

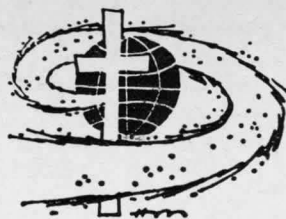
The Living Church



The Epiphany

WHEN Jesus was born in Bethlehem of Judaea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

—The Gospel of the Feast: St. Matthew II.1—



MORE than 50 years ago, H. G. Wells's opus *The Outline of History* appeared. As a stimulating and controversial interpretation of the human experience—of what Wells could see and know of it, or thought that he could—it had a great reception, and not an ephemeral one. People read, talked about, quoted from, and agreed or disagreed with it for years. But Wells believed in Progress (note the capital P), and when thoughtful people came to realize that they could not responsibly believe in Progress they quit reading Wells's *Outline* and most of his other things. Before he died he quit believing in it too.

Perhaps one shouldn't read the *Outline* for its integral philosophy, any more than one should read Gibbon for his. But Wells, like Gibbon, richly rewards any reader who has a taste for the inspired phrase, the *mot juste*. He was a literary genius and many of his phrases have that flash of meaning that never fades so long as the words are still understood.

A glowing example is Wells's reference to Jesus of Nazareth as "the seed rather than the founder of Christianity." This was written well before it became fashionable, in the English-speaking world at least, to read the New Testament in terms of successive strata of traditions and sources. The student of the 1970s, if he has learned anything at all of what has been going on in New Testament critical scholarship these past 50 years, will appreciate Wells's dictum but he may not realize the remarkable independence of Wells's insight. After all, he said it a half century ago, and he was not a professional biblical scholar.

To some Christians it is undoubtedly a

shocking and troubling suggestion—that Jesus was the seed rather than the founder of Christianity. Such people want to believe that when our Lord was among us in the flesh he deliberately and consciously "founded Christianity"—set up a rudimentary organization, gave it a constitution with the intent that canons and by-laws could be added later, left instructions as to what should be taught and how the corporation should proceed with its business in the world. (Today we might even expect that he would have spoken of "goals" and "guide-lines" to his apostles as the founding fathers of the Christian institution.)

Most Christians of ages past, and still today, have thought of him as the Founder in that sense: like William Booth founding the Salvation Army, or St. Benedict founding his monastic order, or the fathers of this republic founding it. The founder is he who sees the need for the institution and then proceeds to create it. And Christians who see Jesus as the founder of Christianity—more specifically of *their* Christianity—are constantly looking for chapter and verse in the gospels to show how the Founder founded *their* Christianity (Roman or Baptist or Swedenborgian or maybe even Anglican) rather than some other.

Through the ages it has been a sorry business that has too often been the occasion of envy, malice, and all uncharitableness, to say nothing of pride, vain-glory, and hypocrisy. It has been futile as well; and quite needless. For if, as Mr. Wells suggested, Jesus was the seed rather than the founder of Christianity, there is no need for any Christian to try to do the impossible task of demon-

strating that when the Founder did his founding he founded just one "Christianity" beside which all other alleged Christianities are false pretenders.

If Jesus in his incarnate life was the seed of Christianity, then the Holy Spirit is the founder of Christianity, since, as our Lord himself said, the Holy Spirit takes the things of Christ and shows them to us (Jn. 16:14). Jesus told us that he had many things to say to us but at that time we were not ready to hear them (Jn. 16:12.) He would say them to us through the Holy Spirit as he saw us growing into readiness to receive them.

An institution can be founded, and to whatever extent Christianity is an institution it was founded—but not by our Lord in his incarnate life; rather, by the Holy Spirit, who continues to found Christianity as Christians grow into readiness for further disclosures of the mind of Christ.

We of Western Christendom think too institutionally about Christianity itself. The best definition of the church that I know of, apart from the one in the Book of Common Prayer—itself by no means an institutional one—is given by the late Sergius Bulgakov, a Russian Orthodox. Consider the two together:

"The Church is the Body of which Jesus Christ is the Head, and all baptized people are the members." *BCP*.

"The church of Christ is not an institution; it is a new life with Christ and in Christ, guided by the Holy Spirit." *Bulgakov*.

When the church is so regarded, it seems to me a thousand times more fitting, and more true to the truth of the matter, to regard the incarnate Lord as the Seed rather than the Founder. For consider: If one is to be a founder of anything in human history, all that he can found is an institution or a movement, and all such things are mortal. But if one is to be the seed of a "new life . . . guided by the Holy Spirit," and one is the second Person of the Blessed Trinity who for us men and our salvation was made man, then one can keep providing new birth and new life to what one creates, while crowns and thrones perish, kingdoms rise and wane, institutions and whole civilizations come and go, and eternal ages run.

So Wells was wrong about Progress and some other things, including his interpretations of the New Testament, but he was right about Jesus as the seed rather than the founder.

Maybe I'm not arguing with anybody about this, and maybe everybody agrees and wonders "So what?" In that case I'm sorry I brought it up. (Or am I?)

"The question about the nature of man is no less a theological question than the question about the nature of God; both can be settled only within the framework of a divinely revealed answer." (Hannah Arendt, *The Human Condition*. University of Chicago Press.)

Words Fitly Spoken

THAT our best war [WW II], the one that finally established our international virtue, should have undermined national probity—this would not have surprised Aeschylus, who saw that the real danger after war comes to the victor, not the vanquished. But these are ironies too large for our conventional liberalism to encompass. As a result of that, we have reversed that insidious verse of the national anthem, "Then conquer we must, For our cause it is just," to read: Then just we must be, since conquer we did.

Gary Wills, reviewing Arthur Schlesinger, Jr.'s, *The Imperial Presidency*
The New York Times Book Review: 11/18/73

Letters to the Editor

César Chávez

The Rev. Arthur Freeman, in objecting [TLC, Dec. 2] to the amount of relative space given to César Chávez's talks at the Louisville convention, relies on the oft-exploded myth that fairness and objectivity can be measured with a yardstick.

Mr. Chávez in fact said virtually nothing worth reporting, nothing new, and nothing he had not said dozens of times over the past several years. The grower representative and women workers raised concrete issues of importance and deserved a reasonable presentation.

Mr. Chávez, for one example, made no attempt to justify imposition of hiring halls for farm workers, the major cause of his troubles with employers and workers alike and widely regarded as an iniquitous device for imposing a union leadership's control over unwilling members.

FRANK STARZEL

Denver, Colo.

Revision Not Replacement

Fr. Gooderham's letter [TLC, Dec. 2] has great merit: the people do not want the

Prayer Book replaced but wish to have the BCP revised. Is it, however, not the business of the Standing Liturgical Commission to provide that revision—a Book of Common Prayer that the people can gladly accept? If the SLC can't do the job, then we should have a new commission that can.

PENNINGTON LANE

Eureka Springs, Ark.

Bishops and the BCP

The editorial of Dec. 2 raises the question "Can Bishops Banish the BCP?" And of course, you are right. No one bishop, nor all the bishops together, can banish the Prayer Book. However, bishops have been given the authority to develop, in their respective dioceses, a program of use for trial use services. This, they have both the authority and the obligation to do. *And every rector, vicar, priest-in-charge, missionary, or what have you, has an absolute obligation to follow the directive of his bishop.*

The matter in many places will be one of judgment and wisdom. Surely, any bishop who insisted on the use of the trial use services at every service in every church in his diocese to the effective "banishment" of the



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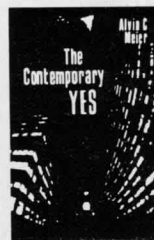
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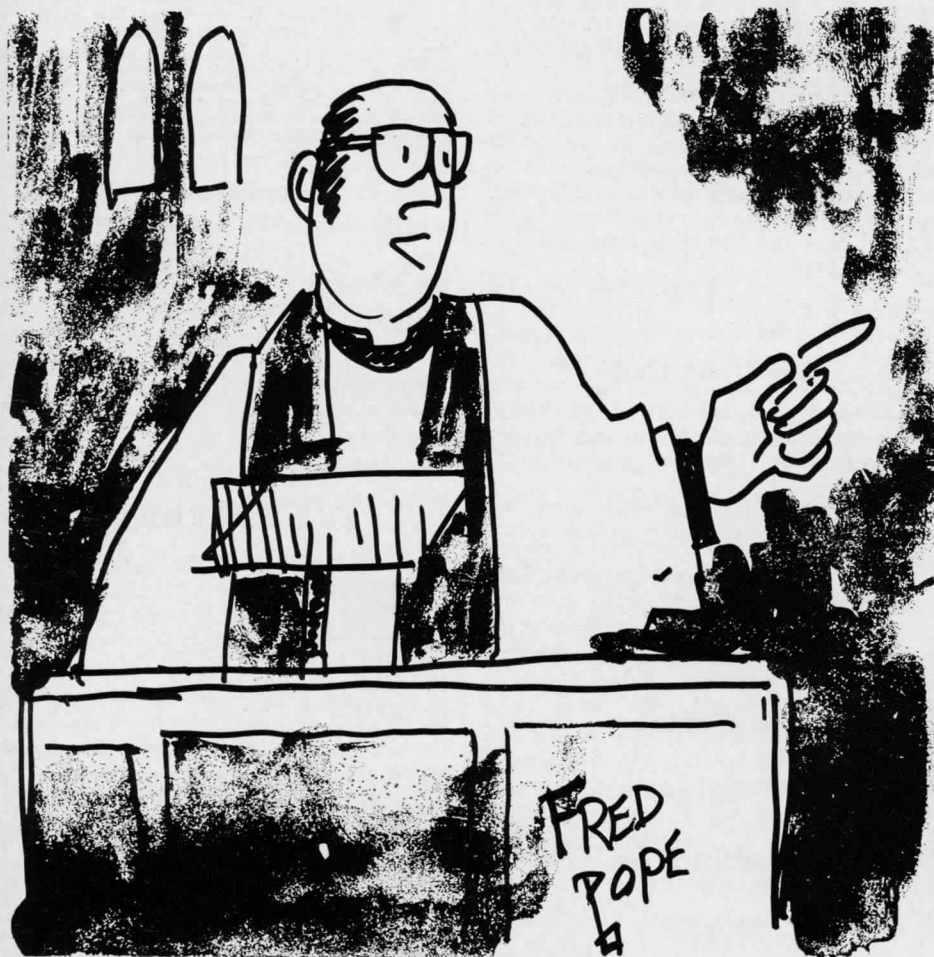
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Book of Common Prayer would be pretty stupid. On the other hand, there are some clergy who out of their own preference, or for lack of guts in facing up to some of the pastoral problems created, do not use trial use services at all, or in a very minimal way. This is pastorally irresponsible and unfaithful.

When the General Convention authorizes whatever new book will be our book of worship, we all need to remember it will be the new Book of Common Prayer and no longer the "Jolly Green Giant," or any other such thing. To fail to have our people prepared makes us unfaithful shepherds.

Again, dear editor, you are much more knowledgeable on bishops than I, but I know none who "presume to make their personal preferences the Law and the Gospel for all others."

(The Rev.) JOHN BAIZ, D.D.
Rector of Calvary Church

Pittsburgh

Thanks

I was so happy to see that TLC had taken the Watergate mess and given some Christian perspective to the resulting situation, i.e., your recommendation that Mr. Nixon resign [TLC, Nov. 11]. I quite agree (now and when you wrote it, too) that resignation would be the only "honorable and decent" thing for Mr. Nixon to do, because the public confidence and therefore his ability to govern effectively has been so injured. There is a limit, I think, on how much deceit a sane person can be expected to believe! Mr. Nixon's credibility, as far as I am concerned, is gone.

I am sorry to hear that TLC lost some subscribers as a result of the editorial of Nov. 11, or of misreading the same. Although I cannot and do not agree with all of opinions expressed in TLC (either editorially, in articles, or in the letters to the editor), I don't know of a better place to express them.

FRANK WITT HUGHES

Conway, Ark.

Abigail and Tirzah

Letters on the Liturgy: IV [TLC, Dec. 9] was an excellent article. Let us hope that the "power structure" heeds the prophets' warning.

I am grateful for such publications as: *TLC*, *The Anglican Digest*, and *The American Church News*.

KILLARNEY-ROSE M. DUNN

New Orleans

Next Week

Parish

Administration

Number

Material for all Churchmen

The Living Church

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of the news of the Church
and the views of Episcopalians.*

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January

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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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The Living Church

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January 6, 1974
The Epiphany

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EXECUTIVE COUNCIL REPORT

WHATEVER its ultimate importance, certainly the most controversial item in this report of the December meeting of the Episcopal Church's Executive Council concerns a decision which the council itself did not make at all, and was not even asked to ratify and confirm. It was informed by the Rt. Rev. Roger Blanchard, executive vice president, that Mr. Leon Modeste, director of the church's General Convention Special Program (GCSP), had been retained for a period of six months beyond the expiration date of that program (Dec. 31, 1973) for the purpose of preparing a final comprehensive report on the program which was launched by the 1967 General Convention and terminated by the 1973 convention (TLC, Nov. 18).

In his message from the chair at the beginning of the meeting, the Presiding Bishop, the Rt. Rev. John E. Hines, made it clear that he regards the GCSP and Mr. Modeste's administration of it as worthy of highest praise, and the retention of Mr. Modeste for the purpose of preparing this wind-up report on GCSP is clearly Bp. Hines's idea.

The last General Convention allocated \$100,000 for the purpose of covering expenses incidental to the transition from one Presiding Bishop's administration to the next, and it is from this fund that the Modeste project is being financed. He will receive what has been his past salary (\$27,000 per year) for the six months' period, plus perquisites and incidental expenses.

The council was informed that the commitment to Mr. Modeste had already been made. Later it adopted a resolution expressing "the gratitude of the Episcopal Church to Mr. Modeste and his staff for enabling the church to see itself anew as 'an institutional organism that lives in the world, and whose aim is to spend herself in mission'."

The Rt. Rev. Wilburn C. Campbell, Bishop of West Virginia and member of the council, remarked in the course of his questioning that asking Mr. Modeste to evaluate GCSP was "almost like having Mr. Nixon write a book evaluating Watergate and the White House plumbers." Whether the report will take the form of a book will be decided later.

Bp. Blanchard said that the council has

no contractual obligation to Mr. Modeste beyond this special assignment.

In his message from the chair Bp. Hines spoke at length and with fervor about the empowerment program which he called for and brought into being at the Seattle convention in 1967. Mr. Modeste and his staff had "made their mistakes," he said, "and paid for their audacious experiments with bruises absorbed in both White and Black communities. They were hard put to maintain their credibility with the Black community while operating under the aegis of a largely white-dominated church. But they maintained the integrity of the program against the assault of reactionary forces that would have reduced it to a social service band-aid station! And it may be that they 'builded better than they knew.'"

He continued: "I owe Mr. Modeste, and those who worked with him, very, very much. So does the Episcopal Church. Whatever the shortcomings, and whatever the future, the General Convention Program under Leon Modeste can credit itself with being 'a moment in the conscience of men.' A psychiatrist once described the Church as 'a hypochondriac widow living behind closed blinds with the memories of her dead husband.' I suppose the Church often seems to be doing just that. But she need not! For as long as even a fragment of the General Convention Special Program remains, the Church will be able to see herself anew as 'an institutional organism that lives in the world, and whose aim is to spend herself in mission.' To this Mr. Modeste, and the GCSP staff, have made an unforgettable contribution."

In his message the Presiding Bishop paid handsome tributes to "the Doctors Rodenmayer, Bob and Betsey," who are retiring from the Executive Council staff, and also to Mrs. Joe (Margaret) Lockwood, who has completed 25 years of service with the council and for the past nine years has been "the efficient, thoughtful, intelligent, firm but fair secretary to the Presiding Bishop."

New Members

This was the first council meeting for a number of new members elected either by the 64th General Convention or by their provinces. New members present were: Bishops George T. Masuda (North Dakota), Quintin E. Primo, Jr. (Suffragan of

Chicago), and E. Lani Hanchett (Honolulu); the Rev. Messrs. Robert F. Royster (Lakeland, Colo.) and John S. Spong (Richmond, Va.); Mother Mary Grace, C.S.M. (Peekskill, N.Y.); Messrs. Marcus A. Cummings (Cincinnati, Ohio), Hamilton B. Edwards (Upi, Philippines), D. Bruce Merrifield, Ph.D. (Niagara Falls, N.Y.), Gerald One Feather (Oglala, S.D.), and James M. Winning, Springfield, Ill.

Empowerment

Councilman George P. Guernsey III presented the report of the Screening and Review Committee to which applications for empowerment grants are made. At a meeting on Dec. 3, this committee approved one large funding expenditure — in the amount of \$199,675 — to a group known as the Northeast Regional Coalition, in New York. One half of this amount was to be given immediately, the balance to be paid upon evaluation of the program. It was explained that this is a combined effort of several community organizations.

Another grant, amounting to \$17,500, was made to a Legal Defense Fund in Costa Rica. This is evidently to be used to assist poor people in their fight to keep possession of their land.

A grant of \$19,000 was made to the Mini School of East Harlem, in New York.

State of the Treasury

The Episcopal Church is winding up its 1973 career in a sound financial condition. In presenting his treasurer's report Dr. Lindley Franklin told the council that the national church's income and expenditures for the waning year are "about on target." Only one diocese (Erie) will not be able to pay in full its 1973 pledge.

Councilman John Spong asked Dr. Franklin to comment on what has happened to the Church School Missionary Offering. This has been going steadily downward for the past several years, and it was suggested in the course of the discussion that the council's program group on education be asked to restudy the possibilities of the CSMO for education in Christian mission.

1974 Budget

Speaking for the standing committee on development and finance, its chairman

Mr. Walker Taylor, Jr., expressed great encouragement in the response to date of the dioceses in the acceptance of their apportionments for 1974. As of Nov. 30, 1973, 59 dioceses had made their pledges for the next year, and of these 54 had met or exceeded their assigned quotas.

The 1974 budget (subject to revision at the next meeting, in February) as it now stands is at \$13,625,732. Toward this amount, a little more than \$11 million has already been pledged by the dioceses. It appears now that the council will be able in 1974 to carry out its mandate from the General Convention to operate on a balanced budget.

Seabury Press

Although no longer subsidized by the Episcopal Church, the Seabury Press, located in the Episcopal Church Center, retains an official connection with the Executive Council. Its president, Marc Linz, presented his report to the council and the council elected the board of Seabury Press.

Christian Education

Chairman of the council's program group on education is the Rev. William V. Powell. In his report he stressed the fact that the present emphasis in Christian education is upon local initiative and enterprise rather than on any centralized national-church approach or material.

The program group on education has voted not to participate in an education systems project of Joint Education Development (JED), an interdenominational Christian education enterprise in which the Episcopal Church participates. It informed the council that "it reaffirms support of ecumenical work but has determined that this particular project does not fit its present priorities and fund limitations."

The group plans to distribute a resource book in the early spring, to which supplements will be added later, which will contain helpful "switchboard" information for people active in church educational work who want to know what services and materials are available and recommended for their needs.

At present the church's leaders in this field have almost no network of communication through which to work, and they are concentrating upon developing a corps of people, regionally based, to facilitate communications and to develop fresh new approaches to Christian education.

Evangelism

It was made clear to the council a year ago, in the course of its diocesan visitation program, that the Episcopal Church at large gives a high priority to effective evangelism in its sense of what this church needs. But clearly, evangelism is an easier thing for Episcopalians to talk about than to do—or to do something about.

The Rt. Rev. Harold C. Gosnell is

chairman of the program group on evangelism. He asked the council to authorize the appointment of a consultant to the council on evangelism, to serve for a period of three to six months. This was granted.

Bail Fund for Indians

Dr. Howard Meredith, the council's officer for Indian Affairs, presented a resolution asking for the Episcopal Church to participate financially in a special fund project of the National Council of Churches for the assistance of persons who are victims of excessive bail, in connection with the recent Pine Ridge and Rosebud crises in South Dakota.

Some of the grotesque inconsistencies in the bail demanded of accused persons in American courts were cited. The council's common mind on the matter was clear from the beginning of the discussion: it wanted to provide assistance for victims of excessive bail while not pronouncing any kind of verdict of its own on any movement or any defendant as such.

The resolution, which was passed, provides that either \$60,000 or an amount to be later determined as the Episcopal Church's share of the NCC fund—which ever is less—will be used to purchase U.S. interest-bearing treasury certificates, to be deposited in a federal court registry in lieu of bail, and to be used as needed.

Social Responsibility in Investments

There is sharp division among members of the Executive Council, as among Episcopalians in general, as to the propriety of the national church's effort to influence the policies of corporations by the use of shareholder resolutions.

This division emerged in debate when the chairman of the council's special committee on social responsibility in investments, Paul M. Neuhauser, presented some resolutions to the council. All were eventually passed, but not before considerable debate and dissent.

One of these resolutions calls upon the Exxon corporation (Standard Oil of New Jersey) to cease its activities in the African country known as Guinea-Bissau, formerly known as Portuguese Guinea. Exxon has been conducting operations in that country under purported concessions obtained from the Portuguese government; the church resolution is aimed at persuading Exxon to do business rather with the new revolutionary anti-colonial government.

Councilman Dupuy Bateman, who frequently stands up to speak against such proposals, warned the council that it was getting into a very complex issue here. Most Americans have no knowledge of what is really going on in that far-off, unhappy land, and well meaning people giving counsel may be doing more harm than good.

Another resolution presented and

passed, but with several votes recorded by name against it, calls upon General Electric to publish complete information about its employees with regard to equal employment practices—e.g., the numbers of blacks, American Indians, women, etc., in its various occupational categories.

"This is an area in which we do not belong," Mr. Bateman said, and several others expressed the same view.

Councilmen Bateman, Hanchett, Temple, and Worsham asked that their negative votes on this resolution be recorded.

A third resolution in this area deals with political contributions by officers of corporations in violation of federal criminal statutes. It is addressed specifically to the Minnesota Mining and Manufacturing Co. and Phillips corporations. In the original text one of the "Resolves" called upon the board of directors of each corporation to take civil action against its own officers who have already violated the law.

Upon motion by the Rev. Robert Royster council voted to omit that "Resolved." The resolution as it stands calls upon boards of directors to take steps to prevent such a violation happening in the future.

The Episcopalian

Although the church's official magazine, *The Episcopalian*, was given a low priority rating in the diocesan visitation program of a year ago, and the Executive Council before Louisville was making definite plans to eliminate its subsidization from the church budget, the General Convention voted to keep it alive (as a budgeted item) for one more year.

The council voted to fund *The Episcopalian* in 1974 for up to \$150,000, with the understanding that the president and board of *The Episcopalian, Inc.*, will try to seek funding for publication outside the general church program budget.

In the discussion of the church's whole communications problem it was clear that neither the council itself nor its program group on communications is prepared at this juncture to come up with a radically new and better system than it now has.

So *The Episcopalian* is in the program and budget for another year, during which time a decision, or several decisions, must be made as to what shape the church's method of delivering information to all its members will take after this year has passed.

Nothing decisive was done by the council in this field. The same is true of a number of other fields, but this is not to say that the council has been idle. It is now in an interim period between two administrations, and its members are obviously trying to postpone some policy decisions until the new Presiding Bishop takes over in June.

The following dates for council meetings in 1974 were set: Feb. 5-7, June 11-13, Sept. 24-26, and Dec. 10-11. CES

NEWS of the CHURCH

ARCIC

Latest Agreement: An Astonishing Achievement

A Jesuit theologian has declared that after 400 years Anglican and Roman Catholic scholars finally sat down together to study their churches' ordained ministries and found they had "no basis" for disagreement on the doctrine of the ministry.

"It's astonishing, we believe exactly the same thing," said the Rev. Herbert Ryan, S.J., of the 21-member Anglican-Roman Catholic International Commission (ARCIC), which issued the recent consensus statement on the ministry [TLC, Dec. 30].

Fr. Ryan, a member of the commission, stressed in an interview that "the important thing now is to let the churches, the people of both traditions, take perhaps a couple of years to assess our findings."

He explained that the "ecumenical strategy" of the commission is "to go slow, let the people see the significance of the statement themselves." He pointed out that the document developed by the commission is a "subtle" one and he emphasized that it is not the "last word" on the ministry.

As have several others, Fr. Ryan stressed that the statement made no judgment on the validity of Anglican orders, but did "establish criteria" for a judgment.

He explained that statements on Anglican ministry by Pope Innocent XI in 1684, by Pope Clement XI in 1704, and by Pope Leo XIII in 1896, which declared Anglican orders null and void, "never had a basis of agreed mutual criteria for the judgment of the ministry. They were one-sided and Anglicans were never consulted to see what they believed about the ministry."

What the commission did over the past three years was to set out Anglican and Roman Catholic criteria for the ordained ministry, said the Jesuit. "And it was the first time Anglicans and Roman Catholics sat down together to tell each other what they believed."

And what resulted, he continued, represented "essential agreement" on the ordained ministry. "We were amazed. I thought the commission would fall apart over the question of ministry. But instead, we sat down and discussed the nature of bishop, priest, and deacon and agreed on the purpose of the church and its ministry in the strongest possible terms."

The commission has now substantially agreed on the doctrine of the Eucharist and the doctrine of the ministry. One problem area remains: authority, especially the primacy of the pope and the

infallibility of the church, Fr. Ryan said.

Traditionally, Roman Catholics and Anglo-Catholics have stressed the sacramental ministry while Evangelical or Low-Church Anglicans have emphasized preaching the Word.

Fr. Ryan noted that the commission was able to "balance" the two aspects of ministry so that the ministries of the Word and sacrament complement each other. And this helped underline that Anglicans and Roman Catholics both believe that apostolicity is primarily a question of faith, not ministry.

The Jesuit credited the theological advances brought about by Vatican II for making it easy for Roman Catholics to agree with the emphasis on preaching as preserved by evangelical Anglicans. "Twenty years ago this couldn't have happened," he said, continuing:

One "kernel" of the forthcoming study of authority will be the Anglican concept of church "indefectibility" versus the Roman Catholic concept of "infallibility," which essentially is a "question of the promise of the Holy Spirit to the church."

Both traditions admit the Holy Spirit abides in the church but Roman Catholics tend to "verbalize" their discernment of the Spirit more than Anglicans, he stated.

He is hopeful that an explicit declaration on Anglican orders will never have to be made, that both traditions will just allow their ministries to evolve on the basis of the common understanding outlined in the statement.

He does encourage the exchange of pulpits idea because it is the "first step in having Roman Catholics appreciate the spiritual depth of the Anglican priesthood and vice versa." Also, "word before sacrament is more pastorally easing" to the people, he said.

The criteria laid out by the commission in its statement should not be interpreted as endorsing inter-communion or concelebration, Fr. Ryan said. "That's not the intention of the commission. Our statement should be studied carefully and if it's acceptable then a consensus will build in the churches."

The ARCIC statement on ministry issued in London by the Rt. Rev. H. R. McAdoo, Bishop of Ossory, and the Roman Catholic Auxiliary Bishop of Northampton, the Most Rev. Alan C. Clark, followed by two years an agreed statement by the commission on the doctrine of the Eucharist.

WATERGATE

Reaction Reveals U.S. as a "Decent People"

National reaction to Watergate has proved that "we are a decent people,"

former Attorney General Elliot Richardson said in an address given in New York City.

This has been shown, he said, both by "our disgust with what has been disclosed" and "our patience in awaiting proof or blame."

Mr. Richardson also cited as evidence of the American conscience the public response to the "Saturday Night Massacre," the events in which special prosecutor Archibald Cox was fired after Mr. Richardson and Deputy Attorney General William D. Ruckelshaus resigned rather than carry out President Nixon's order to discharge him.

"Three million messages descended upon the Congress, the greatest outpouring of its kind that had ever taken place," he said. "Though one of the 'victims,' I could not have guessed that all across the country were so many people who could feel so strongly about the day's events."

Mr. Richardson was the principal speaker at a fund-raising dinner in New York at which the interfaith Appeal of Conscience Foundation presented "man of conscience" awards to Nelson A. Rockefeller and to William J. Levitt.

In an analysis of the Watergate situation that made no mention of President Nixon, Mr. Richardson said the depth of the public's concern was fundamentally due to its awareness of the growing power and "intrusiveness" of government.

And he declared, "Even if the evils of Watergate were assumed to be no worse than the kindred but unremarked acts of past administrations, the fact that Americans now recoil from such things is a reassuring sign that our instinct of value-preservation is still alert and sensitive."

"Just as in a simpler age," he continued, "our forebears came to realize that they could no longer tolerate robber barons, we have come to realize we can no longer tolerate the embezzlement of political trust."

Because of increased dependence on government services, Mr. Richardson said, people are "vulnerable as never before to the abuse of government power."

Asserting that the investigation of Watergate "must go forward," he said that even after it was completed, "the main task of restoring confidence still will lie ahead."

LITURGICS

The Green Book: Take It Seriously

The Bishop of North Carolina has warned against what he feels would be misuse of the so-called Green Book or *Services for Trial Use*.

In a recent diocesan letter, the Rt. Rev. Thomas A. Fraser, Jr., wrote that trial use of the proposed new prayer book,

Continued on page 12

A LOOK AT THE ARC TALKS

By E. A. de BORDENAVE

ALTHOUGH the Anglican-Roman Catholic (ARC) talks neither have made a splash nor come up with a plan of union, we are not to think that they are less important than the COCU talks. On the contrary there are many indications at vital places which show that the desire for union with the Roman Catholic Church is a paramount factor in much that goes on in the Episcopal Church today. The Seabury Press has recently merged with the Roman Catholic publishing house, Herder & Herder. Much of the recent debate on the ordination of women centered on whether or not the move would hurt our ecumenical relations with Rome. And one would have to be an ostrich not to see that many of the changes in the *Services for Trial Use* are designed to move us closer to where Rome is now or will be soon. Consider the similar lectionary, virtually the similar church year, the new Roman saints days, the highly visible effort to make the Lord's Supper the main service, and the second eucharistic prayer, quite similar to one they have.

Not only is the desire for this union relatively new on such a broad base, but these moves bringing each closer are dramatic phenomena of the very recent past. When we remember that our formation and our history cry loud witness to the fact that, after all, our differences loom large, the recent developments are in striking contrast. What has kept us apart are not trifling irregularities. The differences are real: they are enormous. Laid bare, the differences are theological in nature and directly contrary in degree. They are on the questions of justification, on the means of grace, on the completeness of Christ and the sufficiency of his death for personal salvation.

Until now these opposite teachings held by the two churches were considered obstacles to union which were insurmountable. A year and a half ago, however, a statement was issued by the ARC commission which said, "There are now no major obstacles which stand in our way." What has happened in the process of these talks which has suddenly allowed this breakthrough? What new insights are brought to bear on these same issues

which render them now not major obstacles? Has there been a Reformation-type reformation in Rome?

A STUDY of some of the documents available reveals that the men responsible for the ARC talks have indeed swept aside the obstacles which formerly had blocked progress. To do this it is as if they developed a new broom for the task. The obstacles remain as important theological differences, but the broom being used reduces these from the status of "major obstacles" to "cultural phenomena." These latter we can all live with since they cannot be imposed by one on the other. And that is exactly what the broom is—a rationale permitting crucial differences to co-exist under the umbrella of doctrinal pluralism and relativism in authority. What lies behind the ARC talks and explains the sudden breakthrough is an agreement to accept new bases of authority and diversity in doctrines—the same doctrines—held by the two churches.

The presuppositions of the talks can be seen in a statement from the ARC "Statement on Doctrinal Agreement and Christian Unity." Along the way to its optimistic conclusion it said, "It should be recognized that past doctrinal utterances were made in definite cultural situations that are not our own, and hence that they reflect the presuppositions, terminology, and concerns of their times." To use an idiom which also fits the analogy of the broom, that is what I would call a sweeping statement. It serves up an epistemology to the ARC talks which gives all further discussion a great advantage. They now may say that "past doctrinal utterances" were bound to the space and time of their occurrence but are not to be bound to the church that conceived them. To hold a church accountable today for a position it held in another time and another culture is to be guilty of ecumenical near-sightedness. And we mustn't have that!

Let me cite some instances which illustrate this, instances taken from the book, *Episcopalians and Roman Catholics—Can They Ever Get Together?* (Dimensions Books—reviewed in TLC Feb. 11, 1972.)

Avery Dulles, of Woodstock Seminary, writes on the problem of reaching doctrinal agreement. The task is rather the keynote one, since if this can be done, the specific problems in the way can then be cleared. Fr. Dulles, in the face of the

rift between the churches on the basis of doctrinal disagreement, charts the only path possible to reach agreement. In essence he says that it doesn't matter that there are past differences since we now have new resources that render them invalid for the talks today. One of these resources is what he calls systematic pluralism which has come about through "careful attention paid to peculiarities of religious language" (*Episcopalians and Roman Catholics*, p. 56). He then opens the way for this conclusion:

The coexistence in one and the same church of multiple theological systems appears, at least potentially, as a positive help for the deeper penetration of revealed truth. Once this is acknowledged, the question of doctrinal differences among the confessions appears in a radically new light. The question is no longer: Can the views of Aquinas, Luther, Calvin, Hooker, and others be integrated into a single coherent system? Obviously they cannot. But rather: Can their views be admitted as valid responses to the Christian revelation as viewed from a given standpoint? (p. 56)

Since he makes revelation relative, the Thomist and Calvinist positions become compatible. Not only is the presupposition dangerous and wrong, but the conclusion is a mighty one, to say nothing of it being a historic one.

Another resource named is "historical consciousness." This means a more penetrating and accurate view of the past. Dulles uses this to say that while differences may have been valid to each church in each's history, we are now at the point where we can look back and see that divergent views were true for that time and place but not true for today:

Until the development of modern historical consciousness . . . the tendency was to assume that the past dogmatic statements represented assured results and would forever retain the force and relevance they possessed at the time of their promulgation. If so, it would be hard indeed for Protestants and Catholics today to get beyond the Reformation impasses. Today, however, it is apparent that ancient formulations, even if entirely valid at the time they were adopted, inevitably bear the imprint of their times and thus retain only a limited, though by no means negligible value for our time. (p. 57.)

Part of what is negligible about the value of these ancient formularies is that the differences in them need not stand in

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If the ARC talks are to bring forth anything of substance and truth, the participants must first squarely face the real differences between the two churches.

our way. It makes me wonder what was the cultural relevance of Luther's insistence on justification by faith or Cranmer's rejection of transubstantiation. It makes me wonder what imprint of our time renders the authority of scripture alone now invalid.

On the Anglican side of the problem of doctrinal agreement, the position is laid out by the Rt. Rev. Arthur Vogel, Bishop of West Missouri. He faces the same problem and skirts it in the same way. He maintains that there is an indissoluble bond holding community and meaning in a direct relationship. If you change one, you must allow and expect the other to change. These past manifestations of diversity are not permanent changes but rather sub-worlds within one large world. Each sub-world is independent, legitimate and true—for itself. If different expressions of truth are made, it is because of the contingent mutability of community and meaning. The way for diversity to be united is in the sacramental life. It is as if to say, "Doctrine divides but sacraments unite." Does this show the path to doctrinal agreement? No more than Dulles's position did. We are told, in essence, that to demand doctrinal agreement is unfair and, because of today's scholarship, unsophisticated. It is to ask for the wrong thing.

What we are to be satisfied with is a mutual respect for the differences of each other. After all, as Bp. Vogel postulates, since the communities have changed from the past to today, so we must expect the meaning, or understanding of truth, to change. And the climate set in today's community is not to demand uniformity, either in what is authoritative or in what the authorities say, but to allow for different positions, different teachings. These differences are really, we are told, not contradictory, but it matters not that they appear to be.

Another example from this collection of essays shows the same approach in handling a specific problem. The Rev. Reginald Fuller, a professor at the Virginia Theological Seminary, writes on the subject of orders. The issue is how to reconcile our episcopacy with their papacy. The authority for orders comes from the history of the early church as documented in the New Testament. If the New Testament can be shown not to speak with a uniform voice, then the authority for orders can be broadened.

Indeed Dr. Fuller quite strongly would disagree with the preface to the Ordinal. That begins, "It is evident unto all men, diligently reading Holy Scriptures and ancient authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church, Bishops, Priests, and Deacons." But the way Fuller rules out the uniform voice on the New Testament is far-reaching, to say the least.

He opens his paper as follows:

Modern critical scholarship recognizes that the New Testament is a pluralistic book. The various authors do not speak with a single voice on any topic, save on their central witness to Jesus Christ as the saving act of God. Besides the variety of individual authors, there are three main strata in the New Testament writings: the Jesus tradition, the apostolic age, and—as modern critical scholarship is making increasingly clear (pseudonymity and later dating)—the subapostolic age.

For ministers "in the field" who work with those "grass roots," this does not encourage us to take biblical theology too seriously, nor to lay stress on Jesus Christ as the certain way, truth, and life. But what this does for Fuller is what the subworlds did for Vogel and the idea of systematic pluralism did for Dulles. Now he has his means of encompassing our episcopacy with their papacy. The authority which, for Fuller, replaces the New Testament is historical development. That is what legitimizes what we have.

TWO things in all of this are most disturbing to me. The first is what seems to be an anti-doctrinal attitude abroad. If Joshua had led from this position, who would have blown the trumpets at Jericho? If Paul had been persuaded of this line, who would have listened to him on Mars Hill—or in Ephesus, or in Jerusalem? As Paul admonished one of his congregations, we did not so learn Christ. But the warning is there. If we neglect the Word of God, we will become like dust, chaff, blown around by the wind, drifting from one prevailing wind of doctrine to another. This is an insidious way to go—no one is known to be right, no one is known to be wrong. Nothing can be proven because, after all, we can't be sure of anything. Is that the best we have to offer when people are looking for bread? It really is not surprising, then, that we cannot define evangelism. Nor

should we be astounded when the trial services carry some of the flavor of the peace movement, college activism, and current psychological theories. And well we should understand that bishops have the task of being pastor to congregations held together by such diverse things as sensitivity training or pentecostalism. If these are the winds that blow, these are the directions we can be expected to follow when we cannot trust the authority of the Word of God.

Secondly, I disagree strongly with the premise of the ARC talks that these "past doctrinal utterances" more or less belong to the past. I do not think that that is the proper explanation of the differences between us and the Roman Catholic Church. We would be sadly deceived if we accepted that. The reason is far more significant than that. The reason is, as in the time of the Reformation, the Roman Catholic Church still does not accept scripture as the sole authority for the rule and teaching of the church. This is denied by them when they accept tradition also as a source of revelation. The reason they have developed an episcopacy different from ours is because they allow historical development also to legitimize their structure. If we allow that criterion also, as Dr. Fuller does, then we are drastically, and regrettably, changing our position.

Similarly, the Roman Catholic Church does not see the reconciliation of man to God as fully accomplished by Jesus Christ and his death. Vatican II, in statements thought to be relevant to our culture today, affirmed that grace comes through Mary and the church. Our view is that his death was sufficient for the whole world. The reason for the profundity of this cleavage cannot be pinned to such things as "peculiarities of religious language" or "ancient formularies which inevitably bear the imprint of their times," but rather an erroneous and unscriptural view of the Atonement.

If the ARC talks are to bring forth anything of substance and truth, the participants must first squarely face the real differences between the two churches, and the true reasons for the existence of these differences. As it is, I find the premises of the talks more than disturbing. They are alarming. It would make a travesty of Christian unity for the two churches to be reunited with these presuppositions behind the progress.

A MEDITATION ON MAGIC

By RICHARD N. WILMINGTON

DO you believe in magic? Are you open to the possibility of an unscientific, irrational occurrence in your life? Not many of us do believe in magic. We have always been taught to look for the trick and seek out the rational explanation, that everything is eventually explainable in some sort of scientific terms. With few exceptions, a quite thorough job has been done. We have all basically accepted a view of reality that is: dimensional, measurable, discoverable by the process of reason, and ultimately, if not immediately, explainable in some sort of rational terms. Eventually everything can be worked out. Both man and nature are machines, as is the cosmos itself.

This point of view is decimating the church. The unquestioning acceptance that ultimately the Gospel must be made rational, the liturgy understandable, and the whole of religious experience reasonable has resulted in the most insidious undermining of the whole of the church's life. The destruction of what it is that the church really has to offer has been the silent tragedy that slowly overtook us, and like the foolish virgins, we don't even know what it is we have lost. We have, unlike the man who upon discovering the pearl of great price sells everything to obtain it, discarded it. We have not even recognized it. We thought it was a piece of medieval costume jewelry, not worthy of any real consideration in such an enlightened time in which we live. And we threw it out!

All of scripture tells the story of a journey. It begins in a place of perfection, the beginning of the history of man. It tells of his fearful discovery of con-

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“... the pearl of great price.”

sciousness, his beginning of self-awareness. It tells of the beautiful and ugly things he has done with this faculty. Nothing is hidden. It tells of the coming of Christ, the offering of wholeness, salvation, of a new birth into a higher consciousness, and it ends with the journey through all the trials of this new and risen life in Christ to another place of perfection, not the garden of innocence, of unconsciousness, but the new Jerusalem, the City of God. That place which encompasses the wholeness of life, where the lion and the lamb shall lie down together.

For too long we have seen scripture as the recording of religious history only. We have sought from it truths from the past, to apply to the present. We have examined it with the eye of reason to sort out what was true and what might be of questionable historicity, that somehow we might believe in it. All this reasonableness; perhaps it began with Thomas Aquinas and the rediscovery of logic, perhaps it was a child of the renaissance, perhaps the protestant reformers demanded it, perhaps the industrial revolution promoted it. Perhaps the scien-

tific method canonized it. We are so steeped in it, we no longer understand that it is our myth, our inner journey toward wholeness that this mighty book also refers to.

It is you and I who experience the Garden of Eden. It is the place of our beginnings. It is the origin of our own journey. Some of us may remain, and many long to go back, but the apple of awareness gets eaten and the long and rocky pilgrimage begins. It is in many ways an unhappy trip fraught with pain and difficulty. “The gate to life is narrow and the road is rough and few shall find the way, but wide is the road to perdition and many shall go that way.” We meet the Christ, not only as the Jesus who entered history these many years ago, but now, we confront him in our own inner journey, calling us on to a new life, a different quality of life, a life that demands we let go of so much that we wish to cling to, that we allow to die that which would keep us from this new life.

Many turn back. Good Friday is too painful, too difficult to confront. Yet it is beyond that the pearl of great price lies. The new Jerusalem, the celestial city, is that which beckons us forward. It is the kingdom, it is the wholeness for which we were intended. It is the buried treasure of the field.

It is a magical journey, if we allow it to happen. We can search the pages of scripture thinking that in them we find eternal life. We can uncomfortably listen to the words we use in church because who could ever believe that we can learn all we can about Jesus, in hope that somehow we can have faith or understand. We can make the experiences of liturgy as reasonable as possible. But somehow none of it seems to work, and we leave or quietly drift away, never really understanding that we are starving to death. And worse than that, the death will occur and we won't even know it most of the time. Lots and lots of us are simply walking around dead.

Magic is a marvelous thing. Even if you don't believe in it, it may just go ahead and happen. The death may be transformed into life, at a time when we least expect it. We may run across that old piece of discarded costume jewelry, and realize that it was the numinous pearl that has really never been very far away at all.

Words Fitly Spoken

THERE is one proposition which the experience of life burns into my soul; it is this, that a man should beware of letting his religion spoil his morality. In a thousand ways, some great, some small, but all subtle, we are daily tempted to that great sin.

William E. Gladstone

EDITORIALS

Clerical Pots, Political Kettles

THE REV. JOHN McLAUGHLIN, S.J., is the Jesuit in the White House. Sounds sinister, doesn't it? It isn't, really. Fr. McLaughlin serves as special assistant to President Nixon. He sees his job as including public relations for the President. There's nothing sinister about that either, but the fact should be noted and digested by those who accuse clerical critics of Mr. Nixon of mixing religion and politics. Clearly, Mr. Nixon and Fr. McLaughlin see no harm in mixing them. The padre is there to do a professional job with that mixing. If this mix is sauce for the Guelphs it ought to be sauce for the Ghibellines.

Recently Fr. McLaughlin issued a statement saying that clerics who denounce Watergate may be forgetting the skeletons that the churches have in their closets. "The churches have their own histories of irregularities, disorders, scandals," he reminded us, and thence drew the conclusion that the pot shouldn't call the kettle black.

This seems to be the divinely appointed moment, the *kairos*, for us to ask in print the question that has been on our mind for years. We were brought up to believe that pots should never call kettles black. But now suppose that you are a black pot, and somebody asks you if you have seen a kettle recently and if so what color was it, and you have, and it was black, how are you to answer? Lie about it maybe, because you too are black? Or take the Fifth? A good answer to this question would make our day and make a subsequent issue of this magazine.

Citing his 28 years of experience in church life Fr. McLaughlin spoke of the "jockeying for power" that permeates church politics at all levels. It's all too true. We may recall Msgr. Ronald Knox's counsel that if you want to sail comfortably on the barque of Peter you had better stay away from the engine room.

The thrust of Fr. McLaughlin's argument is a familiar one. It is that clergy and church leaders belong to an institution in which sordid politicking is all too common, and therefore they ought not to talk about these same iniquities when committed by people in civil government. He said this: "My feeling is that the senior officials in the White House and others in the executive branch are no better, no worse, no more sinful or less sinful, no more sullied or unsullied morally, ethically, or spiritually than the people in all other occupations—including the clergy."

He really does know more about people in government as well as people in church than most of us do, from the inside, so we accept his statement as a true one coming from an unusually competent witness. And we are glad that we can accept it because it's good news to us all that the top people in government are at least no worse than the rest of us. We wish Fr. McLaughlin could have reported that they are better than the rest of us, because we think they ought to be; but he didn't, and they probably aren't, and this we must live with for at least a while longer.

When, however, he goes on to say that the church should "discourage any lynch-mob witch-hunt atmos-

phere and do what it can to reduce the drum-beat scalp hunting that may appear in the months ahead" an uneasy feeling arises in us. Is he suggesting that all of the hubbub about Watergate and related matters is just lynch-mob, witch-hunt, drum-beat scalp-hunting? It's hard to see how his statement can be otherwise interpreted. He is rhetorically associating the asking of questions about Watergate *et al.* with lynch-mob, witch-hunt, drum-beat scalp-hunting. This is not good honest discourse. It is a stink bomb, and it should be beneath him as both a churchman and a politician.

There's another point we would make in reply to Fr. McLaughlin: In a nation whose government is truly of, by, and for the people, the citizen troubled by disturbing reports of how his elected rulers are doing their job has a clear right and a clear duty to ask questions about it. He is entitled to straight answers. He has not been getting them at all these past several months from the White House. By asking questions he does not become a scalp-hunter. Moreover, whether this troubled citizen belongs to a church or any other body that is itself in the very DTs of sin is a question which, like the flowers that bloom in the spring, has nothing to do with the case.

Black pot though we be, that government happens to be our kettle, and so we have a right to ask about its color quite independently of any question about our own.

Mary

Tonight I do not see her
Where vigil lights abound,
Pictured in dim-lit chapels,
The Queen of Heaven crowned.

Or as the sad Madonna
The Pieta portrays,
Whose heart-break, caught in marble,
Commands our reverent gaze.

I see a Jewish maiden
Beside a village well,
Smiling with friends who met there
As twilight shadows fell.

Feeling the winds of springtime
(Soft as a cooing dove)
Bringing new life and wonder,
Filling her heart with love.

Cuddling, as any mother,
Her baby with delight,
Kissing His little fingers—
I see her so, tonight.

Kay Wissinger

News of the Church

Continued from page 7

which is scheduled for final approval in 1979, "should not be used as an excuse for the introduction of electronic guitars, balloons, and dancing in the aisles."

Such things may have their place, the bishop commented, "but trial use calls upon us to recognize that cathedral worship is one thing and house worship another, and outdoor worship and youth rallies are still something else."

Along with trial use, he asserted, "there is a need for clearcut theological teaching and thinking which may be new for some of us but essential to an understanding of the proposed services and their place in the life of the Christian community as it seeks out in many and different ways to find the presence and reality of God."

Referring to an action taken by the recent General Convention which will continue revision of the Book of Common Prayer at least until 1976, Bp. Fraser wrote that "unless something unforeseen happens," this decision "has set the church on course for a new prayer book and the responsibility now rests with the local clergy and congregations as to how they prepare themselves for that change."

Noting the deadline for final revisions, the bishop suggested that "we had better start to take seriously trial use whether we like it or not. This is our last opportunity to have any real input into the revision."

With regard to the Diocese of North Carolina, the bishop reported: "For some parishes in this diocese, trial use has been a great experience. For other parishes it has been sad and tragic. Some of the reasons for the failure have been that there has not been enough preparation on the mechanics and the substance of trial-use services (and that) some parishes have tried to use too many options with too many books and too little instruction."

He suggested that there has been "a failure to change our mind-set. The Green Book is not a better way of doing the same old thing. The Green Book is a definite and precise move toward a more sacramental and Eucharist-centered worship."

Bp. Fraser pointed out that "all the great events of life, baptism, marriage, burial, the laying-on-of-hands, are to be an integral part of the eucharistic worship of the congregation."

AUSTRALIA

Prelates Oppose Government Proposal on Divorce

The Anglican bishops in Australia are opposing a government proposal that would make a one-year separation sufficient grounds for divorce. The bishops' opinion was made public by the Primate

of Australia, the Most Rev. Frank Woods.

The archbishop said the bishops had carefully considered divorce law reforms advanced by the office of the Attorney General and agreed that "the state is bound to make provision for divorce."

The bishops agreed with the Attorney General that a "good divorce law" should "buttress rather than undermine the stability of marriage, and that when a marriage has irretrievably broken down divorce should be possible with maximum fairness and minimum bitterness, distress, and humiliation."

But the prelates did not feel that a one-year separation is sufficient to prove "irretrievable breakdown." They opposed removal of a requirement that divorce proceedings may not begin within three years of a separation.

The bishops also said that settlements involving children should be made before rather than after a divorce is granted.

While recognizing the validity of divorce in situations of "irretrievable breakdown," the church leaders said:

"The Anglican Church believes in marriage as a life-long union of one man and one woman to the exclusion of all others. This is the standard which the church sets before its own people. We believe that any abandonment of this ideal by the state would have serious long-term consequences for the stability of society and the well-being of countless individuals."

MISSIONS

USPG Reports Forced Departures from Africa

Four Anglican missionaries—nursing sisters—have had to leave South-West Africa because of "pressure of work combined with pressure of events," reports the United Society for the Propagation of the Gospel, one of the oldest Anglican missionary societies.

The pressures had made it impossible for the women to continue nursing at St. Mary's Hospital in Odibo in South-West Africa (Namibia), a territory administered by South Africa against the directives of the United Nations. They had hoped to stay through the Christmas season so that Sr. Enid Green could see her students through their year-end examinations. But she received a "threatening letter" and left on the advice of the Rt. Rev. Richard Wood, vicar general for the Bishop of Damaraland who was expelled from the territory some time ago.

The USPG publication, "Network," said that Sr. Green left "under cover of darkness" with no opportunity of saying goodbye to her students.

St. Mary's Hospital is subsidized by the South African government but it is staffed by Anglicans. It has 58 beds and 30 African nurses.

USPG also quoted Bp. Wood as saying

the work of the hospital outstations will continue: "If, temporarily, the hospital becomes a clinic I promise to 'freeze' any gifts here until we can restart, or to use the money for the chronic sick at Oshandi, as you wish. The continuation of the outstation work will be done with the help of the nearby Finnish Lutheran Mission Hospital."

ORTHODOX

Greek Primate Resigns

In an emotional address given from his throne in the Athens Cathedral, Archbishop Ieronymos, 67, Primate of the Orthodox Church of Greece, announced his resignation.

Part of the address was broadcast live on the state-owned Greek Radio. At one point when the prelate charged that "sinister forces" caused his ouster, the broadcast was interrupted. An announcer said "technical reasons" were the cause for the break.

The ten-member Holy Synod had announced earlier that the archbishop would be stepping down from his office. The press had also disclosed that letters of resignation had been written by the archbishop three weeks before the recent *coup d'état* that toppled the government of President George Papadopoulos.

Archbishop Ieronymos, who was at one time royal chaplain and was appointed to the primacy in the 1967 *coup* that brought Mr. Papadopoulos to power, was snubbed by the new military regime. Metropolitan Seraphim of Ioannina was sought to swear in the new government officials.

Following the speech, Greek Radio said the 70 bishops of the church would elect a successor to Archbishop Ieronymos. Metropolitan Seraphim is considered by many to be the most likely successor.

ABORTION

Protection of the Unborn Urged

As Statistics Canada, a federal agency, reported an increase of 25.6% in therapeutic abortions, the Roman Catholic Archbishop of Toronto, the Most Rev. Philip F. Pocock, launched a letter-writing campaign for "the protection of the unborn."

The campaign is directed specifically at persuading Parliament to amend the Criminal Code which in recent years has been eased to permit therapeutic abortions.

At the same time, the archbishop has pledged full resources of the Toronto archdiocese in providing financial, spiritual, and psychological help to troubled, pregnant women.

In a strongly worded pastoral, the prelate declared that the time had come for

all those persons "who believe in reverence for human life and compassion for the helpless to show the strength of their convictions. Never before has it been more important," he wrote.

He urged all citizens "concerned with the sacredness of life" to write to their representatives in Parliament, to the Prime Minister, and to the Justice Minister, demanding "protection in law for the unborn."

Statistics Canada noted that therapeutic abortions had increased from 30,923 in 1971 to 38,905 in 1972.

Ontario accounted for more than 50% of the abortions reported in 1972—20,272; while Quebec, traditionally Roman Catholic and anti-abortionist, recorded a 51.3% increase between 1971-1972—from 1,881 to 2,847.

RELIGIOUS ORDERS

CSM Has New Convent

The Sisters of the Community of St. Mary are moving this month into their new convent for the Western Province, which has been based in Kenosha, Wis., for years.

They are buying the property formerly used by the Sisters of Our Lady of the Cenacle, Milwaukee, Wis., a Roman Catholic order, which has given up its work in that city.

However, the sisters plan to celebrate their Patronal Festival on Feb. 2, in the old and familiar St. Mary's Chapel, Kenosha, probably for the last time.

The new property has adequate room for guests, retreats, and conferences, as well as for worship services.

CRIME AND PUNISHMENT

Dr. Menninger: American Society Is Guilty

American society is guilty of "not caring a damn what happens to people when we put them in prison," Dr. Karl Menninger, the famed psychiatrist, told a seminar on the correctional system in the State of Oklahoma. The imprisonment of law breakers has become a "symbolic morality play," he told the 650 Oklahomans brought together through the efforts of a Methodist church in Oklahoma City.

People are imprisoned, he said, "to show the rest of us what would happen if we got caught. If 400 of you today went out and committed your 'pet' crime, only 2% . . . would ever serve a prison sentence. Our correctional system allows this small percentage to suffer for all our sins."

Dr. Menninger has long been a critic of the U.S. penal system. He is author of *The Crime of Punishment*, and has again

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SRI LANKA'S LEADERS ATTEND CONSECRATION

President William Gopallawa (center, white suit) and Prime Minister Mrs. Sirimavo Bandaranaike (to Mr. Gopallawa's right) of Sri Lanka (Ceylon) attended the consecration of a new cathedral for the Anglican Church of Ceylon in Colombo. Both leaders are Buddhist. Those taking part in the ceremony included (l to r) Dudley de Silva, representing the laity of the church; the Ven. J. J. Gnanapragasam, Archdeacon of Jaffa; the Ven. Swithin Fernando, Archdeacon of Colombo; and at right, the Rt. Rev. Rollo Graham-Campbell, a former Bishop of Colombo and presently Assistant Bishop of Peterborough in England. (Photo from RNS)

CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 16

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

COLORADO

UNIVERSITY OF DENVER Denver
ST. RICHARD'S
Fr. J. B. McKenzie, chap.
MP & HC Sun 9:30; MP, HC, EP daily
Evans Chapel Vicarage 1965 So. High

FLORIDA

ROLLINS COLLEGE Winter Park
ALL SAINTS' 338 E. Lyman Ave.
Sun 7:30, 9, 11:15; Wed 12 noon; Thurs 6:30, 9:15;
C Fri 5

ILLINOIS

KNOX COLLEGE Galesburg
KNOX COLLEGE EPISCOPAL CHAPEL South St.
The Rev. Douglas C. Smith, chap.
Sun HC 1

LAKE FOREST COLLEGE Lake Forest
HOLY SPIRIT 400 Westminster Rd.
The Rev. F.W. Phinney, r; the Rev. D.A. Owen, chap.
Sun 7:30, 9:15, 11; Tues 7; Wed 10

NORTHERN ILLINOIS UNIV. DeKalb
ST. PAUL'S 900 Normal Rd.
The Rev. C. H. Bricant, v & chap.
Sun 7:30, 10, 5:15. Wkdy Mon-Fri

MARYLAND

UNIVERSITY OF MARYLAND
MEMORIAL CHAPEL College Park
Rev. W. K. Smith, chap.; Rev. R. T. Gribbon, ass't
Sun HC & Ser 10; Mon, Wed & Fri HC 12 noon

NEW HAMPSHIRE

COLBY COLLEGE New London
ST. ANDREW'S Gould Rd.
The Rev. Francis B. Creamer, r & chap.
Sun 8 & 10; Tues 5 Ev

NEW JERSEY

RAMAPO COLLEGE Mahwah
ST. JOHN'S Maine at Franklin Tpke, Ramsey
The Rev. Leon Plante
Sun 8, 9, 11

CHRIST CHURCH OF RAMAPO Suffern, N.Y.
65 Washington Ave.
The Rev. Ernest W. Johns; the Rev. John A. Osgood
Sun 8, 10; Wed HC 10

RUTGERS UNIVERSITY Newark
GRACE CHURCH 950 Broad at Walnut
The Rev. G. Butler-Nixon, r
The Rev. Robert C. Franks, c
Sun Masses 7:30, 10; Mon thru Fri 12:10; Sat 9:15

RUTGERS UNIVERSITY New Brunswick
Cook, Douglass, Livingston & Rutgers Colleges
ST. MICHAEL'S CHAPEL
The Rev. Thomas A. Kerr, Jr., chap.
Sun 10, 7; other services as anno

NEW MEXICO

NEW MEXICO STATE UNIV. Las Cruces
CHapel of the HOLY SPIRIT 1605 Univ. Ave.
The Rev. Alex Blair, chap.
Sun HC 10, 5

NEW YORK

CORNELL UNIVERSITY Ithaca
THE EPISCOPAL CHURCH AT CORNELL
Anabel Taylor Hall
The Rev. Gurdon Brewster, chap.
HC Sun 9:30. Full-time active program

ROCKLAND COMMUNITY COLLEGE Suffern
CHRIST CHURCH OF RAMAPO
65 Washington Ave.
The Rev. Ernest W. Johns; the Rev. John A. Osgood
Sun 8, 10; Wed HC 10

SYRACUSE UNIVERSITY Syracuse
EPISCOPAL CHURCH AT SYRACUSE UNIVERSITY
The Rev. Robert C. Ayers, chap.
Community House, 711 Comstock Ave. 13210

NORTH CAROLINA

DUKE UNIVERSITY Durham
EPISCOPAL UNIVERSITY CENTER
The Rev. H. Bruce Shepherd, D.D., chap.
Sun HC 9:15, 5:15

OKLAHOMA

CENTRAL STATE UNIV. Edmond
ST. MARY'S & CANTERBURY HOUSE P.O. Box 304
The Rev. Sudduth R. Cummings, chap.
Sun 8, 10, 6; Wed 7; Thurs 10; Fri 12

PENNSYLVANIA

PENNSYLVANIA STATE UNIV. University Park
EISENHOWER CHAPEL
The Rev. Derald W. Stump, chap.
HC: Sun 9, 6:15, and as anno

YORK COLLEGE, YORK HOSPITAL SCHOOL OF NURSING, PENN STATE UN.—YORK
ST. JOHN'S 140 No. Beaver St., York
The Rev. George A. Kemp, r; the Rev. Frederic G. Stevenson, c
Sun 7:30, 9, 11; Wed 10; Fri 7 HC

TEXAS

TEXAS A & M College Station
ST. THOMAS'—Epis. Student Center 906 Jersey
The Rev. W. R. Oxley, r; the Rev. J. T. Moore, chap.
Sun 8, 9:30, 11, 7; Tues 5:30; Thurs 6:30

VERMONT

GREEN MOUNTAIN COLLEGE Poultney
TRINITY Church St.
The Rev. A. Stringer, r
Sun H Eu 11 (Dec.-Mar.); 7:30 & 11 Palm Sun-
Nov.; Weekdays as anno

VIRGINIA

MADISON COLLEGE Harrisonburg
BRIDGEWATER COLLEGE Bridgewater
EMMANUEL CHURCH
The Rev. James P. Lincoln, r
Sun 8, 10:30; Thurs 7

MARY BALDWIN COLLEGE Staunton
TRINITY
The Rev. E. Guthrie Brown, r; the Rev. David W. Pittman, ass't
Sun 8 HC, 11 MP (ex 1st HC); Wkdys HC anno

WISCONSIN

MILTON COLLEGE Milton
TRINITY 403 East Court, Janesville
The Rev. R. E. Ortmyer, r; Phone 754-3210
Sun 8, 9:15, 11; weekdays as anno

The Directory is published
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If your Church serves in a College
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included, write to the Advertising
Manager for the nominal rates.

lashed the system in his newest work,
Whatever Became of Sin?

The seminar was called to consider the consequences and the future of the Oklahoma correction system in the wake of an inmate riot that almost completely destroyed McAlester prison last summer.

Sponsored by 31 local, regional, and national organizations on the initiation of the Methodist Church of the Servant, the meeting sought to organize suggestions on penal reform for presentation to the state legislature.

Gov. David Ball, who was the keynote speaker, said he had learned a great deal about the prison system since he had served as a Tulsa County district attorney. "It's as important to rehabilitate as it is to prosecute," he said. "We must make it possible for an inmate to work his way out of prison in an honorable way."

The governor recommended formation of a full-time pardon and parole board, the addition of 100 parole officers, and the rebuilding of McAlester Prison as a place which would supervise no more than 400 maximum security prisoners.

When the prison was destroyed, it had 2,200 inmates. It was built 66 years ago to accommodate 1,100 prisoners.

Dr. Milton Rector, head of the National Council on Crime and Delinquency, said McAlester should not be rebuilt and no money should be spent on prison structures until behavioral, legal, and penal experts have made proposals based on a study of the existing system.

The seminar also heard Jerry Sokolosky, an ex-convict, say that few meetings on penal reform ever request the views of inmates. Prisoners, he said, want to be consulted about their destiny.

IOWA

Burlington Church Guttled

Christ Church, Burlington, Ia., was gutted during a daytime fire considered one of the city's worst in many years. Despite complete destruction of the interior, the church's stone walls withstood the heat of the fire as did the stained-glass window in the east wall.

Fire broke out when fumes of flammable glue were ignited. The glue was being used to install carpeting in part of the basement. Air from an open window apparently triggered a small gas heater which ignited the glue fumes.

Though the fire spread rapidly, church members who were in the building at the time and firemen were able to save some vestments and church records of the past few years.

Parish baptism, confirmation, marriage, and death records dating from 1840 to 1960 were destroyed.

The church will be rebuilt on the site, according to the Rev. E. William Strauser, rector of the parish.

Book Reviews

CONGREGATIONS IN CHANGE. By Elsa L. Des Portes. Seabury Press. Pp. 201. \$3.95 paper.

Changing environments and changing attitudes about the direction of the mission of the church when laid alongside the powerful forces of parish traditions, history, investments of time, money, and emotions make it necessary for the parish to work at reconciliation within itself so that it may be an instrument of reconciliation to the world it is called to serve.

Congregations in Change clearly demonstrates the problems by making available the results of Project Test Pattern consultations. Project Test Pattern kept a detailed report on every consultation that was made to the parishes who asked for their assistance in reconciling the task of the church to a rapidly changing society and environment.

The experiences of four Episcopal churches, one Methodist, and one Presbyterian are well recorded in an easy to read form. Real names of all participants are used with their permission. The settings and the problems each place felt are as current as the written word can be, the book takes us into the first half of 1973. Each church involved in the consultation was trying to live and serve in a changing neighborhood, or with new people in an old parish, or was trying to bring two or more congregations together in a smooth and orderly way.

Racial problems, problems of small churches in small towns, problems of authority between the rector and the vestry and the delegation of authority, when added to the difficulties of communication and understanding about what was happening in the parish and its direction were expressed with honesty and forthrightness. Even the experimental parish which thought that it could work things out for itself because it was not tied to a building or a special form found that it had problems of authority. The issue of authority and power for themselves and their place in "the church" was resolved only after they realized that they had to become more integrated with the diocese and with other parishes.

There are no easy answers to these problems and the book makes no attempt to provide them, but everyone who reads it will find out very quickly that parishes do not change very much and that when change does occur it has a price. Each of the parishes expressed the same basic concerns in different orders and terms but they are common to all. The concerns are worship and liturgy, Christian education, evangelism, administration — financial and otherwise, and usually a deep concern for itself.

Elsa Des Portes writes well and her book ought to be read by bishops and other clergy involved in change of any kind. It reawakens our thinking about the fact that change does not occur without the full view of past traditions, present makeup, and present needs.

(The Rev.) JAMES KAESTNER
St. Alban's, Marshfield, Wis.

THE CONSPIRACY OF GOD: The Holy Spirit in Men. By John C. Haughey. Doubleday. Pp. 154. \$4.95.

This timely and beautiful book may also be more important than its size would indicate. The Rev. John Haughey, an associate editor of the Jesuit weekly *America* and chairman of the international Conference on World Religions, is currently with the Institute for Spirituality at Fordham.

The Conspiracy of God makes it clear that we cannot possibly come to know Jesus in personal terms or reflect his character in our lives unless and until we go to school, as he did, with the Holy Spirit, who was his supreme teacher and must also be ours. Fr. Haughey takes the developing personality of Peter as delineated in the gospels to illustrate the pastoral leading of the Spirit, while at the same time he illuminates many other parts of the scriptural tradition with fresh and keen insights.

On the contemporary scene the author distinguishes three basic types of spirituality: those who look to traditional churchly patterns, finding security in the past; those fully surrendered to the Spirit, looking to the future; and those whose faith and love prompt them to social action, in concern for the present. He insists that all three are genuine and necessary but must be held together in creative tension. There is food for thought here for the Catholic, the Protestant, and the Pentecostal as well as some healthy corrective for those tempted to overplay today's vital charismatic emphasis. In a fine preface the eminent Belgian primate, Cardinal Suenens, calls this "the best book in English on the Holy Spirit" he has read in recent years.

(The Rev.) JOHN R. RAMSEY
Priest of the Diocese of Albany

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CHURCH DIRECTORY

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ST. MARY OF THE ANGELS 4510 Finley Ave.
Sun Masses 8:30 & 11 (ex summer 8 & 10); Tues 6:30; Wed, Thurs, Sat 9; Fri 12 noon; Ev & B & C 1st Sat 4

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
The Rev. Richard S. Deitch, r
Sun Masses 9, 11; Daily (ex Fri & Sat) 7:30, Fri & Sat 9; HD 6:15; HS Fri 9:30; C by appt

WHITTIER, CALIF.

ST. MATTHIAS' 7056 S. Washington Ave.
Clergy: C. Howe, r; M. Griffith, c; A. Jenkins, r-em
Sun 8, 9, 11; Wed 8:30; Thurs 10

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 7:30; Service & Ser 9 & 11 (HC 1S, 3S, 11); Daily 10

ST. GEORGE'S 160 U St., N.W.
The Rev. R. C. Martin, r
Sun Mass 7:30, 9 & 11. Daily as announced

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; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

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

WEST PALM BEACH, FLA.

HOLY SPIRIT 1003 Allendale Road
The Rev. Peter F. Watterson, S.T.M., r
Sun Masses 8, 9 (Sung) & 11. EP & B 6 daily. C Sat 4. Healing Wed. 9. An Anglo-Catholic Parish Serving the Palm Beaches.

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
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CHICAGO, ILL.

GRACE 33 W. Jackson Blvd. — 5th Floor
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FLOSSMOOR, ILL.

ST. JOHN THE EVANGELIST Park & Leavitt
The Rev. Howard William Barks, r; the Rev. Jeffrey T. Simmons, c
Sun HC 8, 9, 11; Daily HC, Hours posted

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

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 HC 10

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8 & 9, Family Eu 10 (Sung), 11 Liturgy & Ser (Sung), Organ Recital 3:30, Ev 4; Wkdays MP & HC 7:15, HC 12:15, Ev & HC 5:15. Tours 11, 12 & 2 Wkdays, 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 6

EPIPHANY 1393 York Ave. at E. 74th St.
Clergy: Ernest Hunt, r; Hugh McCandless, r-em; Lee Belford, assoc; William Tully, ass't
Sun 8 & 12:15 H Eu, 9:15 Family Service (Eu 2S & 4S), 10 Adult Forum & Ch S, 11 MP (Eu 1S); Thurs 12 noon Eu & Int.

SAINT ESPRIT 109 E. 60 (Just E. of Park Ave.)
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Sun Mass 8:30, 11 Sol Mass; C Sat 4

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The Rev. Frederick B. Williams, v
Sun Masses: 8, 9, 11 (Solemn) & 12:30 (Spanish); Daily Masses: Mon, Wed & Fri 12 noon; Tues & Thurs 8:30; Sat 6; P by appt. Tel: 283-6200

ST. MARY THE VIRGIN

46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Mass 7:30, 9 (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

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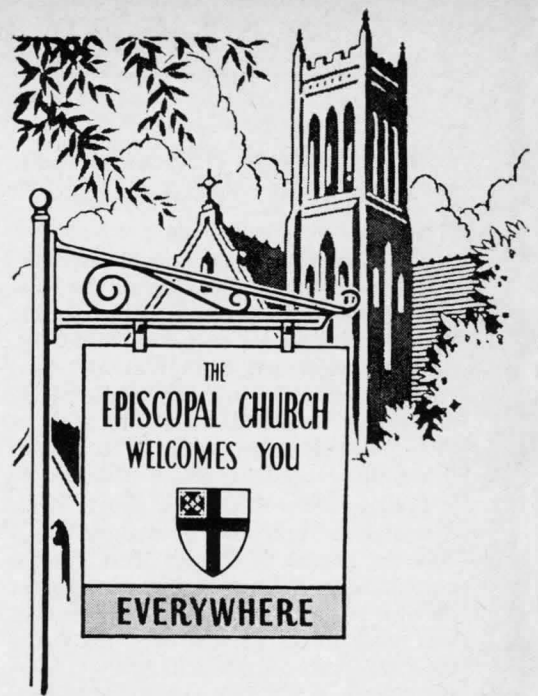
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Sun 8 H Eu, 9:15 H Eu & Ch S, 11 Sung Eu & Ser; H Eu 7:30 Daily ex Sat; Wed & Sat H Eu 10; Thurs H Eu 6; C Sat 10:30-11 and by appt

ST. THOMAS

5th Avenue & 53rd Street
The Rev. John Andrew, r; the Rev. Canon Henry A. Zinser
Sun HC 8, 9, 11 (1S), MP 11, Ev 4; Mon thru Fri HC 8:15; Tues HC & HS 12:10; Wed SM & HC 12:10, HC 5:30. Church open daily to 11:30

PHILADELPHIA, PA.

ST. LUKE AND THE EPIPHANY 330 S. 13th St.
The Rev. Frederick R. Isacksen, D.D.
Sun HC 9, 11 (1S & 3S); MP other Sundays; Tues HS 12 noon; Wed HC 12 noon; Dial-A-Healing-Thought 215-PE 5-2533 day or night



PHILADELPHIA, PA. (Con't)

ST. STEPHEN'S 19 S. 10th Street
Sun HC 9 (1S & 3S), 11 HC (1S & 3S) MP (2S & 4S); Wed EP 12:30, HC 5:30; Thurs HS 12:30 & 5:30; Fri HC 12:30. Tel. (215) 922-3807

CHARLESTON, S.C.

HOLY COMMUNION Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10; Tues 5:30; Thurs 9:45; HD as anno

MYRTLE BEACH, S.C.

TRINITY Kings Hwy. & 30th Ave., N.
The Rev. H. G. Cook, r; the Rev. H. N. Parsley, d
Sun HC 8, HC & Ch S 10 (1S & 3S), MP & Ch S 10 (2S & 4S); EP 6. Thurs HC 1; HD as anno

VICTORIA, TEX.

TRINITY 1501 N. Glass St.
The Rev. Wm. F. Barrett, r
Sun 8 HC, 11 HC (1S, 3S, 5S), 11 MP (2S, 4S); Mon-Thurs 8:30 MP; Wed & HD 5:45 HC; Fri 10 HC & LOH

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

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
The Very Rev. Sturgis Lee Riddle, D.D. dean
The Rev. Thomas Wile, canon
Sun 8:30, 10:45; Thurs 10:30

ACAPULCO, GRO., MEXICO

HOLY CROSS (1 blk. east from the Marriott)
Tels. 2-26-39 and 4-14-94
Sun Lit & Ser 11; EP 6

GENEVA, SWITZERLAND

THE AMERICAN CHURCH (Emmanuel, Episcopal)
Rue Alfred Vincent
The Rev. Donald G. Stauffer, r
Sun 8 HC, 9:30 Worship with Choir, Ser & Discussion, Adult Classes, Sunday School (HC 1S)

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; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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