the House of Bishops "is but one-half of the General Convention. In no way do we wish to suggest by this announcement any intrusion by bishops upon the full freedom and responsibility of our brothers and sisters in the House of Deputies to shape their own legislation and reach their own conclusions in this matter. Certainly we anticipate and welcome further discussion on the matter in our own house before voting.

"At the same time, we believe that people throughout our church and the public at large may wish to know that there is even now a sufficient majority of bishops in the Episcopal Church to assure passage in our house of legislation enabling women's ordination."

The bishops also asked that deputies and other bishops consider that a majority of those authorized to perform the rites of ordination in the Episcopal Church wish to be given permission to confer holy orders in their respective dioceses on qualified candidates without discrimination as to sex."

Bishops sponsoring the proposed revision of Title III, Canon 9 to permit women in the priesthood and the episcopate are:

**Diocesans**—Robert Appleyard, Pittsburgh; Robert P. Atkinson, West Virginia; John A. Baden, Virginia; Frederick H. Belden, Rhode Island; Charles Bennison, Western Michigan; John H. Burt, Ohio; Benito Cabanban, Central Philippines; Otis Charles, Utah; William Clark, Delaware; David Cochran, Alaska; Ned Cole, Central New York; John Craine, Indianapolis; William Creighton, Washington; William Davidson, Western Kansas; Donald Davis, Erie; Hunley Elebash, East Carolina; Francisco Reus-Froylan, Puerto Rico; Duncan M. Gray, Jr., Mississippi; Lloyd E. Gressle, Bethlehem; Robert B. Hall, Virginia; William A. Jones, Jr., Missouri; Robert Kerr, Vermont; John M. Krumm, Southern Ohio; David K. Leighton, Maryland; William H. Marmion, Southwestern Virginia; George Masuda, North Dakota; H. Coleman McGehee, Michigan; Philip McNairy, Minnesota; Wesley Frensdorff,

Nevada; Paul Moore, Jr., New York; C. Kilmer Myers, California; Lyman Ogilby, Pennsylvania; Antonio Ramos, Costa Rica; James Pong, Taiwan; George Rath, Newark; Harold B. Robinson, Western New York; David Rose, Southern Virginia; Robert Rusack, Los Angeles; Bennett Sims, Atlanta; Philip A. Smith, New Hampshire; Robert Spears, Rochester; William B. Spofford, Eastern Oregon; Furman Stough, Alabama; Gray Temple, South Carolina; David Thornberry, Wyoming; Richard Trelease, Rio Grande; Frederick B. Wolfe, Maine;

**Coadjutors**—Scott Field Bailey, West Texas; John T. Walker, Washington;

**Suffragans**—Morris Arnold, Massachusetts; Richard Millard, California; Quintin Primo, Jr., Chicago; J. Stuart Wetmore, New York;

**Episcopal Church Center**—Edmond L. Browning (elected to Hawaii some weeks ago); Richard B. Martin;

**Retired**—Lane W. Barton, Eastern Oregon; John Burgess, Massachusetts; George Cadigan, Missouri; Wilburn Campbell, West Virginia; Ivor I. Curtis, Olympia; Paul A. Kellogg, Dominican Republic; Edward G. Longid, Northern Philippines; Leland Stark, Newark; George Taylor, Easton;

**Resigned**—William Gordon, Alaska;

**Others**—J. Brooke Mosley, a former Bishop of Delaware now serving as assistant in the Diocese of Pennsylvania; and David E. Richards, Office of Pastoral Development.

## CHURCH AND ARCHITECTURE

### Distinctive Settings No Longer Needed

It is no longer true that churches require "distinctive architectural settings" for their worship services, a seminary professor writes.

"If you had attended a service of the Lord's Supper 25 years ago without knowing the name of the church or looking at a service book, you could have discovered whether you were in a Roman Catholic, Presbyterian, Lutheran, or Methodist congregation," Dr. Laurence H. Stookey of Wesley Seminary, Washington observes.

"Today this is not the case, and



therefore neither is it true that denominations need distinctive architectural settings for their services," he writes in *Faith & Form*, journal of the Guild for Religious Architecture.

Dr. Stookey asserts that the "importance of this emerging ecumenical understanding of worship can hardly be overestimated. But the news of the change has not yet reached some local congregations which, when designing a building, may be quite content to perpetuate outdated patterns."

He sees it as a responsibility of the architect to "educate the congregation concerning new patterns of worship."

Dr. Stookey projects five trends of "central areas of faith which bear directly upon the functions and forms" of liturgical space: renewed emphasis on preaching; renewed understanding of an appreciation for the Lord's Supper (mass, eucharist, holy communion); renewed interest in baptism and its relationship to confirmation; renewed stress upon the inter-relationship of preaching and the sacraments; and a recovery of the corporate nature of Christian worship."

The Guild for Religious Architecture was organized in 1940 by a small group of architects and clergymen and in 1965, it became an affiliate of the American Institute of Architects.

## NEW YORK

### **Cathedral Towers to Be Completed**

Under the chairmanship of the Rev. Robert R. Parks, the fabric committee of the board of trustees for New York's Cathedral Church of St. John the Divine, has decided to continue construction of the building.

In line with the current objective of completing the west towers according to the general designs of the late Ralph Adams Cram, plans for the work are being prepared by his successor firm of Hoyle, Doran, and Berry of Boston.

Construction on the cathedral, which will be the world's second largest church when completed, was suspended several years ago.

### **Bishop Granted Divorce**

Bishop Harold Wright, 46, a Suffragan Bishop of New York, has been granted a divorce from his wife of 24 years. Parents of four children, they separated last year.

In filing for divorce, the bishop charged that his wife engaged in an "open, wanton, and notorious relationship" with a 28-year-old manager of a store in Woodstock, N.Y., the Wrights' home.

At the onset of the case, Mrs.

Wright's attorney said that she had helped her husband in his career "and after he became bishop he thought he was too good for her and abandoned her and the children."

On the fourth day, however, she consented to having all her defenses stricken from the record, in effect allowing the bishop's charges to stand unchallenged.

Divorce was then granted on grounds of cruel and inhuman treatment.

Mrs. Wright was granted custody of the children, with liberal visitation rights for the bishop, who agreed to pay \$6,000 a year alimony and child support.

## WYOMING

### **David Duncombe Honored**

On the 27th day of April, in Our Father's House, Ethete, Wyoming, the burial office was read and the eucharist celebrated for an Episcopal priest and his remarkable ministry among the people of the Wind River. His Indian name, Yellow Cloud, means "the first light to be seen after a dark storm."

On April 24, a few hours after the Rev. David S. Duncombe had been murdered [TLC, June 6], the Rt. Rev. David Thornberry, Bishop of Wyoming, and Arapahoe lay readers Reuben Quiver and Bert Whiteplume, held a requiem for the many people who came to his mission in a state of shock and grief.

The traditional Arapahoe wake was held in the parish hall where the priest lay until his burial. The young men of the tribe had dug the grave by hand, and the women decorated it. The final ceremony was concluded with slow, stately dancing to drums and chants, the giving of gifts to all who had participated, and a great feast.

A white man was buried as an Indian and Fr. Duncombe's people could give him no greater honor.

## ARMED FORCES

### **Churchman Criticizes Hymn as "Blasphemous"**

An Episcopal layman has criticized the Armed Forces Chaplains Board for the inclusion of a "so-called hymn" in the new Book of Worship for the U.S. Armed Forces.

John T. Myers, who is also a congressman from Indiana, told his colleagues in the House of Representatives that he had written the board to register his protest.

Entitled "It Was on a Friday Morning," hymn 286 has drawn denunciation from others as well, some calling it blasphemous.

Replying to complaints, the Chaplains Board said that the hymn

"was not included to be blasphemous or to destroy faith, but to provide a vehicle for dealing deeply and thoughtfully with the death of Christ in order to encourage and strengthen faith in God and his atoning work, God in Christ being crucified for man."

Mr. Myers said that if the Chaplains Board, "setting the spiritual policy for our Armed Forces, has reached this low, something ought to be done. Certainly we should be on our knees praying for our country.

"You will want to register your protest to the President and your congressmen against the inclusion of a blasphemous hymn in the newly issued hymnal . . . used in chapels on our military bases around the world."

The stanzas of hymn 286 (copyright 1960, 1969 by Galaxy Music) are:

"It was on a Friday morning/  
That they took me from the cell,  
And I saw they had a carpenter/  
To crucify as well.  
You can blame it on to Pilate,  
You can blame it on the Jews,  
You can blame it on the Devil,  
It's God I accuse."

Refrain: "It's God they ought to crucify/  
Instead of you and me,  
I said to the carpenter/  
Ahanging on the tree."

"You can blame it on to Adam,  
You can blame it on to Eve,  
You can blame it on the apple,  
But that I can't believe.  
It was God that made the Devil/  
And the woman and the man,  
And there wouldn't be an apple,  
If it wasn't in the plan." Refrain.

"Now Barabbas was a killer,  
And they let Barabbas go,  
But you are being crucified/  
For nothing here below.  
But God is up in heaven/  
And he doesn't do a thing,  
With a million angels watching,  
And they never move a wing." Refrain.

"To hell with Jehovah,  
To the carpenter I said,  
I wish that a carpenter/  
Had made the world instead.  
Good-by and good luck to you,  
The road will soon divide.  
Remember me in heaven,  
The man you hung beside." Refrain.

Members of the hymnal task force said the hymn "cannot be simply sung and dropped. You've got to deal with it. We recommend you use it as the basis of a Good Friday meditation. You'll be forever grateful to Sydney Carter (its author)."

The Worship Book was published last year at a cost of \$1,025,000 and is still being distributed to various military units throughout the world.

## ORTHODOX

### **Celebration in Hawaii**

It took seven years for Hawaii's Eastern Orthodox to pay for their church property.

With Bishop Meleties of the fourth district of the Greek Orthodox

Archdiocese of North and South America presiding, representatives of Saints Constantine and Helen Orthodox Church in Honolulu burned their mortgage, as part of a four-day celebration.

The 40-family parish, formally organized and with a full-time priest for only the last ten years, is the current form of a tradition which goes back a hundred years, and perhaps many more, in the 50th state.

Some believe that the first Christian services on the islands were conducted by Russian Orthodox priests attached to a short-lived fort on the Island of Kauai early in the 19th century.

Greeks came to the islands in the 1870s, more Russians at the turn of the century. Records show a parish under the jurisdiction of the Russian Orthodox Church just prior to WWI.

With the Russian revolution, however, many Russians returned home or went to the mainland of the United States, and parish life ended. Since then, the few remaining Orthodox have depended on rare priestly visits for their liturgical services.

Orthodox military chaplains served in Hawaii in the 1960s. The first civilian priest arrived there in 1968.

Though under the jurisdiction of the Greek Archdiocese, the Hawaiian parish serves people from several traditionally-Orthodox ethnic backgrounds and Oriental converts.

Following the burning of the mortgage, the congregation sang "God Bless America."

## **ESMA**

### **Training Conferences Held**

"Aging, the Church's Ministry" was the subject of two conferences sponsored by the Episcopal Society for Ministry to the Aging (ESMA) for training diocesan designees in the field of gerontology and related services.

The three-day meetings were devoted primarily to workshops on parish ministries, pastoral care, community services, housing, and pre-retirement planning as related to the aging.

Some 40 people representing 31 dioceses and the Toronto area attended the eastern conference held at Trinity Church, New York City. In San Francisco, 33 people from 11 dioceses attended the conference held at Grace Cathedral.

The keynote speaker at both meetings was the Rev. Herbert C. Lazenby of the Episcopal Community Service in San Diego and vice president of ESMA, who spoke on "Aging in the Future."

ESMA's objective is to be a broker for those who need guidance, training, and assistance in working with and for the aging, and it utilizes programs and

guidelines of religious, private, and governmental agencies for referral purposes.

A network is being established in order to dispense this information from ESMA to diocesan officials and on to parishes and people "where they are." The key person in ESMA's plan is the diocesan designee.

The training conferences were made possible through a grant from the United Thank Offering.

## **CANADA**

### **Four Inuit Ordained**

Four young Inuit men were ordained to the priesthood at St. Jude's Igloo Cathedral, Frobisher Bay, Northwest Territories, during an educational teach-in for native clergy in the Diocese of the Arctic.

Members of the second graduating class of the Arthur Turner Training School at Pangnirtung, they bring the number of Inuit (Eskimos prefer this word to describe their race) clergy in the diocese to twelve.

The four new priests are the Rev. Frs. Jonas Allooloo, Broughton Island; Simon Okpukok, Spence Bay; Benjamin Arreak, Sugluk; and Andrew Atagotaluk, Frobisher.

The training school has a three-year program of instruction for Inuit desiring theological education. Five, possibly six, men will enroll this fall for the first year of a new program.

Because of the tremendous cost of travel in the Arctic, Mrs. Arreak could not attend the ordination of her husband. It would have been necessary for her to travel south from Sugluk to Great Whale River, then northeast to Fort Chimo, then north again to Frobisher Bay.

## **NEWARK**

### **Priest Attacked, Choirboy Charged**

The rector of Grace Church, Newark, N.J., was in critical condition after being beaten in his rectory.

Arrested in the alleged attack was a 17-year-old high school senior, who was charged with atrocious assault and battery.

Fr. G.G. Butler-Nixon told police he was attacked with a wooden club in his rectory. He was able to reach the street where he was aided by employees from two nearby businesses. Just before he collapsed he identified the suspect as a choirboy.

Windows of doors leading to the rector's office were found broken and his office had been ransacked.

Authorities could not determine a motive for the early evening beating.

# **BRIEFLY . . .**

A Presidential Citation has been presented to Gordon M. Eby, AGO, of St. John's, Lancaster, Pa., for his depiction of the history of the country using the works of American composers and artists. A well-known musician, Mr. Eby has given approximately 20 performances of this program this year. Proceeds from the presentation at St. John's provided support for the series of English Prayer Book services held there in February [TLC, March 21].

The newest chapel to serve airport personnel and passengers throughout the world was opened recently at Schiphol Airport, Amsterdam. It is also the ninth such to be maintained as an ecumenical unit.

A one hour NBC documentary on the food crisis shown on U.S. television stations June 13, was filmed in Kenya, Nicaragua, Kansas, Florida, and Minnesota. "Food for All" featured the Masai Rural Training Center in Isinya, Kenya, an Anglican-sponsored rural development program which has received \$15,000 from the Presiding Bishop's Fund for World Relief.

The Brooklyn (N.Y.) Sunday School Union, founded in 1816, with the expressed purpose of "providing gratuitous religious instruction to children on the Sabbath Day and to unite Christians in this benevolent undertaking," is the oldest interdenominational organization involved in Christian education in the U.S. In 1829, the union sponsored a Sunday school parade in Brooklyn that has been an annual event ever since with public schools in the Boroughs of Brooklyn and Queens being closed for the event.

The oldest American hymn tune still in general use is "Coronation," written in 1793 by Oliver Holden. It is the preferred tune in most hymnals for "All hail the power of Jesus' Name." It is so used in *The Hymnal 1940* (hymn 355, first tune). The composer, who lived from 1765 to 1844, was for a brief time pastor of the Puritan church in Charlestown, Mass. He also taught music and kept a music store. The organ on which he played is kept today in the rooms of the Bostonian Society in the old Boston state house.



# THE ABORTION CONTROVERSY —

*a further consideration*

By JIMMYE KIMMEY

Basic to the abortion controversy is the question of when we recognize a developing human entity as a person. If there were no disagreement over the answer to that question there would be no abortion controversy. Robert M. Cooper ["Ten Theses on Abortion," *TLC*, Feb. 15] apparently thinks the question is a technicality. By this I suppose he means, as the dictionary defines it, "a detail meaningful only to a specialist" or something having to do with "practical knowledge especially of a mechanical or scientific subject." None of which has much to do with the question of when a fetus is thought to become a person.

It is true, of course, that many choose a scientifically describable or locatable point at which to determine that, for them, the fetus is now a person. Conception, implantation, first brain waves or heartbeat, "quickening," viability, and birth are among the usual choices. Science and technology, however, have nothing to do with the reasons for choosing any particular point. Many people choose conception but it is clear that many more choose "quickening" or viability. The latter, of course, fits in

quite well with the medical definition of abortion — the expulsion of a pre-viable fetus. There are many ways to justify that choice but, fundamentally, it apparently seems right that before a fetus has the slightest chance to survive outside the womb it is not yet a person but that once it has even the slightest chance to survive, albeit with great help, then it is a person. Or, at least, has begun its journey toward personhood in a way that makes one recognize it as a fellow wayfarer.

The point is that, outside each person's value system there is no answer to the question "When is the fetus a person?" The question is not a technicality, it is simply meaningless. The question should not be, "When is the fetus a person?" (as though there were a factual answer which could somehow be discovered) but, "When do you (or the church, or the society, etc.) consider the fetus to be a person?"

Once we understand the question we are in a better position to understand why it is that in a pluralistic society there will be a variety of answers. Our value systems are not uniform. Christians disagree with each other. Even Episcopalians — such as Cooper and I — disagree. In such a situation, should the law choose from among competing — and, I would say, equally respectable — value systems and enforce one of them? Ideally, in such a situation the law should stand aside. Failing that, the law should choose to be as little coercive as possible.

What would that mean in the abortion controversy? It would mean that the law would not be used to coerce anyone (pregnant woman, doctor, nurse, priest, or legislator) to do anything against her/his conscience. Whether Cooper wants the law to be used to enforce his value judgments in the matter of abortion is not, unfortunately, made clear. Perhaps he agrees with me that the law should stand aside in this matter, although it is clear that he is unhappy with the Supreme Court decisions which declared restrictive state abortion laws unconstitutional. He especially dislikes the fact that the Court relied heavily on the right to privacy. His objection is that "Any decision . . . for the Christian is a decision taken in the presence of God . . . there are no hiding places, no privacies, for us who would be Christians." How — or, indeed, why — he would have wanted the Court to take that into account is not explained.

Fr. Raymond G. Decker, assistant dean, Loyola University School of Law, Los Angeles, gives us a somewhat different view of the Court's decision. Writing in *Commonweal*, Decker draws a distinction between personal conscience and societal norms and concludes that Roman Catholics (for which one may read Christians or even Episcopalians) do not "have the right to enforce through law our formed consciences (as they are developed to this point) upon the rest of society, or even on a minority in society, when the consciences of a substantial portion of society dictate principles and values other than our own." Decker argues that "By protecting the right of personal privacy . . . the Supreme Court protected the right of the Catholic to

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*Jimmye Kimmey is executive director of the Association for the Study of Abortion. She formerly taught in the government department at Barnard College and is chairman of the adult education committee of the Church of the Epiphany, New York City.*

the exercise of his or her conscience as well as the right of those who hold a contrary position." Decker raises the question of whether, in its battle to restore restrictive abortion laws, the Roman Catholic community has "lost sight of other values such as freedom of conscience, and the State's obligation to assure religious freedom."

While Cooper's attitude toward the impact of restrictive abortion laws on freedom of conscience and religious freedom is not clear, his attitude toward women who want abortions is all too clear. In response to the question of why one should want an abortion the best he can come up with is, "Frankly, for convenience." *Convenience!* Tell the bewildered 14-year-old that she wants an abortion because it would be inconvenient to have a baby. Tell the frightened, repelled rape victim that she does not want to have that man's baby because it would be inconvenient. Tell the exhausted housewife with too many children (too many for her emotional reserves, too many for her financial resources) that she wants to have an abortion because having another child would be inconvenient. Tell the menopausal grandmother that she does not want to begin a family all over again because it would be inconvenient.

I will not belabor the point that by saying that the reason for wanting an abortion is "for convenience" Cooper reveals either an astonishing callousness toward the realities women live with or an equally astonishing ignorance of them. However, even if I were willing to accept his curiously limited view of those realities and even if I thought women never wanted abortions for any reasons more compelling than convenience, I would still argue that the State should stand aside and allow women to make that choice.

Cooper asks, "Who will decide . . .?" Who else but the one person most intimately involved and responsible? (Because he treats the terms human fetus and human being as if they were in fact the same, Cooper would, I suppose, say that the human-being-fetus is as intimately involved as the human-being-pregnant woman. But it is not necessary for the rest of us to make that basic error.) While not everyone thinks of the preivable fetus as a person, everyone does think of the pregnant woman as a person. And it is she who must, if she wants an abortion and abortion is illegal, either bear an unwanted child or risk her life and health (and, all too often, suffer humiliation) in a clandestine abortion. Each of those actions may seem to her to be immoral. Can those who oppose free choice be so certain that she would be wrong in that judgment that they can justify denying her the right to choose a safe, legal abortion?

# SERMON

## ON THE CITY

By the Rt. Rev. PAUL MOORE, JR.

*The following is the full text of the sermon preached by the Rt. Rev. Paul Moore, Jr., Bishop of New York, on Easter Sunday at the Cathedral of St. John the Divine, New York City.*

**I Introduction.** Welcome to your cathedral on Easter, an Easter full of promise but also full of *foreboding*.

One week ago in the Palm Sunday liturgy we joined Jesus as he rode into Jerusalem. . . . we joined Jesus as he wept over his city. I ask you to come in your imagination with me to the edge of Morningside Heights. . . . look over New York from the World Trade Center to the farthest reaches of the Bronx and *weep*, for your city is dying.

Jesus died and rose again. To understand his rising you have to understand his dying. And so before we look to our rising with him, before looking toward the rebirth of our city, we must look at the nature of our dying.

**II The Signs of Death.** There are many signs of dying.

Ride with me through the ghettos of our city, ride with me through the South Bronx or Harlem and see the great hulks of abandoned housing, haunts of rats and broken, homeless vagabonds.

Walk with me through the corridors and cell blocks of Rikers Island and the city's jails where poor people not even

yet brought to trial rot in overcrowded cells.

Listen to the broken hearts of the students of Hostos College as their one hope of training, their one hope of rising from the ghetto is mercilessly closed down.

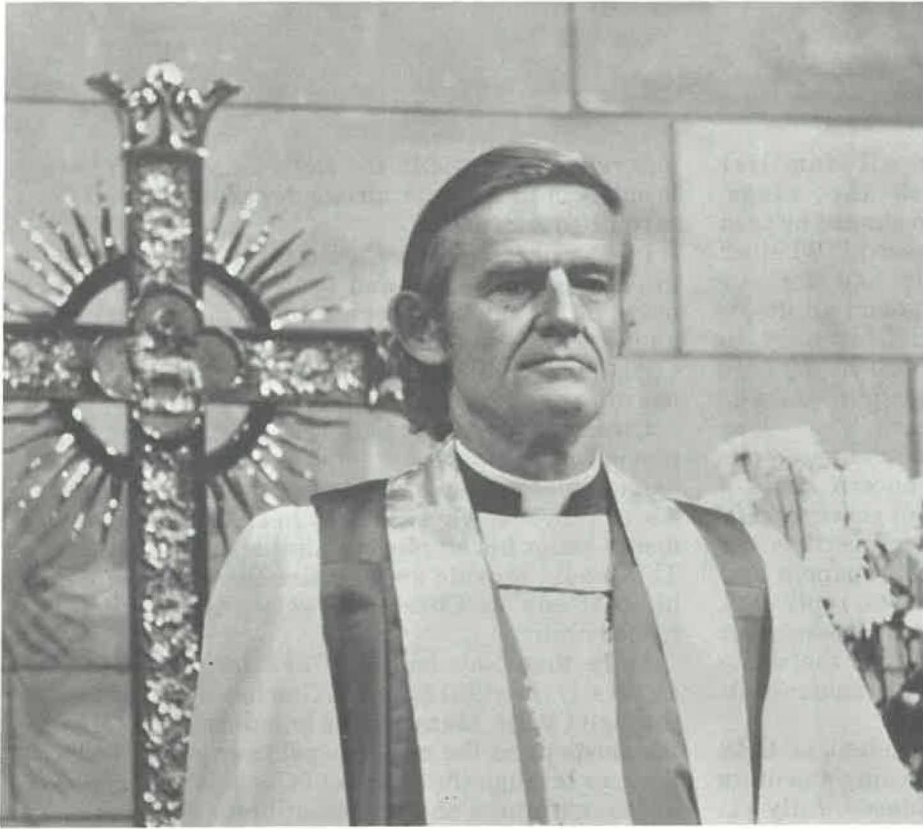
Visit the scandal-ridden nursing homes, hear the closing of clinics in the poor areas; the litany goes on. . . .

But perhaps the most sinister sign of all is the announcement that commerce and industry, the very lifeblood of our town, are leaving, sensing, like rats, that the ship is sinking.

Every one of these signs of death is part of a tragic cycle, or rather a series of tragic cycles. Let us trace one down.

**III Industries Leave the City.** The decisions which lie behind these signs of death are a series of immoral decisions, even though they are clothed in financial considerations, immoral decisions on the part of political and economic leaders on every level of government and business. This morning I would like to single out *one* such decision, the decision a business makes when it decides to leave and the consequences thereof.

Industries leave the city. Therefore fewer jobs and services are needed. Unemployment rises in the Black and Spanish ghettos. It is now near 50% and perhaps as high as 80% among young people. The tax base is eroded



The Rt. Rev. Paul Moore, Jr.

and so educational, social and health services are cut back because of the diminishing tax income to the city caused by the exodus of business. Inner city youth are idle; more turn to addiction and violent crime. Crime frightens other New Yorkers which makes it more difficult to attract employees to the industries. In turn, more industry leaves the city. Such is a simplified description of this tragic cycle.

Furthermore, this cycle is exacerbated and distorted by myths. One is the racist, guilt-fear myth surrounding crime. Although crimes of Black against White are small compared to the crimes of Black against Black, the white man sees the crime statistics as a sign of his fear of Black crime against himself. This is basically a racist attitude. The real cause of the high incidence of minority crime is the educational and unemployment deficit of the ghetto, caused ultimately by exploitation and neglect. Another myth is that persons and businesses outside the city limits have no responsibility to the city despite the fact that the vast benefits of the metropolitan area and New York as an international center of commerce drew them here in the first place. The telephones they use, the airports where they land, the clothes they buy, the restaurants where they eat — all float on the back of minority groups who cannot leave the city.

Another myth is that the causes of the

city's decline are economic. Not so! The symptoms are economic; the cause is moral irresponsibility.

The fact that some great corporations stated that they are staying in New York, the fact that the banks and some other businesses *must* stay in New York, show that it is possible to be here and that exodus is an arbitrary decision made for the purpose of convenience and short-term economic gain.

The religious community, the loyal New Yorkers of good will, will not stand by silently in the face of the betrayal of our city, whether the betrayal be by business or government. We will not take this betrayal lying down.

For if the trend continues, we can look ahead to a nightmare town, resorting to physical repression of its frustrated victims made savage by despair.

The gap between rich and poor widens. The highest one-fifth of our population receives 41% of the national income, the lowest one-fifth, 5.4%. Twenty-five million, one tenth of the people of our country, are below the poverty level. The major part of these are minority persons.

People flee but there is nowhere to flee. These fleeing industries are fooling themselves. People flee but there is nowhere to flee in a dying land. When industries leave the city, the industrialized suburbs also turn to soulless urban wastelands where social ir-

responsibility slinks through the night to pull its victims down once more.

The struggle for the city's survival is the struggle for the soul of America, for here is being played out what may be the preview of the disintegration of industrialist society which exploits the poor, the weak and the old and then throws them away like refuse. When this occurs, our civilization is doomed.

IV The City Can Be Reborn. This sounds like a Good Friday sermon, a judgment sermon. No flowers, no Easter bunnies, no sunrise services. No. Easter is a most serious matter; we have to look clearly at the dying in order to learn the means of rising.

Christ rose from the dead because he gave himself in love on the Cross. It was then that the mighty power of God filled the shattered body and burst the tomb.

If each of us gives him or herself with the courage of love, we will be part of the city's resurrection and our own, for courage is as contagious as fear, hope as contagious as despair. Spread courage, spread hope.

Executives, reverse your decisions and stay in the city. Cut through the fog of statistics and see the moral decision behind them. *Be part of the rising, not the dying.*

There is a role for everyone, not just for politicians and business leaders. Children and old people join the clean-up squad on your block, adults help teach remedial classes or man understaffed clinics. Call the Citizens Committee to Save New York for information. *Be part of the rising, not the dying.*

Seek within yourself the empowering Spirit, turn apathy into righteous anger; turn fear into love. Turn the weakness of defeat into the victorious fighting of a New Yorker, tough and strong. *Be part of the rising, not the dying.*

Do not let your group spend all its time fighting with others over a smaller and smaller piece of pie. Unite with other persecuted people and turn the city around. *Be part of the rising, not the dying.*

V The Easter Story. And now, let us turn to the Easter story, for, like Jesus' disciples, we are crushed with the dying.

Come with Mary Magdalene quietly to the tomb in the early dawn. Come hand in hand with that broken and redeemed woman of the streets to where they laid the bloody corpse. Fall back in terror and surprise at the rock rolled back. Fall back, blinded at the angels' glory. In absolute wonder, see that he is risen.

Turn, look, hear him say "Mary."

Turn, look, hear the Risen Lord call you by your name. For you too with him can rise. And in your rising our city can turn and rise with you.



# EDITORIALS

## Go Ahead and Write It!

We're all familiar with the adage, "Children should be seen and not heard." Whether we believe this is psychologically bad for our children and good for us, as parents and adults, is neither here nor there. I mention it only in reference to a parody which has been in my subconscious for some time. The new version would be "Christians should be seen and heard."

While I was lunching with my pastor recently our conversation turned to his deep concern about a national issue which he considered of grave significance. I urged him to write of his concern to the various news media, such as the newspapers and the major TV networks. His pessimistic reply was, "What good would it do? I'm just one person. It would just be another letter tossed into the waste paper basket." I related a couple of incidents illustrating that our opinions do count.

I had written a letter to the president of CBS News, Mr. Richard S. Salant, concerning one of its news broadcasts which I felt was biased, fully expecting to receive the usual form letter in reply. Mr. Salant wrote me a personal letter, a portion of which I'd like to quote: "I respectfully disagree... I would be happy to examine with you any particular coverage which bent 'straight news stories into editorial comments.' I am attaching transcripts of each of our television news broadcasts about which you wrote."

His personal letter so impressed me that I wrote a letter to the editor of *The New York Times* concerning it and sent a copy of it to Mr. Salant. By return mail I received yet another letter from Mr. Salant, in which he thanked me for my letter to the editor: "All I can say is that it was most kind and generous of you to do this. It is so rare and it is so lovely that what starts out to be a rather hostile — on both sides — correspondence should wind up so pleasantly. I think I like you very much, Dr. Frazier..."

I recently took a trip with Delta Air Lines. Taped music is offered, allowing passengers to listen to their favorite types of music, by means of earphones. I wrote to the president of Delta Air Lines, commenting favorably about Delta's overall in-flight service and offered a suggestion of adding gospel and religious music to the "Words and Music" stereo program. Mr. David C. Garrett, Jr., the president of Delta Air Lines, also replied with a personal letter, a part of which I'd like to quote: "It was very thoughtful of you to take the time to write me about how much you enjoyed your recent Delta flights... Your favorable comments about our overall in-flight service are most gratifying. We realize that our customers have varied tastes and try our best to please as many as possible with our 'Words and Music' stereo program. Your comments regarding the addition of gospel quartets

and religious music to the Deltasonic system have been given to the appropriate department head for careful consideration."

I feel that it is also a Christian's duty prayerfully to consider all issues and to express his opinions on them. Many of the situations in our country about which we complain could be remedied if Christians would speak up. Christians need to be heard.

I think many times we forget to express our appreciation to a person's employer as well as to the person himself who has been exceptionally helpful. An employer always likes to hear favorable comments about his employees and he should be told. This would provide an incentive for a person to do his best and as Christians we should fulfill this responsibility.

More than anyone else Christians need to be especially thankful for what God has done for them through Christ. Many people know very little about the Gospel and the only Gospel they know is what they see through the actions of Christians. Expressing thankfulness and appreciation to others is one form of Christian action. Seeing these positive acts of kindness and graciousness can influence others.

Christians need to be *seen* and *heard*.

CLAUDE A. FRAZIER, M.D.  
Asheville, N.C.

## That Isn't What We Said

A ludicrous misprint appeared in TLC, June 27, on p. 11, in an editorial entitled "Twice-Born" Candidates. In our original text we said, concerning Candidate Jimmy Carter: "It has been suggested that his being a 'twice-born' Christian as distinct from whatever other kind of Christian there is, may be, or at least seem, threatening to people who are not any kind of Christians." When the gremlins got through with that sentence at the printer's the result was this gem of incomprehensibility: "It has been suggested that his being a 'twice-born' Christian there is, may be, or at least seem to be, threatening to people who are not any kind of Christians."

We didn't write it that way, and we would borrow some words from St. Peter at Pentecost (Acts 2:15) in our own defense: "We are not drunken, as ye suppose, seeing it is but the third hour of the day."

The Editors

# BOOKS

## Freedom and Dignity

**ETHICS OF MANIPULATION.** By Bernard Häring. Seabury/Crossroad. Pp. 218. \$8.95.

The direct application of advanced technology in medicine, behavior management and genetics has opened new possibilities and opportunities for the development of "a better life." Along with this rapidly growing technology, there is the potential for a serious misapplication, producing in its wake a jeopardy of human freedom and dignity. That misapplication is in the form of manipulation—medical, behavioral and genetic manipulation in a mind-boggling spectrum of possible distortions of human freedom and dignity. It is with the ethical aspects of this subtle and potentially destructive manipulation that Bernard Häring deals in this book.

The rapid rate of growth of technology in medicine, genetics and behavioral management has left us with very little in terms of an ethical framework. What we must seek now are ethical boundaries for manipulation, sought and established in a spirit of "liberation theology," in which each person's dignity and freedom are preserved in the application of the technological advances. Bioethics thus emerges as the challenge.

Manipulation, which as a word has a variety of overtones according to its context, can indicate use of the most debasing and insidious means for the degradation of life. Häring sees in the new technology the possibility of the latter form of manipulation in several guises. The area of greatest concern to him in this susceptibility to thoroughly unacceptable manipulation is that of behavior modification, especially as proposed by the Skinnerian School of Behaviorism. Häring views Skinner's behavior management as a sign of the sickness of a great part of our society, especially of higher education. Skinner's errors reflect our own societal and personal shortcomings, especially the loss of holistic vision and the lack of a holistic approach to our personal and social life. Häring maintains that while in theory our scale of values is rooted in a religious tradition, in fact we follow a utilitarian approach to life in most decisions. Behavior management disregards human freedom and dignity, and therefore is destructive manipulation. Our Christian belief in the freedom and dignity of the human person will have its impact on our own and others' lives to the extent that we incarnate it in the whole structure of our per-

sonal life, our culture, our societal, political and international life.

Other areas of manipulation discussed in this book relate to brain research and "mind-changing" through pharmacologic, surgical or electrical interventions; and genetic manipulation in the form of gene therapy, genetic engineering, genetic counseling and prenatal diagnosis, and artificial human reproduction. The numerous ways in which these areas of technological advancement may be subjected to destructive manipulation are reviewed in detail. The need for ethical boundaries is apparent.

Häring emphasizes that our humanity must constantly be guarded and defended. We need, above all else, to hold fast to our sense of mystery, our capacity for celebration and contemplation, and for a common search for ultimate values. The implications and possibilities here for committed Christians are obvious. To Häring all human experience and reflection are seen finally in the light of Christ, who has offered a peak experience of human freedom and dignity and who has come to make known and to prove the way to ultimate meaning and happiness.

ROGER DEAN WHITE, M. D.  
Rochester, Minn.

## The Presence of Jesus

**THE HOPE OF GLORY: Exploring the Mystery of Christ in You.** By John B. Coburn. Seabury/Crossroad. Pp. 150. \$7.95.

*The Hope of Glory* is a sensitive and exciting book. Dr. Coburn aims to help those of us who settle for a "compromising mediocrity" to see how the Christian faith provides a framework within which Christian men and women have wrestled with the ambiguities of life and have given their answers in terms of personal trust in the living God who is "above and beyond these ambiguities."

The author portrays the human condition in three stages: the Christ-pattern of life, death, and resurrection, using a different format for each.

In the first, he draws upon his broad pastoral experience to help us discern the presence of Jesus in every facet of daily life. With such alluring headings as "On Being a Bit Crazy" and "Zapped by Jesus" he writes with the directness, at once simple yet profound and full of mirth, that we have come to associate with this eminent Christian educator and author.

The second stage movingly conveys the honest heart-searching of a nominal Episcopalian who finds himself in church on Good Friday for the familiar "Seven Words." Out of his fragmented and confused life he tries to find a ground for trust in the strange, majestic

crucified figure whom he has not really known before.

The final stage dramatically sets forth the Gospel conviction that Jesus offers us, *here and now*, a new risen life-in-the-Spirit, "the truth's superb surprise," a mystery that is altogether glorious.

One word of caution. Do not read this book hurriedly. Its rich spiritual fare needs to be carefully digested. It has much to offer to quite diverse groups— young and old, "mod" and traditionalist, the skeptic and the devout. Like a wise householder, Dr. Coburn has brought out of the Gospel treasure—"things new and old"—with appealing freshness.

(The Rev.) JOHN R. RAMSEY  
Marblehead, Mass.

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# PEOPLE and Places

## Ordinations

### Priests

Chicago — (for Pittsburgh) The Rev. John Hilton Shumaker, curate, Grace Church, 924 Lake, Oak Park, Ill. 60301.

Los Angeles — The Rev. James Robert Young.

Louisiana — The Rev. Craig Richard Hunter Gates, curate, Church of the Ascension, 1030 Johnston, Lafayette (70501).

New Jersey — (for Lexington) The Rev. William J. Gerhart, curate, Grace Church, 9 E. Maple Ave., Merchantville, N.J. 08109.

Pittsburgh — The Rev. Victor Ira Zuck, Title III, Canon 8 (indigenes), vicar, St. Luke's, Market St., Georgetown, Pa. 15043.

### Deacons

Central Florida — Tim Sexton, on staff of Christ the King Church, Orlando, Fla.

Rio Grande — Robert Stanton Downs, Jr.

Central Pennsylvania — Benjamin Franklin Hughes, 12 E. 3 St., Lewistown, Pa. 17044.

Southern Ohio — Michael Kyle, assistant, Emmanuel, 9 S. Bompert, Webster Groves, Mo. 63119.

## Episcopal Church

The Rev. Charles A. Cesaretti, is director and coordinator of the church's hunger programs, with a major responsibility to develop a network of programs within the church that will reach the parish level.

William D. Dearnaley is assistant press officer to work with Walter H. Boyd at the Episcopal Church Center, New York.

## Positions Accepted

The Rev. Maurice V. Champion is rector of Grace Church, Galion, Ohio.

The Rev. Jerry V. Crook is the assistant at Good Shepherd, Augusta, Ga.

The Rev. Michael W. Goldberg is rector of St. Matthias', Trenton, N.J. 08610.

The Rev. Lewis A. Payne is administrator of Waybridge House, and organist-choirmaster of St. Matthew's, Kenosha, Wis. Address: 2507 Roosevelt Rd. (53140).

The Rev. Richard F. Tombaugh is executive director of the Arts & Education Council of Greater St. Louis, and associate at Trinity, St. Louis, Mo. Address: 23 Kingsbury Pl. (63112).

The Rev. W. David Woodruff is rector of St. Elizabeth's, Roanoke, Va.

The Ven. H. Arthur Doersam, archdeacon of Bethlehem, will be rector of Trinity, Binghamton, N.Y., effective Aug. 1.

The Rev. Edwin Hunt Badger is the dean of Ohio University's Chillicothe campus.

The Rev. Bennett H. Barnes, Jr. is headmaster of St. Stephen's School, Bradenton, Fla.

The Rev. William A. Boshysell is director of the Episcopal Counseling Center, Tampa, Fla.

The Rev. Robert B. Butt is rector of Trinity Church, 7005 Piney Branch Rd. N.W., Washington, D.C.

The Rev. Gary Y. Canion is the assistant at St.

David's Cathedral, Hobart, Tasmania, Australia 7000.

The Rev. Lloyd S. Casson is a canon on the staff of Washington Cathedral, Washington, D.C.

The Rev. George H. Cave, Jr. is an associate professor at the University of Tampa, Fla.

The Rev. William M. Coolidge is rector of St. Paul's, Cary, N.C.

The Rev. Peter W. Fleming, Jr. is rector of St. Thomas', 1200 Snell Isle Blvd. NE, St. Petersburg, Fla. 33705.

The Rev. Jack L. Iker is an assistant at the Church of the Redeemer, Sarasota, Fla.

The Rev. David E. Johnson is rector of St. Boniface, 5615 Midnight Pass Rd., Siesta Key, Sarasota, Fla. 33581.

The Rev. Andrew Lovell C.C. Jones is vicar of St. David's, 804 Cross Lanes Dr., Nitro, W. Va. 25143.

The Rev. Dennis D. Kezar is canon pastor of St. Peter's Cathedral, St. Petersburg, Fla.

The Rev. Andrew Krumbhaar is rector of Christ Church, Longwood, Fla.

The Rev. John E. Kulp, Jr. is the assistant at St. Dunstan's, Largo, Fla.

The Rev. James E. Manion is rector of Trinity Church, Upper Marlboro, Md.

The Rev. Hays H. Rockwell will become rector of St. James', New York, N.Y. in September.

The Rev. Gregory Sims is rector of St. Thomas' parish, Plymouth, Ind.

The Rev. Robert H. Voight is rector of All Saints', El Paso, Tex.

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

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**ORGANIST-CHOIRMASTER.** Experienced young man desires position in church with strong music program. Resume available. Ronald Bera, 5480 Circle Dr., N.E., Belmont, Mich. 49306.

### PUBLICATIONS

de-liberation, Box 5678, Coralville, IA 52241; \$2.00 yearly. Women's ordination advocacy; photos, features, resources.

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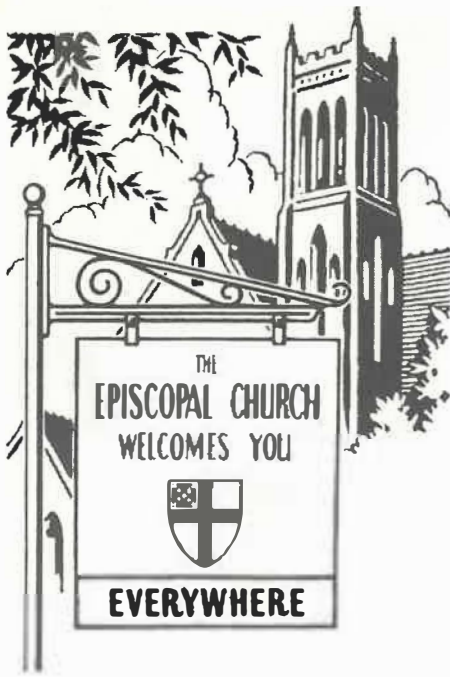
THE LIVING CHURCH

The Living Church



# SUMMER 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.



## 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

## LITTLE ROCK, ARK.

**TRINITY CATHEDRAL** 17th and Spring  
The Very Rev. Charles A. Higgins, dean  
Sun 7:30, 9:25, 11

## 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.

## 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

## PLACENTIA, CALIF. (North Orange County)

**BLESSED SACRAMENT** Angelina Dr. & Morse Ave.  
The Rev. Anthony F. Rasch, r  
Sun Mass 7:30 & 9 (Sung); Wed Mass & HS 9;  
(Mon thru Fri) EP 6; C 1st Sat 4-5:30

**KEY**—Light face type denotes AM, black face PM; add, address; announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Ev, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

## SAN DIEGO, CALIF.

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

## DENVER, COLO.

**ST. MARY'S** S. Clayton & Iliff—near Denver Univ.  
Fr. James Mote, SSC, r, Fr. T. Raynor Morton, SSC, senior  
c. Fr. David Wessell, v of the parochial mission  
Sun Masses 7:30 (Low), 9 (Sol), 11:30 (Sung), 6 (Low); ES & B  
8; Daily 7; Also 9:30 Mon, Wed, Fri & Sat. C Sat 4:30-5:30,  
8-9 (and as desired)

## DANBURY, CONN.

**ST. JAMES'** Downtown West St.  
The Rev. F. Graham Luckenbill, L.H.D., r  
Sun 8, 9:15, 11; Thurs 10

## WASHINGTON, D.C.

**ALL SAINTS'** Chevy Chase Circle  
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r  
Sun HC 8, 12, Summer Ch S 10, Service & Ser 10; Daily 10,  
HC Wed, HD, 1S & 3S 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 S-6

## ST. PAUL'S, ROCK CREEK PARISH

Rock Creek Church Rd. near National Shrine  
Sun 8 & 10; Wed. as announced. Washington's  
Oldest and only Colonial Church.

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Sun MP & HC 8, HC 10 & 5; Daily 7:15 except Wed; Wed 6;  
C Sat 4:30

## WEST PALM BEACH, FLA.

**HOLY SPIRIT** 1003 Allendale Rd.  
The Rev. Peter F. Watterson, S.T.M., r  
Sun Masses 8, 9 (Sung), 11. An Anglo-Catholic Parish  
Serving the Palm Beaches.

## ATLANTA, GA.

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

## CHICAGO, ILL.

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

## DODGE CITY, KAN.

**ST. CORNELIUS'** First Ave. at Spruce  
The Rev. R. W. Treder, r  
Sun 7:30 HC, 10 HC (1S & 3S); Wed HC 10

## BOSTON, MASS.

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

## FALLS CITY, NEB.

**ST. THOMAS** 16th at Harlan  
Fr. Carl E. Gockley, r  
Sun Masses 7:30, 10:30

## OMAHA, NEB.

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

## LAS VEGAS, NEV.

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

## CLAREMONT, N.H.

**UNION CHURCH** (Est. 1771) Old Church Rd.  
The Rev. John H. Evans  
Services 9, HC 1S & 3S

## MIDDLETOWN, N.J.

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

## NEWARK, N. J.

**GRACE CHURCH** 950 Broad at Walnut  
The Rev. G. Butler-Nixon, r  
Sun Masses 8 & 10; Mon thru Fri 12:10; Sat 9:15

## WEST ORANGE, N.J.

**HOLY INNOCENTS'** 681 Prospect Ave.  
The Rev. Trevor E. G. Thomas, r  
Sun HC 9, 11 (1S & 3S), MP 11 (2S & 4S). Summer HC 10

## ALBUQUERQUE, N.M.

**ST. JOHN'S CATHEDRAL** 4th & Silver, SW  
Sun HC 8, 9:15, 11, 6. Mon, Wed, Fri, Sat 12:05, Tues &  
Thurs 10

## SANTA FE, N.M.

**HOLY FAITH** 311 E. Palace Ave.  
Rev. Donald L. Campbell, r; Rev. W. J. Marner, c  
Sun 8 & 10; Thurs 10; Fri 12:10

## BROOKLYN, N.Y.

**ST. JOHN'S** 99th St. & Fort Hamilton Pkwy.  
The Rev. George C. Hoeh  
Sun HC 8 & 10; Wed 6:30, 7:10

**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

## CLAYTON (1000 ISLANDS), N.Y.

**CHRIST CHURCH** John & Hugunin Sts.  
The Rev. Richmond Hutchins, r  
Sun 7:45 HC; 11 HC 1S & 3S, MP 2S & 4S

(Continued on next page)

# SUMMER CHURCH SERVICES

(Cont'd. from previous page)

## 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). Wkdays 7:15 MP & HC; 5 EP (Sat 3:30 plus  
Organ Recital). Wed 12:15 HC & Healing; 5:30 HC

**ASCENSION** 5th Ave. at 10th St.  
The Rev. D. R. Goodness, r  
Sun HC 8, 9, 6; Ecumenical Service 11; HC Tues, Wed, Fri 8;  
Sat 9; Wed 6; Thurs 12 noon

**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.  
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Hugh Hildesley, William Stemper  
Sun 8 & 12:15 HC, 10:30 HC (1S & 3S), MP (2S & 4S); Wed  
HC 6

**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; Tues, Thurs 8; Sat 10; HD as Anno

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

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

**TRINITY PARISH**  
The Rev. Robert Ray Parks, D.D., Rector  
**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

## UTICA, N.Y.

**GRACE CHURCH** Downtown  
The Rev. S. P. Gasek, S.T.D., r; the Rev. D. E. Remer, c;  
the Rev. C. F. Hilbert, the Rev. L. C. Butler  
Sun HC 8, MP, HC & Ser 10; Int daily 12:10

**WARRENSBURG, N.Y.** LAKE GEORGE  
**HOLY CROSS PARISH** 57 Main St.  
The Rev. Robert D. Creech, r  
Sun Masses 8, 10; wkdays as anno. Shrine of Our Lady of  
Walsingham

## HERSHEY, PA.

**ALL SAINTS** Elm and Valley Road  
H. B. Kishpaugh, r; W. L. Hess, assoc  
Sun H Eu 7:30 & 10; Wed 10

## PHILADELPHIA, PA.

**CHRIST CHURCH** 2nd St. above Market  
The Rev. Ernest A. Harding, D.D., r  
Sun 9 HC, 10:30 MP & S, 1S & 3S HC

## PITTSBURGH, PA.

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— Hazelwood  
Sun Mass 8:30 & 10:15 (Sung). Weekdays as anno

## VALLEY FORGE, PA.

**WASHINGTON MEMORIAL CHAPEL**  
The Rev. Sheldon M. Smith, r  
Sun 8 HC, 10 Service & Sermon

## 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

## MYRTLE BEACH, S.C.

**TRINITY** Kings Hwy. & 30th Ave., N.  
The Rev. H. G. Cook, r; the Rev. D. P. Bachmann, c  
Sun HC 8, HC & Ch S 10 (1S & 3S), MP & Ch S 10 (2S & 4S);  
Thurs HC 1; HD as anno

## 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

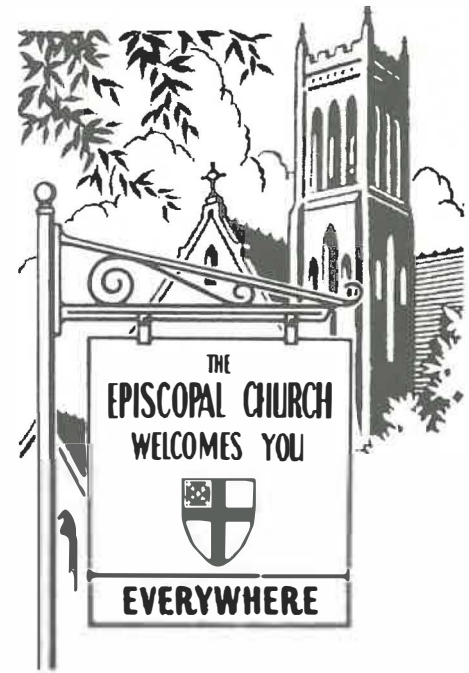
**ALL SAINTS'** 5001 Crestline Road  
The Rev. James P. DeWolfe, Jr., r  
Sun Eu 7:45, 9:15, 11 & 5; Daily MP & Eu 6:45 ex Thurs 6:15;  
Also Wed & HD 10; EP daily 6

## 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

## ALEXANDRIA, VA.

**ST. PAUL'S** 228 S. Pitt St.  
Sun HC 8 & 5; HC 10 (1S & 3S). Weekday—Thurs HC 10:30



## HOT SPRINGS, VA.

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

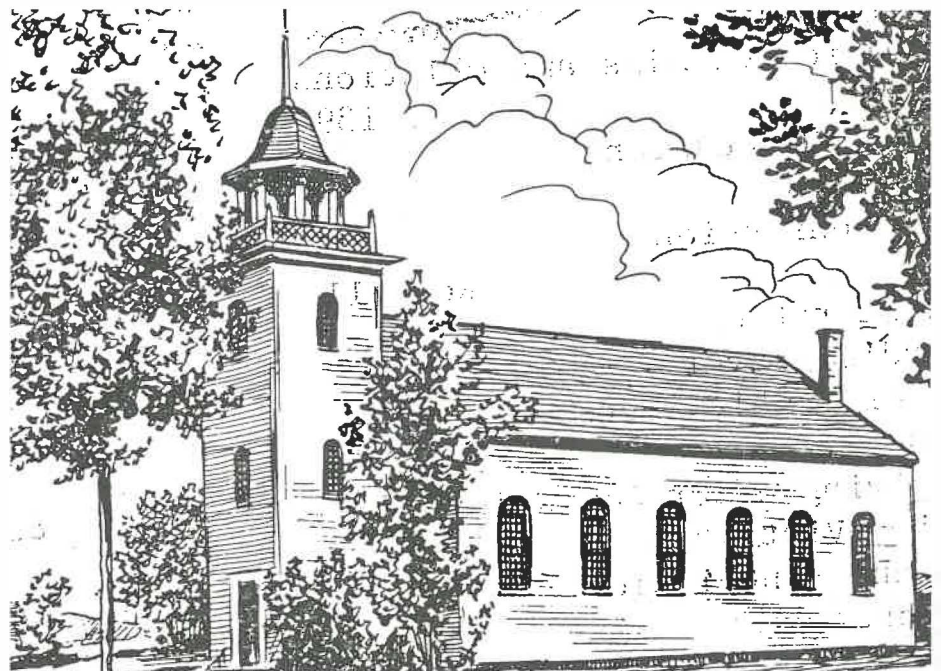
## RICHMOND, VA.

**ST. 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

## ACAPULCO, GRO., MEXICO

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Sun Lit & Ser 11; EP 6

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