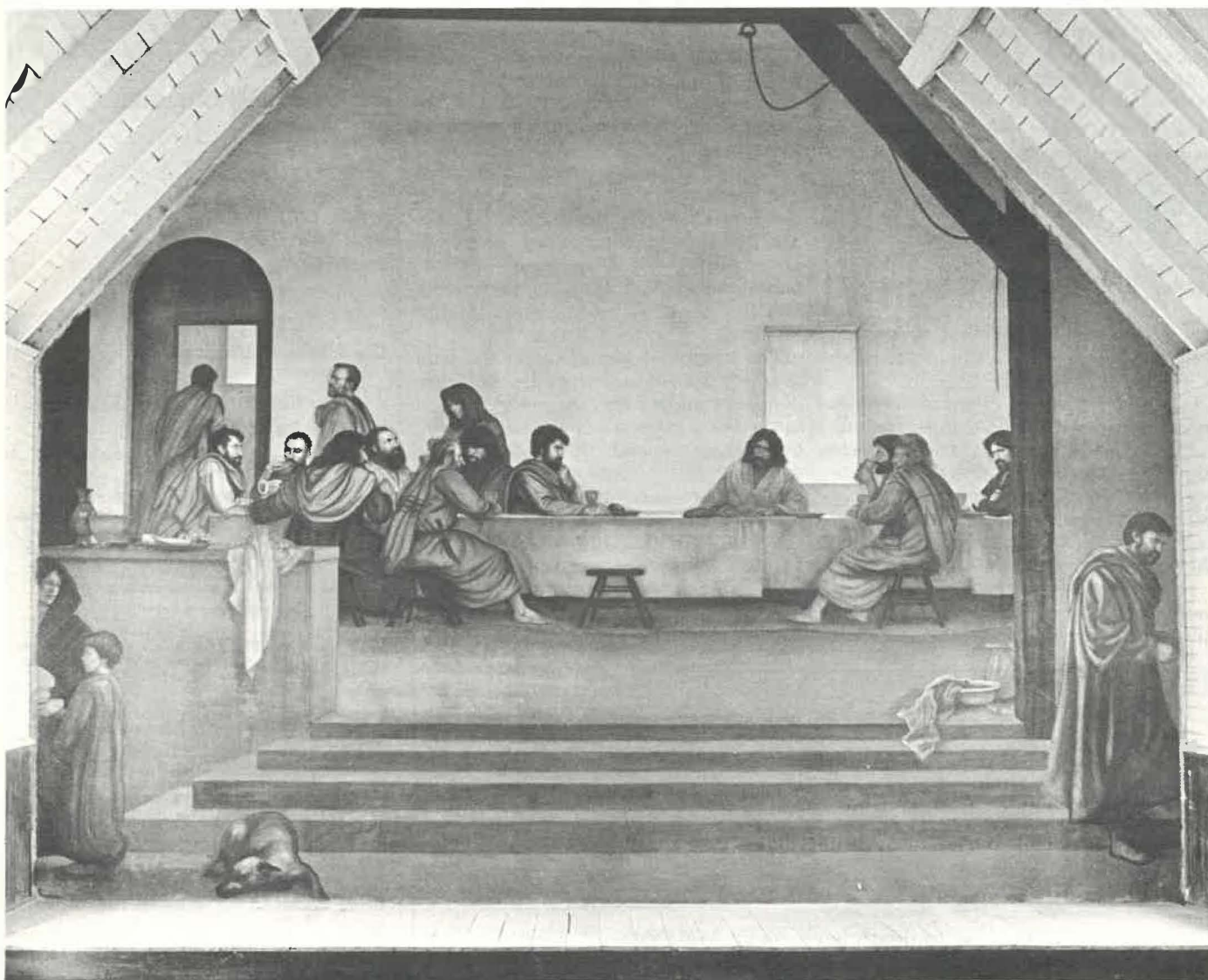


# THE LIVING CHURCH



'The Last Supper' at Holy Trinity Church, Glendale Springs, N.C.: A different portrayal [see page 5].

**Abortion: Two Bishops Comment • pages 8 and 9**

# The First Article

We tend to associate the doctrine of creation with nature, and nature to many of us suggests spring and summer. It is then that the days are longer, plants sprout and blossom, frogs sing, birds return and nest, and various other animals, ranging from chipmunks to bears, come back into sight. There is nothing improper about seeing the power and wisdom of God in all of these manifestations of life. As a matter of



fact, if we look at the first chapter of Genesis, precisely such things are briefly alluded to.

On the other hand, creation does not consist entirely of living things. The universe consists mostly of inanimate things, and the beauty, order, and multiplicity of them is indeed astounding. Biblical references to creation usually begin with the "heavenly hosts," and then go on to refer to water and weather.

It is, of course, in the winter, at least in the northerly climes, that we are most fully exposed to the reality of sky,

weather, and the physical contours of the earth — unrobed and unshaded by the green covering of summer. Ice and snow are highly inconvenient for our mechanized civilization, but Christian eyes should be able to pause long enough to thank God for their beauty. Denuded of life, the white winter landscape, with its late mornings and early evenings, has a tranquility and air of repose. Silence has a unique beauty of its own.

The winter quiescence of most plant and much animal life is as miraculous as the flowering and fecundity of spring. The fact that so many things can live so exuberantly, and then lapse into apparent death, and then revive is more startling than the continuum of vitality which we see in the tropics.

The frogs and turtles under the mud at the bottom of frozen ponds, the larvae of insects under every step of frozen sod in the lawn, good seeds and bad waiting everywhere beneath the snow, and the sap down in the roots of the trees — all of this represents an impressive aspect of the mystery of life. Waiting is part of the process of life. This cycle of dormant stillness followed by renewal of spring is a solemn drama. Ever since New Testament times, Christians have seen it as a harbinger of resurrection. THE EDITOR

## Propers for an Unfixed Holy Day

There are ways of drawing life close to death:  
The bright passion of Lesbian Sappho  
Metered upon parchment her honeyed breath  
And made the winding sheet for a pharaoh.

There are ways of drawing:

Life close to death is choosing Matthias  
To suture pale Judas' enormous scar —  
To wind the world with cloth of Lazarus  
Or swaddle small life under a cold star.

There are ways:

String these lives on a singing thread  
And draw it taut to raise our dead.

Robert Cooper

# THE LIVING CHURCH

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# LETTERS

## Ramp for Handicapped

The letter from Val Hymes about the lack of a ramp at the Washington Cathedral [TLC, Dec. 28] needs a reply.

Washington Cathedral was actually among the first buildings in Washington to make full provision for handicapped persons. For years, on the northwest corner of the front (west) of the cathedral, there has been a very gradual ramp beside a parking area, with the now customary sign for handicapped parking. Not only that, there is a special restroom inside that entrance for the handicapped.

There are two drives, one along each side of the cathedral, entering from Wisconsin Ave.; the ramp is on the side along the north or left side. After all, the "main entrances" are still concealed behind construction fences, but not the ramp!

If the man had come shortly before service time, the security guards helping traffic would have directed him to the ramp. If earlier, he surely should have seen the signs, even in pouring rain.

Furthermore, it is hard to imagine which of our bishops would "after an hour come to the door to show him that

the National Cathedral was inaccessible to wheelchair victims."

(The Rev.) LEONARD ELLINWOOD  
Washington Cathedral

Washington, D.C.

{ Our apologies. See next week's LC. Ed.

## The Sermon

Thank you for printing the fine article on preaching by the Rev. Canon Warren E. Crews [TLC, Dec. 14].

The only point at which I disagree with the canon is that I don't rejoice at all over the "restoration of the Eucharist as the chief service of worship on Sunday morning," and I don't precisely because I do not have his hope that there can be two foci of Christ's real presence in the Eucharist. An act only has one climax; a true drama only one denouement.

The victory of the liturgical scholars, or whomever, in getting the sermon placed immediately after the Gospel, without being in any way separated from the other readings (and not even set off by a hymn), inevitably signals the fact that the sermon is a part of the preliminaries; it is preparatory. The context in which the sermon appears in the Eucharist militates actively against the possibility that this will be a focus of the service.

In Morning Prayer, on the other hand, the dramatic action has no possible cli-

max except in the sermon: the whole service is a preparation for it; and the people come with the same hunger that they come to the Eucharist, and are fed with the same spiritual food.

One of the differences in the two sacraments, of preaching and of breaking bread, is that it is easier on the clergy to break bread. Canon Crews is too graceful to mention that, but most clergy readily admit that the sermon has to be better at Morning Prayer.

(The Rev.) TIMOTHY PICKERING  
Church of the Redeemer

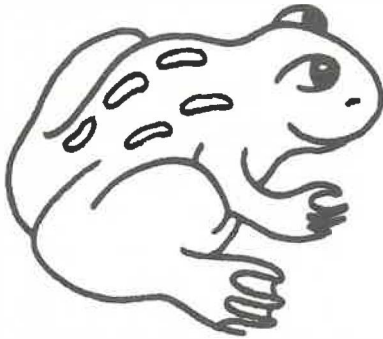
Bryn Mawr, Pa.

## Rather Reverend

On a matter which seems to concern your correspondents, I would note that I believe that in Latin, archbishops and bishops are both *reverendissimi*, while I remember that deans come out as *reverendi admodum*, which somebody (I think Cuthbert Simpson) translated as "rather reverend." You may remember the little portrait of Bishop Hobart at General Theological Seminary which described him as *vere reverendus* — a not improper translation of Rt. Rev., which should mean "truly" rather than "greatly," as in "a right good roast of beef."

(The Rev.) EDWARD R. HARDY (ret.)  
Cambridge, England

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# BOOKS

## Needlepoint

**FOR THE GREATER GLORY: A Church Needlepoint Handbook.** By Mary P. Olsen. Seabury/Crossroad. Pp. 199. \$17.50.

In 1971, Mrs. Olsen, at the request of her rector, agreed to be chairman of a needlepoint kneeler project for St. James Church in Keene, N.H. She admitted to being inexperienced, but enthusiastic.

Nine years later, St. James has 400 pieces of needlepoint glorifying God and his church, and Mrs. Olsen has shared her acquired expertise with other church needlepointers so that their projects may be more easily accomplished "for the greater glory."

From "Getting Your Project Started" (involve as many people as possible) through "Photographing Your Work," the author leads us step by step from initial idea to finished project.

All her instructions are clear, precise, and easily followed; the more complicated ones (e.g. repairing cut canvas) are accompanied by diagrams or pictures. Only the 18 stitches which have proven best for kneelers are included, and Mrs. Olsen explains where their use will be most effective. The chapter on blocking and upholstering is the best I've ever read.

The chapter on color is a first for a book on needlepoint. Included is a color wheel sampler which would be fun to do and would most certainly enhance one's skill in executing the various stitches.

The book is well written and Mrs. Olsen's dedication, patience, and sense of humor are evident throughout: "Design is really the skill of applying ingenuity to observation - two God-given gifts we all possess to a greater degree than we normally exercise;" "If you receive a completely unacceptable piece of work, cry a little, and replace it. Mum's the word." "Reverse stitch: the undoing of a good intention."

*For the Greater Glory* will be an inspiration to needleworkers throughout the church and should be in every diocesan library.

MARVYL M. ALLEN  
Gig Harbor, Wash.

## Lucid Commentary

**THE NEW ENGLISH BIBLE: Companion to the New Testament.** By A.E. Harvey. Oxford. Pp. 850. \$15.95 paper.

This volume contributes much to an informative reading of the New Testament. It deserves a place in every parish library and will serve as an excellent guide for adult Bible classes.

Based upon the second edition of the New English Bible translation (it can be used equally well with the first edition), it offers a selective verse by verse explication of the New Testament text; it shares with its readers insights of that current biblical scholarship which has encouraged many to a renewed appreciation of the biblical witness.

The writer begins with a brief discussion of the background and composition of the New Testament as a whole. There follows an important section devoted to the nature and function of the four Gospels. Then commences the exposition for each of the 27 books in turn. Each has a brief introduction that sets the context: observations as to authorship, date of composition, purpose.

Especially helpful is the author's success in merging his explanatory comments in a running narrative that enables one to follow easily each biblical writer's line of thought. Furthermore, there is an Index that steers the reader to explanations of important biblical terms and concepts.

This volume is admirably succinct and lucid throughout. To be sure, the author's self-imposed limitations sometimes cause frustration. Texts deserving attention are occasionally omitted, or need further exposition; similarly, space considerations preclude in depth treatment of key concepts and of their contemporary significance. Overall, however, this is an excellent book that enhances one's understanding and appreciation of the biblical record of Christian beginnings.

(The Rev.) O. SYDNEY BARR  
Retired Professor,  
General Theological Seminary

## Help for the Church Library

**THE SMALL CHURCH LIBRARY: A Guide for Organizing and Managing It.** By Charles C. Brown. Forward Movement. Pp. 31. \$1.45 paper.

In this small booklet, the author has given us a completely new, simplified classification system for small church libraries, based on the alphabet, with a guide for setting up and administering the collection.

The system is especially designed for collections of less than 1,000 volumes. The book is nicely illustrated with examples of catalogue cards, shelf labels, and spine markings. Suggestions for a borrower-run circulation system and a list of library supply houses are also included.

As one who is often called upon to advise church library personnel, I commend this booklet.

(Professor) C. EDWARD CARROLL  
Department of Library Science  
University of Missouri-Columbia  
Columbia, Mo.

# THE LIVING CHURCH

January 25, 1981  
Epiphany 3/Conversion of St. Paul

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## Virginia Prison Shocks Clergy

The Rev. Fletcher Lowe, Jr., rector of the Church of the Holy Comforter, Richmond, Va., was one of ten clergymen to testify recently before a state subcommittee on the subject of Mecklenburg Correctional Center, a maximum security facility in Boydton, Va. The clerics called for sweeping changes at the prison, which Fr. Lowe described as "demonic."

Mecklenburg, a "prisoners' prison," is a facility for men who have committed violent crimes or who have been unable to adjust to life at other prisons. Behavior modification techniques utilizing enforced periods of isolation are the rule rather than the exception at Mecklenburg.

For up to three months at a time, according to an article in the *Richmond News Leader*, an inmate may live alone in a six by ten foot cell which contains only an iron cot, a sink, a commode, and a bookshelf which must accommodate the 20 books allowed. The inmate has no group activities or work, watches no television, has no visitors, and is allowed only the minimum of three hours of recreation a week. Meals are taken in the cell.

"The isolation itself creates more problems," Fr. Lowe said. "It would drive me berserk!" The priest also pointed out that Mecklenburg is in a rural area, making it difficult for families to visit, and thus compounding an already serious problem.

"Inmates learn to become dishonest, to deceive, because they know that's the only way they'll get out," he said. Meanwhile, "there's all this internal rage being bottled up, ready to explode sometime later."

## Ancient Art Revived in North Carolina

When the Rev. J. Faulton Hodge, vicar of Holy Trinity Church and St. Mary's Church in rural North Carolina, was approached by an artist who offered to paint frescoes on his churches' walls, the priest confessed that he did not know was a fresco was.

Ben Long IV, a native of North Carolina, and now an artist living in Italy, told Fr. Hodge that the ancient craft is nearly extinct today. Fr. Hodge was able to convince Wilkes County College in North Wilkesboro, N.C., to join in the

project. With their financial and academic support, along with a grant from the N.C. Cultural Resources, the "Great Blue Ridge Fresco Experience" began, and Mr. Long was able to teach 20 people this art of painting on plaster that he has studied in Italy for 10 years.

A 30 by 38 foot mural of "The Last Supper" was completed in Holy Trinity, a wayside church in rural Glendale Springs, N.C., and three frescoes were painted at St. Mary's of Beaver Creek at West Jefferson, N.C. In addition to the four frescoes in Ashe County, Mr. Long has done others in Italian churches.

Unlike other portrayals of the Last Supper, Christ is not seated at the center of the table in Mr. Long's fresco. He is seated near an open window, his face in shadow. The artist "wanted presence more than visibility," explained Fr. Hodge. In life, it is Christ's presence that is visible, and "that presence is love," said Fr. Hodge.

## Stewardship Study

"Tithing is alive and well in the Episcopal Church." That was one finding in a survey recently undertaken under the auspices of the General Convention Standing Commission on Stewardship and Development. The survey was conducted by the Rev. John MacNaughton of Christ Church, San Antonio, Texas, chairman of the commission.

Believing that the best information would come from the most effective parishes, the commission invited each diocesan bishop to recommend four or five parishes in his diocese which, in his opinion, were doing an effective stewardship job.

Fifty-nine bishops responded, identifying 262 parishes nationwide. These parishes were asked to indicate how they went about stewardship, how it was working, and how they felt about it. Responses were received from 74 parishes in 43 dioceses.

The results revealed the following major findings:

- The theology of stewardship was strikingly similar from one parish to another. The foundation on which stewardship teaching universally stood was the biblical teaching, "All things come of thee, O Lord, and of thine own have we given thee."

- Only three out of 74 replies used a present budget. All others developed parish budgets following the canvass. A

significant number emphasized parish goals in outreach and mission as stewardship motivators.

- Overwhelmingly, tithing was taught as the standard or minimum standard for Christians. The responses generally defined tithing as ten percent of gross income. Proportionate giving was often encouraged as a way to work toward a tithe over several years.

- Many taught stewardship as a spiritual discipline. The proper use of money was thought to be a reflection of the individual's values and spiritual health.

- Almost without exception, the clergy were involved actively in the stewardship program.

- A tight organization with clearly defined tasks in the fall Every Member Canvass was common and seen as essential.

- Stewardship was clearly seen as a year round task. The fall stewardship program for pledges was most effective in the context of year round stewardship teaching.

- A number of respondents spoke positively of experiences with their vestries — in trying to work out a stewardship theology for the parish through vestry discussion.

- Most respondents said, "As we ask, so we need as a parish to live, using parish buildings and financial resources to share with others." Stewardship was exercised by the parish corporately as an example in leadership to the members.

## China Update

Many churches are open, a magazine is planned, and a national gathering of Christians has met for the first time in 19 years as the People's Republic of China eases strictures on Christian life.

These are the conclusions of a report sent to ecumenical authorities in the U.S. by the Rev. Dr. Yap Kim Hao, a Methodist bishop and president of the Christian Council of Asia, following a late fall tour of four regions of China. Dr. Yap is the first representative of the Christian church outside China to visit there after the historic meeting that created the non-denominational China Christian Council.

His visit was brought about by the former Anglican bishop of Nanking, the Rt. Rev. K.H. Ting, who was elected head of the council and has served for many years on the Chinese Christian Three-Self Patriotic Movement, which

has labored to keep alive a national Christianity based on self-governance, self-support, and self-propagation of the church. That organization will continue to work with the government to implement the policy of religious freedom and the building of a socialist society.

The council itself, Dr. Yap reported, will be responsible for the life of the Chinese churches. It will deal with the training of ministers, Christian education and the nurture of Christian people, publication of the Bible and Christian literature. The council will seek to serve all the churches and all the Christians throughout the country. There are 31 members elected to serve on the standing committee for a term of four years.

Much of Dr. Yap's report was taken up with Dr. Ting's keynote address to the conference, in which he laid out the strengths and perils for the church in China.

"In the past," Dr. Ting noted, "the church stood on the sidelines in the liberation of the people. That is why it was said, 'If we add one more Christian, you have made one less Chinese.' The Three-Self Movement was able to relate the Chinese church to the people and the struggles of the people. It helped to develop a new image of the Christian church in China."

Dr. Ting warned that there are anti-China organizations which promote so-called underground evangelism and establish underground churches. They capitalize on the evangelistic situation in China and raise money for their own organizations and further, not only narrow religious interests, but promote possible political and subversive plots.

There will be the question of international relationships of the Chinese church, the former Bishop of Nanking said. He recognized that the new China has friends everywhere. There are people and organizations outside China who are friendly with new China and Chinese Christianity.

"Included are also some former missionaries to China," he said. "They are happy with the progress made in different areas in China. They do not want to interfere in the work of our country and of our church. They pray for us and support us. We welcome their friendly attitude and thank them for their support. Chinese Christians have their own special role. This does not mean that we ignore international communication and contacts. We value international relationships; we want to develop friendship with Christians outside China who respect our independence and self-governing principle and treat us on the basis of equality as part of the Body of Christ."

Dr. Ting said that today there are groups outside China who are opposed to China. "They use economic and political power to oppose the new China and

attack the patriotic thinking of Chinese Christians. They oppose the Three-Self Movement and want to bring the Chinese people back to their former colonial status. Chinese Christians are more united than before, and yet they attempt to split and divide us.

"We want to tell the world that the work of the church in China and the task of evangelism is the responsibility of the church in China. People outside, regardless of the color of their skin, should not pursue evangelistic activities in China without the consent of the Chinese church leaders. There are people who want to enter and destroy the foundations laid by the Three-Self Movement for the past 30 years. Why do they want to do that? Although our resources are limited, we believe that, with the blessings of our Lord Jesus Christ, the Chinese church will grow and make a great contribution to our country and to the world."

Dr. Yap reported that a seminary in Nanking will begin receiving students in February and expects to take about 40 a year from perhaps 400 to 500 applicants. He said that the Three-Self Movement has reprinted a 1919 translation of the Bible and is exploring a modern translation employing the revised and vastly simplified Chinese language.

He cited churches with large staffs serving congregations of from 500 to 6,000 communicants and said that YMCA and YWCA community activities were being started again.

In his conclusion, Dr. Yap said: "My visit was a very significant and a very timely one. The Protestant church leaders were finally able to meet at a national conference and had made important decisions about the work of the Christian church and the Three-Self Movement. As pointed out by a church leader in Shanghai, this is the best time for the Christian church in terms of religious freedom. Christians have the freedom to believe and to profess their faith openly. Church leaders made it clear that there is no government interference in the practice of their faith. The fact that such large numbers of people are gathering in the churches in the cities is a sign of the new climate in the country."

"The authorities have affirmed that the church buildings belong to the churches. They have ruled that the occupants must pay rental and arrears of rental for the period of the Cultural Revolution. Owing to limited housing, the process of turning buildings back to the churches has not been rapid. But a principle has been established that they must return the buildings to the churches, and the process of negotiation is taking place for an orderly transition and the securing of alternative accommodation for the different kinds of establishments which at present make use of church buildings."

## Crisis in Birmingham

After hearing their bishop declare that he "could not preside over a diocese that publicly gave notice that it could not pay its way," delegates to the recent synod of the Diocese of Birmingham (England) agreed to a massive increase in the budget for 1981 – up to £ 872,372 from £ 475,692.

Several of the clergy present expressed grave reservations about their parishes' ability to meet their substantially increased apportionment, according to England's *Church Times*.

In an impassioned appeal that came at the end of a long debate on diocesan finances, the Rt. Rev. Hugh Montefiore, Bishop of Birmingham, urged support for the proposed minimum stipend of £ 4,900 for incumbent clergy, and added, "We are lower paid than any clergymen surrounding us – in Coventry, it is £ 5,400; and Lichfield and Worcester, £ 5,150."

Noting that the increase in the budget provides for the repayment of a diocesan stipends funds deficit of £ 155,000 over two years to the Church Commissioners, the Rev. Canon William Norman, rector of St. Nicholas's Church, King's Norton, suggested that the elimination of the debt should take place over four years, beginning in 1982. He said it was unwise and dishonest for the diocese to pass a budget it knew it could not meet.

Bishop Montefiore called this a defeatist point of view and challenged the diocese to get a grip on itself. He told synod members that they had "no guts" if they passed a lower budget. "You have got the wrong kind of bishop if you think we are not going to have a go and attempt it," he said.

The bishop declared he would not allow the diocese to get further into debt. He said that although he could not take a priest's freehold away from him, he could refuse to license new clergy, and he could remove some curates.

"The church is a sign of hope in a very dark world," said Bishop Montefiore. "What we are talking about today is the continuance of the Church of England in Birmingham."

The Birmingham area has been hard hit by the recession in the West Midlands, and unemployment there is above the national average. The Diocese of Birmingham does not have historic endowments, according to the *Church Times*, and its clergy are among the lowest paid.

### The Living Church Development Program

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# BRIEFLY...

After more than 80 years as a girls preparatory school, Margaret Hall School, Versailles, Ky., closed in May, 1979. Since 1930, the Order of St. Helena was the moving force behind the school. In the summer of 1980, the **Margaret Hall Foundation, Inc.**, became a legal entity under the continued direction of the Order of St. Helena. Grants are available to encourage innovative programs in secondary education offered by non-profit secondary educational institutions. The deadlines for submitting proposals for the current fiscal year is February 16, 1981. Interested persons should contact Helen R. Burg, executive director of the Margaret Hall Foundation, at 291 S. Ashland Ave., Lexington, Ky., 40502.

The **National Advisory Committee for Ministry in Higher Education** met in mid-November at the Seamen's Church Institute in New York City, under the direction of the Rev. James J. McNamee, staff officer for Youth and College Ministries at the Episcopal Church Center. Ginna Brelsford, Brown University senior and Episcopal member of the interregional committee of the World Student Christian Federation, spoke of the plans for the National Student Conference to be held next August in Berkeley, Calif. The committee unanimously adopted a resolution enthusiastically endorsing Episcopal Church participation in the conference.

The Rev. N. Kenneth Yates, director of development at Nashotah House, became executive director of the St. Francis Boys' Homes of Kansas and New York on January 1, according to an announcement by the Rt. Rev. William Davidson, Bishop of Western Kansas. The homes' general offices are located in Salina, and the agency maintains residential facilities for boys in Salina and at Ellsworth, Kan., and at Lake Placid, N.Y. Though the homes are church-related, they are supported by donations from friends and from fees paid by sponsors.

The decision of St. John's Church in Coventry, England to bar Yoga classes from its church hall has resulted in a flood of adverse publicity according to the *Church of England Newspaper*. The Rev. Desmond Gritten, St. John's rector, answered his critics in a recent edition of the church's magazine. He said

that although he found nothing wrong in the classes themselves — “merely keep fit exercises” — the opportunity for further study of the Yoga philosophy was always present. Yoga, he said, is a flexible philosophy seen by many as an aid to all religions in the search for closeness to God. But, he said, Christianity is not merely a faith seen by Christians as the best religion. “If we do believe, we are not saying that Jesus is probably the best of religious leaders. We are saying he is uniquely the Son of God,” said Fr. Gritten.

An interfaith project to train leaders in 10,000 or more congregations in **methods of reducing energy costs** in their houses of worship was launched in late November at an energy conservation workshop in San Francisco. The project is sponsored by the Joint Strategy and Action Committee, Inc. (JSAC); by an interfaith group that publicized the October Responsible Energy Sabbath; and by state and local ecumenical councils across the U.S. Other seminars are slated to take place in Little Rock, Ark.; Minneapolis; Akron, Ohio; Newark; and Laramie, Wyo.

According to **Amnesty International**, half of the countries of the world jail people for their religious or political beliefs; and torture, summary trials, and executions are common. The victims include peasant families in Guatemala and El Salvador; members of political, religious, and ethnic minorities in Iraq, Iran, and Ethiopia; and people in all walks of life in such diverse nations as Afghanistan, Chile, and the Philippines. The use of labor camps, restrictive laws, and psychiatric abuse to punish offenders in the USSR was noted, as was police brutality in the U.S., “especially toward members of ethnic minorities.” No country surveyed came away untarnished in the report.

The board of directors of the **Episcopal Conference of the Deaf** met in November at the American School for the Deaf in Hartford, Conn. The conference's advisory committee, consisting of bishops, priests, and lay people, met with the board for two of its sessions to discuss long range plans and policies. Treasurer Alva Cuppy of Maryland reported that the total received from the Church School Missionary Offering two years ago was \$128,000. Of this amount, \$102,000 has been spent on advancing the ministry to the deaf, particularly in providing “seed money” to begin new work. President of the conference is the Rev. Camille Desmarais, archdeacon for the deaf in the Diocese of Alabama.

# CONVENTIONS

Addresses by three bishops — the Bishop of Lexington, the Bishop of Tennessee, and the Bishop Coadjutor of North Carolina — highlighted the 85th convention of the **Diocese of Lexington** held October 30 and November 1 on the campus of Lincoln Memorial University, Harrogate, Tenn. The university is just across the border from St. Mary's Church, Middlesboro, Ky., the host parish to the convention.

In his sermon at the opening service, the Rt. Rev. William E. Sanders, Bishop of Tennessee, welcomed the convention into his diocese and called upon all who live in this time of terrifying change “to respond to what God is doing in each generation, to what God is doing in his church, to what God is doing in the Diocese of Lexington at this time.”

In his annual address the Rt. Rev. Addison Hosea, Bishop of Lexington, called upon the people of his diocese to reach ever higher “because we are Christians.” He pointed out that “Christianity is a way of life and must affect everything we do.”

The bishop's address evoked several resolutions to bring about great ecumenical change by encouraging participation with members of other churches; deciding to meet together as parishes and missions and begin projects which will be of value to the entire community; encouraging the clergy to initiate study courses in Christian ethics for the laity; and asking all parishes to undertake a review of clergy salaries in order that they may be upgraded in relation to the national norm.

The convention banquet speaker was the Rt. Rev. Robert W. Estill, Bishop Coadjutor of North Carolina. He said that he was baptized by the first Bishop of Lexington, confirmed by the second, ordained by the third, and served as a priest in the diocese with the fourth and present bishop, who was then rector of a parish in Versailles, Ky.

Convention action included the adoption of a larger than ever budget, ranging from \$550,754 as the ideal, \$504,507 as the desirable, and \$489,238 as the minimum, depending upon the amount pledged to diocesan work by parishes and missions.

A resolution implementing a pilot program inaugurating convocations to be known as the Central Mountain Region Convocation and the Northern Kentucky Region Convocation was passed.

Another resolution, directed to Governor John Y. Brown, expressed alarm over the termination of chaplain services to those incarcerated in state juvenile institutions. The resolution petitioned the governor to use his power to re-establish the chaplain positions early in 1981.

**Two bishops have recently made statements on abortion — Bishop Wantland in a letter to the clergy of his diocese, and Bishop Spong in a statement read at a Eucharist in Newark. TLC is pleased to present their comments on these pages.**

## Church History and Abortion

By the Rt. Rev. WILLIAM C. WANTLAND

Bishop of Eau Claire

Over 3,000 years ago, Moses received the Ten Commandments from the Lord God. The sixth of those commandments declared, "Thou shalt not kill" (Exodus 20:13 and Deuteronomy 5:17).

Years later, our Lord, in teaching about little children, said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." He also said, "Whoever receives one such child in my name receives me." But, for any who might harm or offend one of these little ones, there is the stern warning of Jesus: "It were better for him that a millstone were hanged about his neck, and he be cast into the sea, than that he should offend one of these little ones."

It was clear to the early church that these injunctions applied, among other

circumstances, to abortion. For example, less than 175 years after the admonitions of our Lord, Minucius Felix, one of the ante-Nicene fathers, writing in his *Octavius*, directed against the pagans (called "gentiles"), pointed out that the pagan charge against Christians of murdering infants is not only untrue, but that gentiles "both cruelly expose their children newly born, and before they are born destroy them by a cruel abortion."

"There are some women," he says, "who, by drinking medical preparations, extinguish the source of the future man in their very bowels, and thus commit a parricide before they bring forth" (*Octavius*, chapter 30).

About a hundred years later, the Council of Elvira in 306, adopted its Canon XLI, condemning abortion. Eight years later, the Council of Ancyra adopted Canon XXI, which condemned both those who have abortions and those who perform them.

In the last half of the fourth century, St. Basil the Great wrote to Amphilochius, answering questions on the canons (Letter CLXXXVIII). In chapter ii, he says:

The woman who purposely destroys her unborn child is guilty of murder. With us there is no nice enquiry as to its being formed or unformed. . . . The destructions of the embryo is . . . a . . . murder, at all events if we regard it is done with intent.

In chapter viii, Basil says that those "who administer drugs to cause abortion, as well as those who take poisons to destroy unborn children, are murderers. So much on this subject."

In the early fifth century, St. Augustine, writing in his *Enchiridion*, chapters 85 and 86, points out that unborn children are nonetheless living persons, and

not just potential beings. Therefore, says Augustine, "To deny that the young who are cut out limb from limb from the womb . . . have ever been alive, seems too audacious."

In 692, at the Quinisext (Trullan) Synod, the church reaffirmed in Canon XCI the condemnation of abortion made at the Council of Ancyra. But though Scripture and the early fathers, together with the canons of the first 700 years of Christianity, militate against abortion, questions have recently been raised as to the teaching of the Anglican Communion, and especially the Episcopal Church, in regard to abortion.

The Episcopal Urban Caucus, in its news release dated October 10, 1980, reported that the caucus board "voted to urge the national church to join the Religious Coalition for Abortion Rights, and to reconsider the problem of abortion rights" at the Executive Council. [In November the Executive Council meeting voted against joining the RCAR. TLC, Dec. 14.]

What is the official Anglican teaching on abortion? On August 8, 1958, the Lambeth Conference of the Anglican Communion issued its Encyclical Letter to the Faithful in Jesus Christ. That encyclical is set out in the report, "The Lambeth Conference, 1958." At page 1.23, the encyclical states, "Abortion and infanticide are to be condemned."

In report five of the conference, we read, at page 2.148:

In the strongest terms, Christians reject the practice of induced abortion, or infanticide, which involves the killing of a life already conceived (as well as a violation of the personality of the mother), save at the dictate of strict and undeniable medical necessity. The plight of families, or, indeed, of

*Continued on page 14*



Bishop Wantland



# A Plea for Wisdom

By the Rt. Rev. JOHN SHELBY SPONG

Bishop of Newark

As the Episcopal Bishop of Newark, I would like to state that I will do all in my power to resist and oppose any attempt to pass a constitutional amendment to ban abortion. Furthermore, I want the public to know that the leadership of the Christian church is not united in support of such an amendment.

Spokespersons for religious groups frequently seek to create the impression that their position is *the* Christian position or *the* moral position, and therefore anyone holding an opposite opinion must be either non-Christian or immoral. For those people I lift now another voice and another perspective on this complex moral issue.

Let me first assert that my opposition to a constitutional amendment to ban abortion should not be misinterpreted to mean that I embrace the position popularly called "freedom of choice" as the only other alternative. Abortion is a reality that cannot be treated lightly or disposed of quickly. A simplistic, cavalier treatment from either of the presently drawn sides would be inadequate.

To all people who hold life to be holy, the question of the legality and morality of abortion causes great anxiety. We must recognize first that the act of aborting a fetus is *ipso facto* destructive.

Those couples yearning to conceive a child and yet unable to do so tend to see abortion by those who can conceive as incomprehensible. Any parent who has lost a child oftentimes finds it extremely difficult to imagine that anyone would deliberately choose abortion. Many examples can be cited of decisions to abort that have become the source of a lifetime of regret.

Increasingly permissive attitudes about abortion reflect this society's diminished appreciation for the holiness of all life. Abortion intrudes into the mysterious, frightening, and still not scientifically answered debate over the moment that life begins. People who are willing to terminate life or quasi-life simply because it is bothersome or burdensome, will soon be part of a society that will find it easier and easier to develop reasons that will justify the taking of other lives for similar reasons at the other end of life's spectrum. When life itself ceases to be viewed as holy, all lives are endangered.

I would resist those who say that the

only legitimate basis for a decision to abort is the mother's wish and right to control her own body. It is a rare pregnancy in which the vital interests of the mother alone are at stake. The unborn child, the father, the web of relationships in which every person lives, and even the state, as the guarantor of life, are undeniable parties to the decision. The inescapable seriousness of the act of abortion with its emotional, physical, and mental impact on people must never be lost.

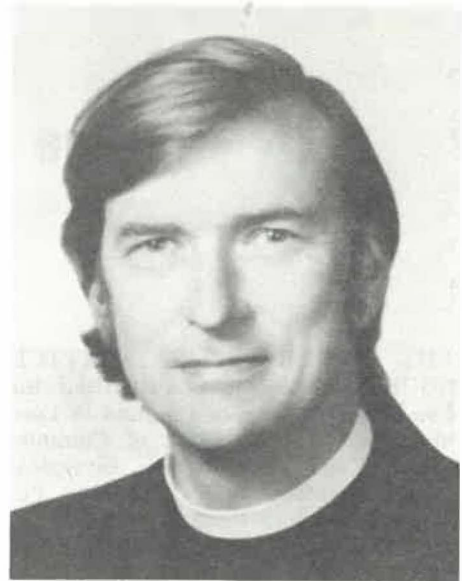
Yet despite the seriousness of the subject, I am convinced that the answer cannot lie with those who would make abortion illegal in every instance. Such a solution must be opposed, and I will do so in the public arena as a Christian and as a bishop.

To me, there are clearly situations in which the maintenance of the life of the fetus is more destructive to the people involved and to society at large than its destruction. Victims of rape and incest should not be denied the choice and right to have an abortion. Cases in which it is medically proven that the fetus is irrevocably deformed, damaged, or retarded must have the choice and right to abortion.

There is throughout this country and throughout the world widespread ignorance about birth control. We will face active opposition to birth control on religious grounds by the same groups that oppose all abortion.

These two realities greatly complicate the lives of the poor. Poverty, large families, and still another pregnancy may well create emotional harm among the poor that few of the middle class can imagine. To claim that every child conceived has the right to be born, but to live in a country and a world that allows poverty and starvation to continue unabated is a double mindedness that cries out for judgment.

There are other complicating issues in the arena of public morality. Those who respond to a woman who conceives a child out of wedlock with scorn, condemnation, and moral indignation have, I believe, no right to deny her a legal escape from the public ridicule they create. What kind of vindictive spirit is it that wants to punish the unwed mother and distort her life forever under the humanitarian guise that carries the slogan "the right to life"?



Bishop Spong

From whence does the naivete come that assumes that making abortion illegal will end abortion? Clearly that will not be so. What will happen is that illegal abortions will be performed in shadowy places under less than clinical conditions and in many cases by unscrupulous practitioners. The lives of many women will thus be placed in jeopardy. They too have a right to life.

This country tried once before to impose a moral norm on the people of this land. It was called Prohibition. It did not work. Surely the lesson from history is clear.

In the gray area between simplistic absolutes, the following things are clear to me:

(1) Abortion is a grave act that touches the essence of life's sacredness and intrudes on what many regard as the prerogatives of God and should be undertaken only for serious causes. The lives of everyone involved must be considered in the decision.

(2) Birth control is a legitimate and moral alternative in an overpopulated world facing limitations on food and a decline in the quality of life. And it is time the Christian church said so. Any legislation which would limit abortion that is not accompanied by legislation to disseminate widely information on birth control and its use in responsible family planning in this nation and throughout the world would be counterproductive and would border on being immoral.

(3) Making abortion illegal would create enormous harm and cost the lives of many women. It would also, I believe, prove to be degenerative to the essential holiness of life as the right to life people now claim for the practice of abortion.

I call upon our political leaders to move with wisdom in the area of protecting the holiness of all life. A constitutional amendment to ban abortion would not serve that purpose.

# ‘‘The New English Prayer Book’’

By MASSEY H. SHEPHERD, JR.

**THE ALTERNATIVE SERVICE BOOK 1980: Services Authorized for Use in the Church of England in Conjunction With the Book of Common Prayer Together With the Liturgical Psalter.** Oxford and Mowbray. Pp. 1,293. £ 4.60 with Psalter.

The title of this review article has been placed in quotation marks because what we have before us is not, in the strict sense, a new Book of Common Prayer for the Church of England. It is a collection of rites and other materials alternative to those in the English Prayer Book of 1662. When Parliament passed the Worship and Doctrine Measure in 1975, it allowed legal status to such a book as this when authorized by the General Synod of the Church of England; provided that the 1662 book remain as a standard.

The process of revision in England has had many similarities with our own and has covered almost the same time span. In 1955, the Archbishops of Canterbury and York appointed a Liturgical Commission which, at first, published various revised forms for study. As mentioned above, the Worship and Doctrine Measure of 1975 set the stage for the preparation of this book. Its approval required concurrent majorities in the three houses of the General Synod (bishops, clergy, laity). It is authorized until December 31, 1990, a time certain that suggests the book is still one of experimental use.

There is no mention of the Proposed English Prayer Book of 1928. Presumably, it ceases to have whatever quasi-authority it may have had. But *The Revised Psalter* (SPCK, 1964) is permitted as an alternative, along with the 1662 Psalter, by canonical provision.

A novel feature of the book concerns the rules for decision as to its use. The bishop alone decides the use of the new Confirmation and Ordination rites. Other occasional services are determined by the minister, “subject to the right of any of the persons concerned to object beforehand to its use.” But the decisions about the other authorized ser-

vices (such as daily offices and Eucharist) “shall be taken jointly by the incumbent and the parochial parish council.”

In the light of these rules and statements, and in view of the extraordinary permissions for variations, omissions, substitutions, and alternatives allowed in all the major services, one may wonder whether in the next decade the Church of England will continue to exhibit what many have felt to be its liturgical chaos since the rejection of its proposed book of 1928.

Before one should make any judgment on this matter, however, one should remember that the Church of England is still an established state church, far more varied in its constituency than most of the other Anglican churches. One must take into account that the Church of England claims about 27.5 million baptized members, of whom only a third are confirmed; and considerably less than two million make their communion at Easter. On the other hand, among its active members, there are strong groups of militant, partisan churchmanship.

Thus the many compromises in this book, both of liturgical usage and of doctrine, exhibit this situation – compromises which probably made its acceptance by the General Synod possible.

An Episcopalian who opens this book will be amazed at its bulk and complexity. In the edition under review, its 1,293 pages, apart from the binding, are one and a half inches thick; and its pages are 4½ by 5½ in size, filled with a clear but small Palatino typeface. Over half of its bulk is due to the printing in full of the lessons in the occasional services and of those in its two year eucharistic lectionary.

The complexity of the book is difficult to describe. One must see the book to try and fathom all the additions, omissions, and substitutions allowed in all the services. In each major section, the rubrics and formularies are numbered in the margin, and these numbers are used for reference to the variables; this in some cases may mean turning to a place 50 pages later in the book. There are many outlines of combinations of occasional offices with the daily offices or the Holy Communion, whether in longer or shorter forms.

Structurally, all the new services are

similar to those in other recent Anglican revisions. The language is contemporary, except for the inclusion of the 1662 texts of the canticles and in Rite B of the Holy Communion. One must say that the prayers are beautifully written, whatever some professors of English might say; and some of the paraphrases of older forms, probably by David L. Frost of St. John’s College, Cambridge, are magnificent examples of what prayer in contemporary English can produce.

The ICET texts of ecumenically common forms are used; but the English insist on “Lead us not into temptation,” in the Lord’s Prayer, instead of “Save us from the time of trial.” In the *Gloria Patri*, the verb “shall” is consistently used for “will.”

Morning and Evening Prayer have been enriched by a new confession of sin, several new canticles, and provision for a sermon (in alternate places) and several new endings and blessings. All canticles and the Psalter are pointed for Anglican chant.

The section following, “Prayers for Various Occasions,” includes a very much revised Litany, state prayers, a general intercession, a general thanksgiving, a prayer of dedication, and various concluding prayers, endings, and blessings. For additional subject prayers, there is an alphabetical subject index, with page references to suitable collects and prayers scattered through the book. One misses, however, the wider variety of prayers about our modern life and work in the world, such as we have in our 1979 Prayer Book. No provision is made for noonday prayers or Compline.

There are two basic rites for “the Order for Holy Communion, also called the Eucharist and the Lord’s Supper.” Rite A follows the agreed order of contents in the Anglican Communion and is also comparable to that of recent Roman Catholic and Protestant revisions. Rite B is framed in the language of the 1662 Book.

Both rites allow the Summary of the Law in place of the Ten Commandments, provide a new and more realistic confession of sin, and require the peace and the dismissal (after an optional blessing). In both rites the penitential material is allowed either at the beginning of the service or after the intercessions, as in

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our 1979 book, or after the offertory, as in the 1662 book.

In fact, except for the position of the intercessions, both rites allow an order of service such as the 1662 book provides. Alternative intercessions are given for both rites. In A, there are four consecration prayers – the first is a reworked one from series three, the third shows phrases from Hippolytus' *Apostolic Tradition*; the alternative, consecration prayer in Rite B is based on that of series three.

In all these consecration prayers, the invocation of the Holy Spirit follows the 1549 book by placing it before the words of institution. In none of them is there an oblation of the elements, which is so characteristic of the Scottish and American tradition. In this warmly debated issue, the evangelicals of the English church successfully opposed oblation.

The "Initiation Services" begin with the rites of thanksgiving for the birth of a child or for adoption. Then follow some nine ways of administering Baptism and Confirmation. They can occur together or separately, with or without Holy Communion, or with or without the daily offices, or observed separately by themselves. There is no hint that infants or small children can be confirmed or admitted to Holy Communion.

The other occasional services call for only a few comments. In the marriage service, the vows are given in two forms: A reads exactly the same as those in our own 1979 book; B is also practically the same, except that the man promises "to love, cherish, and worship," and the woman "to love, cherish, and obey" – touches from the 1662 book. (It is noticeable that throughout this book "man," "men," and "mankind" are constantly used in the generic sense.)

The legitimacy of prayers for the departed was one of the issues warmly debated in this revision. The funeral services are careful in this matter. Generally, the deceased brother or sister is entrusted to God's "merciful keeping," or to the hope that they, with all the faithful, may receive eternal life. But in one additional and optional prayer a petition by name alone is made in the beautiful words of the *Memento* of the departed in the Canon of the old Roman Mass.

The ordination rites are in many ways similar to our American revision of them. They are enriched by an Old Testament lesson and a Psalm. All three ordinations now occur after the sermon and the Nicene Creed. An affirmation of conformity, however, occurs only in the ordination of a bishop.

The most serious question about this book is the treatment of the Christian year, with its two year lectionary for the Holy Communion. With many revisions in detail, this pattern goes back to a proposal of representatives of the Church of England and the Free Churches in a Joint Liturgical Group, first published

in *The Calendar and Lectionary: A Reconsideration* (Oxford, 1967).

According to this pattern, the Christian year is divided into three major periods: nine Sundays before Christmas, including Advent, in which the old Testament lesson is primary; the Sundays from Christmas to the Sunday after the Ascension, when the Gospel is the major lesson;<sup>1</sup> and from Pentecost and 23 Sundays thereafter, when the Epistle is the chief lesson.

Although there may be some advantage in an ecumenical agreement in Britain (except the Roman Church) in this reconstruction of the Christian year, there has been little acceptance of it in other Anglican Churches and many Protestant bodies, which have preferred the three year lectionary of the Roman Catholic Church, that remains faithful to the essentially Christological character of the traditional Christian year and the centrality of the Gospel lesson at all Eucharists. The English stance in this matter is opposed to the recommendations for the three year lectionary by the Lambeth Conference of 1978 and the Anglican Consultative Council of 1979.

There is no special service of penitence in connection with the Holy Communion on Ash Wednesday; perhaps the 1662 form will suffice. Nor is there any provision for the procession on Palm Sunday, in which the Marcan Passion is assigned, with the Matthean and Lucan Passions given to Tuesday and Wednesday of Holy Week. Maundy Thursday has a Eucharist commemorative of the Last Supper, and another for the bless-

<sup>1</sup>This period includes two Sundays after Christmas, six after the Epiphany, nine before Easter Day (including three pre-Lent and six Lenten Sundays), and six after Easter Day. See our Commission's objections at an early stage in *Prayer Book Studies 19: The Church Year*, 1970, pp. 8-10.

ing of oils. Good Friday and Easter Eve assume a Communion. There is no Easter vigil. Propers are provided for every day in Easter Week, but the collect for Easter Day is said throughout the week.

Some changes and additions have been made to the calendar of major holy days on fixed dates. The Naming of Jesus is alternative to the Circumcision of Christ. The title of the Annunciation has been corrected, as in our own 1979 book. St. Mary Magdalen has been restored from the 1549 book. New festivals are "St. Joseph of Nazareth, Husband of the the Blessed Virgin Mary" (March 19), The Transfiguration (August 6), and "The Blessed Virgin Mary" (not on August 15, but on September 8, the traditional date of her birth). The lesser festivals, with only a few "Common" propers, seem to have been selected more from their popularity than from careful research; and there is much inconsistency in the title accorded.

Apart from obvious martyrs and theologians of the ancient church, all of the entries by name in the medieval and modern periods are from the British Isles and Europe. "Saints and martyrs" for other continents and eras are given group celebrations, including the "saints and martyrs of the Reformation era" on October 31 (the Lutheran "Reformation Day").

If I have seemed somewhat negative in this review, I do not mean to be so. I hope Episcopalians will acquire this book, and compare its treasures no less than its weaknesses with our own 1979 book. One might also compare it with *An Australian Prayer Book*, published in 1978. If nothing else, such a comparison will show the richness and diversity in the Anglican Communion of our heritage, as it is now being exemplified in current revisions of our several liturgies.

### That I May Trust

Open mine eyes  
To see  
What Thou wouldst have me see;  
Open Thou my mind  
That I may understand  
What Thou dost will that I understand.

But when I cannot see  
And if I should fail to understand  
Grant me, O most merciful Lord,  
An heart with which to love Thee  
And to trust . . .  
Always.

Marguerite H. Atkins

# EDITORIALS

## Regions Within Dioceses

Naturally we hope that efforts of the government to improve the economy will be successful. On the other hand, it would be foolhardy to suppose that more churches and church related agencies are likely to be relieved of financial pressures in the near future. Nor is there any likelihood that we will return to the days of cheap and plentiful gasoline and heating oil.

All of this is bound to affect church life, and we will be wise to look ahead, to weigh different possibilities, and to consider possible solutions of the problems.

As has been said before in these pages [TLC, Dec. 14], in our national church life, we have to explore ways of reducing travel. The same may be said of dioceses. For many dioceses, at least part of the answer must be "regionalization" – the creation of smaller subdivisions within the diocese so that certain decisions can be made more locally, and so that programs and meetings can be carried on without people having to drive across the length or breadth of the diocese. Such subdivisions may be called regions, archdeaconries, convocations, rural deaneries, associate missions, or some other term.

An entire diocese may be so subdivided, or only such parts of it where such structures are useful. Some dioceses do have at present excellent regional programs to assist congregations with stewardship, Christian education, church music, and so forth. Indeed, there are instances of regional programs that are better than any that the diocese as a whole formerly had.

On the other hand, some dioceses have deaneries or other groupings, perhaps established several decades ago, which serve little or no purpose. The dean is expected to give no leadership and the constituent parishes and missions have no vision of the progress that could be achieved by co-operation.

We think dioceses throughout the country should seriously reexamine such regional organizations as they may have, and utilize to the full the opportunities for clusters and groupings of congregations to work together.

## A Tribute to Dorothy Day

*We are pleased to present a guest editorial by the Rev. John Hall, who is the Episcopal chaplain at the University of Rhode Island, Kingston, R.I. Fr. Hall used this material in a sermon that he preached at St. Augustine's Chapel there one Sunday in Advent. Dorothy Day spoke at the University of Rhode Island some years ago, and Fr. Hall met her briefly at that time.*

She was a great Christian leader of our time. She edited the *Catholic Worker*, a monthly Roman Catholic newspaper espousing a strong, radical Christianity. She, along with Peter Maurin, was a prime

leader of the Catholic Worker movement. She died the other day. There will be efforts to have her declared a saint by the Vatican. And there will be efforts to resist that. Why? Because the Christianity she espoused was strong and demanding, and some are offended by it.

The Catholic Worker people try to take as seriously and as literally as possible the Sermon on the Mount. They live in voluntary poverty, in a desire to imitate the incarnate Lord, who became poor in order to make many rich. Involuntary poverty is disgusting and degrading. But a poverty which is chosen out of love for the Lord can be magnificent. Not romantic, but magnificent. And these people try to practice radical generosity in response to Jesus' telling us to "give when you are asked to give."

Ever since the depression, the Roman Catholic workers have fed sometimes hundreds, sometimes thousands of people in New York and other cities every day. They are not ashamed to beg for the food for this. And they live as closely to Christian values of peace. "Love your enemies." They are pacifists. "Overcome evil with good." They have often stood with their bodies against forces promoting war. Dorothy Day herself spent many days in jail over the years.

Lots of people said, "She's crazy!" (The world needs more such crazy people.)

She was a John the Baptist for our times. They called him crazy too. And there is no doubt that he was a wild man, living (voluntarily) in the wilderness, getting his nourishment from locusts and honey, wearing rough clothing. Not only that, but people were drawn to him. They came all the way out into the wilderness in order to hear him call them a generation of hypocrites and a brood of vipers.

John told them not to call themselves "children of Abraham," as if that made them something, but to realize that God could make "children of Abraham" out of the stones on the ground. Heresy to the chosen people clique!

Translation for our times: Do not say that you are an American, a Christian, a WASP, an intellectual, a blue blood. That's a lot of nothing. If you want to mean something in this universe, try to please God. That involves a whole different set of values – the values of the Incarnation, the voluntary putting of yourself where need is. Values of radical generosity. Looking out for the well being of your enemy.

It all starts with walking the straight and narrow. Christians try to practice a basic honesty, and to be very careful about that, even in small things. We try to avoid cheating of any sort, including cheating of time. We try to do our part, and then to do some more if possible. We work to discipline our appetites, our use of food and alcohol, sexuality, creature comfort. We try to practice stewardship of self – of body, mind and spirit – to stay as healthy as possible in every way. And we value straightforwardness, letting our "yea" be "yea" and our "nay" be "nay."

The idea is that we will move from the practice of simple virtues and self-discipline into developed Christian attitudes. Radical generosity. Looking for oppor-

tunities to give. Loving concern for enemies: people we do not like, people who do not like us, people who are hurting us. Seeing one's life as a ministry parallel to the ministry of Jesus. Going to where there is need.

Why? Why are we so strict? Why so straight-laced, so demanding?

First of all, as a gift to God, as a way of responding to his love. We say, "I try to make my life more Christ-like in a disciplined way – even if only by taking some small steps right now – because I love God, and because I want to love him better."

And as a means for being ready for action. The world needs Christians who are ready for action. There is much work to be done, and there is great joy in it, but you can't even begin it if your life centers around self-indulgence and creature comfort. It does not mean that food, alcohol, sexual expression, and comfort are bad. Quite the contrary. A test of genuine Christianity goes like this: If it is not fun, really fun, deeply fun, it is not Christian. Even in the tough times. And Christianity, in contrast to many other religions is known for its materialism, its worldliness, its concern for all of creation.

But if food, alcohol, sex, comfort, and fun are at the center of your life, they are out of place, elevated too high. They cannot live up to expectations which exist at the center of your life. Only God can live up to what you need and really want at the center.

Suppose everything you have were suddenly taken away? Suppose you lost your props? Say it happens because of war or calamity, like the recent earthquake in Italy, or by a sharp escalation of the energy crisis. The scenario is not totally improbable. Do you think your faith would sustain you? Would you have something to

live for? Few of us can answer that. We can only say how we would hope we would be. We can say that even then we hope we would still be ready for Christian action.

I think of those nuns and the church worker who were killed in El Salvador. I think of Dorothy Day in prison, even in her old age, quietly and effectively ministering Jesus to his children there.

God called Abraham in his old age to leave everything he cherished and to go out into the wilderness. Abraham was ready for action, and he did what God asked of him, and, almost 4,000 years later, he is looked to as the father of the semitic peoples and of Christians as well. He has in fact been revered from generation to generation by millions as Father Abraham.

If you want to be something, you follow God. Take some steps, whatever steps you can, in that direction right now. One might well ask, how will I ever get there? I am no Dorothy Day. I am very far from radical generosity, loving my enemies, seeing my life as a ministry, or even wanting to be where people are poor. I am even far from simple honesty, self-discipline, straightforwardness. I would be lost if I lost my props. And I am terrified of even the thought of prison.

But do you *want* to go in God's direction. If so, then take whatever steps you can right now. Nobody with any sense ever thought it was going to be easy to get to Bethlehem or Calvary, and nobody ever got there without help from above.

God have mercy on those poor people in Italy, on the souls of those nuns and the church worker in El Salvador, and on Dorothy Day. May light perpetual shine upon them. May they rest in peace. Amen.

### **A Prayer for Evangelism**

Beyond manipulation,  
the skill of those who know how;  
Beyond the formulas, the coated ideas,  
the substance of indoctrination,  
Beyond the arousements of feelings  
stirred and visions bright and blurred,  
Beyond the things, the noises, the pushings, the conditioned response,  
May be some reasonable view of heaven,

Some pure, quiet, place  
Left unscarred,  
Not over-fertilized, but gently cultivated,  
Where God might plant the seed of love  
To grow.

**Bernard Via, Jr.**

# CHURCH SERVICES NEAR COLLEGES

Refer to Key on back page.

**C**OLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a man or woman from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

**ARIZONA**  
**UNIVERSITY OF ARIZONA** Tucson  
 EMMAUS CHAPEL 622-3208  
 HC Sun 6, Wed 12 Campus Christian Ctr. 715 N. Park  
 The Rev. Carey Womble, chap. 1919 E. 5th St. 85719

**CONNECTICUT**  
**YALE UNIVERSITY**  
 EPISCOPAL CHURCH AT YALE (Dwight Chapel)  
 The Rev. Arthur H. Underwood, chap  
 HC Sun 5:30. Full-time active program

**FLORIDA**  
**NEW COLLEGE**  
**RINGLING SCHOOL OF ART** Sarasota  
 CHURCH OF THE REDEEMER 222 S. Palm Ave.  
 Fr. J. Iker, r; Fr. T. Aycock, Fr. R. Hooks, ass'ts  
 Sun 7:30, 9, 11; Daily 10; Wed 7:30; Thurs 5:30

**UNIV. OF SOUTH FLORIDA** Tampa  
 ST. ANSELM'S CHAPEL  
 The Rev. Robert Giannini, Ph.D., chap  
 Wkdys EP 5:30, Wed HC 5:30

**ROLLINS COLLEGE** Winter Park  
 ALL SAINTS' 338 E. Lyman Ave.  
 Donis Dean Patterson, r  
 Sun 7:30, 8:45, 11:15; Wkdys 12:05; Thurs 6:30, 9:15; C Fri 11:15

**GEORGIA**  
**GEORGIA TECH** Atlanta  
 ALL SAINTS North Ave. & W. Peachtree  
 The Rev. Paul R. Thim, chap  
 Sun 8, 9, 11:15; Tues Supper 6; Wed 12:05 HC

**ILLINOIS**  
**UNIVERSITY OF ILLINOIS** Champaign  
 CHAPEL OF ST. JOHN THE DIVINE 1011 S. Wright St.  
 The Rev. Timothy J. Hallet, chap  
 Sun HC 8, 10, 5; Tues 12:05, Wed 7, Thurs 5:05; Fri 7, EP daily 5:05

**NORTHERN ILLINOIS UNIV.** DeKalb  
 ST. PAUL'S 900 Normal Rd.  
 The Rev. C.H. Brleant, v; the Rev. William Bergmann, chap  
 Sun HC 7:30, 9:30, 5:15; Mon 6; Wed 9, Fri 7. Office hours 9-12 Mon-Fri

**MARYLAND**  
**UNIVERSITY OF MARYLAND** College Park  
 MEMORIAL CHAPEL  
 The Rev. Wofford Smith, chap  
 Sun HC 7:30, 9:30, 5:15; Mon 6; Wed 9, Fri 7. Office hours 9-12 Mon-Fri

**NEW YORK**  
**ROCKLAND COMMUNITY COLLEGE**  
 CHRIST CHURCH OF RAMAPO Suffern  
 The Rev. John A. Andrews  
 Sun Eu 8 & 10; Wed noon Christian Healing. Mon-Fri  
 Matins 8:30 — chapel; EP 5:30 — chapel

**NORTH CAROLINA**  
**EAST CAROLINA UNIV.** Greenville  
 EPISCOPAL CAMPUS MINISTRY 501 E. 5th St.  
 The Rev. Wm. J. (Bill) Hadden, Jr., chap  
 HC Tues 5:30

**PENNSYLVANIA**  
**DUQUESNE UNIV.**  
 ST. MARY'S CHAPEL — Church of the Ascension  
 Neville and Ellsworth  
 The Rev. Don Keyes  
 Sundays: 1 High Mass

**INDIANA UNIV. OF PA.** Indiana  
 CHRIST CHURCH 902 Philadelphia St.  
 The Rev. A.C. Dilg, r; the Rev. L.G. Reimer, chap  
 Sun 8, 10:30—programs and other services as anno

**TEXAS**  
**NORTH TEXAS STATE UNIVERSITY**  
**TEXAS WOMAN'S UNIVERSITY** Denton  
 ST. DAVID'S 623 Ector St.  
 The Rev. Edward C. Rutland, r; the Rev. Raymond Abbitt, ass't  
 Sun Eu 8, 10 & 5:30

**FRANCE**  
**(Junior Year Abroad Programs)**  
 THE AMERICAN CATHEDRAL IN PARIS  
 23 Ave. George V, 75008  
 The Very Rev. James R. Leo, dean; the Rev. Canon J. Douglas Ousley, the Rev. Canon David R. Holeyton; the Rev. John C. Fisher, hon. ass't  
 Sun H Eu 9 & 11 (1S & 3S), MP(2S & 4S). Wkdys: H Eu 12:30

## BISHOP WANTLAND

Continued from page 8

governments, trapped in hopeless poverty and overpopulation, may well help us understand why they think abortion more merciful than the slow starvation which looms ahead. Still, the sacredness of life is, in Christian eyes, an absolute which should not be violated (The Family in Contemporary Society).

The Episcopal Church, in the General Convention meeting in Minneapolis in 1976, passed resolution D-95 as amended. It states (here quoted in part) that the following principles and guidelines reflect the mind of the church:

1. "That the beginning of new human life, because it is a gift of the power of God's love for his people, and thereby sacred, should not and must not be undertaken unadvisedly or lightly, but in full accordance of the understanding for which this power to conceive and give birth is bestowed by God.
2. "Such understanding includes the responsibility for Christians to limit the size of their families . . . Such means for moral limitations do not include abortions for convenience.
3. "That . . . the 'termination of pregnancy' . . . where 'the physical or mental health of the mother is threatened seriously, or where there is in mind or body, or where the pregnancy has resulted from rape or incest' is . . . permissible.
4. "That in those cases where it is firmly and deeply believed by the person or persons concerned that pregnancy should be terminated for causes other than the above, members of this church are urged to seek the advice and counsel of a priest of this church, and, where appropriate, Penance.
5. "That whenever members of this church are consulted with regard to proposed termination of pregnancy, they are to explore with the person or persons seeking advice and counsel other preferable courses of action" (Journal of the General Convention, 1976, page C-1).

This position was reaffirmed by General Convention meeting in Denver in 1979. (By passing resolution B-78, as amended, calling for distribution of the above resolution, and by refusing to approve a resolution, B-91, supporting the Religious Coalition on Abortion Rights.)

The report of the action of the Episcopal Urban Caucus came just one day after the House of Bishops of the Episcopal Church released a pastoral letter, to be read in every parish in the church. That pastoral declared:

We urge . . . making choices on the grounds of a first principle that is biblical and basic to Christian conviction. This first principle is the sacredness of human life. . . . Since we hold

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that human life is sacred, our . . . choices need to reflect the best judgment we can make that honor all persons . . . and that resist irresponsible and indiscriminate abortion as a heedless, casual birth control option.

Thus, the church continually reaffirms the sanctity of life, condemns abortion as a means of birth control, or for the convenience of the parties, and, while recognizing that there may be certain conditions in which abortion, though not preferable, may be permissible, nonetheless directs spiritual counseling, including the sacrament of penance, if abortion has been resorted to. Even in those instances in which abortion may be permitted, "other preferable courses of action" are to be urged by spiritual counselors.

Therefore, according to the stated mind of the Episcopal Church and the Anglican Communion, abortion is never desirable, and no priest is to encourage or advocate abortion. Further, except for certain limited cases, abortion is an absolute wrong. Finally, even though abortion might be permitted in limited medical cases, it is to be discouraged, and alternatives given which are preferable to abortion.

# PEOPLE and places

## Appointments

The Rev. Gary Jay Adams is rector, St. John's Church, Marysville, Calif.

The Rev. Robert Bethancourt is assistant to the rector, St. John's Church, Petaluma, Calif.

The Rev. Joseph M. Byrne is rector, Church of the Ascension, Pueblo, Colo. Add: 420 West 18th St. 81003.

The Rev. Glenn E. Busch is rector, St. Mary's Church, High Point, N.C.

The Rev. Charles E. Colby is vicar, St. Ann's Church, Wauchula, Christ Church, Fort Meade, and St. Luke's Church, Mulberry, Fla. Add: 655 S. Broadway, Bartow, Fla. 33830.

The Rev. Joe C. Coulter is priest-in-charge, St. Michael and All Angels' Church, Charlotte, N.C.

The Rev. Armando G. Cuellar is priest-in-charge, Christ Church, Sag Harbor, N.Y. 11963. Add: P.O. Box 1991.

The Rev. Alfred L. Durrance is rector, St. John's Church, Wilmington, N.C.

The Rev. C. Christopher Epting is rector, St. Mark's Church, Cocoa, Fla.

The Rev. George D. Gentry is rector, St. Dunstan's Church, Largo, Fla. Add: 10888 126th Ave., N. 33540.

The Rev. James L. Harper is vicar, St. Mary's Church, Bonita Springs, Fla. Add: P.O. Box 569, 33923.

The Rev. Carl C. Hendrickson is now on the staff of Trinity Church, New Orleans, La.

The Rev. H. James Reamy is rector, St. Mark's Church, Palatka, Fla.

The Rev. James A. Shortless is rector, Church of the Good Shepherd, Maitland, Fla.

## Change of Address

The Rev. Fred Jessett, 1521 6th St., Cheney, Wash. 99004.

The Rev. K.J. Philip, Overseas Ministry Study Center, South Portland Ave., Apt. 5-D, Ventnor, N.J. 08406.

The Rev. Robert E. Merritt, 2120 Woodbine, Lakeland, Fla. 33803.

The Rev. George M. Jarvis, IV, 1119 Laura St., Lake Cathryn Estates, Casselberry, Fla. 32707.

The Rev. Carl Cannon, 2930 N. Pine Hills Rd., Apt. 17, Orlando, Fla. 32808.

The Rev. Richard N. Bolles, director of the National Career Development Project of United Ministries in Education, new office address: 1517 North Main St., Walnut Creek, Calif. 94596. New home address: 2135 Londonderry Court, Walnut Creek 94596. Mail may be sent to: P.O. Box 379, Walnut Creek 94596.

## Other Changes

The Rev. Frederick V. Kettle is non-parochial. He was formerly rector, Emmanuel Church, Quakertown, Pa.

The Rev. Paul A. Westman is canonically resident in the Diocese of New Jersey and non-parochial. Add: 36 Narbrook Park, Narberth, Pa. 19072.

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### POSITIONS OFFERED

**ONLY** parish in city of 50,000 seeks mature rector Sung Rite I, traditional congregation of even age spread, with new educational complex. Send resume, clergy profile, other pertinent information to: Search Committee, St. Matthew's Episcopal Church, 518 W. Randolph, Enid, OK 73701.

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**RETIRED** priest in good health; chaplain to small congregation. Attractive vicarage, utilities, salary, travel allowance. Marshall, Mo. Reply: Canon Charles E. Kronmueller, P.O. Box 23216, Kansas City, Mo. 64141.

### POSITIONS WANTED

**EUCCHARISTIC**-centered priest, 56, seeks position as rector. Faithful pastor, counselor, good preacher, teacher, administrator. Presently rector 10 years in fine parish. It is time to change. References from bishop and parish. Reply Box G-479.\*

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

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**BRONZE** Church Bell. Send description, price quote to: Rector, St. Matthew's Church, 1551 Bennett, St. Louis, MO 63122.

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# CHURCH DIRECTORY

## PHOENIX, ARIZ.

**ALL SAINTS'** 6300 N. Central Ave.  
**Carl G. Carlozzi, D.Min., r;** **Joseph M. Harte, D.D., S.T.D.,**  
**William B. Van Wyck, M.Div., Fredrick A. Barnhill, D.D.,**  
**Douglas G. Smith, M.Div., associates;** **Earle C. Hochwald,**  
**Ph.D., parish psychologist**  
 Sun Eu 7:30, 9 Eu (MP 4S), 11 Eu (MP 2S & 4S), Wkdy Eu  
 Tues 7, Wed 8 & 10, Sat 5:30. Priest on call evenings,  
 279-5539

## SANTA CLARA, CALIF. (and West San Jose)

**ST. MARK'S** 1957 Pruneridge, Santa Clara  
**The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo,**  
**the Rev. Maurice Campbell, the Rev. Richard Leslie, the**  
**Rev. Frederic W. Meahger**  
 Sun HC 8 & 10; Wed HC & Healing 10.

## WASHINGTON, D.C.

**ALL SAINTS'** Chevy Chase Circle  
**The Rev. H. Stuart Irvin, D.Min.**  
 Sun H Eu 7:30, Service & Ser 9 & 11:15 (H Eu 1S & 3S). Daily  
 10

## ST. PAUL'S 2430 K St., N.W.

**The Rev. James R. Daughtry, r**  
 Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Masses Daily 7;  
 also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 8:15;  
 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

## 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  
 7:30, 7:30. Fri 7:30, 10:30. C Sat 8

## SPRINGFIELD, ILL.

**CATHEDRAL CHURCH OF ST. PAUL** 2nd and Lawrence  
**The Very Rev. Eckford J. de Kay, dean** Near the Capitol  
**The Rev. Gus L. Franklin, canon**  
 Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 6:30  
 Mon, Tues, Thurs, Sat; 10 Mon; 12:15 Tues, Thurs, Fri; 5:15  
 Wed. Daily office at 12 noon. Cathedral open daily.

## BOSTON, MASS.

**CHURCH OF THE ADVENT** Beacon Hill and Back Bay  
**The Rev. Richard Holloway, r** 30 Brimmer Street  
**The Rev. Robert Malm, the Rev. Geoffrey Hahneman, the**  
**Rev. John W. Rick, III, the Rev. Richard Kilfoyle**  
 Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily: MP 8, EP 5:45,  
 Mass 8 (ex Sat) additional Masses Sat 8:30, Wed 8:45, Tues  
 12:30, Fri 12:30 with LOH and HU. C Tues, Fri noon; Fri,  
 Sat 5

## ALL SAINTS' At Ashmont Station, Dorchester

Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

## ST. JOHN THE EVANGELIST Beacon Hill

35 Bowdoin St., near Mass. Gen. Hospital  
 Sun Sol Eu 10:30; Mon, Wed, Fri Eu 12:10

**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 Church-  
 men; 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, Inter-  
 ceptions; 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.

## KANSAS CITY, MO.

**ST. PAUL'S** 40th & Main Sts.  
**The Rev. Murray L. Trelease, r**  
 Sun 8 HC, 9:30 Education, 10:30 Nave H Eu 1S & 3S, MP 2S  
 & 4S, 10:30 Parish Hall H Eu (Rite II); Tues 5:30 EP (H Eu 4th  
 Tues); Fri 12:00 noon HC

## OMAHA, NEB.

**ST. BARNABAS** 129 N. 40th St.  
**The Rev. T.R. Morton, SSC, r; the Rev. M.V. Minister**  
 Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed  
 9:15. Matins 6:45, EP 5:30; C Sat 5

## 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 8 H Eu

## ATLANTIC CITY, N.J. 08401

**ST. JAMES** Pacific & No. Carolina Aves.  
**The Rev. Russell Gale**  
 Sun 8, 10 Eu; Wed, 5 Eu Spiritual Healing, LOH; Sat 6 Eu

## HACKENSACK, N.J.

**ST. ANTHONY OF PADUA** 72 Lodi St.  
**The Rev. Marshall J. Vang, r; the Rev. William J. Lydecker**  
 Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed, Fri, Sat 9;  
 Daily Offices 8:30 & 5:15; C Sat 4

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
**The Rev. George H. Bowen, r; the Rev. L. Denver Hart, c**  
 Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 (Wed with Ser), Sat  
 10; Organ Recital Thurs 12:30; C Sat 11-12

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
 112th St. and Amsterdam Ave.  
 Sun HC 8; MP & HC 9:30; Lit & Ser 11; EP 4. Daily MP & HC  
 7:15; EP 3:30. Cathedral Choristers 3:30 Tues & Thurs. Wed  
 HC & healing 12:15

## ST. BARTHOLOMEW'S Park Ave. & 51st St.

**The Rev. Thomas D. Bowers, r**  
 Sun 8 H Eu (Rite I); 9 H Eu (Rite II); 9:30 HC (1928); 11 H Eu  
 (Rite I) 1S & 3S; MP & sermon 2S, 4S & 5S; 4 Ev — Special  
 Music. Wkdy H Eu Mon, Tues, Thurs & Fri 12:10; Wed 8,  
 1:10 & 5:15; EP Mon, Tues, Thurs, Fri & Sat 5:15. Church  
 open daily 8 to 6

## EPIPHANY 1393 York Ave. at 74th St.

**Ernest E. Hunt, D.Min., r; C. Coles, M. Seeley, curates;**  
**J. Johnson, J. Kimmey, J. Pyle, associates**  
 8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

## EPISCOPAL CHURCH CENTER 2nd Ave. & 43d St.

**CHAPEL OF CHRIST THE LORD**  
 Daily Eucharist, Mon-Fri 12:10

## ST. IGNATIUS 87th St. and West End Ave.

**The Rev. Howard T.W. Stowe, r; the Rev. Brad H. Pfaff**  
 Masses Sun 8:30, 11 Sol; Tues-Sat 10; Mon-Thurs 6

## JOHN F. KENNEDY INTERNATIONAL AIRPORT

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 Sun Sung Eu 1. Chaeol open dally 9:30 to 4:30

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**The Rev. Edgar F. Wells, r; the Rev. David A. Ousley, the**  
**Rev. John L. Scott**  
 Sun Masses 8, 9, 10, 11 (Sol), 5, MP 10:30, Ev. & B 3. Daily  
 MP 7:40 (11:40 Sat), Mass 8 (ex Sat), 12:10 & 6:15, EP 8. C  
 Fri 5-6; Sat 2-3, 5-6; Sun 10:30-10:50, Daily after 12:10 Mass

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

**ST. THOMAS** 5th Avenue & 53rd Street  
**The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the**  
**Rev. Ronald Lafferty, the Rev. Leslie Lang, the Rev.**  
**Stanley Gross, honorary assistants**  
 Sun HC 8, 9, 11 (1S), 12:05. MP 11, Ev. 4. Mon-Fri MP 8, HC  
 8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:10. Wed Cho Eu  
 12:10. Church open daily to 6.

## TRINITY PARISH

**The Rev. Robert Ray Parks, D.D., Rector**  
**TRINITY CHURCH** Broadway at Wall  
**The Rev. Richard L. May, 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 (1S & 3S); Mon thru Fri HC 1:05

## TROY, N.Y.

**ST. PAUL'S** Third and State Sts.  
**The Rev. Robert H. Pursel, Th.D., r; the Rev. Hugh Wilkes,**  
**d; the Rev. Canon Robert A. Jordan; Donald Ingram,**  
**org./chm.; Mrs. Robert A. Jordan, d.r.e.**  
 Sun H Eu 8, 10:30 (1S, 3S, 5S), MP (2S & 4S); Wed H Eu  
 12:05; Ev & HD anno

## CHARLESTON, S.C.

**HOLY COMMUNION** 218 Ashley Ave  
**The Rev. Canon Samuel C. W. Fleming, r**  
 Sun 7:30, 10; Tues 5:30; Wed 12:10; Thurs HU & Eu 9:40

## BROWNWOOD, TEXAS

**ST. JOHN THE EVANGELIST** 700 Main St., 76801  
**The Rev. Thomas G. Kethly, r**  
 Sun Eu 8, 10 (Cho); Wed Eu 7:15; Thurs Eu 10

## DALLAS, TEXAS

**INCARNATION** 3966 McKinney Ave.  
**The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.**  
**Arps, Jr.; the Rev. C.V. Westapher, the Rev. Jack E. Altman,**  
**III; the Rev. Henry C. Coke, III**  
 Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon  
 Mon, Tues, Thurs, Fri; 7:30 Sat 10:30 Wed with Healing

## FORT WORTH, TEXAS

**ALL SAINTS'** 5001 Crestline Rd. 76107  
**The Rev. Canon James P. DeWolfe, Jr., r**  
 Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

## 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

## 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

## MADISON, WIS.

**SAINT DUNSTAN'S** 6201 University Ave.  
 Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

## MILWAUKEE, WIS.

**ST. JAMES** 833 W. Wisconsin Ave.  
**The Rev. Charles Lynch, r; the Rev. Robert G. Carroon,**  
**assoc; William Nebwy, Dir. of Deaf Congregation**  
 Sun Masses 8 & 10:30, MP 9 (9:30 1S & 3S Deaf Mass). Mon-  
 Fri Mass 12:10, EP 5:30. Sat Mass 10.

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