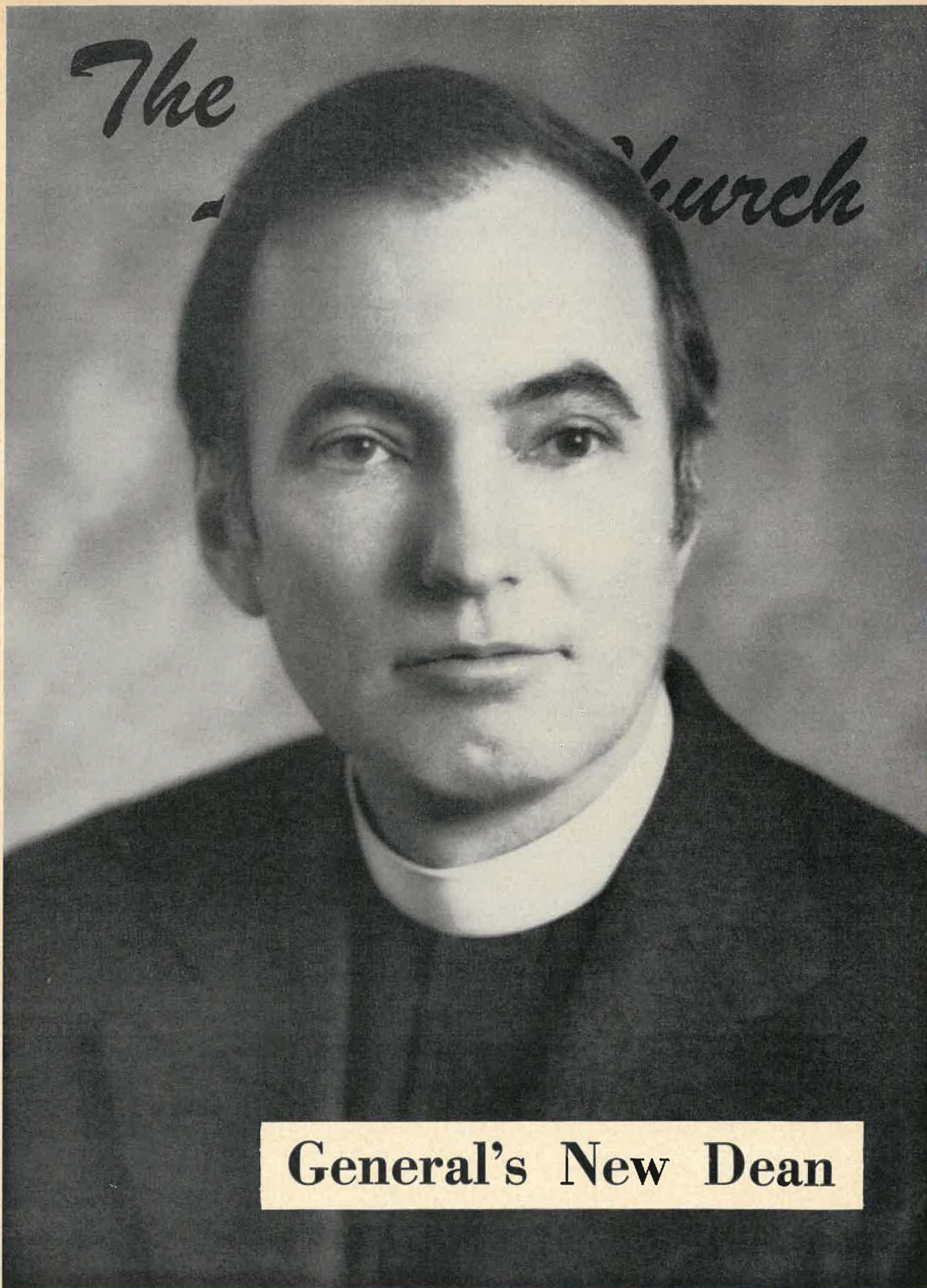
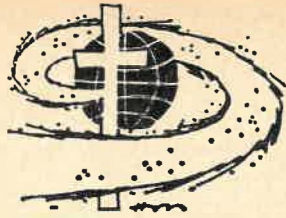


*The Church*



**General's New Dean**





— With the Editor —

## Notes to the Overworld

**T**O *Charlotte Bronte*: You couldn't possibly have loved *Jane Eyre* more than I do. In chapter 17 of her story, as she is falling in love with Mr. Rochester and she learns that he has left Thornfield abruptly, she feels "a strange chill and failing at the heart" and she says: "I was actually permitting myself to experience a sickening sense of disappointment: but rallying my wits, and recollecting my principles, I at once called my sensations to order." She didn't swoon, she didn't scream, she didn't have an Excedrin headache; she rallied her wits and recollected her principles and called her sensations to order. What a woman! And some people say that Victorian ladies were simpering nonentities. Obviously they've never heard of the Brontë sisters, or Florence Nightingale, nor have they read *Jane Eyre*. Wordsworth says that poetry "takes its origin from emotion reflected in tranquility." I'd like to borrow some of his words, and some of yours, for my definition of strong and beautiful living: It is *the rallying of wits and the recollection of principles in tranquility, resulting in the setting of sensations in order*. I thank you for your contribution of the good words and the shining paradigm. Some day we're going to return to teaching our children and ourselves what you were evidently taught so well—that "he who rules his spirit is greater than he who takes a city" (Prov. 16:32).

## To Benjamin Disraeli:

There are two ways in which a race or ethnic group can offend some other race or ethnic group. One is to be, or seem, inferior, the other to be, or seem, superior. Very many Jews have antagonized Gentiles in the latter way, and you, Sir, were a past master at it: e.g., your retort to the M.P. who called you "a damned Jew": "Yes, I am a Jew, and when the ancestors of the right honorable gentleman were brutal savages in an unknown island, mine were priests in the temple of Solomon." That retort was lethal in 19th-century England. It wouldn't perturb many 20th-century Americans who neither know nor care about their ancestors. But we do have a current slang phrase—"keeping one's cool"—and you are one of history's greatest exemplars of this virtue of *sangfroid*. I wonder if it isn't easier to keep one's cool under insults and envy if one has a strong sense of

belonging to people who have been around a long time, like the Jews. Such a sense of membership of an ancient and indestructible clan tends to strengthen one's cool *vis-à-vis* the snipers. And any Christian can have this sense, if he understands your sound aphorism that "Christianity is completed Judaism or it is nothing." If I am a Christian, my ancestors too were priests in the temple of Solomon; I belong to this ancient clan by adoption and grace.

## To Joseph Addison:

You disagreed with M. St. Evremont about the kind of reading to put into the hands of people in sorrow. He recommended mirth masters, saying that Don Quixote can give more relief to a heavy heart than Plutarch or Seneca; it's easier to divert grief than to conquer it, he reasoned. (The French have always been great for *divertissements*. Maybe they've got something there.) You dissented and urged the afflicted to "have recourse to authors of a quite contrary kind, that give us instances of calamities and misfortunes and show human nature in its greatest distress." I can't forget the saintly Frederick W. Faber, dying of cancer, and on his death-bed asking for Pickwick. God forgive me if I shouldn't, but I should greatly prefer Pickwick to Plutarch in my last hour: just one more of those speeches by Mr. Jingle before I shuffle off this mortal coil. Said a wise and godly rabbi: "A clown may be the first in the kingdom of heaven, if he has helped to lessen the sadness of human life." And Solomon: "A merry heart doeth good like a medicine; but a broken spirit drieth the bones" (Prov. 17:22). Doesn't a person with a broken heart or in his last hour have trouble enough without our drying his bones? Why not Seneca for a damp-down, and Pickwick for a pick-up?

## To Harry S. Truman:

You are gratefully remembered for such salubrious dicta as: "If you can't stand the heat, stay out of the kitchen." But I'm surprised that nobody, in the wake of your death, recalled what you said to the then Princess (now Queen) Elizabeth when she visited the White House: "All my life I've wanted to meet a real princess, and here you are!" It illustrates my conviction that an honest and good heart has an eloquence all of its own. Of course you will accept a slight correction. You had met a real princess before then; in fact you married her.

# The Living Church

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Number 6

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February

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15. Thomas Bray, P.
18. Epiphany VII

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.

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# Letters to the Editor

## King Charles the Martyr

Will you please note that the Society of King Charles the Martyr now has a new American secretary. Inquiries about this society should be directed to:

Mrs. Eleanor E. Langlois  
110 Devonshire Court  
Rochester, N.Y. 14619.

ELEANOR E. LANGLOIS

Rochester, N.Y.

## Deacons—Deaconesses

Replies to the letter, "Deacons-Deaconesses" [TLC, Jan. 7] must make the very important point that changing the gender in ". . . ordered Deacons, for the which he . . ." to "she," in "The Form and Manner of Making Deacons" is a revision of the Book of Common Prayer requiring two consecutive General Conventions. Every bishop, canon, certificate, etc., must conform to this authority.

Let us hope the General Seminary makes this clear to the Rev. Charles Pickett.

(The Rev.) ENOCH JONES, JR.

Los Angeles

I would like to ask the Rev. Charles Pickett whether a person must be a waiter, or waitress, for recognition as male and female individual persons? Retirement is due the individual who would dehumanize people into a meaningless monotony of secularized society, not the devoted churchman who edits a loyal church weekly we can ill afford to lose in these sad days.

DORIS B. DIENER

Long Beach, Calif.

In spite of the unkind and uncharitable letter concerning a purported error in reporting, please be reassured that there are many of us who will be distressed when the editor announces his retirement from TLC.

I hope the Rev. Charles Pickett is a member of the student body at General Seminary and not on the faculty.

ROBERT E. KING

Doylestown, Pa.

In the words of an old song: "It would take more than a team of wild horses, pulling together, to take you from me." Ed.

## De-sexing Deity

It seems incredible that any bishop of the church should sponsor or permit a revision of the liturgy—unilaterally and illegally—to eliminate all references to Deity in which God is referred to as he, rather than as she or it. But this Bp. Moore of New York

## The Cover

On this week's cover is the Rev. W. Roland Foster, Ph.D., presently professor of ecclesiastical history at Nashotah House. Fr. Foster is the new dean-elect of the General Seminary. A full story appears in this week's news section.

accomplished, so far as he was able, by permitting the crossing out of the offending words and substituting words more acceptable to women's lib [TLC, Dec. 24]. He probably "couldn't care less" about the inevitable consequences and possible loss of faith which the revisionist "overwriting" may entail if carried to its logical conclusion, but the effect could be profound. Are the creeds and holy scripture next in line for Bp. Moore's revision?

To other Anglicans who may be as disturbed as I am by these trends I commend the advice of St. Paul to the Romans, (Rom: 16:17): "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them."

STANLEY M. MILLER

Whitesboro, N.Y.

## Still Sane

Lest my friends will have thought I have lost leave of my senses, the comments quoted in *The New York Times* [TLC, Dec. 24] about the robbery I sustained in the park were said facetiously. *The Times* has lost its sense of humor, not me my senses.

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

New York City

## Historic Parishes

Reference is made in TLC for Jan. 7 to the role of historic churches. I offer the following as a petition that St. James' may be regarded as an historic parish.

In the National Cathedral in Washington there is, among many other beautiful windows, the Maryland state window. One of the figures in this stained-glass work of art is that of the Rt. Rev. Thomas John Clagett (1792-1816 Bishop of Maryland). Pictured in the bishop's hand is a replica of St. James' Church. This is of particular interest to many discerning people, inasmuch as Bp. Clagett was the rector of St. James' Parish (established 1692) during the years 1786-1792. He was the seventh rector.

The casual visitor being shown through the parish church is reminded that the present church building was erected in 1763, the first two church buildings having been destroyed by fire; that the baptismal bowl was given as a memorial in 1732; that the plaques showing the Ten Commandments, the Lord's Prayer, and Apostles' Creed were given as a memorial to St. James' Parish in 1720; that the chalice and paten used in the regular celebration of the holy mysteries was given to the parish church in 1707. In the parish hall one finds the records of the earliest lending library in the USA, one volume being that of Abp. Tillitson's book of sermons published in the year 1696. In the church yard one finds many old tombstones, two bearing the date 1665.

It is true that of the original 100 acres given to the parish in 1696 when the parish was laid out, only 45 acres are now still a part of the parish grounds, but these acres are still being farmed as a parish glebe. Including the rectory family of two, there

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## Clergy: Making Your Vacation Plans?

Why not arrange an exchange of work during the summer with another clergyman through a classified ad in *The Living Church*? Provides an inexpensive way for you and your family to see another part of the country, or perhaps a foreign land.

For details on rates, see page 15.

are now approximately 30 persons living on the glebe as farmer and tenant farmer.

Aside from Bp. Clagett, Parson Weems, and other worthies, the historic aspect of the land on which the buildings are now situated; the many artifacts that make for an interesting account of the parish, including one very friendly ghost who regularly bursts forth from his bricked grave in search of a missing member of his anatomy; aside from all this, I am intensely interested in the news story reporting a meeting of historic parishes, although a bit disappointed to note that several other parishes in Maryland and elsewhere were deemed not of sufficient interest to be issued an invitation to share in the meeting. Really, it makes one wonder at the criteria of what makes an historic parish in PECUSA. Incidentally, I note that the parish where PECUSA was adopted as the name for this church was also omitted.

(The Rev.) A. BENJAMIN NARBETH  
Rector of St. James' Parish

Lothian, Md.

## Thanks

If the beginning of a new year is the customary time for reflection on the past year, and if the good things of the past year are wisely encouraged in the new year . . . then, I resolve to read the weekly issue of TLC each week as soon as it crosses my desk. Whether editorials, features, or letters to the editor, the contents of this periodical are interesting, informative, and thoughtful in content and effect. TLC is sufficiently brief to fit a busy schedule, yet worth the reading time spent amid its pages.

Viva la causa, amigos!

BARRY J. BRANDT, FSA  
Seminarian at Immanuel Lutheran Church  
San Antonio, Texas

Und ein "dreimal hoch" du lieber lutherisch  
Freund und Bruder! Ed.

## How About the Insurance Co.?

"Around and About" for Jan. 7 leads off with a true story deemed by the editor to be "good news." And good news it was for the penitent thief, the generous store owner, and the two churches receiving \$1,800 each. All concerned were handsomely treated except, of course, for the usual goat and victim, the poor old insurance company.

At the time of the robbery the insurance company was a useful object, reducing the hardware man's loss to zero. But, when the theft was cancelled by restitution 18 years later, did anyone think of repaying the \$600 claim (no longer valid) to the insurance company? Of course not, because insurance companies are soul-less corporations with limitless resources, not deserving of equitable treatment.

Please pardon this plaintive dissent. The news was not all good, at least to one who regards insurance companies as valuable servants or hapless humanity.

SAMUEL L. TUCKER, JR.  
Actuary of the Church Life Insurance Co.  
New York City

Several readers have called my attention to the glaring omission on my part in telling this good news. They are right, and I am without excuse. So elated was I by somebody's repentance and fourfold restitution that I neglected to ask: Has justice been done

to everybody — including the insurance company? And one of my pet sermon themes is the question "Did the Good Samaritan ever pay his bill to the innkeeper?"! The insurance company in such cases must be dealt with first, before anybody else, because it is the one that's out of pocket. Ed.

## What About Sermons?

*What About Sermons Today?* [TLC, Jan. 14]. It seems that sermons these days must be administered homeopathically, that is, in minute doses but regularly. Four pages, double-spaced, seems to be the limit for the average congregation. But there are other ways to administer the sermon besides from the pulpit.

First, the weekly parish leaflet can contain instruction in the faith, exhortations, and amusing illustrations of doctrine and scripture. As a bulletin taster, I am surprised every time I see a blank fourth page. What a lost opportunity! Then too, it seems to me that preaching via the printed word is more important than all the announcements and schedules which clutter the average parish paper. People seem to remember what they read far better than what they hear. Seventy-five percent of the congregation at the early and late hours arrive before service time, and they do read carefully the notes and instruction in the parish bulletin.

Secondly, the rector can make every announcement, each conversation, each telephone reply, a mini sermon. It may be only two or three sentences, but it can be done without boring the listener. Instead of talking weather, politics, aches-and-pains, the rector can inject a bit of doctrine and scripture in the conversation.

Thirdly, the use of slogans can be effective. The same basic truths, repeated over-and-over again, do eventually become learned. ("It is the Mass that matters." "The Lord's Service, for the Lord's People, each Lord's Day." "First give thyself to God, then to the work God gives thee to do.")

Fourthly, the pastor can urge his congregation to read the church press. This is the most neglected means of sermonizing. Insist that your diocesan newspaper, published at great expense, contain seasonal articles on the faith, scripture, missionary work, etc. Pass on the used/read copy of other worthy publications. On a percentage basis, about 25 percent of the magazine will be read, but that quarter could mean the difference between a knowledgeable churchman and a nominal churchman.

(The Rev.) JAMES BRICE CLARK  
Rector of St. Barnabas' Church  
Omaha, Neb.

Fine. But, brethren, by the mercies of God keep those mini-sermons at announcement time mini. Ed.

## The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

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# The Living Church

February 11, 1973  
Epiphany VI

For 94 Years,  
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## COVER STORY: SEMINARIES

### General Elects New Dean

The board of trustees of the General Theological Seminary, New York City, has elected the Rev. W. Roland Foster, Ph.D., dean of the seminary, succeeding the Rt. Rev. Stephen F. Bayne who is retiring at the end of the current academic year. Dr. Foster is at present sub-dean and professor of church history at Nashotah House, Nashotah, Wis.

Fr. Foster, 47, spent 14 years as instructor and sub-dean of St. Andrew's Theological Seminary in Manila, before going to Nashotah. He holds a B.A. degree from Tusculum College, an M.Div. from Union Seminary, and an S.T.M. from General. In 1963 he received his Ph.D. from the University of Edinburgh. He was ordained to the priesthood in 1950 and served for two years as priest in charge of St. Paul's Church, Athens, Tenn. From there he went to Manila.

The search committee created by the board of trustees to select the new dean included three trustees, three faculty members, three alumni, and three students. More than 80 names were considered before the committee recommended Fr. Foster.

In addition to election as dean, Dr. Foster was also appointed tenured professor of church history. His specialties within that field are 17th and 18th-century Scotland, the Episcopal Church in the U.S., and the theory and practice of Christian missions.

## WEST VIRGINIA

### Date Set for Election of Coadjutor

The Diocese of West Virginia will elect a bishop coadjutor at a convention called for Feb. 17, at St. Matthew's Church, Charleston.

This will be the first such election since the election of the Rt. Rev. Wilburn C. Campbell as Bishop Coadjutor in 1949. He served five years in that position before becoming diocesan in 1955.

A nominating committee has been at work since last summer and has submitted the list of nominees to the standing committee. Those selected include:

The Rt. Rev. William J. Gordon, Jr., 54, Bishop of Alaska; the Ven. Charlie M. McNutt, Jr., 41, archdeacon of Jacksonville, Fla.; and the Rev. Messrs.

Robert P. Atkinson, 44, rector of Calvary Church, Memphis; Robert W. Estill, 44, rector of St. Alban's Church, Washington, D.C.; Frank Rowley, 56, canon pastor of St. John's Cathedral, Denver; and Henri A. Stines, 48, rector of Trinity Church, Chicago.

Of the six nominees, four have had parochial ministries in West Virginia.

## NICARAGUA

### Relief Money Sent

The Episcopal Church through the office of the Presiding Bishop sent an immediate \$10,000 to Nicaragua for food and other necessities following the disastrous earthquake in Managua several weeks ago.

In addition, the Rt. Rev. John E. Hines has set a goal of \$100,000 for Nicaraguan relief, to be raised in special appeals to dioceses and parishes.

A food shuttle between San Salvador, El Salvador, and Nicaragua was set up soon after the Dec. 23 earthquake, by the Episcopal Church's Ninth Province which includes dioceses in Latin America.

The Rt. Rev. Edward Haynsworth, Bishop of Nicaragua, and his family were visiting in the Caribbean coastal area at the time of the disaster. The bishop returned to the city to aid emergency programs among the 300,000 people left homeless.

An experienced organizer for Lutheran World Relief, Gerald A. Aaker, has been sent to Nicaragua to lead the personnel and programs of Church World Service, an agency of the National Council of Churches, as well as the rehabilitation efforts of the protestant churches in Nicaragua.

While churchmen respond to natural disasters through separate channels, all relief and rehabilitation programs function in a coordinated manner and in relation to local governments.

## CENTRAL NEW YORK

### Elmira Priest Honored

Congratulatory letters from President Nixon and Governor Nelson Rockefeller were read during programs held to mark the tenth anniversary of the Rev. Samuel Whitney Hale, Jr., as rector of Grace Church, Elmira, N.Y. The letter from President Nixon to Fr. Hale reads as follows:

"Your anniversary in the ministry re-

flects enduring accomplishments in service both to God and your fellow man. This is evidenced by your hard work following Tropical Storm Agnes. I understand you housed 14 people in your home, in addition to the nine members of your family, until they were able to locate other housing facilities. You also did an outstanding job in helping to clear and rebuild your community in the aftermath of this disaster. Your highest tribute lies in the hearts of those you have gladdened and the lives you have enriched. But the inspiration that derives from your dedicated life will be a source of strength and incentive for all whose paths you cross."

In his letter to Fr. Hale, Governor Rockefeller said:

"I'm very glad to learn that recognition is being paid to you for your exemplary service to God and man, not only in your parish but also throughout the City of Elmira. You are especially to be commended for your warmhearted effort on behalf of the people of Elmira during and after the floods which hit the Southern Tier last summer. What you did for the people in the affected areas will surely never be forgotten. My cordial greetings to all gathered in your honor, with best wishes for a happy occasion."

Recently Fr. Hale received special recognition as founder and president of Elmira Aid, Inc., an organization which played a key role in Elmira's recovery from the June 1972 flood.

## GENERAL CONVENTION

### Reading the Wind

### VIII: To Make Aware

The verb *concientizar* might not translate well into English so the participants at the data-gathering session in the Missionary Diocese of Colombia wanted it used this way: "The mission of the church," they said, "is to *concientizar* and train the laity and clergy in order that all the faithful are capable of sharing the Gospel with their neighbor." The word means to "make aware."

The Office of Development, early in the process, decided to go into some of

## THINGS TO COME

February

20-22: Annual Town and Country Seminar of the Province of the Midwest, Woodstock Center, Woodstock, Ill. The Rt. Rev. Samuel J. Wylie is the leader.



the missionary dioceses, so visits were made to Colombia, El Salvador, Mexico, Nicaragua, and Puerto Rico. What did these dioceses outside the continental USA feel about the mission of the church in the mid-70s, and about its program priorities?

In the Missionary Diocese of Mexico, where there are some 80 parishes and missions, the participants offered an important statement about mission. In full it reads:

"The mission of the church must be understood within the full context of the purpose of God for the world, and must be based on an identification with the biblical faith. This mission manifests itself before the world in a fourfold manner; that is, the church as a herald, as a witness, as a prophet, and as a servant. This means that we must be spokesmen of God's promises to mankind, that we must *conscienticize* man about the freedom he has given us in Christ, that we must try to discern his action at all times and in all places, and that we must give ourselves completely to minister and to serve in the name of Christ. All these are aspects of the one and only mission. Each one is necessary and none of them should be emphasized to the detriment of the others. In fulfilling this mission, the church must be aware that the historical circumstances and needs of the world are the field in which the mission must be realized and that its incarnation takes place in God's world. The church's identification with the problems of man and the world, identification that must be as much by word as by works, has as the purpose the achieving of liberation and reconciliation of both man and the world with God. And, therefore, it is commitment even to the point of the cross. In order for this mission to take place, it is necessary that Christians be constant, determined, courageous, and decisive. It is only thus that the Christ we offer will be a truly living Christ."

The verb *concientizar* used in this context, somehow brings new dignity to the frequently embarrassing noun, "sensitivity."

#### Language

Language barriers, in materials sent out by the church headquarters in New York City, hamper the work of the church in the missionary districts. This was a feeling of those in the missionary dioceses. Those in Mexico, for instance, said, "Materials that are produced in English for emphasizing the importance of several programs are useless in the overseas jurisdictions that have a different language and culture."

They recognize the key problem, however, when they ask, "How can overseas jurisdictions finance the production of similar materials if they do not have the resources to do so?"

About this need, those in El Salvador

asked for "the creation and development of a Spanish Publications Center, supported by the Executive Council budget for the benefit of all Spanish-speaking people in the United States and overseas, with the goal of self-support within five to ten years."

#### Nicaragua

In view of the recent horror to befall Nicaragua, the statement from this land about mission was particularly poignant. "The church needs to leave its buildings and establishments and go into the world among its people, and the clergy especially need to be actual leaders in this process . . . there is an urgent need for the church to demonstrate God's love for men by being actively involved in all aspects of man's life."

As the Rt. Rev. Edward Haynsworth commented, "The one word which describes the response of our delegates is the word *evangelism* although this word was not actually used in the reporting."

Bp. Haynsworth said something important about funding: "In terms of overseas program there is the need for an increased sense of our responsibilities and self-determination by overseas dioceses which can only be accomplished by the willingness of the church to support capital-grant investments. Such investments," the bishop said, "would assure the continuing support of the church for her ministry through institutions committed to health and education and also enable the dioceses to move toward full autonomy."

Programs for financial support were listed as one of the highest of priorities for the Missionary Diocese of Colombia. "Overseas missionary dioceses need help, either in terms of grants or loans in order to establish capital funds which would be specifically designated for financial independence from the United States."

#### The Total Man

A typically diversified group met for the meeting in the Missionary Diocese of Puerto Rico, consisting of convention deputies and alternates, diocesan council members, regional coordinators, industrial mission representatives, migrant workers, and diocesan staff. Their statement about mission, in full:

"The General Church Program should attempt to meet the needs of the people as the church ministers to the immediate community, to the far distant communities, and such ministry must be in a clear-cut and definite way as to reach further into society, making sure that each individual ministered to is given his or her proper role in the church which is God's servant in that society itself. To accomplish this, top priority must be given to an educational process by which the Christian conscience is understood in human terms, guaranteeing all the people

served equal participation in the spiritual (evangelical) and material benefits to which they are entitled as human beings. Therefore, training of the clergy as well as the laity must be assured for this kind of service; and they must have the necessary equipment and tools to serve effectively the purpose in mind. Besides, all the clergy and all the laity must be motivated spiritually in order to communicate the true life teachings of our living Lord, which is the real reason for being of the church in the world."

Or as Colombia put it: *El evangelio tiene que ser integro para el hombre integro*. Notice in the translation that evangelism and gospel are one and the same dynamic within the human experience: "This gospel," the translation reads, "must be addressed to the wholeness of man."

#### MASSACHUSETTS

### Bishop Observes Anniversary

The Rt. Rev. John M. Burgess, Bishop of Massachusetts, observed the 10th anniversary of his consecration with a service of Solemn Evensong at the Church of the Advent, Boston. (Diocesan occasions are customarily observed in rotation in the various downtown Boston parishes.)

Bp. Burgess took the occasion to make a major address on the subject of welfare. Beginning with his belief that ecumenism has not failed but is still very much alive but must change its orientation to meeting the legitimate claims of the poor—that is, putting the Gospel into action, he said, "We must not punish the poor for being poor."

"As long as we adore a Babe wrapped in rags in a smelly stable, so long as we weep at the foot of a cross on Calvary's height, we receive strength to oppose the oppressor and to hold the vision of a just society under God." Continuing, the bishop said, "To demand a realistic minimum base cost of living, to seek for ready and just medical services, to make demands upon our legislators on Beacon Hill and Capitol Hill—these are the working out of the vision and we cannot shirk. It is a pertinent and necessary example of the new ecumenism. . . ."

The bishop added: "Our working together in this area of society is the kind of ecumenism that people understand. It is brotherhood delivered from the hazy ideal and the pleasant platitude."

#### PARAPROFESSIONALS

### A Priest's Story

Clergy minister to a wide variety of people — doctors, lawyers, electricians, railroad engineers, and others. Would they be more effective if they actually



worked in such positions during the week?

One priest who thinks so is the Rev. Harold Collins, vicar of St. Stephen's Church, Mullica Hill, N.J. A public school teacher, he is an example of an increasing number of paraprofessional priests. During the week he teaches a junior-high course on human values.

In a recent interview, Fr. Collins denied that his role as a priest is a drawback to his classroom work. "I have values," he explained. "My example is important but the student knows I will never laugh at his philosophies or punish him for his own ideas.

"It's difficult to teach morality because the very concept of morality depends on absolutes. Right and wrong are inherent. I believe that if man will live his life in terms of values he will be forced to see them as absolutes and act accordingly," he said.

Does he bring Christian teachings into classroom discussions?

"I simply tell the students that a yardstick of morals exists and ask them to consider how they measure up to being human on that scale. I may not convert the world to Christ-like values through this method, but I'll make a dent. No one, I'm sure, could object to that."

Fr. Collins predicted that in the future "a minister may develop a mission within his own place of employment, and it's quite conceivable clergymen will function as unpaid curates and assistants in parishes located in growing areas. At present, their real value is in the suburbs where older parishes, such as St. Stephen's, need to be revitalized and can only be salvaged by a man who can support himself while he works to re-establish the parish."

## ROMAN CATHOLICS

### Virgin Birth Controversy Stirs Convention

Experts on Roman Catholic Church teachings about the Blessed Virgin Mary, attending the 24th annual convention of the Mariological Society of America in St. Louis, displayed continued dismay over recent challenges to the doctrine of the Virgin Birth.

However, rather than attack the challenge directly, the Mariologists seemed content to concentrate their efforts in preparing and promoting the U.S. Roman Catholic Bishops' forthcoming pastoral letter on the Blessed Mother.

Although he did not attend the St. Louis meeting, the "presence" of the Rev. Raymond E. Brown was felt. It was Fr. Brown who, in 1971, delivered what he later termed a "highly technical" talk questioning the doctrine of the Virgin Birth—that Christ did not have a human father. The priest later defended his talk by saying that theologians have "an abso-

# NEWS in BRIEF

■ Is the Church of England really dead, as some people think? The Rt. Rev. Wilfred A. E. Westall, Bishop of Crediton and Suffragan Bishop of Exeter, wrote to Mrs. Dorothy Mills Parker, Washington correspondent for *THE LIVING CHURCH*: "We have had a remarkable (Christmas) festival. Though some critics think the dear old Church of England is *in extremis*, the Diocese of Exeter can report that 13,000 people came into the cathedral (of Exeter) to worship within Christmas week, and that most of the parishes record more communicants than for some years."

■ A form of "closer association" has been chosen by two leading societies of the catholic wing of the Anglican Church. Maintaining separate legal identity, the Society of the Faith will become trustee for the Church Union in place of the latter's present individual trustees. And the Church Union will move from its present headquarters in West London to the society's building in Westminster—Faith House. The Church Union was formed in 1934 by a merger of the Anglo-Catholic

Congress and the English Church Union. The Society of the Faith was organized in 1905 by two brothers, C. E. and J. A. Douglas, to popularize the catholic faith within the Church of England.

■ The Rt. Rev. J. W. H. Flag, former Bishop of Paraguay and Northern Argentina, has accepted the invitation of the Rt. Rev. G. E. D. Pytches to be Bishop in Peru and Bolivia. Bp. Flag, who is president of the Anglican Consultative Council of Latin America (CALA), said he planned to spend the first six months in the area investigating resources and opportunities available for mission and ministry in these two republics.

■ Three generations of the same family are members of the vestry of St. Andrew's Church, Clifton Forge, Va. Senior warden is Mr. L. Gordon Chappell. His daughter, Mrs. Bernard M. Campbell, Sr., and his grandson, Bernard (Mac) M. Campbell, Jr., are vestrymen. Mac, a senior in high school, is the first person under age 21 ever to be elected to St. Andrew's vestry.

lute duty to re-examine doctrines to see whether the manner in which they have traditionally understood a doctrine still stands."

Msgr. Austin B. Vaughn, professor of systematic theology at St. Joseph Seminary in Yonkers, N.Y., tended to discount Fr. Brown's challenge to the Virgin Birth. For one thing, Msgr. Vaughn said, Fr. Brown is a scriptural exegete (analyst)—and not an expert in Mariology, and that the matter under discussion was not in the priest's field of specialization.

The official sponsor of the convention in St. Louis, John Cardinal Carberry, was more critical of the situation. "We read these days that a shadow has come over the Blessed Mother," the cardinal said in his official welcome. "But it is not a shadow over Mary but a mist over the eyes of some commentators. Mary will always be Mary, and you are honored to study here and to make her better known and better loved."

Cardinal Carberry is head of the U.S. Roman Catholic Bishops committee preparing the pastoral on the subject of the Virgin Mary.

A Lutheran theologian attending the Mariological meeting, Dr. Arthur Piepkorn of Concordia Seminary in St. Louis, told the audience of the results of a survey among 5,000 Lutherans between the ages of 15 and 65 and belonging to all synods in the U.S. Of all the doctrinal items in the survey, he said, one of the five held most firmly is that which reads: "Jesus was conceived by the Holy Spirit and born of the Virgin Mary without a human father."

The Lutheran stance on the Virgin Birth doctrine spurred the Rev. Charles W. Neumann, S.M., current president of the Mariological Society, to remark: "How the lines of (religious and doctrinal) controversy are redrawn or often erased."

## JEWES AND CHRISTIANS

### Rabbi Deplores Breakdown of Coalition

A coalition that existed among Jews and liberal Protestants in the social justice campaigns of the 1960s has come apart and must be rebuilt "from the ground up," according to Rabbi Marc Tanenbaum, writing in the Protestant magazine, *New World Outlook*.

Rabbi Tanenbaum is national director of interreligious affairs for the American Jewish Committee. He said the alienation has resulted because the mainline protestant churches "have failed their Jewish neighbors on virtually every Jewish priority concern."

He contended that a widespread Jewish belief that liberal Protestants "cannot be counted on as friends or allies" was a major reason that an unprecedented number—32 percent—of U.S. Jews voted for President Nixon last November. Most Jews are traditional Democrats in Presidential elections.

While the "liberal protestant social gospel ethos" reflected by Sen. George McGovern is more congruent with Judaism's tenets, the rabbi said, than is the "evangelical ethos that President Nixon



has embraced," liberal Protestantism has disappointed Jews on every priority concern except the liberation of Soviet Jewry.

Among the issues of disappointments listed were the security of Israel, relief of oppression against Jews in Arab lands, combating anti-Semitism, and preserving the job security of middle-class Jews while not hurting the equal opportunities of blacks and other deprived minorities.

"Liberal protestant leaders chilled my blood when as recently as 1970 they told me unblinkingly, face-to-face, 'the right of Israel to exist is an open question,'" Rabbi Tanenbaum wrote.

He also said that "not a single protestant denomination has a single person working full-time at seeking to develop relationships with the Jewish community."

Rabbi Tanenbaum charged that liberal Protestants practice "double standards, one-sidedness, moralism, indifference and hostility, in relations with Jews."

The U.S. cannot afford alienation between "former natural allies" in the struggle for social justice, he said.

To rebuild the coalition, the rabbi warned, "liberal protestant society is going to have to show some genuine interest in wanting to repair the bridges between themselves and the Jewish community, and it is going to take more than resolutions and pious political statements.

"The task ahead is nothing more or less than that of rebuilding from the ground up, deed by deed, action by action, the new edifice of Jewish-Christian relations."

## CHURCH OF ENGLAND

### Ordained Worker-Clergy Program Underway

Lay clothing — "no dog collars, cassocks, or anything like that" — was worn by four working men as they were ordained deacons in a unique ceremony at the Church of St. James-the-Less in an East London working-class district.

The ordinands were Jack Page, 60, a former dock worker; Bill Harrao, 40, a telephone engineer; Henry Watson, 35, a computer engineer; and Gordon Kendall, 31, a roofing specialist.

Described as the Church of England's first part-time "worker-priests," they continue to hold their jobs and in their spare time help hard-pressed full-time clergy in the East End. They will become priests within two years.

The service was conducted by the Rt. Rev. Trevor Huddleston, Suffragan Bishop of Stepney. A note on the service materials explained why the four ordinands wore civvies.

In this way, it was said, they hoped to express the fact that their ministry is an essentially local one, and that they are determined not to be alienated from their neighbors.

"Nevertheless," the note added, "theirs is a full-time ordination to the universal church of God and, in order to assert this fact, they will wear the customary robes when they are made priests in two years' time."

Ordination of the four deacons is the result of a unique Church of England training plan, based on the idea of forming a supplementary ministry to reach more working-class people in the area.

## PERSONALITIES

### Dr. Anderson Honored

A service marking the 40th anniversary of the ordination to the priesthood of the Rev. George Christian Anderson, D.D., founder and until recently president of the Academy of Religion and Mental Health, was held in Trinity Church, Swarthmore, Pa. Dr. Anderson, who lives in Swarthmore, was rector of Trinity Church and chaplain at Swarthmore College, 1943-50.

Dr. Anderson founded the academy in 1954 after studies in medicine, psychiatry, and psychology. Within two years it had a membership of over 3,000 including several hundred organizations and institutions, with members in 35 countries. It was a major pioneering movement to develop closer relationships between medicine, the behavioral sciences, and religion. The academy is now merged with the American Foundation of Religion and Psychiatry and the new organization is known as the Institutes of Religion and Health.

In addition to his many activities in this country and abroad, Dr. Anderson was a consultant to President Kennedy in establishing a national clergymen's committee on mental health and retardation. He was also named by the Surgeon General, U.S. Army, to develop a program in mental health and pastoral counseling for army chaplains which was taught in 25 military posts here and overseas. Dr. Anderson was also a consultant to the late Dr. Geoffrey Fischer, then Archbishop of Canterbury, in establishing the Institute of Religion and Medicine in Great Britain.

Dr. Anderson is the author of *Man's Right to be Human* and *Your Religion: Neurotic or Healthy?* as well as numerous articles published in religious and medical journals and other magazines.

## CANADA

### Independent Group Opposes Merger

The Church of Canada will face fragmentation if it decides to unite with the United Church of Canada and the Christian Church on the basis of a present plan for union, so the Council for the Faith predicts.

The council, an independent Anglican group, is opposed to the union plan because, it says, the document fails to retain "essential elements" of faith.

Members of the council are especially concerned about what might happen to the apostolic succession of bishops and traditional Anglican teachings on ministry and sacrament if the union is effected.

The Council for the Faith claims to have the backing of 30% of the 1,800,000 Canadian Anglicans. However, *The Canadian Churchman*, the national publication of the church, says that financial records suggest that the council has not more than 1,000 dues-paying members.

In response, the council says the persons who paid a total of \$2,000 in \$2 dues in the last fiscal year represent only "the tip of the iceberg."

## HOUSING

### Elderly Still Considered

In Reading, Pa., tenants are moving into Episcopal House, a 140-unit high-rise apartment building serving the middle-income elderly people of the area. Approved by the vestry of Christ Church, Reading, in 1968, the project was built under Federal Housing Plan #236.

Located in the midst of an area of Reading being restored by the Redevelopment Authority, Episcopal House places its residents within easy walking distance of stores, theaters, various churches, and two hospitals.

Plans for the immediate future include construction, by a separate organization, of a two-story Senior Citizens' Center on one corner of Episcopal House property.

It had been hoped that the building would be completed in 1971, the centennial year of the Diocese of Bethlehem, originated in 1871 as the Diocese of Central Pennsylvania. Christ Church was the cathedral church of that earlier jurisdiction from the founding date until the year 1909.

### Florida Begins Another High Rise

Ground has been broken for Cathedral Terrace, a 21-story facility for the elderly in Jacksonville, Fla. The 245-unit building, scheduled for occupancy in mid-1974, is being constructed by the Cathedral Foundation of Jacksonville, Inc.

The foundation's residential program completed the 250-unit Cathedral Towers in 1967, and the 206-unit Cathedral Townhouse in 1969.

The new \$4.9 million Cathedral Terrace, being built under the FHA Section 235 elderly program, is to be available for low-moderate income individuals 62 years and older. It is located in the heart of Cathedral Center, a 24-block area of downtown Jacksonville being developed by the Cathedral Foundation which is sponsored by St. John's Cathedral of the Diocese of Florida.





# REGISTRATION AND INFORMATION FORM

PLEASE TYPE OR PRINT

## REGISTRATION

<b>TITLE (Check One)</b>		<b>Name</b>	
<input type="checkbox"/> Rt. Rev.	<input type="checkbox"/> RRev	(Last)	(First) (Initial)
<input type="checkbox"/> Very Rev.	<input type="checkbox"/> VRev	City	
<input type="checkbox"/> Ven	<input type="checkbox"/> Ven	Diocese	
<input type="checkbox"/> Rev. Canon	<input type="checkbox"/> RCan	<b>OFFICIAL CAPACITY AT CONVENTION (Check one)</b>	
<input type="checkbox"/> Rev.	<input type="checkbox"/> Rev	<input type="checkbox"/> BISHOP	<input type="checkbox"/> DEPUTY
<input type="checkbox"/> Chaplain	<input type="checkbox"/> Chap	<input type="checkbox"/> Diocesan	<input type="checkbox"/> Clerical
<input type="checkbox"/> Deaconess	<input type="checkbox"/> Dss	<input type="checkbox"/> Coadjutor	<input type="checkbox"/> Alternate
<input type="checkbox"/> Rev. Mother	<input type="checkbox"/> RMot	<input type="checkbox"/> Suffragan	<input type="checkbox"/> Lay
<input type="checkbox"/> Sister	<input type="checkbox"/> S	<input type="checkbox"/> Assistant	<input type="checkbox"/> Alternate
<input type="checkbox"/> Brother	<input type="checkbox"/> Bro	<input type="checkbox"/> Retired	<input type="checkbox"/> TRIENNIAL DEL
<input type="checkbox"/> Brother	<input type="checkbox"/> Bro	<input type="checkbox"/> Resigned	
<input type="checkbox"/> Dr.	<input type="checkbox"/> Dr	Badge name of spouse if attending:	
<input type="checkbox"/> Hon.	<input type="checkbox"/> Hon	Mode of travel <input type="checkbox"/> Air <input type="checkbox"/> Auto <input type="checkbox"/> Train <input type="checkbox"/> Bus	
<input type="checkbox"/> Mr.	<input type="checkbox"/> Mr	Do you require a language translator? <input type="checkbox"/> Yes <input type="checkbox"/> No If yes, what language _____	
<input type="checkbox"/> Mrs.	<input type="checkbox"/> Mrs	Office Use Only	
<input type="checkbox"/> Miss	<input type="checkbox"/> Miss	Mailing Address (street and number)	
<input type="checkbox"/> Ms.	<input type="checkbox"/> Ms	(city, state, country, zip)	
<input type="checkbox"/> Other		Telephone (area code)	(residence) (business)
		Firm Name, if exhibitor	

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List Hotels by Order of Preference 1. _____ 2. _____ 3. _____ Arrival Date: _____ Departure Date: _____	Type Room <input type="checkbox"/> Single <input type="checkbox"/> Double <input type="checkbox"/> Twin <input type="checkbox"/> Suite	Office Use Only
Other Housing Arrangements Please arrange accommodations: 1. Private home (overseas only) _____ 2. Recreational Vehicle _____ 3. Youth facility _____ 4. Other (please specify) _____		
<input type="checkbox"/> Will stay with friends Name _____ Address _____ Phone _____		
Names of persons sharing accommodations 1. _____ 2. _____ 3. _____ 4. _____	Official Capacity	



Return Form to:

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A/C 502-582-2561

REGISTRATION FEE

\$12.50 for Bishops, Deputies, Triennial Delegates, Executive Council members and staff, General Convention Staff, and others

\$ 5.00 for spouses of above, registered visitors, and others

The fee covers registration expense, official badge and information packet. Visitors not desiring registration services will be admitted to the Convention without charge.

IMPORTANT

Registration fee is not a deposit on your hotel room. Room reservations and other housing arrangements may be made through the General Convention Manager's office ONLY.

Please apply the following amounts of money as indicated below:

(1) Bus Tickets \$

(2) Meal Tickets \$

(3) Tickets for President's Evening \$ NO CHARGE

Make Check or Money Order Payable To:
1973 GENERAL CONVENTION OF THE EPISCOPAL CHURCH
(DO NOT SEND CURRENCY)
YOUR CHECK OR MONEY ORDER IS YOUR RECEIPT.

Total Registration Fee Enclosed \$

Total Amount of Money Enclosed \$

Signature

Date

BUS TICKETS

Special Convention buses will be provided on a pre-sold basis only to and from downtown Louisville and on the Eastern Watterson X-Way to Breckinridge Ln. to and from the Kentucky Exposition Center throughout the Convention. Tickets may be used for one round trip daily. Tickets will be sold for the entire convention at \$15.00 per book or \$1.25 per day. Your intention to use this service should be clearly indicated on this form in the appropriate space. PAYMENT SHOULD BE INCLUDED WITH YOUR REGISTRATION FEE. YOUR BUS TICKETS WILL BE IN YOUR PRE-REGISTRATION PACKET UPON YOUR ARRIVAL.

NO. OF BOOKS @ \$15.00 EACH (Enter Above)
NO. OF DAILY TICKETS @ \$ 1.25 PER DAY TOTAL AMOUNT ENCLOSED \$

MEAL TICKETS

Arrangements have been made to serve lunch and dinner daily from 9-29 thru 10-5. Lunch only will be served 10-8 thru 10-11. Please check price of meal desired and days in the appropriate space below. PAYMENT SHOULD BE INCLUDED WITH YOUR REGISTRATION FEE. YOUR MEAL TICKETS WILL BE IN YOUR PRE-REGISTRATION PACKET UPON YOUR ARRIVAL.

Table with columns for days (S, S, M, T, W, Th, F, S, M, T, W, Th) and rows for Lunch (red, blue) and Dinner (red, blue). Includes 'TOTAL AMOUNT ENCLOSED' and 'No. of Red/Blue Lunch/Dinner Tickets'.

THE PRESIDENTS' NIGHT

An evening with the Louisville Orchestra honoring the presiding Bishop and the President of the House of Deputies is being provided by the Diocese of Kentucky October 3, 1973. Please check here if tickets desired.

AUTOMOBILE PARKING

A 27,000 car paved parking lot surrounds the Kentucky Exposition Center. Daily parking is available at 50¢ per day with no in and out privileges. Payment will be made at the gates to the parking areas.

CAR RENTAL

I request that a rental car be reserved for me. Please contact: TYPE OF CAR:
Econo-Car Avis Budget Hertz National Thrifty

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I request: Baby sitting Child Care Center Note: An effort will be made to provide this service at minimum cost if there is sufficient demand.
Explanation:

MEDICAL INFORMATION

I have a physical handicap which affects my housing application. See attached explanation
I have a medical condition which should be filed at the First Aid Station. See attached explanation
Remarks:



**ROOM RATES — SELECTED HOTELS/MOTELS — LOUISVILLE, KENTUCKY — AS OF AUGUST, 1972\***

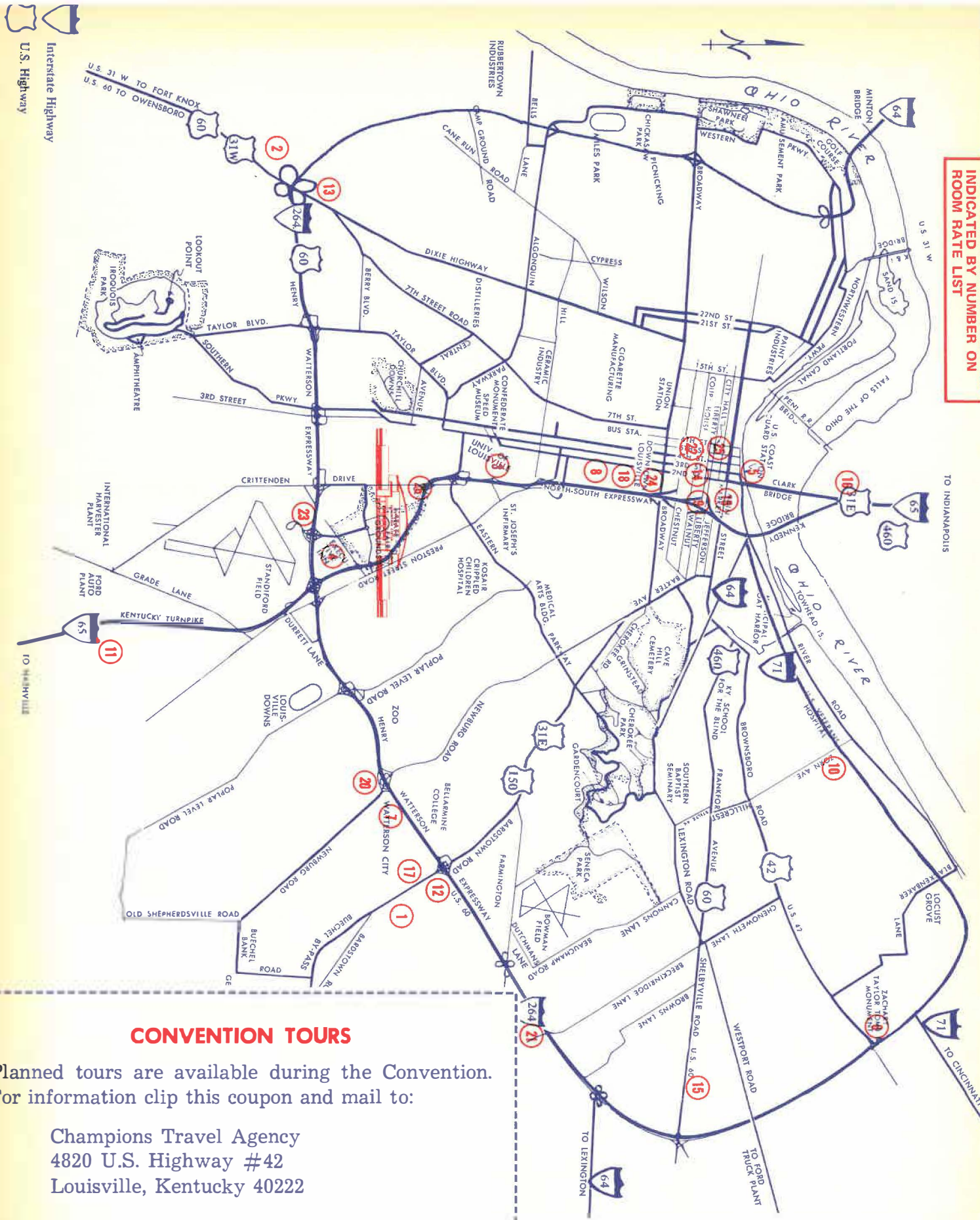
	<b>Singles</b>	<b>Doubles</b>	<b>Twins</b>	<b>Suites</b>
1. ADMIRAL BENBOW 3317 Bardstown Rd.	12.50–13.50	16.50–17.50	18.50–20.50	—
2. CHURCHILL INN MOTEL 4444 Dixie Highway	12.00	14.00	17.00	40.00
3. CONTINENTAL INNS 1620 Arthur	11.00	16.00	16.00	30.00–50.00
4. EXECUTIVE INN (Headquarters Hotel) Watterson Expressway	ROOM REQUEST NOT AVAILABLE			
5. GALT HOUSE Fourth & River	—	—	20.00–24.00	60.00
6. HOLIDAY INN-BROWNSBORO-NE 4805 Brownsboro Rd.	15.50	17.00	19.00	39.00
7. HOLIDAY INN-CENTRAL 1941 Bishop Lane	13.50	17.00	19.00	—
8. HOLIDAY INN-DOWNTOWN 927 S. Second	13.00	17.00	17.00	—
9. HOLIDAY INN-MIDTOWN 200 E. Liberty	15.00	17.00	19.00	49.00
10. HOLIDAY INN-RIVERMONT I-71 & Zorn Ave.	16.00	—	20.00	17.00–41.00
11. HOLIDAY INN-SOUTH 3317 Fern Valley Rd.	13.50	17.50	19.50–20.50	—
12. HOLIDAY INN-SOUTHEAST 3255 Bardstown Rd.	12.50	16.50	18.50	15.00–22.50
13. HOLIDAY INN-SOUTHWEST 4110 Dixie Highway	13.50	17.50	19.50	—
14. HOWARD JOHNSON'S-DOWNTOWN 100 E. Jefferson	14.00	18.00	19.00–22.00	42.00
15. HOWARD JOHNSON'S MOTOR LODGE 4621 Shelbyville Rd.	12.00	16.00	17.00–18.00	23.00–25.00
16. MARRIOTT INN Marriott Dr., Jeffersonville	17.00	18.00	21.50	30.00–36.00
17. MOTEL 6 3304 Bardstown Rd.	6.60	—	8.80– 9.90	—
18. QUALITY MOTEL 735 S. Second	—	—	11.50–19.00	18.00–22.50
19. RODEWAY INN 101 E. Jefferson	16.00	18.00	16.00–19.00	25.00–39.00
20. RODEWAY INN-AIRPORT 1465 Gardiner Lane	15.00	18.00	18.00	35.00–40.00
21. BRECKINRIDGE INN Breckinridge Lane & Watterson X-way	14.50	18.00	18.00	20.00–30.00
22. SEELBACH HOTEL 500 S. Fourth	11.00–20.00	18.00–26.00	18.00–26.00	40.00–100.00
23. STANDIFORD MOTEL Watterson X-way-Airport	10.50–11.50	16.00	17.00	40.00
24. STOUFFER'S LOUISVILLE INN 120 W. Broadway	16.50–21.50	20.50–25.50	23.50–25.50	50.00–up
25. WATTERSON HOTEL 415 W. Walnut	10.00–12.00	15.00–17.00	15.00–17.00	
26. KY. NATIONAL GUARD ARMORY (YOUTH FACILITY) Ky. Exposition Center Grounds	\$1.00 per night per steel cot plus a one-time charge of \$1.00 for mattress cover laundry service. Bedding and towels not provided.			

HOTEL AND MOTEL LOCATION INDICATED  
BY NUMBER ON MAP

\*Subject to change without notice.



INDICATED BY NUMBER ON ROOM RATE LIST



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32-16





# ABORTION REFORM?

**M**ANY Christians have made up their minds about abortion simply by listening to one-sided, secular propaganda which hides the moral issues of abortion behind a smoke-screen of euphemistic phrases such as "abortion reform," "women's liberation," "zero population," "my right over my own body," and "freedom to make my own decisions." Permit me to make some clarifications which may help to lift the smoke-screen from some of these phrases and make it easier for the Christian to see the issues instead of the smoke.

First, let me enunciate an age-old principle which holds true in any age and for any issue: *There is no freedom without responsibility.* Every decision you make has a consequence, and when you exercise your freedom you must accept the consequences. But while you are exercising your freedom don't limit the freedom of others or make them pay the consequences for your actions. That is not freedom but tyranny. The freedom to make our own decisions must not impinge upon the freedom and welfare of others.

*The Rev. D. L. Moyer is rector of the Church of Christ the King, Willingboro, N.J.*

Next, what are the "rights" we have over our own bodies? In the western world we do not have the legal right to take our own lives. Suicide is a crime. In most instances we do not have the right to amputate limbs and remove organs from our body without sufficient medical justification. To amputate limbs or otherwise mutilate our bodies makes us artificially dependent on the community and state, or constitutes fraud against insurance companies, social security, and medicaid which have certain responsibilities to the disabled and handicapped.

If we do not have the right to kill ourselves or deliberately to mutilate our bodies, do we have the right to take the life of a fetus which is not an organ or limb of our bodies?

Besides these legal restrictions limiting the rights over our own bodies, there are Christian moral requirements in regard to the human body. It is a sin to take one's own life. The Christian has no right to terminate another life unless he is acting in self-defense or in the defense of someone who is to be killed or severely maimed. The Christian has no right to commit adultery with his own body or in any way to degrade or desecrate his body, which is the temple of the Holy

Spirit. In other words, we do not have the right as Americans or as Christians to do as we wish with our own bodies. No one has "unlimited" rights.

Zero population, or limiting a family to only two children, can be achieved by other means far less drastic than abortion. For example, responsible contraception, vasectomy for the man, tubular ligation for the woman, tax incentives for smaller families, more responsible sexual habits among the unmarried. Women's liberation is not accomplished by killing a human fetus when she and her sex partner fail to take responsible contraceptive measures. If a man and woman are so impassioned that they cannot take the time to use some means to prevent pregnancy then they are not liberated but slaves to unbridled sexual desire. Why make an unborn child pay for your sexual "hang-ups" or your irresponsible sexual relations?

Last we come to the phrase "abortion reform." Let me point out that "abortion" is a medical euphemism for *killing a human fetus*. It is one of those words which cloaks the reality of fetuses being sucked out of the womb by vacuum tubes in bits and pieces, or the fetus being poisoned by salt water in the mother's womb, or being prematurely forced out of the womb and then exposed to suffocation, or flushed down some hospital drain. I wish those who use the word "abortion" so happily and freely would be forced to watch the abortions they say do not involve human life.

The fetus in a woman's womb is not a fish fetus, a bird fetus, or a monkey fetus. It is a human fetus. Abortion means killing a human fetus. I don't think anyone can deny that!

**N**OW that we've defined abortion, what about the term "abortion reform"? One would think that *abortion reform* would mean limiting or stopping the killing of human fetuses. You know! Prison reform means correcting the evils in our prisons and the penal system. Election reform means eliminating the evils in the way we elect public officials. Church reform means moving the evils in the life of the church. But "abortion reform" does not mean what it says. Abortion reform means liberalizing abortion laws, making it easier to kill human fetuses. Abortion reform implies that abortion is





good, and that any step toward making abortions easier to get is reform. I hardly think "abortion reform" is an appropriate phrase.

In the western democracies we believe that the value of a human being is not determined by the state but by the intrinsic value of each human life. Those of us who are Christians believe that the worth of every human is established by God, who created man, and whose incarnate son, Jesus, died for every man—demonstrating man's value in God's sight.

The current attitude that the state has the right to legalize the killing of human fetuses is at best an abdication of personal moral decision-making and, at worst, the debasing of the value of human life by permitting the state to determine what is or is not valuable life. It is truly a degenerate society which tries to shift the practice of aborting a human fetus from being a moral decision to being only a legal decision, a medical decision, a psychiatric decision, an economic decision, or a purely personal decision.

Killing a human fetus is a legal decision only when we permit the state to determine the value of human life. Killing a human fetus is a medical decision only when a continued pregnancy will kill or cripple the mother. Killing a human fetus is a psychiatric decision only when a continued pregnancy would drive the mother insane or cause irreversible derangement. Killing a human fetus is an economic decision only if we value our material possessions more than we value a new human life. And killing a human fetus is a purely personal decision only if we created the life ourselves and that life has no connection with God's creation and redemption.

Abortng a human fetus is not a purely personal decision, it is not an economic decision, it is not a psychiatric decision, it is not a medical decision, it is not a legal decision. Abortion is a moral decision and no human being, especially the Christian who affirms the value and dignity of human life, can "pass the buck" to someone else for killing a human fetus.

I WOULD like to close this essay on abortion with several questions to you, readers, as Christian men and women.

Where in scripture or Christian moral theology do we find given to a woman (or a man and a woman) the right to kill a

living human fetus because a pregnancy is inconvenient, because the unborn child is unwanted, because the child would lower one's economic status, because another birth would cause mental anguish, or because the mother and father were too irresponsible to use contraceptive measures?

Why, if those involved want no further children, doesn't the man have a vasectomy or the woman have her tubes tied or have a tubular ligation? All these are cheaper than abortion, and probably safer from a medical point of view.

Why, if those involved want no further children, doesn't the man have a vasectomy or the woman have her tubes tied or have a tubular ligation? All these are cheaper than abortion, and probably safer from a medical viewpoint. Why not

prevent pregnancy rather than killing fetuses?

Where in scripture or in Christian moral theology is it ordained that because a pregnancy wasn't planned the parents have the right to kill the unborn fetus? How many of us would be here right now if all unplanned children were killed in the fetal stage?

Where does Jesus or scripture say that we have a right to do as we please with our bodies and that we are justified in killing a human fetus? Where in Christian moral theology does it say that a Christian has the authority to determine which human conception shall see the light of day and which shall be flushed down some hospital drain?

Does aborting a human fetus affirm the value and dignity of human life?

Does killing a human fetus make the mother and father involved more mature and responsible human beings when they failed to take responsibility in preventing the conception?

Before you make your final decision about the good or evil of abortion think about these things. The doctor, the lawyer, the psychiatrist, the economist will not have to answer to God for your decision. You will!





# THE GOOD FIGHT

By GEORGE W. WICKERSHAM

WHEN I was in the third grade, I brought home some dirty words one day and enunciated them to all and sundry with considerable pride. My mother took me aside and explained that these words represented an attitude unworthy of a man of principle. Up to that moment I had been unaware of principle. "But, Mother," I objected, "What's wrong with a few words?"

"It's just that those words," she replied patiently, "lower the dignity of the people to whom you are speaking, and lower your own dignity as well."

It was a sufficient explanation. I even felt remorse. Ah, for the simplicity of a child! But I had more to ask. "What do I do, then, when Rick and Fleekie and Slim tell me that I am a sissy when I won't use these words?"

"Do what any soldier does," she answered. "Stand by your guns."

With the help of God, I have been standing by them ever since. Sometimes I have been pushed back rather far, but at least my objective has been to hold the fort.

St. Paul told St. Timothy to "fight the good fight of the faith." To Timothy this meant not to give up his conviction that Jesus was the Messiah and to continue to live accordingly. It was a big assignment. He had to contend with intransigent Hebrews, bent on exterminating the new cult, on the one hand, and with supercilious Romans, suspicious of unorthodox enthusiasms, on the other. It was an assignment, however, to which Timothy was true and, according to tradition, at the cost of his life.

Alas for those innocent Christians who

think that the age of martyrdom has passed! In this mortal life there is no such thing as following the Prince of Peace without a fight. "Do not think that I have come to bring peace on earth; I have not come to bring peace, but a sword."

## Opening Skirmishes

When I got to boarding school, I ran head-on into the rudimentary issues of personal behavior. Who does not learn that you cannot be sober without rousing the ire of the bibulous, you cannot be chaste without drawing the ridicule of the lewd, and you cannot be honest without exciting the anger of those who profit by cheating?

The most vivid example of this in my experience was provided some years later by a Marine in Japan who came pounding on my door in the middle of the night. "Chaplain," he shouted, "I just have to talk with you!" There stood this monster of a man, sweat streaming from every pore. "I'm a married man, Chaplain. I have a wonderful wife and I love her. But those men in my squad room come back from those houses downtown and they won't leave me alone!"

Fight the good fight. Stand by your guns. Easier said than done. But these issues of personal integrity provide but the opening skirmishes of the war which every Christian must wage.

When I was in college, ethnic jokes were much in vogue. The Vocal Club, of which I was first tenor, regularly sang numbers poking fun at people of other nationalities and of other races. Incredible—what we sang with gusto. Further: I was rather well known for my stories in dialect. It took a war of a different variety to make me aware of what was expected of me now.

The "Hate the Japs" campaign which followed Pearl Harbor disturbed me considerably. I can remember preaching about it before I entered the chaplaincy. I was a great believer in missions (and still am). The Episcopal Church had, over the years, sent highly dedicated people to Japan, including various Tuckers. Hating "the Japs" hardly seemed to reinforce their labors.

After entering the service, I was impressed by how much less of this negative feeling there was among Marines who had actually faced the Japanese. Yes, we had those who swore at the little yellow so-and-so's, but they were not as a rule our steadiest men. The sermons which got the closest attention in our regiment were the ones which dwelt on this very subject: "But I say to you, Love your enemies. . . ." The biggest congregation which I ever had with that outfit was the one addressed by a Japanese clergyman shortly after we occupied his surrendered nation. "This is Christianity," the Japanese newspaper proclaimed the next day.

When I returned to the United States in 1946, there were no more Japs, Chinks, Wops, Kikes, or Niggers for me. The ethnic jokes which I had once thought so funny had come to have a hollow sound. Their sound became even more hollow as the years rolled by.

I think that many of us American Anglo-Saxons have had to be kicked into seeing things as they are, just as I was. We had everything going our way for so long. We just naturally did not like to give it all up. And so we resisted. I resisted—not overtly, but in spirit. I was prejudiced. But there was little satisfaction in it. There was pride and that was all.

"Fight the good fight." I found far more to inspire me on the other side of the line. From there it seemed like a good fight—just how good I only realized when I found myself surrounded by hosts of new friends. Not in every battle does one make them so quickly.

Yes, Mother, the dignity of human beings is a worthy cause. There really is no other cause. The key to life is people and the key to people is love. This is why Christians fight. This is why they voluntarily enter the lists to combat selfishness in government, selfishness in business, selfishness in human relations.

Oppression has been resisted, gouging fought, child labor suppressed, discrimination attacked. Besides these battles with evil, all sorts of projects have been undertaken having to do with education, with health, with an equitable distribution of opportunity, and with caring for the poor.

Love is not passive. It is aggressive. It sees evil and tackles it. It sees benefit and pursues it. The only trouble is that, human nature being what it is, a great many people's selfish interests are adversely affected by this approach. Conflict becomes inevitable.

The practices in the Temple at Jerusalem were pretty bad about 2000 years ago. But nobody dared do anything about them. When someone came along who did, he was crucified. Unfortunately, he is the pattern for those of us who call ourselves Christians. Did I say unfortunately? Well, if he was not the pattern, then our misfortune is incalculable. The world will become a hideous place indeed: self-indulgences will undermine us, lack of concern destroy us.

We have to fight, that is, we have to fight if we choose to follow the Master. Even if we decide not to use dirty words, we have to fight. We have to stand by our guns. But the battle which we encounter for not using unworthy language is hardly to be compared with the resistance which we meet when we say that we love our neighbor and happen to mean it. Then it is that we find ourselves identified with the martyrs of Christendom and, indeed, with the broken Body and the shed Blood.

*The Rev. George W. Wickersham, D.D., is rector of St. Luke's Church, Hot Springs, Va.*



# EDITORIALS

## More Activity, Less Activism

PETER WEST is a lay member of the Wellesley Congregational Church in Wellesley, Mass. "The only thing that means anything to me is what happens right here," he said one Sunday morning recently while socializing at the coffee hour following the service of his church.

He told a reporter for *The Wall Street Journal* (Jan. 11) that he didn't know much about what his church (the United Church of Christ) does from its national office in New York City. "I joined this church because you can get involved here," he said. "There are committees by the thousands. The congregation is alive."

Judging from the special report in the WSJ that congregation is indeed alive. For a parish of a liberal ecclesiastical body in 1973 it is packed with people for worship and has plenty of financial support.

The reporter finds reason to believe that the more liberal American churches like the United Church of Christ, the Episcopal, the United Presbyterian, and others, may see better days ahead if they follow the trend which is impressively evidenced by the Wellesley Congregational Church. The leaders of that parish get their people directly involved in service and ministry. The Rev. Henry R. Rust, the church's pastor, explains: "It's hard to get up a lot of enthusiasm for broad social issues. People are suffering from a certain amount of compassion fatigue. We can get more going in Wellesley on a teenage counselling service for drugs and venereal disease than we ever could on the Vietnam war."

Because we think Mr. Rust and his parishioners are on the right track, and it is their deeds and not his words that matter, we offer this comment on his statement with a purely parenthetical intent. We doubt that most American church people are suffering from compassion fatigue. Real compassion does not fatigue Christians. Rather it is futile and far-away general programs in which they are not personally engaged that fatigue them. American Christians are not only fatigued but fed up with the contemporary form of the Social Gospel which consists of general programs for which the layman and the local congregation are asked by their denominational leaders to provide the money—"and leave the driving to us."

Christians in earnest about their following of Jesus will never be content simply to shell out money to finance other people, even in their name, to "do something" about all the evils in the world. Christian discipleship is always personal. It is the disciple himself who does the job, fights the fight, whatever it is. If his conscience tells him that his country is fighting an unjust war he is not going to be content to have his church leaders send a petition about it to the White House; he will do what he can, himself, acting for himself. A letter to his Congressman will at least make him feel that *he*—not somebody acting for him—is doing what he can to obey the divine Master of his conscience.

If what is happening at Wellesley Congregational Church is a sign of the times and an indication of what lies ahead for American churches in general, and we

believe that it is, in the coming new order the individual Christian in his parish is going to be challenged to put up more than his money—to put up his own self, for the Lord's use. Whether this will pack all the churches with ardent candidates for active combat against the World, the Flesh, and the Devil remains to be seen. What's happening at Wellesley will not necessarily happen everywhere, and perhaps it shouldn't. Christ's army may grow smaller in number in order to become more potent in the field.

But if our brethren in Wellesley, and the reporter for *The Wall Street Journal*, and we, are substantially right in our sense of what is happening and what is ahead, we are going to see more *activity*, less *activism*, among American Christians in this decade. Christian discipleship, like charity, begins at home. It can never end at home. But if it lacks this right beginning there's no point in even thinking about the ending. The present paralysis in the national church programs of such bodies as the Episcopal Church is only what ought to be expected. Christians will not support programs in which they are not personally and directly involved, for they do not believe that such programs are God's will.

## The Duty of Deputies

A FELLOW churchman has persuaded us to conduct a special essay contest in this General Convention year on the subject: What is the duty of a deputy to the General Convention? What's more, he is putting up the prize money of \$100 to the winner, who will be chosen by a special panel of judges. If in the judges' opinion more than one essayist merits the award it will be so divided.

When we speak of the duty of a deputy we have in mind something deeper than the duty of conscientiously attending all sessions and participating in the convention process. We have in mind his sense of representing, not just himself, not just his party within the church, not just the people who elected him, but the whole church.

The Episcopal Church does not believe in "instructed delegations"—*i.e.*, elected groups of delegates who have been elected because it was understood by their electors that they would vote thus-and-so on this-or-that issue, nor do we believe in them. But is the deputy, then, accountable only to his own personal prejudices and predilections on the issues? How should a deputy conceive of, and carry out, his assignment as a deputy? That's what we want the essayists in this contest to think about. And now for the rules, few and simple:

1. Anybody may participate;
2. Deadline for essays is *Apr. 2, 1973*. Entries must be postmarked on or before that date;
3. Maximum length of essays: 1,500 words;
4. Entries must be typed, double-spaced, and on one side of the paper only;
5. The subject is: "*What is the Duty of a Deputy to the General Convention?*";
6. All entries become the property of THE LIVING CHURCH, and none will be returned;
7. The prize money of \$100 may be divided among two or more winners, at the discretion of the judges.



# Book Reviews

**THE ONE WHO LISTENS: A Book of Prayer.**  
By Michael Hollings and Etta Gullick.  
Morehouse-Barlow. Pp. 194. \$2.75.

This valuable book is a compilation made by Michael Hollings, an English Roman Catholic priest of considerable experience as a chaplain to various groups, and Etta Gullick, a lady who is Lecturer on Spirituality at St. Stephen's House, Oxford, an Anglican theological college. Both have contributed in short introductions to various sections of the book as

well as prayers of their own composition.

*The One Who Listens* draws from a wide source in time, quoting prayers from the Psalmist and presenting one of current moment, "For Drug Takers." A feature of the book is the unusual ecumenical use of religious thought noticeable in the Muslim prayers, sonnets of Michelangelo, a prayer by Dag Hammarskjold, an excerpt from the Prayer of Manasses (Apocrypha), and prayers composed by teenagers in Rhodesia.

The section "Intercession" will serve to stretch "the measure of man's mind." Praying the prayers of others will help to deepen one's prayer life and to add his enjoyment to that of others who have been lost in wonder, love, and praise in God's presence. This book enables one to realize that "Prayer is Awareness."

A helpful prayer for almost every need can be found in this well-indexed volume. *The One Who Listens* may well be placed on the *prie-dieu* shelf, the row of books on the desk, or the bed table.

(The Rt. Rev.) ROBERT E. GRIBBIN, D.D.  
*Bishop of Western North Carolina (ret.)*

**PUNCTURED PRECONCEPTIONS.** By Douglas W. Johnson and George W. Cornell. Friendship Press. Pp. 192. \$1.95 paper.

*Punctured Preconceptions* is the result of Douglas Johnson's and George Cornell's study in which a sample of 3,450 Canadian and U.S. churchgoers were interviewed about their ideas of the church. The study was organized by the stewardship office of the National Council of Churches.

Let this reviewer state that he *is* not anti-NCC, but that he *is* against studies and especially interpretations of the kind reflected in this book. In the author's own words, "These figures, (the basic statistics reported in the study) . . . differ from place to place and from one size church to another, making the averages mostly meaningless." An even greater criticism of this kind of study is its effort to quantify qualitative differences in people's ideas and feelings. On many of the issues about the church (contained in a 23-page questionnaire!), interviewees were asked to respond to various preworded statements on a scale of 1 to 6 (from "strongly agree" to "strongly disagree"). This has been a popular sociological ploy, but many present-day sociologists consider that trying to quantify this qualitative, affective kind of human response is an exercise in pseudo-objectivity. (The same might also be said justifiably of the Gallup Poll.)

At any rate, on this kind of statistical base, which is at worst false and at best tenuous, the authors have built their in-

terpretive sandcastles. The "Punctured Preconceptions" to which they apparently allude are those preconceptions which they assign to a somewhat amorphous group of critics of the church (seemingly from both the right and the left) and which they conclude are punctured by the findings. In reality, their airy interpretations seem more like an exercise in proving out their own preconceptions—from an extremely shaky base.

For those looking for help in how to run better stewardship campaigns, one incisive quote from one of the persons interviewed will save the time of reading the book. In response to a question about how the church could stimulate people to give more time and money, she answered, "People are like me, stubborn, and will do as they please no matter what the church does."

JOHN W. CHURCH  
*Organization Resources, Atlanta, Ga.*

**EPISCOPALIANS AND ROMAN CATHOLICS: Can they ever get together?** Edit. by Herbert Ryan and J. Robert Wright. Dimensions Books. Pp. 221. \$2.95 paper.

If you have been holding your breath, you can let it go now. The answer's "Yes." Fourteen essayists have contributed to this book, seven from each side. The book is said to be the result of "conversations," but there isn't much conversation here—the 14 simply say what they have to say, without much regard to what is being said by the others.

Some of the essays are good, one or two are quite Byzantine in their complexity of thought and expression, some are glimpses of the obvious. Dr. Reginald Fuller (ours, not theirs,) has used his opportunity to give a compact sample of Redaction-criticism. Fr. Eugene Schallert, S.J., and Dr. George Shipman have written the most interesting essays in the book, on the sociological and cultural factors involved. Their essays alone are worth the \$2.95. Dr. Shipman subtitles his essay "Unifying Roman Catholic and Episcopal Parishes," a fine drawing-title for a most valuable essay. It is Dr. Shipman who makes us glad with what is surely the quote of the year: "Expressive action . . . means doing the things you believe in." Amen to that!

*Episcopalians and Roman Catholics: Can they ever get together?* requires very close and patient reading. It is worth the trouble.

(The Rt. Rev.) STANLEY ATKINS, D.D.  
*The Bishop of Eau Claire*

## American Publisher

THE LIVING CHURCH has been informed that Richard Holloway's book *Let God Arise*, reviewed in these columns in the issue of Dec. 31, is published in the U.S. by Morehouse-Barlow Co., Inc. It was the last Episcopal Book Club selection.

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# PEOPLE and places

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## Ordinations

### Priests

**Central Florida**—The Rev. Randall Chase, Jr., curate, St. David's, Lakeland, Fla.; and the Rev. C. Christopher Epting, curate, Holy Trinity, Melbourne, Fla.

**Chicago**—All locations in Illinois—The Rev. Messrs. William Henry Barcus, curate, Emmanuel, La Grange; Thomas Augustus Fraser, curate, St. Mark's, Glen Ellyn; Robert Arthur Hufford, curate, Christ Church, Waukegan; Christian Nokkentved, curate, Grace Church, Freeport; Thomas Neil Sandy, curate, St. Mary's, Park Ridge; Hampton Scott Tonk, curate, St. Simon's, Arlington Heights; and Curtise DuWayne Williams, non-stipendiary curate, St. David's, Aurora.

**Connecticut**—All locations in Connecticut—The Rev. Messrs. Carl Eugene Buffington, curate, Christ Church, Stratford; Richard Leroy Corkran, Jr., curate, St. John's, Stamford; Russell David Cox, curate, St. Mark's, New Canaan; Edward Craig Goetz, curate, St. John's, Vernon, and for the Bishop of Southwest Florida, James B. Arnold, curate, Trinity Church, Southport.

**Lexington**—The Rev. Messrs. Harry Burgoyne Scott III, curate, St. Andrew's, Fort Thomas, Ky.; William Edwin Parsons, vicar of St. Mark's, Hazard, Ky.; and Richard Gordon Bryant, curate, Calvary, Ashland, Ky.

**Minnesota**—The Rev. Douglas Lorig, rector of St. Paul's, Brainerd, Minn., address, 412 N. Seventh St.

**Missouri**—The Rev. John McClure Good, vicar of Trinity Church, St. James, Mo., address, 118 E. Scioto St. (65559).

**Pittsburgh**—All locations in Pennsylvania—The Rev. Messrs. Robert Bracewell Appleyard, Jr. (son of Bp. Appleyard), assistant, Fox Chapel Church, Pittsburgh (15238); Robert Blice Graves, assistant, St. David's, Venetia (15367); Robert William Haurbrich, assistant, St. Stephen's, Pittsburgh (15221); and William Bard Tafel, in charge of St. Francis in the Fields, Somerset (15501).

**Southeast Florida**—The Rev. Christopher Douglas Kelly, curate, St. Martin in the Field, Pompano Beach, Fla.

**Southern Ohio**—The Rev. Messrs. Thomas Kinsey, John Lathrop, and John S. Paddock. Also Frederick Stecker IV by Bp. Ogilby for the Bishop of Southern Ohio.

### Deacons

**Alaska**—John R. Scheel, non-stipendiary assistant, All Saints', Anchorage, address, 3229 Westmar Circle. He is an executive with the Alaskan Exchange System.

**Upper South Carolina**—George Washington Guy, assistant, St. Francis', Greenville, S.C., address, 506 Edwards Rd. (29607).

## Restorations

The Bishop of Los Angeles, acting in accordance with the provisions of Title IV, Canon 13, Section 5 and having secured the consent of the Standing Committee and the consents of the Bishops of California, Northern California, Nevada, San Joaquin, and Arizona, remitted and terminated the Sentence of Deposition pronounced on Jess Ernest Taylor, January 22, 1970, and restored him to the Priesthood as of October 17, 1972.

The Bishop of Newark, acting in accordance with the provisions of Title IV, Canon 13, Section 5 and having secured the consent of the Standing Committee and the consents of the Bishops of New Jersey, Bethlehem, Long Island, Central Pennsylvania, and New York, remitted and terminated the Sentence of Removal pronounced on John Willard Paterson April 16, 1959, and restored him to the Priesthood as of October 18, 1972.

The Bishop of Ohio, acting in accordance with the provisions of Title IV, Canon 13, Section 5 and having secured the consent of the Standing Committee and the consents of the Bishops of Indianapolis, Michigan, Western Michigan, Northern Indiana, Southern Ohio, and Erie, remitted and terminated the Sentence of Deposition pronounced on James M. Lichliter December 29, 1961, and restored him to the Priesthood as of October 25, 1972.

## Renunciations

On October 16, 1972, the Bishop of Georgia, acting in accordance with the provisions of Title IV, Canon 8, Section 1 and with the advice and consent of the clerical members of the Standing Committee, accepted the renunciation of the ministry made in writing by James Wilson Tiller, Jr. This action is taken for causes which do not affect his moral character.

On November 20, 1972, the Bishop of Southeast Florida, acting in accordance with the provisions of Title IV, Canon 8, Section 1 and with the advice and consent of the clerical members of the Standing Committee, accepted the renunciation of the ministry made in writing by Don Emmert Marietta, Jr. This action is taken for causes which do not affect his moral character.

On January 10, 1973, the Bishop of Northern California, acting in accordance with the provisions of Title IV, Canon 8, Section 1 and with the advice and consent of the clerical members of the Standing Committee, accepted the renunciation and resignation of the ministry made in writing December 14, 1972, by Robert Wilson Renouf.

On December 19, the Bishop of North Carolina, acting in accordance with the provisions of Title IV, Canon 8, Section 1, and with the advice and consent of the clerical members of the Standing Committee, accepted the voluntary renunciation and resignation of the ministry made in writing on November 20, by David Vance Guthrie, Jr. This action is taken for causes which do not affect his moral character.

## Seminaries

**Episcopal Theological Seminary in Kentucky**—The Rev. Harry J. W. Sutcliffe, director of the Episcopal Guild for the Blind, received a D.D. degree from the seminary at the winter convocation. He delivered two lectures on the Holy Spirit—His Person and Work.

**School of Theology, University of the South**—The Rev. Charles L. Winters, Jr., professor in dogmatic theology, has been named director of the 1973 summer Graduate School of Theology.

**Seminary of the Southwest**—E. William Doty, Ph.D., retired dean of the College of Fine Arts, University of Texas-Austin, has returned to the seminary faculty as adjunct professor of church music and organist of Christ Chapel. He taught church music at ETS-SW, 1963-64.

## Deaths

The Rev. Walfrid Leonard Johnson, 87, retired priest of the Diocese of Los Angeles and father of the Rev. Wayne L. Johnson, died Dec. 22. He had lived in Sweet Home, Ore. A native of Sweden, he was the last surviving member of the Class of '11, Seabury Divinity School. Other survivors include his widow, Ruth Isabelle, other children, and several grandchildren. A Requiem was held at St. Francis', Sweet Home, and burial was in San Gabriel's Cemetery, San Gabriel, Calif.

The Rev. Arthur Cockrane Peabody, 81, retired priest of the Diocese of Massachusetts, died Dec. 24, in Wellesley, Mass. His home was in Green Valley, Ariz. Survivors include his widow, Mary, and several children from earlier marriages. Services were held in St. Paul's, Newburyport, Mass., where Mr. Peabody had been rector for 32 years.

The Rev. Lester Manning Morse, 80, retired priest of the Diocese of New Mexico and Southwest Texas, died July 31. A mission priest during much of his ministry, he retired in 1957. His home was in Pacific Palisades, Calif. He is survived by his widow, Kathleen, a daughter, three grandchildren, one sister, and two brothers.

The Rev. Francis Kane McNaul, Jr., 58, assistant, St. Jude's, Cupertino, Calif., since 1968, died of cancer Dec. 31. He is survived by his widow, Mary Jane, and two children. A Requiem was held in the parish church and burial was in the Nashotah House Cemetery.

The Very Rev. Harry Randall Heeney, 58, dean of St. Stephen's Cathedral, Portland, Ore., since 1970, died Jan. 1, following open heart surgery. He is survived by his widow, Nettie Mae, and several other relatives. Services were held in the cathedral.

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**PASTORALLY-ORIENTED**, conservative-minded priest, married, with two children, seeks relocation to parish in New York, Boston, or Philadelphia area. Excellent educational background. Reply Box W-938.\*

**PRIEST**, single, varied experience, seeks parish with pastoral-educational emphasis. Small town o.k. Reply Box J-939.\*

## SUMMER SUPPLY

**SUPPLY** priest needed for July. St. Peter's Church, Freehold, N. J. 07728.

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

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THE LIVING CHURCH



# 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.**



**LOS ANGELES, CALIF. (Hollywood)**  
**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
 The Rev. John D. Barker, r  
 Sun Masses 8, 9 & 11 (ex summer, 8 & 10); Tues 6:30; Wed thru Fri 9; Sat 10; C Sat 11

**SAN FRANCISCO, CALIF.**  
**ADVENT** 261 Fell St. near Civic Center  
 The Rev. J. T. Golder, r  
 Sun Masses 9, 11; Daily (ex Fri & Sat) 7:30, Fri & Sat 9; HD 6:15; HS Fri 9:30; C by appt

**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 1S, 3S, 11); Daily 10

**ST. PAUL'S** 2430 K St., N.W.  
 Sun Masses 8, 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; Sat C 4-6

**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

**FORT MYERS, FLA.**  
**ST. LUKE'S** 2635 Cleveland Ave.—U.S. 41  
 The Rev. E. Paul Haynes, r  
 Sun 8, 9, 11, Daily 7, ex Wed 10; Fri 5:30; HD as anno; C Sat 4:30

**ATLANTA, GA.**  
**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
 Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily Mass 7:30; Fri 7:30 & 10:30; C Sat 5

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

**FLOSSMOOR, ILL.**  
**ST. JOHN THE EVANGELIST** Park & Leavitt  
 The Rev. Howard William Barks, r; the Rev. Linas H. Brown  
 Sun HC 8, 9, 11; Daily HC Mon Wed & Sat 9; Tues HC 6; Thurs HC 7; Fri HC 11

**SPRINGFIELD, ILL.**  
**CATHEDRAL CHURCH OF ST. PAUL**  
 Second and Lawrence (Near the Capitol)  
 The Very Rev. Eckford J. de Kay, Dean  
 Sun Masses 8 & 10; Daily as announced

**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; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

**BOSTON, MASS.**  
**ALL SAINTS'** At Ashmont Station, Dorchester  
 Sun 7:30, 8:30 C, 8:45 MP, 9 High Mass & Ser, 10 Ch S, 11 HC; Daily Mon 5:30, Tues & Fri 8, Wed 10, Thurs & Sat 9

**KANSAS CITY, MO.**  
**ALL SAINTS'** 9201 Wornall Road  
 Rev. H. W. Firth, r; Rev. P. J. D'Alesandre, c  
 Sun HC 8, 10, 5; Tues 6:30; Thurs 9:30; C Sat 5

**OMAHA, NEB.**  
**ST. BARNABAS** 40th & Dodge, 1 blk N.  
 The Rev. James Brice Clark, r  
 Sun Masses 8, 10:45 (High)

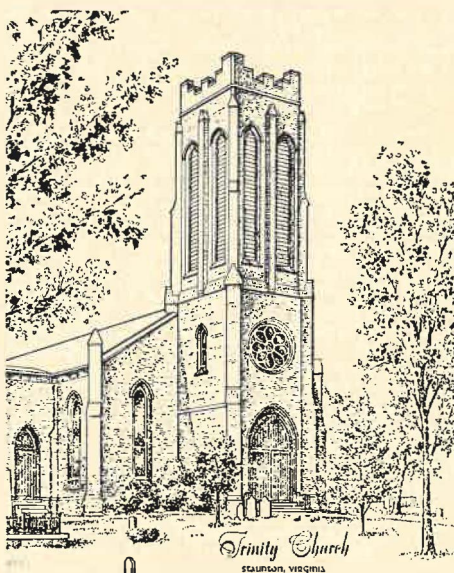
**LAS VEGAS, NEV.**  
**CHRIST CHURCH** 2000 Maryland Parkway  
 The Rev. Karl E. Spatz, r  
 Sun 8 & 10 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

**BROOKLYN, N.Y.**  
**ST. PAUL'S (Flatbush)**  
 Church Ave. Sta. Brighton Beach Subway  
 The Rev. Frank M. S. Smith, D.D., r  
 The Rev. John M. Crothers, c  
 Sun HC 8, 9 & 11; Thurs 10

**NEW YORK, N.Y.**  
**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
 112th St. and Amsterdam Ave.  
 Sun HC 8, Family Eu 9:30 (Sung), 11 Liturgy & Ser (Sung), Organ Recital 3:30, Ev 4; Wkdys HC 7:15, Ev 5:15. Tours 11, 12 & 2 wkds, Sun 12:30

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

**SAINT ESPRIT** 109 E. 60 (Just E. of Park Ave).  
 The Rev. René E. G. Vaillant, Th.D., Ph.D.  
 Sun 11. All services and sermons in French.



Trinity Church  
 STAUNTON, VA.

**NEW YORK, N.Y. (Cont'd)**  
**ST. JOHN'S IN THE VILLAGE** 218 W. 11th St.  
 The Rev. Chas. H. Graf, D.D., r  
 Sun HC 8. Cho Eu 11

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

**RESURRECTION** 115 East 74th St.  
 The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord Hitchcock, Jr.  
 Sun H Eu 8, 9:15 Sung Eu & Ch S, 11:15 Sol Eu; 7:30 Daily ex Sat; Wed & Sat 10; C Sat 10:30-11 & 5-5:30

**ST. THOMAS** 5th Avenue & 53rd Street  
 The Rev. John Andrew, r  
 Sun HC 8, 9:30, 11 (1S), MP 11, EP 4; Mon thru Fri HC 8:15; Wed HC 5:30; Tues HC & HS 12:10, EP 5:30. Church open daily to 11:30

**PHILADELPHIA, PA.**  
**ST. LUKE AND THE EPIPHANY** 330 S. 13th St.  
 The Rev. Frederick R. Isachsen, D.D.  
 Sun HC 9; 11 (1S & 3S); MP other Sundays

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

**RICHMOND, VA.**  
**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
 The Rev. Walter F. Hendricks, Jr., r  
 Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

**STAUNTON, VA.**  
**TRINITY**  
 The Rev. E. Guthrie Brown, r  
 Sun 8 HC, 11 MP (ex 1st HC); Wkdys HC anno

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