

THE LIVING CHURCH

Overkill

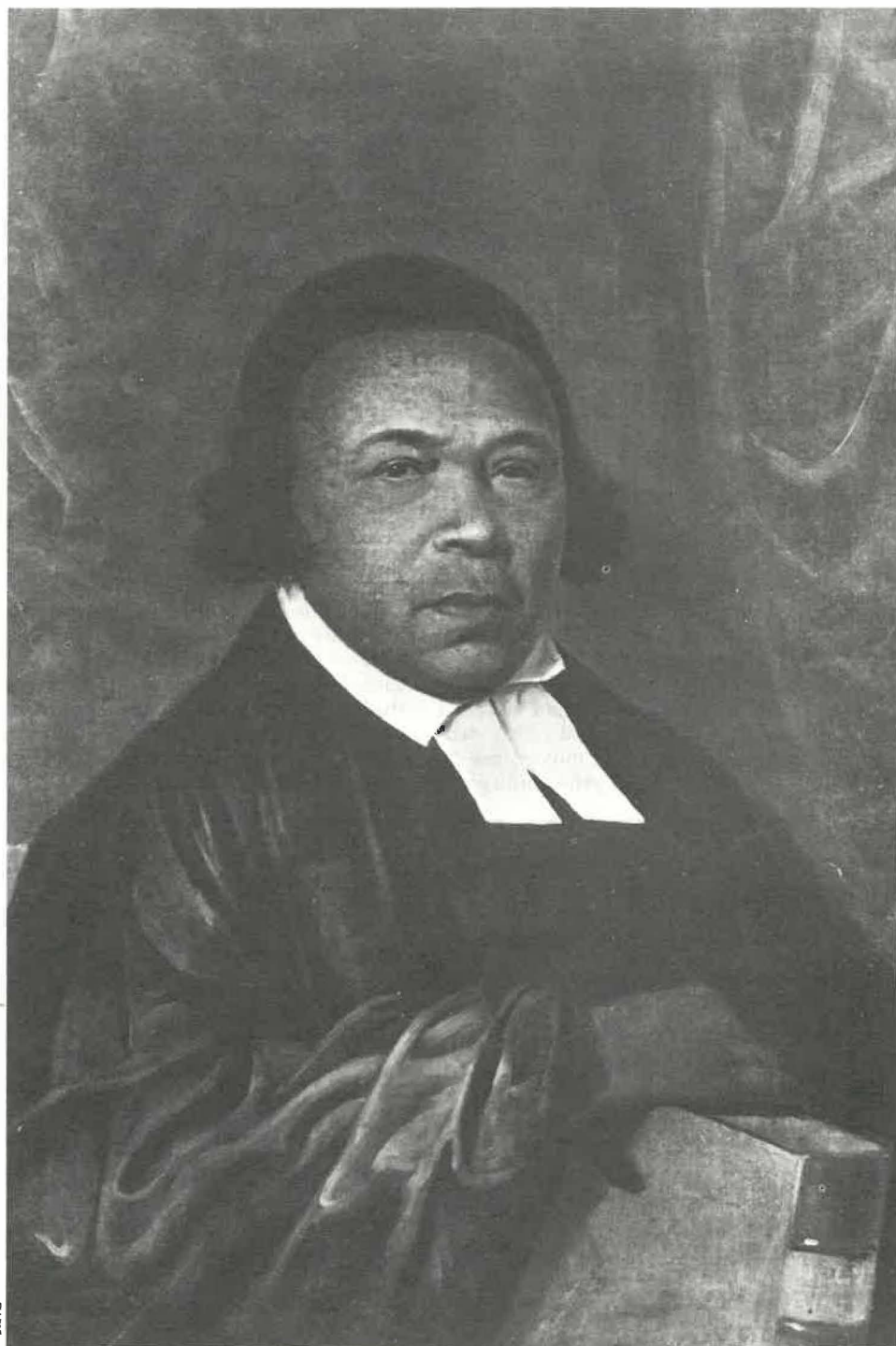
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He Is Present, Indeed!

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The Rev. Absalom Jones, first black priest in the Episcopal Church, will have his name included in the Calendar of the Proposed Book of Common Prayer by recommendation of the Standing Liturgical Commission. His life will be commemorated on Feb. 13th each year.

RNS



AROUND & ABOUT

With the Editor

If you are editing a church magazine, or preaching in an American parish, or directing a church-sponsored TV show, you may be sure that unless you deal very gingerly — if at all — with the facts of human sin, sorrow, trouble and misery you are going to catch Hail Columbia from some of your readers, hearers, or viewers.

The Rev. Ardon D. Albrecht is program director of Lutheran Television, which features the show *This is the Life*. In a recent article Pastor Albrecht reports on the letters of protest he receives from people who complain about the abundance of sin in the show. He relates that "one mother wrote how happy she had been because her children were watching *This is the Life* instead of the Sunday morning cartoon shows. Since our show was labelled 'religion,' apparently she felt it would be nice, innocuous, pious, and antiseptic. Then she decided to watch the program with her youngsters." What happened? You guessed it — she was shocked. The first Sunday, the show dealt with drug addiction; second, the rehabilitation of a murderer; the third, adultery. By the time of the fourth she had forbidden her children to watch the show.

It didn't seem to matter at all to this plaintiff, that in the show the fact of human sin is always shown in collision with the fact of divine grace, and that God always wins.

In his article Pastor Albrecht tells also of the letters from viewers who seem to know how to watch the show, as for example the man who had watched an episode on adultery and responded: "To say your program moved me to tears would not be saying enough. I

faced myself and God tonight. After your show (when I stopped crying) I saw a lot of myself in the husband and father. More than I cared to admit."

Of course, one letter like that helps the editor or preacher or producer to put into true perspective, if not to forget, the complaints of those who want sin and sorrow disposed of by not being mentioned. They not only encourage, they assure one that somebody is reading or hearing or seeing as is the original intent that he should.

Here's a note from an ex-reader of TLC who's not renewing her subscription: "In a world as full of troubles as ours, I see no reason why I should read a supposedly 'Christian' magazine that deals with homosexuality, and women agitating to be priests, and the words and deeds of bishops who are more interested in politics than in religion." In other words, if we were more Christian we would decently disregard sin and everything else that this dear soul doesn't like. A century ago somebody very like her, an elderly lady in Edinburgh, listened to an eloquent Scottish divine preach a moving sermon on the crucifixion of Christ. He verbally painted the picture of Golgotha so vividly that she was moved to exclaim aloud, "Oh dear, I hope it isn't true!"

Believe me, dear readers, we don't like reading some things in TLC any more than you do. And we have to read them several times, and you only once — at the most. Why do we publish them? Because you pay us to, and we think you have a right to know what the Devil is up to according to our most reliable sources of information. Your real quarrel isn't with us; it's with him.

A Question and an Answer

Psalm 146:2

I knew
unhappiness
to learn we must not trust
either great prince or child of man.
Whom, then?

Psalm 121

Beyond
the buildings tall
and the proud mountain peaks
that tower high, surrounding all —
is Who.

Eugene G. E. Botelho

The Living Church

Volume 174 Established 1878 Number 7

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

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CALENDAR

February

- 13. Sixth Sunday after Epiphany/Sexagesima
- 14. Cyril, Monk, and Methodius, B.
- 15. Thomas Bray, P.
- 20. Last Sunday after Epiphany/Quinquagesima
- 23. Ash Wednesday
- 24. St. Matthias the Apostle
- 27. First Sunday in Lent

NEWS. Over 100 correspondents, at least one in each diocese, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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LETTERS

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

Not a Signer

The list of signatories to the "Evangelical and Catholic Covenant" signed at the "Chicago Conference" held in that city at the Church of the Ascension on December 1st and 2nd of last year includes one "C. E. Berger+" as a priest signatory.

The Episcopal Clerical Directory of 1975 lists only four people named Berger who are priests, and I am the



only one whose initials are C. E., but I was not at the Chicago meeting, did not sign the "Covenant," and have written Fr. Wattley of the Coalition for the Apostolic Ministry both to tell me how my name got on the list, and to take it off.

I certainly do not qualify for membership, since I support the ordination of women, have offered theological justification for it, have participated in the ordination of three women to the priesthood, and not only contributed personally, but raised money otherwise in support of the effort to get the matter through the most recent General Convention.

(The Rev.) CHARLES EDWARD BERGER
All Saints' Church
Chevy Chase, Md.

Pro BCP 1976

Your editorial and that of James J. Kilpatrick [TLC, Jan. 9], in paying your respects to the Book of Common Prayer, 1928 edition, do an injustice to the people who never had a chance to know the Proposed Book.

The new book provides for the services of morning and evening prayer, Rite I, and the holy communion, Rite I, in such a way that all of their beauty and dignity are preserved. The thing this prayer book does is to provide alternatives and to give very good options that can be used for the benefit of the spiritual lives of the people.

I think it's time that you and others got away from your prejudices and took a real good look at the Draft Proposed

Book and used it for a period of one year before you open your mouths again. You might find that it will help your spiritual lives as I've found that it helped mine.

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

Richer? Fuller?

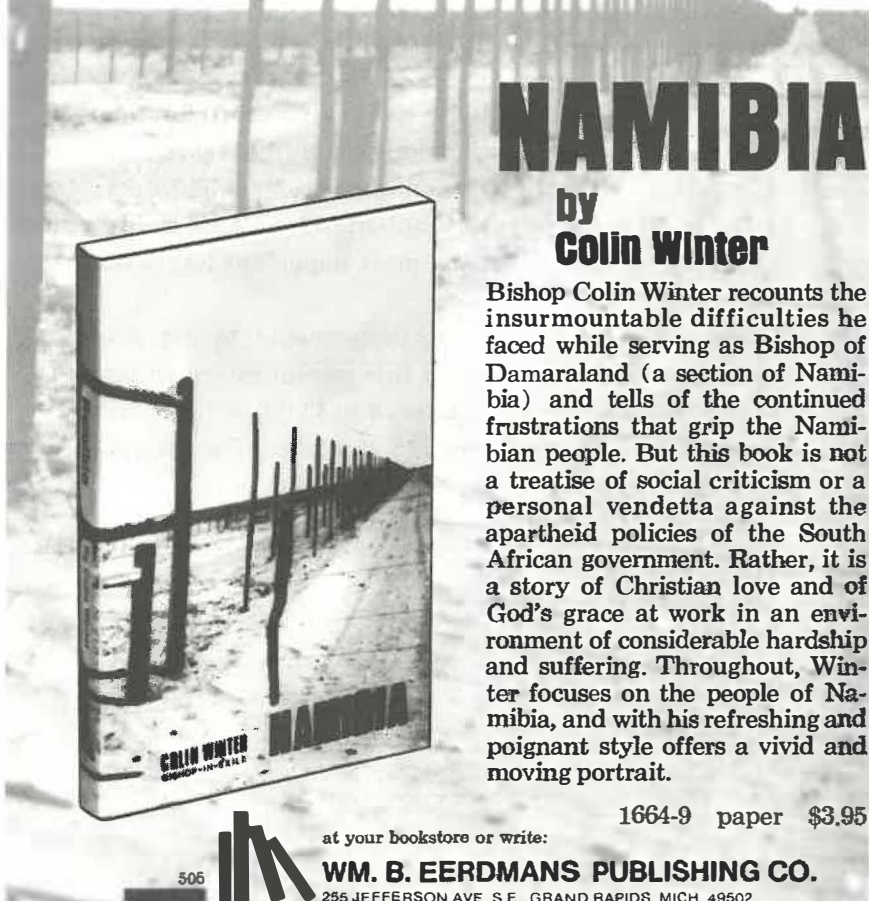
Would it be an exercise in futility to ask that there be a moratorium on the use of certain phrases in connection with the ordination of women clergy,

such as "richer and fuller ministry," etc.?

Presumably there are such things as deficient or inadequate administrations of ministry, but I trust that all ministries (male) have been and are "full" ministries in every sense of the word as it applies to whatever sharing in Christ's priesthood that he has entrusted to his church. There is *nothing* that can be added, presumably, to the essential and intrinsic aspects of priesthood that have been in existence prior to January 1, 1977.

In addition, for all the talk of "re-

In February 1972, Bishop Colin Winter was deported from Namibia (Southwest Africa) under "The Removal of Undesirables Act," and is now debarred from entering this protectorate of South Africa.



NAMIBIA by Colin Winter

Bishop Colin Winter recounts the insurmountable difficulties he faced while serving as Bishop of Damaraland (a section of Namibia) and tells of the continued frustrations that grip the Namibian people. But this book is not a treatise of social criticism or a personal vendetta against the apartheid policies of the South African government. Rather, it is a story of Christian love and of God's grace at work in an environment of considerable hardship and suffering. Throughout, Winter focuses on the people of Namibia, and with his refreshing and poignant style offers a vivid and moving portrait.

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Continued from page 7

Eastern Orthodox practice of having the deacon stationed during much of the liturgy at a point mid-way between the altar and the people. Similar questions arise concerning lay readers or persons serving in the role sometimes described as that of "sub-deacon." Adult leaders do not have liturgical roles simply to enhance and elevate the priest. It can even be said that they do not help the priest. To develop a corps of lay people who understand the Bible and can read it with expression and vigor, and carry out their roles in the liturgy with dignity and grace — all of this requires *more* work on the priest's part. In a sense, they are not there so much to help him as he is there to help them.

What should deacons and vested lay assistants wear? In some parishes, deacons wear a dalmatic — a splendid garment very suitable for feasts. (In classical liturgical usage, there is no such thing as a dalmatic in a penitential color, as it was not worn during penitential seasons.) A full traditional Anglican surplice is, of course, a liturgical vesture second to none in beauty, dignity, and practicality. A deacon looks especially well in a full-length deacon's stole, going under the right arm and over the left, with one end hanging down below the left knee in front, and the other end hanging down in back. The distinctive character of the deacon's

dalmatic and stole can be preserved by having them worn only by persons serving in the diaconate.

Similarly, lay persons assisting in the sanctuary will look better in full surplices, rather than the short cottas which became fashionable early in this century. The cotta is singularly inappropriate for a teen-age boy. What about albs, both for clerical and lay assistants? A beautifully made alb is a handsome garment — infinitely better than a cotta — and spares the necessity of a cassock underneath. The ordinary commercial alb, on the other hand, is made for a priest to wear under a chasuble, and is scarcely attractive as an outer garment. An alb with a girdle, furthermore, strangely accentuates the bulges of middle age.

Designers of vestments may consider the Eastern Orthodox usage of a deacon's alb which is ungirded, and has orphreys on it much like a dalmatic. The stole is worn over it. In any case, parishes should think twice before investing in the type of high mass set which includes a dalmatic for the gospeller and tunicle for the epistoler. Such a set implies that on all solemn occasions it will be precisely a priest, a deacon, and a sub-deacon, no more and no less, who will be the principal ministers of the entire service. In most parishes, this does not conform to reality.

Church, Crawfordsville, Ind., with the Rt. Rev. John Krumm, Bishop of Southern Ohio, officiating.

Mrs. Vonnegut, the mother of four children and divorced, told the Rev. Duff Green, rector of St. John's, that she had received an average of three telephone calls a week from someone saying: "If you think anything of the welfare of your children, you won't go through with the ordination. . .

She said she felt "some sort of security" was in order at the church "to give all concerned a feeling of security."

There were no incidents.

MEDIA

Radio, TV Seen as Challenges to Church

Radio and television were praised for forcing Christian churches to think through questions of cooperation, compassion, and the content of the Gospel when the Rt. Rev. Robert Runcie of St. Alban's spoke at the dedication of a new London office for WACC, the World Association for Christian Communication.

The association is made up of more than 200 corporate members, including Anglican, Orthodox, Roman Catholic, and Protestant churches and nearly 500 individual members in more than 40 countries.

It is expanding its work in assisting churches and church-related organizations to develop the use of media.

This year, WACC will channel more than \$2 million to print and electronic media development projects in Asia, Africa, Latin America, and the Middle East. Funds come from churches and related agencies.

SOVIET UNION

Two Scholars Report Russian Orthodox Growth

The Russian Orthodox Church experienced "a great revival" under German occupation and it has persisted in the Soviet Union during the Khrushchev and Brezhnev eras, according to a new book written by two specialists in Russian Orthodoxy.

Despite persecution, the body of Orthodox believers is continuing to grow in both numbers and quality, say the co-authors Wassilij Alexeev and Theofanis G. Stavrou.

Their book, *The Great Revival* (Burgess), contends that World War II gave the Russian Orthodox Church "a badly

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THE LIVING CHURCH

February 13, 1977
Sixth Sunday after Epiphany/Sexagesima

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ORDINATION OF WOMEN

Terwilliger Remains Opposed, Vows to Stay

Suffragan Bishop Robert E. Terwilliger of Dallas said he remains strongly opposed to the ordination of women priests but does not plan to leave the Episcopal Church over the issue.

"I'm not threatening to leave the church; I'm threatening to stay. I will live and die in this church," he said in an interview. "At times I think I may die of it."

He said that neither he nor Diocesan Bishop A. Donald Davies plans to ordain women or allow women priests to function in the diocese.

"Some people expected radical acts from the bishops opposed to the ordination of women, but I know of no bishops with such plans," the bishop said. He added: "What we must do is convert the church. You cannot convert what you are out of touch with."

Referring to the secession of St. Mary's Church, Denver, from the Episcopal Church, he called it "a very se-

rious mistake and completely unnecessary."

He said that he considered New York Bishop Paul Moore's ordination of Ellen Marie Barrett, a lesbian, to the priesthood "foolish and very divisive."

Asked if he would consider ordaining a homosexual male, Bishop Terwilliger said he would ordain the homosexual if he were assured that the man was called to the priesthood and committed himself to a celibate life.

He said that he did not believe the vote of the 1976 General Convention to authorize women priests and bishops would be overturned at the next General Convention in 1979, but he said "eventually" that decision may be reversed.

"We Episcopalians will act in typically Anglican fashion, thinking it will take care of itself," he said. "We often don't solve problems politically. We're British. We usually just blunder through."

The bishop said he believes the number of women desiring ordination will decrease, and those who become ordained will "disappear" because so few congregations will hire them as rectors.

ECUMENICAL RELATIONS

R. C. Theologian Sees Women Priests as Obstacle

The ordination of women as priests poses a serious obstacle to ecumenical dialogue and unity between the Roman Catholic and other Christian churches, according to Father Gino Concetti, a Franciscan theologian and an editor of the Vatican City newspaper, *L'Osservatore Romano*.

Fr. Concetti was commenting in an article in the Jan. 12th edition of the paper on the ordination of Jacqueline Allene Means in Indianapolis in the Episcopal Church.

Recalling his own church's opposition to women priests, the Franciscan referred in detail to an exchange of letters in 1975 on the question between Archbishop Donald Coggan of Canterbury and Pope Paul.

In that exchange, the Anglican primate had informed the pope of "the slow but steady growth of a consensus of opinion within the Anglican Communion that there are no fundamental ob-

jections in principle to the ordination of women to the priesthood."

Dr. Coggan went on to remark that he was aware "that action on this matter could be an obstacle to further progress along the path of unity Christ wills for his church."

In reply, Pope Paul summarized the Roman church's position on the question "that it is not admissible to ordain women to the priesthood, for very fundamental reasons. These reasons include: the example recorded in the sacred Scripture of Christ choosing his apostles only from among men; the constant practice of the church, which has imitated Christ in choosing only men; and his living teaching authority which was consistently held that the exclusion of women from the priesthood is in accordance with God's plan for his church.

"We must regretfully recognize," said the pope, "that a new course taken by the Anglican Communion in admitting women to the ordained priesthood cannot fail to introduce into (Roman Catholic-Anglican) dialogue an element of grave difficulty. . . ."

Commenting on the papal letter, Fr. Concetti said Pope Paul was not motivated by "prejudice" or by "socially induced" attitudes toward women, but by "fundamental" theological reasons.

The Roman church's stance on the matter of women priests, he said, "should not be seen as discrimination against women," since "in recent years, many functions of a liturgical and prophetic nature have been opened to women on equal terms with men."

Reiterating Pope Paul's statement that the ordaining of women priests introduced "an element of grave difficulty" to ecumenical dialogue and Christian unity, Fr. Concetti said: "The ordaining of women priests adds to the obstacles to Christian unity, instead of diminishing them."

ARCIC

"Universal Primacy" Stressed

The latest document prepared by the Anglican-Roman Catholic International Commission (ARCIC) is on authority in the church. It stresses that in any future union between the two churches some type of "universal primacy" should be exercised by the "See



The Rt. Rev. William E. Sanders, 57, was installed as the eighth Bishop of Tennessee at the opening of the 145th annual convention of the diocese Jan. 20. Elected coadjutor in 1962, he succeeds the Rt. Rev. John Vander Horst. The Rt. Rev. W. Fred Gates, Jr., continues as Suffragan Bishop of Tennessee.

of Rome, the city where Peter and Paul died.”

Released on Jan. 20, it is titled *Agreed Statement on Authority in the Church*.

The co-chairman noted in a preface to the statement that it was “precisely in the problem of papal primacy” that the historical divisions between the Roman Catholic and Anglican Churches “found their unhappy origin.”

The Rt. Rev. H.R. McAdoo, Bishop of Ossory, Ferns, and Leighlin, and Roman Catholic Bishop Alan Clark of East Anglia, also said that “though we have not been able to resolve some of the difficulties of Anglicans concerning Roman Catholic belief relating to the Bishop of Rome, we hope and trust that our analysis has placed these problems in a proper perspective.”

The bishops are convinced, they wrote, “that our degree of agreement, which argues for greater communion between our two churches, can make a profound contribution to the witness of Christianity in our contemporary society.”

Following an analysis of the development of the doctrine of authority in the church as exercised by the “episcopate” [bishops], by general councils, and by one bishop speaking in the name of his fellow bishops [primacy], the statement declares: “If God’s will for the unity in love and truth of the whole Christian community is to be fulfilled, [the] general pattern of the complementary primatial and conciliar aspects of *episcopate* serving the *koinonia* [communion] of the churches needs to be realized at the universal level.

“The only See which makes any claim to universal primacy and which has exercised and still exercises such [episcopal authority] is the See of Rome, the city where Peter and Paul died.

“It seems appropriate that in any future union a universal primacy such as has been described should be held by that See.”

Authority

The *Agreed Statement* begins by locating the foundation of all authority in the Lordship of Jesus Christ.

“The confession of Christ as Lord is the heart of Christian faith,” the statement affirms. “To him, God has given all authority in heaven and on earth. As Lord of the church he bestows the Holy Spirit to create a communion of men with God and with one another. To bring this *koinonia* to perfection is God’s eternal purpose. The church exists to serve the fulfillment of this purpose when God will be all in all.”

The document then discusses Christian authority, authority in the church, authority in the communion of the churches, authority in the matters of faith, authority of ecumenical coun-

cils, and the authority of “universal primacy,” or papal primacy.

Christian authority, it states, rests on the inspired documents of the New Testament “accepted by the church. . . .”

On authority in the church, the statement points out that the Holy Spirit gives to some individuals and communities special gifts “for the benefit of the church which entitle them to speak and be heeded. . . .”

ARCIC notes that “the perception of God’s will for his church does not belong only to the ordained ministry, but is shared by all its members.”

Of authority in the communion of local Christian communities, the document observes:

“Ever since the Council of Jerusalem (Acts 15), the [local] churches realized the need to express and strengthen the *koinonia* by coming together to discuss matters of mutual concern and to meet contemporary challenges. Such gatherings may be either regional or worldwide. . . .

“The decisions of what has traditionally been called ‘ecumenical councils’ are binding upon the whole church. . . .”

Early in the history of the church, the document continues, bishops of prominent sees were assigned a function of “oversight” of the other bishops of their regions. “It is within the context of this historical development,” it says, “that the See of Rome, whose prominence was associated with the death there of Peter and Paul, eventually became the principal center in matters concerning the church universal.

“The importance of the Bishop of Rome among his brother bishops, as explained by analogy with the position of Peter among the Apostles, was interpreted as Christ’s will for his church.”

On the basis of this analogy, the statement says, the First Vatican Council affirmed that this service was necessary to the unity of the whole church, while the Second Vatican Council placed this service in the wider context of “shared responsibility” of all the bishops.

The document goes on to say the purpose of the “episcopal function of the Bishop of Rome is to promote Christian fellowship and faithfulness to the teaching of the apostles.” It also notes that “the theological interpretation of this primacy [of Rome] and the administrative structures through which it has been exercised have varied considerably through the centuries. Neither theory nor practice has ever fully reflected these ideals.

“Sometimes functions assumed by the See of Rome were not necessarily linked to the primacy. . . .

“Yet the primacy, rightly understood, implies that the Bishop of Rome exercises his oversight in order to guard and

promote the faithfulness of all the churches to Christ and to one another.

“Communion with him is intended as a safeguard of the catholicity of each local church, and as a sign of the communion of all the churches.”

Basic Appeals

Turning to the question of resolving conflicts that endanger “unity” or threaten “to distort the Gospel,” the statement holds that “in both our traditions” the appeal to scriptures, to the creeds, to the Fathers, and to the definitions of the councils of the early church are regarded as basic.

At the same time, it adds, “there is no guarantee that those who have an everyday responsibility [the bishops] will — any more than other members — invariably be free from errors of judgment, will never tolerate abuses, and will never destroy the truth.”

“Yet,” it declares, “in Christian hope, we are confident that such failures cannot destroy the church’s ability to proclaim the Gospel and to show forth the Christian life; for we believe that Christ will not desert his church and that the Holy Spirit will lead it unto all truth.

“That is why the church, in spite of its failures, can be described as indefectible.”

“Time of Crisis”

The statement affirms that “in time of crisis” or “when fundamental matters of faith are in question,” the church can make judgments, consonant with scripture, that are authoritative. When the church meets in ecumenical council its decisions on fundamental matters of faith exclude what is erroneous. . . .”

“The bishops are collectively responsible for defending and interpreting the apostolic faith. The primacy accorded to a bishop implies that, after consulting his fellow bishops, he may speak in their name and express their mind.

“The recognition of his position by the faithful creates an expectation that on occasion will take an initiative in speaking for the church.

“Primatial statements are only one way by which the Holy Spirit keeps the people of God faithful to the truth of the Gospel.

“If primacy is to be a genuine expression of *episcopate*, it will foster the *koinonia* by helping the bishops in their task of apostolic leadership both in their local church and in the church universal.

“Primacy fulfills its purpose by helping the churches to listen to one another . . . and to strive together towards the fullness of Christian life and witness; it respects and promotes Christian freedom and spontaneity; it does not seek uniformity where diversity is legitimate. . . .”

"Primacy and conciliarity are complementary elements of *episcopate* . . . The *koinonia* of the churches requires that a proper balance be preserved between the two with the responsible participation of the whole people of God."

Papal Infallibility

The ARCIC statement, though a consensus on authority in the church, makes clear that it "does not wholly resolve all the problems associated with papal primacy."

It notes that "claims on behalf of the Roman See as commonly presented in the past" have put "a greater weight" on the Petrine texts (Matt. 16: 8, 19; Luke: 22: 31, 32; John 21:15-17) than they are generally thought to be able to bear.

It also says that "Anglicans find grave difficulty in the affirmation that the Pope can be infallible in his teaching."

"In spite of the difficulties," the document concludes, "we believe that the statement . . . represents a significant convergence with far-reaching consequences."

WASHINGTON

Organist Stabbed, Dies

Following an evening service and reception at the Church of the Epiphany in downtown Washington on Jan. 6, Garnell Stuart Copeland, parish organist and choirmaster, was assaulted and stabbed in the chest as he approached his home on Capitol Hill.

After the attack, Mr. Garnell was able to reach the home of a friend, where he collapsed. He died shortly after being taken to a hospital.

About a year ago while in the same area, the Rev. Edgar D. Romig, rector of the parish, was assaulted and suffered severe damage to one eye.

Mr. Copeland had been organist and choirmaster at Epiphany Church for the past eight years. Last September he had served as organist at General Convention.

Survivors include his mother, Anna K. Scott, and one brother.

A memorial service was held at the Church of the Epiphany.

INDIANAPOLIS

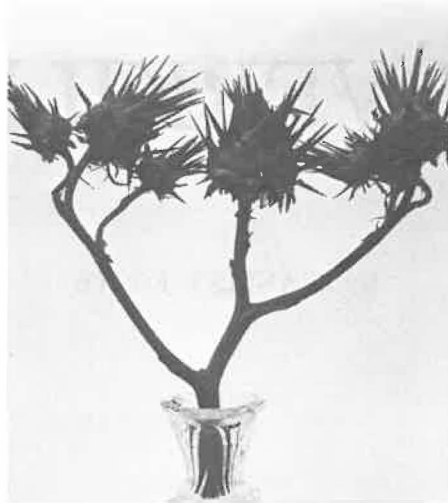
Armed Deputies at Ordination

Among those attending the ordination to the priesthood of the Rev. Natalia (Tanya) Vonnegut of the Julian Mission in Indianapolis were two armed sheriff's deputies in civilian clothing.

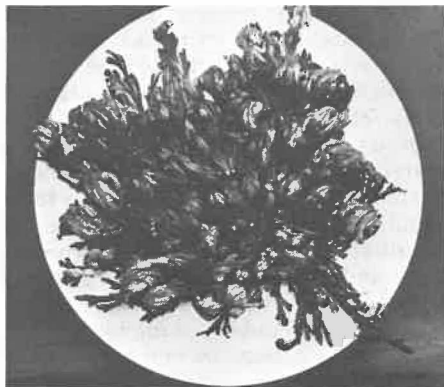
The service was held in St. John's
Continued on page 14



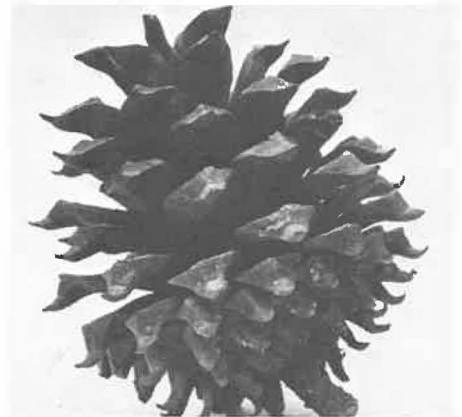
Mr. Mathieu Beerens, a Dutchman, has developed his hobby of raising plants of the Bible and is now an expert in Bible plants. He has acquired extensive knowledge of the Scriptures and has learned English. He has hundreds of biblical plants in his collection, and regularly receives plants and seeds from the Holy Land and from people throughout the world who raise plants from Bible lands. [Photos by RNS]



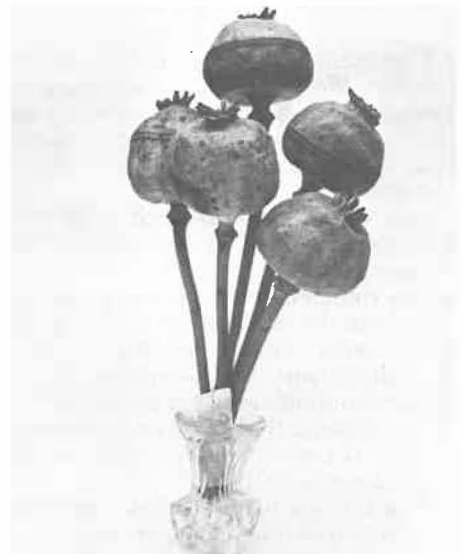
The lady's thistle (*silybum marianum*); There are some 125 types of thistles growing in the Holy Land and it is believed that the numerous references to the thistle in the Bible are generic and do not refer to any one type.



The Rose of Jericho is an unusual plant with spikes of small white flowers which curl up when dry and expand when moistened. A member of the mustard family, it is common to Asia.



This cone, from a Cedar of Lebanon, is also in Mr. Beerens' collection. This tree is mentioned often in the Bible.



These capsules of the poppy flower are part of Mr. Beerens' collection. The poppy is a common plant throughout the world, but the above came from Jerusalem.

*Can we, conservatives and liberals, not
oppose all wholesale death-dealing
in our American society, whether by nations at war,
abortion in American life, or criminal activity?*

OVERKILL

By FRANCIS P. FOOTE

The term "overkill" is defined in the *New Random House Dictionary* as "the capacity of a nation to destroy by nuclear weapons more of an enemy than would be necessary for a military victory."

Our world is familiar with this terrifying term. In movies, on our TV screens, in science fiction and in editorial comment, we are being threatened with the ever present possibility of planet-wide catastrophe. We are well acquainted with the destructive potential of mankind's growing arsenal of nuclear weapons. Such weapons were used once in the warfare of nations, by the United States in 1945.

Overkill is a future threat, but there are also present categories which should be described in the same language; destruction striking human

beings every day. Let us name some of these in addition to the massive potential or future one.

First, the potential and constant threat: We hear governments, our own and Russia's, with an increasing number of others, talk and debate agreements and pacts for the reduction of arms. The results are so meager as to turn us into a race of cynics, either scared or apathetic. Everyone knows the dangers; nobody acts. It seems to be popular politics to shout, "America is Number One, and must remain so!" Here and there a few voices speak up for a lower defense budget, but Congress sets a record-breaking total of billions, adding more to our tremendous death power, our overkill capability.

Our nation continues the sale of all kinds of arms to all kinds of countries. Are we to go on forever, or until the final end comes, as the new "merchants of death," arming Israelis and Arabs,

and any other buyers? Such questions have become something to divide our people, "liberals" favoring a sharp reduction of arms, "conservatives" bitterly opposing such moves. In the name of humanity, cannot people of all shades of opinion see the dangers we are in? If the word conservative means anything, it ought to mean men and women who want to "conserve" life, and who will stand with all others who would bring some sense out of today's nuclear madness.

In the words of Norman Cousins, editor of the *Saturday Review*, "The survival of America is tied to the control, not the accumulation, of nuclear force. Is it too much to hope that the Presidential candidates will address themselves to the question of a world made safe and fit for human habitation?" (*Saturday Review*, April 17, 1976).

In our present society the most obvious instance of overkill is the policy of

The Rev. Francis P. Foote makes his home in Burlingame, Calif.

easy abortions. This has been argued so long and so heatedly by the opposing sides that one cannot hope to add anything new. But there are some things that need to be said, over and over again.

For one, we have seen a very rapid and radical reversal of the practice of former years, both in medical ethics and personal attitudes. In the 1960s we were hearing pleas for the exceptional and pathetic cases in which abortion seemed justified. These were the cases of pregnancy resulting from rape, certain diseased victims, some cases of mental illness, threatened or actual. This kind of plea appealed to many of us, and we were ready to endorse such a broadening of the allowable practice. Then came other and stronger attacks on traditional attitudes; the fact of abortion in some countries as a means of birth control, and the increasing demands of the Women's Lib advocates. There was discovered a new "right," the right of all women to "control their own bodies," with nobody to be concerned or consulted but the woman and her doctor.

Here surely is a sheer fallacy! There are always others involved besides the woman: a lover, a husband, often parents. Are not all these involved and concerned? And "control": when does it begin? Is this a word used only when an unwanted pregnancy has occurred? Is there nothing to be said about prior control, *before*, not just *after*? Does the term "morals" mean only a vague convenience, or a "situation" out of which anyone can rationalize the next step? Why have some of our courts gone so far afield here, as to allow abortions for a minor without parents' knowledge or consent? There is something sinister in this matter; that a court should step in as more authoritative than a parent.

There is a significant provision in the action of Congress, in legislation affecting the use of federal funds for abortions. Both houses voted against paying for abortions "as a matter of family planning, or for emotional or social convenience." These words fairly well describe the attitude of traditional and religious convictions, but even this will probably be challenged in the courts.

Again, we shall probably never decide the question: When does a fetus become a human being? Too many hours have been spent on this, often citing ancient doctrines or sectarian dogmas. But of one thing there is never any doubt: the fetus is human in origin and in destination. Therefore the aborting of thousands of these "things," at various stages, is the cutting off of potential human beings. It is then both a sin in the religious sense, and a crime against humanity.

Here is an issue which has divided conservative and liberal, but why

should it? It seems to me that a liberal ought to be among the first to see wholesale killing as vicious, and so stand up for the "right to life."

Another actual overkill in our society is the result of the unlimited sale of guns, all kinds of guns. I have seen no recent figures, but somewhere in the number of 20,000 Americans are killed by bullets each year.

There has been a tremendous hoax put over on the American people, largely by the National Rifle Association. This organization does many fine things. It encourages family life, outdoor recreation, conservation of natural resources, and it urges gun safety. On the negative side, the Association bitterly opposes legal gun control. It has lobbied in national and state legislative halls for years against any effective control of the gun industry, even the registration of hand guns.

Some registration or licensing of guns would seem a simple common-sense action. All of us have to buy a license to operate our car; a license is required for dog owners; and any persons planning on a wedding are required to

get a marriage license! Yet with this association's pressure on lawmakers, we go on with the unlimited and unregulated sale of guns, even the notorious cheap hand guns that are used in many of our urban slayings and gang wars.

The specious argument is used that the right to bear arms is guaranteed to all individuals by the Second Amendment to the Constitution. The answer is that the overwhelming evidence as to the will of the founders, and the consistent interpretation of the Supreme Court, all indicate that this amendment refers to a "well-regulated military," these being the opening words of the amendment. It reflects the early fear of a central standing army, and the right it guarantees is a collective one, not a matter of men of all ages and qualifications running at large with their own personal arsenal!

Can we not oppose all wholesale death-dealing, whether by nations at war, by abortion in American life, or by the criminal in our society? Can we, conservatives and liberals all, agree to unite to work for the "greatest good for the greatest number"?

Words

Words,

The idols by which we curse and pray,
They form the fascinating images

We speak,

shouting, whispering, singing;

And we spell them into

exaggerations, and rhymes, and quotable items,
that practically always gets thrown into the trash.

Words,

They are steps to understanding
And shovels to dig chasms of despair,

They are tools of the wise

And crutches of broken-ones.

Words,

The craftsman makes them, paints them, prints them.

The teacher, preacher, author, actor, poet,

politicians weave them into fabrics

and sometimes into fabrications.

Words,

In quantity silver

In sparseness gold.

And what is there left to quibble over,
Except words?

Bernard Via, Jr.



HE IS PRESENT, INDEED!

By SYLVIA FLEMING CROCKER

I have had two electrifying experiences as the result of reading scholarly writings (an unusually high number, let me add!). The first time it happened was at the end of an article entitled "Belief or *Anamnesis*?" by Jay J. Kim in *The Journal of Religion* (April 1972). One of Kim's major concerns is to show how we ought to understand the Greek term *anamnesis*. He contends that we must grasp its meaning in the light of "the dynamics of presence." Specifically, he holds that *anamnesis* means, primarily, recollecting something which has been absent, and doing so in such a way as to make it present. We ought, then, to understand the term's more usual translation — remembrance — from the perspective of calling-to-presence. Finally, the author, who is not himself a Christian, says to Christian theologians that they might take note of this when they reflect on the words associated with the uniquely Christian mystery: "do this in *anamnesis* of me."

The second such experience came as I

Sylvia Fleming Crocker teaches philosophy at the University of Wyoming, Laramie, Wyo.

read the chapter on the burning bush in Martin Buber's *Moses*. According to Buber, the Hebrew phrase which is usually translated "I am that I am," should be rendered "I am and remain present." He adds, "YHVH is 'He who will be present' or 'He who is here,' he who is present here; not merely some time and some where but in every now and in every here. Now the name expresses his character and assures the faithful of the richly protective presence of their Lord."

These translations fit perfectly with other pivotal phrases and convictions in the Judaic-Christian tradition. The Christ is Emmanuel: God-with-us. We believe that "God was (present) in Christ, reconciling the world to himself"; and that the living God is both present to his people, and present as the Lord of history and of all creation. Jesus has promised, "I am with you always, to the end of time."

Now let us reflect a bit on how *anamnesis* as "to call to be present," rather than the usual and more mental "remembrance," deepens and enriches some of our convictions. In the first place, this confirms how catholic and apostolic Christendom has understood

and experienced the reality of the eucharist. The sacramentally oriented churches have proclaimed the mysterious and redeeming presence of the Lord in the consecrated elements: the Lord is *really there*, and in great power.

Except for the Lutherans, main-line Protestantism has understood the human being primarily as a mental being. This has led to its interpretation of the Lord's Supper as a symbolic act whose primary function is to call to mind, to provide material for religious reflection. Did not Jesus himself say, "Do this in remembrance of me"? However, if Kim's contention is correct, Jesus' command comes to this: "Do this, calling upon me, and I will be present." The eucharist is neither a mere "calling to mind" nor a re-enactment of Christ's sacrifice. Rather, it is an established way by which we can be his contemporaries in mind, attitude, and act. He is really there, allowing *us* to be present at his sacrifice, sharing his work and his risen life with us.

What does it mean, in Judaism, for God to be the One who is ever present with his people; or, in Christianity, for God in Christ to be in the midst of his people whenever — and even before — we call upon him? In both traditions it means that the people of the Presence are called to be a changed people. Most peoples are united around common goals, goals which nearly always have to do with the solving of common problems such as defense, sustenance, recre-

*For everyone who has
experienced the full power
of human sinfulness, it is awesome
to reflect on the magnitude
of God's risk
in creating free beings.*

ation, and so on. The people of the Presence, however, are called together to serve and to give, rather than to be the recipients of special favors for their own narrow ends. God's presence with his people is to have a transforming, a consecrating effect. If the individual persons who belong to these communities are willing, the Lord's presence will turn his or her human nature right-side out: the typically egocentric impulses and set toward the world will become transmuted into those of a servant.

The mysterious reality of the eucharistic act is, in a sense, a microcosm of God's intention for his people. While the Roman doctrine of transubstantiation is unacceptable since it tries to say more than *can* be said about an essential mystery, I think catholic Christians can agree on a functional interpretation of that mystery. God's presence transforms the function — *how* they are and the *effects* — of the eucharistic elements; therefore their *reality* is different. While these still function in some ways as bread and wine, more deeply and in a more creative way, these elements are taken up into the divine life and serve to make us holy. When God is present in this mysterious way, either in bread and wine or with his people, a fundamental functional change occurs: God infects with his own nature whatever and whoever submits to his presence. There is, however, a major difference between the holy metamorphosis of the eucharistic elements

and the transposition into the divine life of the people of God. The elements have no choice in the matter — we do.

For everyone who has experienced the full power of human sinfulness, it is awesome to reflect on the magnitude of God's risk in creating free beings: beings who not only have, but will again, share his life. The risk devolves upon the possibility of an existential — as opposed to an intellectual — confusion. This confusion amounts to our arrogating to ourselves that function which is God's alone. As a biblical people we believe that *God's will* will ultimately be done, that humanity — indeed, all creation — will be reconciled with God and will be filled with his presence in a completely manifest way. As the creator and sustainer of all that is, God relies on nothing outside himself. As the Lord of history, he has absolute confidence in his power to accomplish his historical purposes — not through fiat but through pursuit, persuasion, and love.

It is at exactly this point that the human tragedy occurs in *every* human being: we prefer to imitate the divine life in its autonomy — in its complete self-confidence — rather than with an imitation which is appropriate to creatures. We relish the pretense that we are the lords of our own histories, and that all events have their significance in relation to ourselves. The tragic paradox of human life is that we cannot be the place where God dwells, we cannot

have our lives infected by and taken up into his life — we cannot even be fully human, let alone Godlike — unless we fully digest our creatureliness.

When St. Paul says we are justified by faith alone, he means that our humanity is righted and straightened — and with it our natural relationships are made right and true again — *only* under the condition that we put our whole confidence in God: in his wisdom, in his power, in his recreating love. We do this when we relax and allow God to be really and effectively *with* us, when we are willing to let him take us to himself and have his way with us. As we begin to *be toward him* in this way we will never *be* the same again. We will function in new ways, both to change the world we personally touch, and to testify, as witnesses, to *who* God is and *how* he works.

In concrete terms what does it mean to be the people of the One who is present, Emmanuel? It means to be *really there*, whenever and with whomever we happen to be. More specifically, to share the divine life is to be really present to family members, to friends, in business, and in community life. It is to be open and available. We have all met people who were closed off to us, shut up in themselves — about whom we could say, "I just couldn't get through to that person." We are talking here about a polar opposite: the person who is open to revelations of the truth about other persons and what is happening around him or her, and is also open to engagements with them.

Our uniquely Christian calling is to be apostles: called, sent, and empowered to be *God's persons* in the affairs of everyday life. Those individuals who are agent-servants of the divine presence — and there are many, though not enough, of them — are the good leaven of which the Biblical writers speak.

At our best and most willing, we are a sacramental people: a people who, in response to his call, call upon the Lord to be in our midst, a people changed by his faithful presence, and sent out to do his work. The great miracle which Christianity promises is that if we will do whatever we do in *anamnesis* of him, if we will let God abide with us, then our original question, "What must I do to be saved?" will be transposed into the affirmation: "Here, O Lord, am I. Send me." He can work in us most creatively when we allow him to change our questions into affirmations, and our requests into acts of gift-giving. God will make holy the lives and work of the ones he sends, and through them he will redeem the whole creation — every willing person, human culture, all of nature — and will consecrate it to himself. Indeed, even now and in this way, he is making all things new!

EDITORIALS

Needed: Some Sanity About Minorities

One of our hopes for the Carter administration is that during the course of it this nation will find a sane and beneficial way of dealing with the minority problem. Over the past several years there has been developing a sick national game in which it seems at times that almost everybody is screaming: "I too belong to a minority, and I demand my rights!"

Tom Bethell, Washington editor of *Harper's* magazine, offers a frank and timely comment on this in *Newsweek* (Jan. 17th) under the heading, "Anti-Discrimination Run Amuck." His thesis is stated in this paragraph: "There is now a widespread, and I believe unfortunate, tendency of people to categorize



themselves along racial, religious, sexual or ethnic lines. It was the intent of the Civil Rights Act of 1964 to eliminate discrimination based on such distinctions, of course, with the further unstated hope that people would, in the future, think of themselves as Americans, not as black Americans or Polish-Americans or Jewish-Americans — labels that had a way of connoting second-class citizenship."

That was the hope, but it has worked out quite otherwise. As Mr. Bethell ruefully points out, more and more Americans are discovering that they belong to ethnic or religious or sexual or cultural minorities and are demanding redress of their real or imagined wrongs. A few weeks ago we commented upon an all too typical case — that of a Seventh Day Adventist who sued a retirement home (successfully, alas) for back pay, on the ground that the job from which he had been excluded required him to work on Saturdays, the Adventists' weekly Sabbath. The plaintiff was a cook. The court decision upholds his "right" to be paid for non-feeding the residents on Saturdays, who evidently have no "right" to expect their three squares on that day.

Bethell cites the case of the self-styled "anglos," people "who don't have a lot of Zs in their names or a vowel at the end of it" who are "now fearlessly calling themselves anglos rather than go to the trouble

of hunting up a Hungarian grandmother." These people aren't doing this just for fun and games. They're laying the basis for claims and suits alleging "reverse discrimination."

"So now everybody is suing," Bethell notes. "We have arrived at the inevitable *reductio ad absurdum*: you cannot give to the one without taking from another, so that in no time all parties are at log-gerheads, each trying to 'get even' with the rest."

Bethell sees several negative and inevitable results, already appearing in American life. He argues, plausibly, that to employ people on a quota system, because of their minority or previously disadvantaged status, is "a retreat from the criterion of merit. It is as though we are saying that all horses must now end at the finishing post together, not merely start together, and if one horse lags then that is a proof that it was somehow handicapped, not that it is simply slower."

Another negative result he sees is the triumph of "rights" over "duties" as both motive and *motif*. He doesn't think that good citizens of a healthy society are more concerned about their rights than about their duties. Neither do we.

Bethell's third troublement about this is that "we are witnessing here a subtle disuniting of the United States, an unmelting of the melting pot, when the law is such that a return to racial and ethnic stereotypes is encouraged."

With all this we heartily agree, and thank Mr. Bethell for bringing the matter out from under the table. Too many of us have been afraid to talk about it or even to look at it, for fear of being accused of being anti- this group or that. It has to be said that the liberals in church, state, and Academe have contributed largely to this social muddle by agitating for "rights" and saying, in effect, nothing whatever in support of the truth that a human being's only *real* right is the right to do his duty in whatever state it shall please God to call him, and to receive just recognition and reward for the merit of his work. It is a pity that liberal religionists in our society read so much socio-political moonshine to the exclusion of the Bible, catholic theology, history — with special attention to the truly great and sound progressive revolutions in the past, and the plain facts of life in the human world around them and within them. A philosophy of social change which exalts "rights" to the virtual disregard and exclusion of personal responsibility, sense of duty and obligation, and the quality of one's performance in action can claim no rootage in the Christian faith, in whatever wisdom is learned from the study of history, or in plain common sense about human nature and behavior.

What President Carter and the rest of government can do to change this contemporary trend in American life we do not know; maybe they don't either. But at any rate they don't have to encourage it, and we hope that they won't.

More About the Ministers

By H. BOONE PORTER, JR.

Last month, this column was devoted to a consideration of the principles underlying the liturgical functions of bishops, priests, and deacons. Let us pursue this farther with a view to specific applications in parish situations, and let us also consider the role of some of the lay leaders, too.

The chief celebrant at the holy eucharist is responsible for leading, presiding, and giving continuity and order to the entire rite. The priest who is officiating should be clearly visible and audible. But he should not be so far separated from everyone else that worship appears to be something he is doing, while everyone else is watching; nor something everyone else is doing, while he is simply supervising! If an assistant clergyman or a lay cantor is leading the litany, for instance, the priest should be praying like everyone else — not fidgeting about. If a reader is reading the Epistle, the priest should be setting an example of reverent and attentive listening — not shuffling through his hymn-book or sermon notes. Of course, there are times when a priest has misplaced his glasses or his notes, or suddenly needs a Kleenex, and an acolyte or server should be near enough so that a loud stage whisper is not necessary to summon assistance.

When it comes to a bishop, more of such personal assistance may be needed. When the bishop comes to your church once a year, he may not remember the arrangement in your sanctuary, nor recall what your acolytes have been taught to do, nor be familiar with the particular chants your congregation habitually sings. Besides, he may be tired after a long trip, or puzzled by people whose names he is struggling to remember. The old custom of having an attendant, or "chaplain," always at the bishop's side certainly makes sense. So, too, does the old Anglican custom of

having the rector or vicar of the church officiate during the first part of the eucharist. He can, thus, get the service started in a way the people are accustomed to, and the bishop can save his energy for his sermon and the sacramental actions he is to perform. From the offertory on, the bishop can easily take over at the altar — especially if the local clergy have prepared the elements in suitable amounts at the offertory, and later assist with the distribution and take care of the ablutions. As we have said before, it is appropriate for the bishop to invite the local priest or priests to stand beside him at the altar during the prayer of consecration, as a visible expression of the unity of the eucharistic ministry which belongs to the bishop and is shared by priests. It is also appropriate for a local deacon or deacons to attend and assist the bishop, in addition to carrying out their own distinctive diaconal duties.

Should a deacon attend and assist a priest in this same way? I doubt it. A rector or vicar does not usually need to be led about in his own chancel. The weekly liturgical leadership of the priest is, in this respect, different from the once-a-year appearance of the bishop. It demeans and distorts the diaconate for it to appear that the primary normal function of this order is to provide a guard of honor for priests. *Some of the deacon's time* is properly spent assisting the priest, but not most of it. There is much to be said for the

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newal" and so forth that is given in justification for this repudiation of biblical ministry, there is no evidence that the presence of women in the ranks of the clergy has effected any renewal or breadth of ministry. Hong Kong and the Church of Sweden have had women clergy for nearly 20 years and, unfortunately, there is simply no evidence that this has effected any renewal or expansion of ministry.

(The Rev.) WINSTON F. JENSEN
Mt. Calvary Church

Baltimore, Md.

Children of God?

Bishop Addison Hosea of Lexington [TLC, Jan 16] contrasts an exclusivist's view of the phrase "a child of God" to mean only those who are baptized in the Christian Church with a universalist's view that all human beings born are children of God. He does this in the context of the resolution at General Convention that "homosexual persons are children of God who have a full and equal claim with all other persons upon the love, acceptance and pastoral care and concern of the church."

One can debate the exclusivist's and the inclusionist's views of the meaning

of "child of God." Both, it would appear to me, are equally valid within their given contexts.

Bishop Hosea would have submitted an amended resolution to read that "homosexuals, by virtue of their baptism, are children of God . . . etc." I would submit that it would be better if he had said "Christian homosexuals, by virtue of their baptism, are children of God," or "Christians who find themselves to be homosexuals" etc. "are children of God."

However, I think that Bishop Hosea misses, as perhaps many a member of the church does, the real intent of this resolution. Baptized or unbaptized, depending on the context, all persons are children of God whether the church says so or not. The real issue is that homosexual Christians who have turned to their local pastors, to their church, perhaps even to their bishops, have all too often been told that they are outcasts from the church. Many a homosexual person who has declared such orientation has been refused membership in a particular parish, or has been denied the sacraments if such person would not "give up" homosexual practices.

I understood the resolution, for which I voted as a deputy, to stress not so much the "children of God" aspect, as the bishop does, as to stress that rectors, priests-in-charge, etc., and vestries know that homosexual persons, whether members of the church or not, whether baptized or not, have a "full and equal claim with all other persons upon the love, acceptance and pastoral care and concern of the church."

(The Rev.) JOHN BAIZ
Calvary Church

Pittsburgh, Pa.

God and the Votes

It is a matter of great interest to learn that the Holy Spirit was at work at Minneapolis. At last! The Episcopal Church was moved by the Holy Spirit by — how many votes?

What really interests me, though, is that previous General Conventions' decisions were *not* the result of the Spirit's promptings, when they rejected the concept of ordination of females to the priesthood.

If we count on numbers of votes to indicate the working of the Holy Spirit, how about two out of three? Two General Conventions rejected it. One accepted it by — how many votes?

And isn't it comforting to know that we can determine the mind of God by counting votes. Ignore the doctrine and history; just count votes — if your lobbying strength is great enough.

(The Rev.) RALPH J. SPINNER
Cherokee Village, Ark.

American Indians and the Episcopal Church

Are we doing anything? Yes!

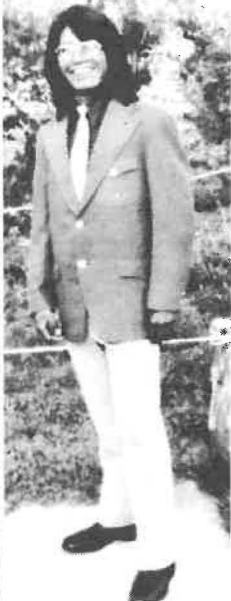
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● Since 1929 the Episcopal Church's leadership training facility for Indian boys from all across America's Great Plains.

● But many of the Church's finest educational institutions have closed in the last few years! We too are facing serious financial demands as we try to continue to offer this important service to American Indian families who ask to send their sons to Bishop Hare Mission Home.

● This is not a time for the Church to fail to provide support for tomorrow's Indian leadership! Will you help the young men of Bishop Hare Mission Home? Gifts or inquiries may be sent to: Box 168, Mission, South Dakota 57555.



needed opportunity to reemerge as a significant religious and social institution.

"The church's supportive role during the war years was undoubtedly largely responsible for the Soviet regime's willingness and, indeed, readiness, to accommodate the church on a more respectable basis than had been the case since the Bolshevik revolution," it says.

The "mercilessness and ruthlessness" of that revolution was apparent in two sets of figures reported in the book. In 1917, it says, there were 46,487 Orthodox churches, 50,960 priests and 130 bishops. In 1941, the totals were 4,225 churches, 5,665 priests and 28 bishops.

"It is clear," the authors write, "that in 1943 the government needed the Moscow Patriarch to lead the official branch of the Russian Orthodox

Church, which had organized church life in occupied territory, into a controllable channel. . . .

"The 'strange alliance' between church and state, understandable perhaps during the war and early postwar years, became less so during the early sixties when Khrushchev unleashed his attacks on religion."

But despite attacks on the church by Khrushchev and his successors, the church-state alliance continues pretty much along earlier lines, the authors say.

The close collaboration has been a source of disillusionment and embarrassment to some sensitive Orthodox believers, both lay and clerical, they note.

They cite as the most articulate critic of the church Alexander Soltzhenitsyn, who has left Russia.

The Russian church has had no choice but to compromise if it wanted to survive, the authors maintain. Despite collaboration by its leaders, however, the story of the church's survival is "probably the greatest story of Christian triumph in the 20th century," they say.

They estimate the number of Russian Orthodox believers today as between 25 and 40 million.

The book is based largely on accounts of numerous individuals who had witnessed the religious revival in German-occupied territories and who emigrated to the West after WW II.

Mr. Alexeev, a native of Russia, came to this country after the war and taught for many years at the University of Minnesota. Mr. Stavrou is professor of Russian and modern Near Eastern history at that university, and has visited Russia annually for the past 10 years.

CLASSIFIED

advertising in *The Living Church* gets results.

BOOKS

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

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

YOU CAN gain sacred knowledge. Use new loose leaf Bible Study Method. Explore exciting topics. Only \$2.00. Palm Tree Herald, Box 629-L, Aransas Pass, Texas 78336.

FOR SALE

FOR SALE: \$5,000. Rogers electronic organ, model 4-A 2129, 2 manuals and pedal, AGO specifications, 4 resonant enclosures, 3 tone generators and separate celeste to tenor C. Originally installed circa 1960. Electronically good, needs some mechanical work. The most spectacular trumpet stop you've ever heard! Reply: St. Mark's Church, 4 Church St., Cocoa, Fla. 32922.

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

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PROPERS for the New Prayer Book using the New English Bible. Free samples — Propers, 1600 E. 58th St., Kansas City, Mo. 64110. (816) 444-9880.

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POSITIONS OFFERED

WANTED: Curate, western suburb of Chicago, to share fully in the parish's work, with emphasis on youth and college work. Send resume to Trinity Church, 130 North West St., Wheaton, Ill. 60187.

POSITIONS WANTED

EXPERIENCED Yale graduate seeking full-time organist/choirmaster position. Proficient with boys, girls, youth, and adult choirs. Recitalist. Available May. Reply Box G-301.*

ORGANIST-CHOIRMASTER, Churchman, married, M.Mus., A.A.G.O., seeks full-time position. Experienced. Would consider church-college teaching combination. Reply Box J-299.*

ORGANIST-CHOIRMASTER desires position. Teacher; several years experience in Episcopal churches. Reply Box W-300.*

PRIEST seeking assistantship, sharing full ministry, Eucharistic-centered parish. Single, ordained 20 years. Excellent references. Reply Box B-302.*

RECTOR in late 30s. Present situation: Small parish that has grown from mission to parish status and continues to grow. No problems but would welcome new challenge. Conservative churchman. Reply Box L-303.*

VACATION

CONTINUING EDUCATION or Re-Creation: small ecumenical community in high mountain wilderness offers one and two week summer sessions with seminary credit possible. Share study, prayer, work, hiking, riding. Singles, families. Director, Ring Lake Ranch, Dubois, Wyo. 82513.

WANTED

TITLES and names of publishers of books or pamphlets that set forth the dangers of the so-called Charismatic Movement. Reply Box F-304.*

In care of The Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202.

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CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in **THE LIVING CHURCH**.

CORTE MADERA, CALIF. (Marin Co.)

HOLY INNOCENTS' 2 Tamalpais Blvd.
Sun 7:30, 8, 9:30 & 11. Eve 7:30. Wed 11:30 & B. 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 (IS);
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 (IS, 3S, 5S), MP (2S, 4S). Sun 10 S.S. &
child care. Wed 11:30 HC, HS; Fri 5:30 HC

DENVER, COLO.

EPISCOPAL CENTER 1300 Washington
HC Mon-Fri 12:10

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 & Ser 9 & 11 (HC IS) 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

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 106B N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30; Tues &
Fri 7:30, 7:30. C Sat 5

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

CHICAGO, ILL.

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

BOSTON, MASS.

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

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

SEA GIRT, N.J.

ST. URIEL THE ARCHANGEL
The Rev. Canon James E. Hulbert, r; the Rev. James C. Biegler c; the Rev. Norman C. Farnlof, D.R.E.
Sun Eu 8,22:15 (Sol), 11:15 (IS); MP 11:15. Mass Daily 7:30 ex
Tues & Fri 9:30. C by appt.

BROOKLYN, N.Y.

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

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun 8 HC; 9:30 Matins & HC, 11 Lit & Ser, 4 Ev, 4:30 Organ
concert as onno. Daily 7:15 Matins & HC, 3 Ev. Wed 12:15 HC
& HS. Sat 7:15 Matins & HC, 3 Ev, 3:30 Organ Recital

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

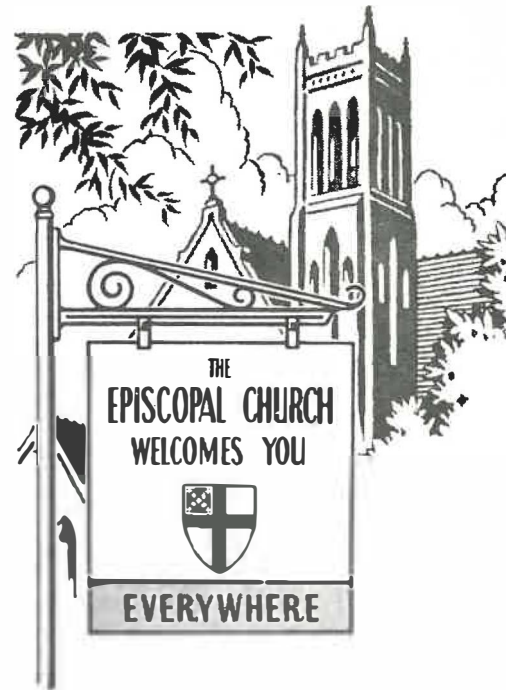
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Hugh Hildesley, William Stemper
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Forum, 11 HC (IS & 3S), MP (2S & 4S), Wed 6 HC, Thurs
12:15 HC

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 Mass 7:30, 9, 10, 5; High Mass 11, Ev & B 6. Daily Mass
7:30, 12:10, 6:15; MP 7:10, EP 6, C daily 12:40-1, Fri 5-6,
Sat 2-3, 5-6, Sun 8:40-9.

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



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

TRINITY PARISH
The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Bertram N. Herlong, v
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 (IS & 3S); Mon thru Fri HC 1:05

PITTSBURGH, PA.

GOOD SHEPHERD "An Historic Landmark"
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St. — Hazelwood
Sun Mass 8:30 & 10:15 (Sung). Weekdays as anno

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

BROWNSVILLE, TEXAS

ST. PAUL'S 1626 E. Taft
The Rev. Fr. George W. Graydon, v
Sun H Eu 11; Tues, H Eu 7:30; Wed, H Eu 7:30. C by appt

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchett, r; the Rev. Joseph W. Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev. Stephen R. Whitfield; the Rev. Lyle S. Barnett; the Rev. Canon Donald G. Smith, D.D.
Sun Eu 7:30 & 9:30; Sun MP 9:30 & 11:15 (Eu IS); Daily Eu at noon Mon, Thurs, Fri; 7 Tues & Sat; 10:30 Wed with Healing

SAN ANTONIO, TEXAS

ST. PAUL'S East Grayson at Willow
Fr. John F. Daniels, r
Sun Masses 8 & 10:30. Feast Days; 10 & 7:30. C Sat 11-12

HOT SPRINGS, VA.

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