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Living Church

January 8, 1967

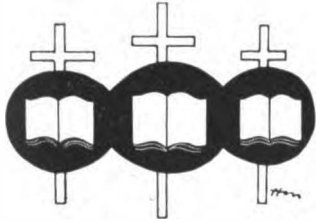
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A Serious Problem Faced:

Ministry

to the

Homosexual



MINISTRY

to

The Church condemns homosexuality. All books on Christian ethics, all little books of piety containing self-examinations make it very clear that homosexuality is a sin against God and man. Traditional theology sees homosexuality as unnatural, perverted and destructive, to be avoided at all costs. If a person does not wish to relate sexually and in marriage to a person of the opposite sex, he is then to practice abstinence from sexual conduct and activity. A popular Forward Movement tract called *A Letter to a Homosexual* makes this point very clearly. To be a good Christian, a homosexual must abstain from sex.

Recently, some clergymen and homosexuals began discussions to see if they could come to know each other. I was one of the clergy. The group met with fear and hostility expressed by both sides. But after a while we began to know each other as persons, as human beings. Our stereotypes about each other began to recede into the background. We discovered that homosexuals have as many misconceptions about clergy as we have about homosexuals. One lesbian thought all clergy were hell-fire-and-damnation preachers and were against drink, gambling, and sex. Some of the clergy were surprised to find most male homosexuals quite unaffected in their behavior, with no mincing steps and lisping conversations. As a result of the consultation, the Council on Religion and the Homosexual was formed in San Francisco. The board of directors is made up of clergy from the Methodist, Lutheran, United Church of Christ, Presbyterian, and Episcopal Churches. Male and female homosexuals are also on the board.

One of our first tasks was to see the homosexual and his problems. A homosexual is a man or a woman who expresses his love to a person of the same sex. The love may be platonic, it may involve physical touching. In our acquaintance with many homosexuals we have known couples who have a warm, loving relation-

ship of mutual trust and affection, a self-giving and deep relationship easily comparable to that of their heterosexual acquaintances.

The homosexual has problems. Church and society condemn his sexual behavior. He knows that most people in hating his behavior end up hating him as a person. Although the Churches officially believe in loving the person but hating the sin, the homosexual feels that the hate is transferred to him as a person. This has been his experience when he has seen good people cringe from him when they learned of his homosexuality. He tends to feel isolated and alone. He lives a life of secrecy and evasion. If he takes his problem to a psychiatrist, he is told there is little chance that he can change into a heterosexual. Yet one Pennsylvania psychiatrist has had an excellent record of treating homosexuals in group therapy where they have been highly motivated to change. But that is a basic mental health problem—how to bring people to be motivated to change. In addition, there is little known yet about the permanence of the so-called cures. The psychiatrist tends to admit there is little he can do except to help a person adjust to his homosexuality. Many homosexuals have absolutely no desire to change and are content with their sexuality. The federal government has ruled that a homosexual may not serve in the military service, or in any level of government. Yet many male homosexuals have served their country honorably in the military.

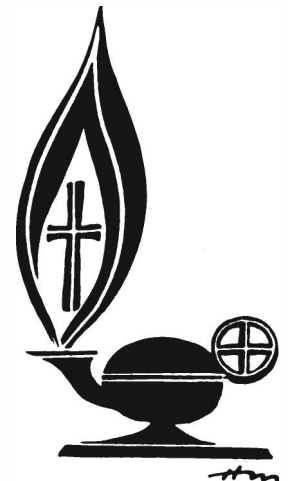
Homosexuals are not permitted to be teachers in the public school systems around the country. The fact is that the Bay Area schools would have to close immediately if all the male and female homosexuals who are presently teaching and administering the school systems were discovered and dismissed. The assumption underlying the dismissal is the stereotype that all homosexuals seduce children sexually. This is the basest kind of nonsense and a real failure on the part of people to know the homosexual. "Any person who molests a child sexually should be removed from society, punished, and treated as a sick person," says the president of one of the national homophile organizations. The vast majority of homosexuals are not interested in sex with children. They are concerned to relate lovingly and sexually with adults with

whom they can have a close personal relationship.

Another problem for the homosexual is what happens to him if he is arrested and goes to court. If he tries to defend himself and pleads not guilty, the resultant trial will ruin his reputation and cost

By The Rev. R. W. Cromeys

him his job, whether he is acquitted or not. I have known several teachers who were told to resign from their jobs because they were arrested on a morals charge. Mere arrest is ground for automatic dismissal. If the person is convicted, his police record follows him everywhere and he can



Fr. Cromeys is 35 years old and has been a priest for ten years. He is married and has three children. He has been active in the civil rights movement. In the field of the present subject, he is one of the founders of the Council on Religion and the Homosexual, and is a member of its board; and he is a member of the commission on homosexuality of the Diocese of California.



derloin, Times Square, Pershing Square areas of our cities is sometimes the direct policy of the department, but often it is the personal whim of the policeman.

Blackmail is a great problem for homosexuals. In England it was shown that homosexuality was the underlying cause of the majority of recent prosecutions for extortion in the law courts. What happens is that a jilted sexual companion threatens to expose his "ex-" and is able to collect money to keep quiet. Some homosexuals make a nice living out of such extortion. A man's career is doomed if he does not pay off. A teacher's livelihood and vocation is damaged. A priest's pastoral, preaching, teaching, and administrative skill goes all for nothing if the charge gets out. Often the homosexual has to pay off or commit suicide.

The lesbian, or female homosexual, has special problems. Although she seldom faces trouble from the police, she still has to lead a life of isolation from the mainstream of society. The expectation that a woman should marry in order to prove her femininity is always present. She has difficulty helping her family understand the life and friends she prefers. She does not get invited to parties in the straight community. She may even be married and have children, yet finds her sexuality unfulfilled, and her needs for companionship and deep relationship unmet by her man. What is she to do?

The homosexual who lives under the threat of police harassment, alienation, and fear of blackmail becomes a crippled person, not so much because of his homosexuality as because of society's treatment of him. Some have said that homosexuals are paranoid. Yes, many are, and with excellent and realistic reasons. They are persecuted by Church, society, and the law. But the Church does more than persecute homosexuals. Most parish and university priests have had homosexuals in the confessional or in the study for counselling. Individually, the clergy tend to be charitable and kind in helping the homosexual deal realistically with his problems. Many priests are non-judgmental in their approach and merely say, "Well, homosexuality is not the worst of all possible sins." But I am still surprised to hear that homosexuals have been thrown out of church offices and memberships by clerics who are appalled by any revelation or discussion of the problem at all. I knew

one clergyman who said when leaving a meeting discussing the problem, "I am going home and take a bath, I feel so filthy." A committee of the House of Bishops has said that they regard homosexuality as sickness and not sin. Many Christians feel that way about it. However, many homosexuals feel that is an inadequate view. They do not regard themselves as sick, unable to function in society, unhappy or maladjusted. They feel their sexual behavior is their business and they should be left alone by society so long as they obey the law and do not hurt society.

The Council on Religion and the Homosexual is an attempt to face seriously the homosexual and to provide an ecumenical and inter-sexual ministry to people who are deviant from generally accepted norms. This is a radical ministry. We try to get to the roots of the problems and not provide just superficial ministrations. We start by recognizing a deep sexual uneasiness in this land. Homosexuality is part of that larger problem of sexuality. Divorce, broken homes, family chaos, promiscuity, frigidity, damaged communication, adultery, and fornication are all reflectors of sexual unrest. We believe the Church and society must examine very carefully the larger question of human sexuality before it can deal effectively or permanently with homosexuality. We believe that the homosexual must be heard from in any discussion or examination of homosexuality. When the Rt. Rev. James A. Pike set up a commission on homosexuality, he included on it not only psychiatrists, lawyers, housewives, and clergymen, but also some members of the homosexual community. Many of these men and women are enormously sensitive, intelligent, and thoughtful about the problems and should be heard from as Church and society move to deal with this all-important question. And in addition, we believe that the principle to be established in the law should be that of the Wolfenden Committee in England. It runs like this: Sexual relations between consenting adults in privacy, where there is no force or harm, should not be a matter of law. This would mean that in 49 of the 50 states (Illinois is the exception) laws against homosexuality should be removed from the books. Moreover, police practice which discrimi-

Continued on page 19

seldom get another good job. Yet many homosexuals plead guilty to a lesser charge in hope that there will be no publicity. The civil rights of the homosexuals are badly trodden upon in our society.

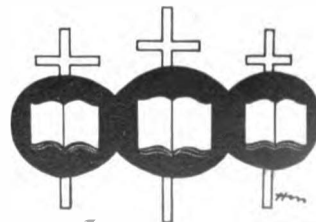
The police are another problem for the homosexual. They continue to harass the

**Vicar, St. Aidan's Church
San Francisco, Calif.**

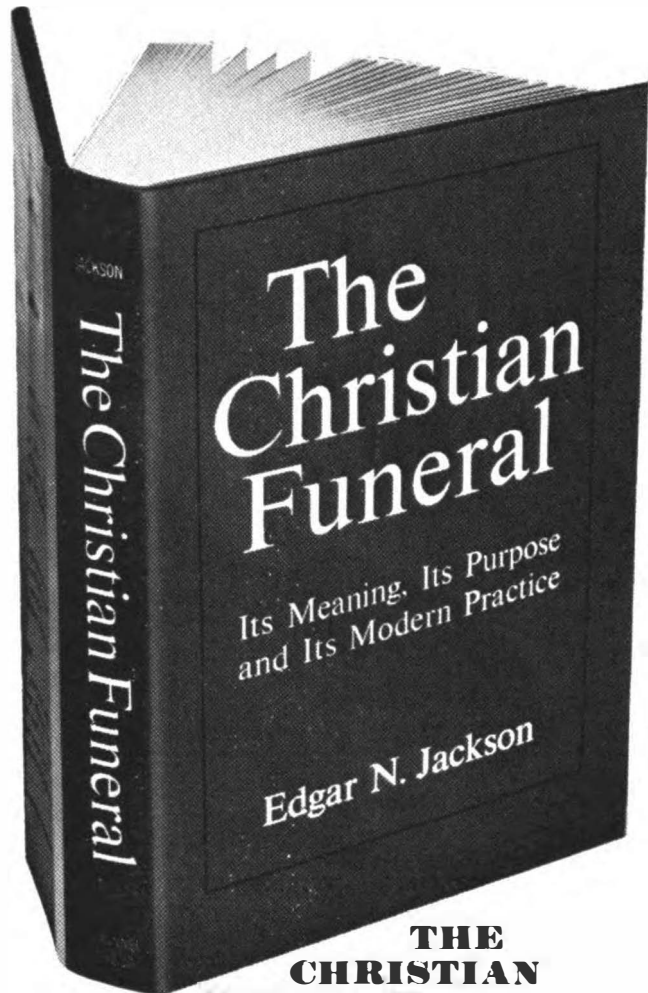
gay community. Some policemen prove their masculinity by beating up queers. They invade gay bars, threaten young homosexuals with arrest, and jeopardize the legitimate business of the bar owner. Police harassment of the limp-wristed, flamboyant types who frequent the Ten-

the

HOMOSEXUAL



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THINGS TO COME

January

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12. Octave of the Epiphany
14. Hilary, B.
15. Epiphany II

NEWS. Over 100 correspondents, at least one in each diocese and district, 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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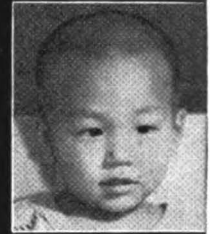
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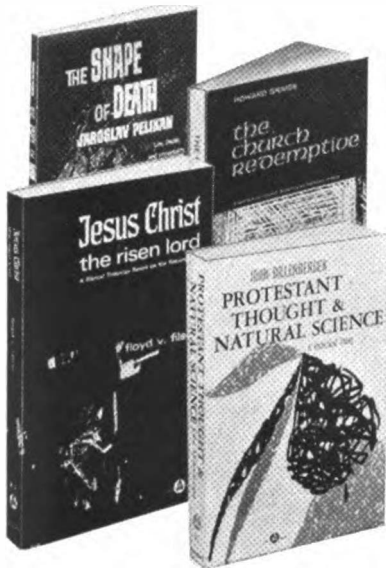
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LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 100 words. Most letters are abridged by the editors.

Ministry to Retarded

Some 40 letters [re: L.C., June 19th] show that the Episcopal Church is specifically ministering to the mentally retarded and their families, but in "too few" places, "in a dis-jointed way, without requested guidance."

With the Church's concern, there must be many other current examples. Please write me about unreported examples, sending a copy to your diocesan office, listing Dos and Don'ts for guidelines. And parents, please write how the Church can best help you.

(The Rev.) **PRESCOTT L. LAUNDRIE**
Chaplain, Newark State School
Newark, N. Y. 14513

Short Shrift for Psychiatry?

Has anyone noticed, I wonder, the decided short shrift being handed to the psychiatric approach to spiritual problems by the recent writers of the New Theology and the New Morality? In fact, from Bonhoeffer down to yesterday's magazine article, we find many slighting allusions to a discipline once so highly regarded by the clerical *avant garde*. Can it be that psychiatry does, after all, have something to tell us about those who seem so "mad at Dad"?

(The Rev.) **WILLIAM S. REISMAN**
Rector, St. Philip's in the Highlands
Garrison, N. Y.

Thanks

Many thanks for the poetry in the November 27th issue, especially the beautiful poems of Mr. Hutto. I hope there will be more of his work—it restoreth my soul.

MARY TOBERMANN
Springfield, Ill.

If I can see to write between the tears, may I express my grateful thanks to you for printing "Liturgy" by the Rev. Henry Hutto? What a moving experience to "read and inwardly digest" this superlative piece, especially at the beginning of the Advent season. I do praise and thank God for using you and Mr. Hutto to bring this rendering of "the old, old story."

MARIAN ROCKAFELLOW
Portland, Ore.

The Censure Resolution

The 1966 meeting of the House of Bishops was some improvement over previous meetings concerning disciplinary action with regard to the "heretical" views of James A. Pike, in that a resolution of censure was adopted by a reported vote of 103 to 36. However, it was also reported that 19 of the bishops who voted for the censure resolution afterwards changed their votes thereby increasing the minority vote to 55, and decreasing the majority vote to 84. Thus, while the net result, so far as the vote was concerned, indicates surprising strength for Bishop Pike, nevertheless, the majority vote was so strong for the censure resolution that it seems unlikely that the former

Bishop of California will be able to muster sufficient strength to win any future contest on the subject that may arise. Consequently, in my opinion, the position of all who are still faithful to our Lord Jesus Christ through His Holy Church can take courage from the action of an impressive majority of our House of Bishops.

(The Rev.) **F. NUGENT COX**
Retired

Greensboro, N. C.

Amen

I would like to take issue with you on a statement [L.C., December 4th]. In your article on the *Jerusalem Bible* you criticize the translators' attempt to render *amēn* as "solemnly." I agree with you heartily on the awkwardness of this expression. But you go on to say that these ancients felt a greater need for solemn emphasis in oral discourse than we do and you suggest that we might even leave the word out altogether. On the basis of these two statements I conclude you have missed the whole point of its use on the lips of Jesus.

The important point is the contrast between contemporary use of the word by the Jews and the unique way Jesus used it. This word *amēn* is connected to the root for "truth." It was used as a liturgical formula at the end of the Jewish liturgy to mean "may it be so." This was spoken as an aspiration to truth. In the New Testament Jesus is always using *amēn* at the beginning to preface his *logia*. This unique use is attested in all the Gospels and all strata of form criticism. Jesus' use of this word is one of the only indications of His own self-understanding—an implicit Christology. Jesus is calling attention to himself as the channel of God's grace, the beginning of the eschatological activity of God.

With proper explanations to our congregations this word could carry the original impact even in translation and thus take its place as one of the most important words in the Bible. Please let's not get rid of it.

GRANVILLE J. PHILLIPS
Union Theological Seminary
New York City

Planned Parenthood

I am appalled at the attitude taken by so many writers of letters to THE LIVING CHURCH pursuant to the matters of therapeutic abortion and conception control. Where the latter is concerned, the most reputable authorities, even among planned parenthood associations, are aware that extensive conception control would do very little in the solving of the so-called problem of overpopulation. The Presiding Bishop cites the "vigorous" support of the 50-million member Anglican Communion in the matter. I rather imagine that there are at least a few in the Anglican Communion who, having thought the matter through, are something less than "vigorous" in their support. I also question sincerely the statement that the so-called population explosion has become a world crisis.

In answer to Dr. Wynne M. Silbernagel [L.C., December 11th] I would say that regardless of whether we look at human beings as scientific objects or as divinely created immortal images of the likeness of God, it is still He who gives life. He only can take life.

With response to Fr. Kinsolving [L. C.,

December 11th] I would say that if the living thing in the womb of a human female is not human, be it zygote, embryo, or fetus, then I should like to know what it is.

Three cheers for Sally Bittner [L. C., December 11th] who states in an amusing but serious way the truth of the matter indicating that some people in this Church are still capable of thinking.

Dr. Spaulding, [L. C., December 11th] does not believe in giving the child much of a chance regardless of whether such child is the result of rape or other sinful sexual relationship. While it is perhaps not Christian to subject a child who did not ask to be born, to rejection and hostility, it does seem rather an extreme measure to kill the child before he even has a say in the matter.

In conclusion, it seems to me that with all our young couples seeking adoptions, and with our many well-trained child psychologists, and with our many highly skilled medical people in all areas of physical abnormalities, and with the United States government's pouring more and more money into social agencies to take care of our unwanted populations, any thought of abortion or conception control (except when engaged in by husband and wife under the direction of Christian conscience) is not only extreme, immoral, and unchristian, but also is just plain wrong or to put it in terms that new theologians might understand, out of keeping with the sophistication of modern man.

(The Rev.) WILLIAM L. LAHEY
Rector, St. Paul's Church

East St. Louis, Ill.

Two Guerrys Distinguished

In his very splendid review of *Ely*, Dr. C. FitzSimons Allison refers to the martyred Bishop of South Carolina and former Seawane chaplain as Alexander Guerry.

Bishop Guerry was generally referred to as William A. Guerry (that is the way he signed my Confirmation certificate), whereas, the bishop's eldest son, the late vice-chancellor and president of the University of the South, although named for his father, was known as Alexander Guerry (apparently without the William, for he is always listed thus, and not as "junior.")

CHARLES E. THOMAS

Greenville, S. C.

Information Please

We are considering holding an interdenominational conference for suburban pastors and laymen on the topic "The Relationship of the Suburban Church to Metropolis." If you know of any similar conference that has been held, I would appreciate getting the information. I would especially like to know the format of the conference and the evaluation of its effectiveness. It should be understood that we are concerned with the whole metropolitan picture, and not only the inner-city problems.

(The Rev.) ELDRED JOHNSTON
Rector, St. Mark's Church

Columbus, Ohio

What is "Relevant?"

Every time I turn around, I hear that the Church's message must be made "relevant" to modern life. The Church's message, as I understand it, always was and now is (1)

Continued on page 17

January 8, 1967

JOHN E. HINES

Formerly Bishop of Texas Now Presiding Bishop of the Episcopal Church



his first book

Thy Kingdom Come

All Christians use the Lord's Prayer, but it does not necessarily follow that they realize just what it is for which they are praying. The key phrase is: "Thy Kingdom come, thy will be done, on earth as it is in heaven." In this first book by Bishop Hines, he considers in depth what is meant by God's Kingdom, both in the New Testament and in contemporary life. The Kingdom of God, says Bishop Hines in this book, is many things. "It is judgment, the shattering experience of the Lord. . . . It is expectancy. But it is waiting also." And above all, the Kingdom is for people — for modern men and women as well as for the people of the Bible, and of every age. This book reveals its author as a man with a sound grasp of Christian theology, and a knack for interpreting it in a way that reaches and appeals to lay men and women. Cloth, \$3.95

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January 8, 1967
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For 88 Years:

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and the Thought of the Episcopal Church.

EASTON

Taylor Consecrated

The rector of St. Paul's, Kent, Md., was consecrated a bishop on December 21st. The Rt. Rev. George A. Taylor will succeed the Rt. Rev. Allen J. Miller as sixth Bishop of Easton. The consecration was held in Christ Church, Easton, because of the limited seating capacity of Trinity Cathedral. The overflow congregation heard the service by radio in the cathedral.

The Presiding Bishop was the consecrator, and Bishop Miller and the Rt. Rev. Arthur H. McKinstry, retired Bishop of Delaware were co-consecrators. Bishop Miller also preached.

The service of institution for Bishop Taylor was held in Trinity Cathedral the evening of Epiphany Day.

COLLEGES

3 Rhodes Scholars at Sewanee

There is great rejoicing in Sewanee, the education center of the Church atop the Cumberland Plateau in Tennessee. Three students from the academic community have been selected as Rhodes Scholars—two from the University of the South, and the third, a resident, is a graduate of the Sewanee Military Academy.

The community is accustomed to academic honors for it is among the nation's top ten in its share of Danforth and Woodrow Wilson fellowships. Now it lists 18 Rhodes Scholars.

The seniors chosen to attend Oxford University next fall are Thomas R. Ward, Jr., of Meridian, Miss., and James R. Sheller of Lafayette, La. The third student is John R. Alexander, a student at Princeton University. Mr. Alexander is the son of the dean of the University of the South's School of Theology.

ALABAMA

Anglican Participates in R.C. Ordination

On December 17th, the Rev. W. Bruce Wirtz, rector of St. Andrew's, Birmingham, Ala., was the only non-Roman clergyman attending the ordination of the Rev. William M. King to the Roman Catholic priesthood. Not only was Fr. Wirtz present at the invitation of his friend, the ordinand, but he was invited

to vest and march in procession for the ceremony held in St. Paul's Co-Cathedral, Birmingham.

At the time of the laying on of hands, the priests around Fr. Wirtz asked him to go into the sanctuary to participate, and gave him a stole to wear. As he approached the ordinand, the master of ceremonies told him not to impose hands. However, the ordaining bishop, the Most Rev. Thomas J. Toolen, Bishop of Mobile-Birmingham, instructed him to lay hands on Fr. King's head.

Fr. Wirtz said that to his knowledge this was the first time that an Anglican priest has participated so intimately in a Roman Catholic ordination. He also said that at the ordination and afterwards he had been warmly received by almost all of the clergy, and by a great number of the laity, including the parents of Fr. King. Many of the clergy apologized for



his having been placed even momentarily in an embarrassing situation of whether he should impose hands. They expressed their pleasure that the Archbishop himself had insisted on Fr. Wirtz's full participation.

WASHINGTON

Cassels on Theology

One of the nation's foremost Episcopal laymen, Louis Cassels, religion editor for United Press International, believes that out of the Death-of-God ferment men may turn to Jesus himself for a philosophy to live by. "Already the Altizer-Hamilton thesis is disintegrating under the logic of such men as Robert McAfee Brown, and particularly of Eric Mascall," Cassels said, addressing the Churchmen's Luncheon Club in the Church of the Epiphany in Washington. "Mascall, who may be a worthy successor to the late C. S. Lewis, insists that we begin with an acceptance of a supernatural world—the necessity to recognize 'an order of reality outside and beyond this world.' God, by definition, is eternal; what has begun, continues. Mascall be-

gins from an altogether different premise than Altizer-Hamilton."

Cassels placed Brown and Mascall at this point in time in a sequence of sharply contrasting developments in the unfolding story of theological thought through history. He began his subject, "A Layman Looks at the New Theology," with early theological concepts of what he termed "religious Christianity," with its other-world emphases on good and bad, heaven and hell, and with wellsprings in the Middle Ages "but still pretty much alive among fundamentalists today."

Against such concepts is man's belief today in this-world theology whose spiritual father was Dietrich Bonhoeffer with his focus on Jesus and His insistence on "men who live for others." Bonhoeffer's descendants, Cassels said, include John Robinson, Harvey Cox, and James Pike, among others. "These men represent modern man who wants to discuss today's problems—poverty, racial unrest, social conditions, expressing the viewpoint that God wants man to be interested in man. They feel we are better off without an idolatrous God."

Cassels said that next in the sequence were Altizer and Hamilton—"who, despite those who state that their Death-of-God thesis refers to the death of an image, or false belief, actually mean that there is no God. Even Bishop Pike says this is stupid, and I agree with him."

Aid to War Victims

A massive attempt by an interreligious organization to raise funds for medical supplies for all victims of the Vietnamese war has been launched in Washington. A first step was to send letters of appeal to 130,000 clergy across the nation. The program opened in the Church of St. Stephen and the Incarnation, Washington, following a ceremonial "meal of reconciliation" of rice and tea. A racially mixed group of more than 100 Episcopalians, Roman Catholics, Protestants, and Jews participated, raising in pledges and offerings approximately \$500 to get the national effort underway.

Alfred Hassler, executive secretary of the sponsoring Fellowship of Reconciliation (FOR), interreligious pacifist group, said similar meals of reconciliation will be held throughout the nation as the principal means of raising funds, not only for medical supplies, but for other humanitarian needs arising from the war. Insofar as many of the supplies being

sought are intended for North Vietnamese and Vietcong non-combatant victims of the war, it will be necessary for FOR to obtain a license from the federal government for trans-shipment and distribution in those areas, Mr. Hassler reported. Though the Trading With the Enemy Act may cause difficulties in gaining approval, he noted that since several smaller groups have received certain concessions on humanitarian and religious grounds, serious roadblocks are not anticipated. "We don't want to make a civil disobedience test of this," he said, but indicated that if permission to ship the goods is refused, protests will follow. Mr. Hassler estimated that when \$10,000 is raised, application will be made to distribute the goods. He said that he is hopeful this will be in time for the Lunar New Year, an important holiday to the Vietnamese.

Indirect ways of distributing such supplies already exist, it was explained, with many European nations cooperating. The Soviet Union ships the supplies free of charge. The International Committee of Conscience on Vietnam, a group which is an offshoot of FOR and operates in 18 other nations, will be a principal vehicle for stepping up efforts for supplies throughout the world.

The Rt. Rev. William Crittenden, Bishop of Erie, and a vice president of the NCC is on the list of sponsors. [RNS]

INTERNATIONAL

Conference on Continental Anglicanism

A conference of clerical and lay representatives of the American and Anglican churches in Europe, called by the several bishops of the jurisdictions in Europe, met December 14th-16th, in Holy Trinity Church, Brussels. The Anglican executive officer, the Rt. Rev. Ralph Dean, was chairman.

In the course of discussions it was pointed out that the Convocation of American Churches in Europe—churches in France, Switzerland, Italy, and Germany—is fully integrated by Constitution and Canons into the Episcopal Church in the United States, with representation in the General Convention.

The conference agenda included discussion of the status of the two British continental jurisdictions (the Diocese of Gibraltar, and the jurisdiction of Fulham, a suffragan of the Bishop of London) with a view to securing integration and representation in the provincial organization of the Church of England.

A statement authorized by the vestry of the Pro-Cathedral Church of the Holy Trinity, Paris, and presented by Dean Riddle, advised against any juridical amalgamation at present of the British and American jurisdictions. The statement, which was also supported by representatives of the other American

churches, suggested the establishment of an Anglican coordinating council for the continent, to discuss, advise, and recommend ways of implementing further Anglican cooperation in Europe. This statement formed the basis of an adopted resolution to form a working council of clerical and lay representatives, the bishops of the jurisdictions, and the Convocation of American Churches in Europe.

EXECUTIVE COUNCIL

Committee to Review C.P.F. Appointed

The names of committee members reviewing the work and role of the Church Pension Fund in the life of the Episcopal Church have been announced by the Rt. Rev. John E. Hines, the Presiding Bishop. The committee formed by Bishop Hines at the request of the Pension Fund's board of trustees, has had two meetings.

Dr. John E. Fey, president of the National Life Insurance Co., Montpelier, Vt., is chairman of the committee. It is expected that the report of the findings



will be completed by mid-1967 and sent to General Convention through the Presiding Bishop's office.

In addition to Dr. Fey, the committee is composed of Messrs.: Philip Adams, chancellor of the Diocese of California; Frederick Atkinson, vice president in charge of personnel at Macy's; Joseph E. Davis, president of Carver Savings and Loan Association; Keith Kane, attorney; Philip Masquette, attorney; George Murphy, chairman of the board, Irving Trust Co.; Gustave A. Wellensick, retired vice president, Detroit Bank and Trust Co.; the Rt. Rev. Leland Stark, Bishop of Newark; the Very Rev. William H. Mead, and the Rev. Donald R. Simpson.

WESTERN MICHIGAN

"Christians United"

Introduction to the ecumenical movement in Allegan, Mich., was initiated by the Rev. Gary A. Garnett, rector of the Church of the Good Shepherd, and the Rev. David Wright, pastor of the First Presbyterian Church. The "Christians United" service which was held in the civic auditorium, involved Episcopalians,

Roman Catholics, Eastern Orthodox, and Protestants. Participating in Evensong were clergy representing Episcopal, Roman Catholic, and Presbyterian churches. Protestant ministers from Allegan and an Orthodox priest from Grand Rapids were in procession and also took part in the service. The Rt. Rev. Charles E. Bennison, Bishop of Western Michigan, preached and also pronounced the blessing.

Following the service, a film on the differences of the various Communion was shown: namely, Episcopal, Roman Catholic, Presbyterian, Lutheran, Methodist, and Baptist. The Dominican Sisters from Grand Rapids and students from Grand Rapids Roman Catholic Central High School presented a program of folk music and dance.

"Christians United" was attended by over 500 people, and was a first of its kind for Christians in the area.

NEW MEXICO AND S.W. TEXAS

Against MRA

A group of Episcopal clergymen supported by their bishop have questioned the moral purposes, the financial backing, and the leadership of Moral Re-Armament, which had a scheduled meeting in Santa Fe, N. M., December 23d.

A statement signed by several priests and the Rt. Rev. Charles J. Kinsolving, diocesan of New Mexico and Southwest Texas, stated that the "absolutes" propounded by MRA are "a false substitute for Christian ethics. . . . We stand with youth and therefore are opposed to false systems of absolutes." *The New Mexican*, Santa Fe's daily paper, carried the statement at a time when MRA leaders were asking residents of the area to donate food and lodging for three casts of the MRA "Sing-Out" which was to draw young people from 70 nations and a total attendance of 2,000.

The Episcopal statement also quoted from statements made previously by the Church of England and the Roman Catholic Church: "As clergy of the Santa Fe area, we are concerned that the people of this community become informed as to the purpose, organization, and backing of this 'movement'," the statement said. "Whose morals are being used to re-arm the youth of the world (by MRA)?" the religious leaders asked. The statement specifically asked whether the group is using the "nationistic morals" of Robert Welch, founder of the John Birch Society.

"From where does the financial backing for this 'movement' come?" "Does any person have a certified statement of national income and expenditure for 1965?" The Rev. William Crews, rector of St. Bede's, Santa Fe, and one of the signers, said that he had been unable to obtain any financial information about MRA.

The Episcopal priests listed five charges against MRA by the Church of England in 1955: "MRA fails to take the nature of politics seriously; MRA fails to make a profound enough analysis of the world's social problems; MRA is utopian; MRA's view of change is less than the Christian view of conversion; and MRA makes insufficient appeal to reason." "We also note," the statement said, "the official policy of the Roman Catholic Church as stated by the Sacred Congregation of the Holy Office in Rome, 1955: 'Priests may not take part in MRA meetings and activities, and that lay persons may not accept responsible positions in the movement'."

Also in the statement is another quotation from the 1955 statement from the Church of England: "We have at times been haunted by a picture of the movement, with its hectic heartiness, its mass gaiety, and its reiterated slogans, as a colossal drive of escapism from the full force of the difficulty in detail of responsible living in the world."

In addition to Bishop Kinsolving and Fr. Crews, the signers were: the Rev. Messrs. Dennis R. Walker and Richard H. Williams of Santa Fe; Robert H. Dinegar and William H. Wolfrum of Los Alamos; and David B. Tod of Espanola. The Rev. Bruce Rolstad of First Christian Church, Santa Fe, also signed.

AROUND THE CHURCH

On November 10th, in Schenectady, N. Y., a group of clergy offered their services to supervise a secret ballot on the month-long strike of 12,000 employees at the General Electric plant. The Rev. Darwin Kirby, Jr., rector of St. George's, made the offer on behalf of the Episcopal clergy. Later the local Council of Churches followed suit.

On October 2d, eleven years to the day after the first service in the new building of St. Andrew's, New Orleans, La., the church was consecrated by the Rt. Rev. Girault Jones, diocesan. The bishop, who had been rector of St. Andrew's prior to his elevation as bishop, was assisted in the service by the present rector, the Rev. Ralph H. Kimball, who was celebrating his tenth anniversary as rector.

Navajo Episcopalian Lloyd House, communicant of Good Shepherd Mission, Fort Defiance, Ariz., is the first of his race to be elected to office in Arizona—the House of Representatives. His votes came largely from people off the reservations. Another Episcopalian, Jack Williams, communicant of Trinity Cathedral, Phoenix, is governor-elect; and still another Episcopalian, Marshall Humphrey, communicant of St. Matthew's, Chandler, and member of the Bishop's Committee, is president-elect of the state senate.

High praise was given to the pioneer

work of the Bishop Anderson Foundation, Chicago, in its approach to problems of mutual concern for both medicine and religion. "I have never seen as broadly based and fine a concept as is shown in the efforts of this foundation," said Dr. Milford O. Rouse, president-elect of the AMA, and founding chairman of the AMA's committee on medicine and religion. He was speaking at the foundation's third annual benefit dinner held November 10th, in Chicago. The Rev. Christian Hovde, Ph.D., is director of the foundation center that is concerned with patients, medical students, and all parts of the community, including doctors, medical faculty, and even the children of the center's personnel.

Bexley Hall's annual conference for college juniors, seniors, business, and professional men thinking of entering the



ministry was held in November. The weekend sessions included discussions of the how, what, and why of seminary and the ministry. Principal speaker was the Very Rev. John B. Coburn, dean of the Episcopal Theological School, Cambridge, Mass.

President of the Texas Council of Churches is the Rev. Canon Gerald N. McAllister, San Antonio, and the Rev. Edward M. Hartwell, rector of St. George's, Austin, is chairman of the council's ecu-

menical relations department. Fr. Hartwell was chairman of the recent statewide conference on Faith and Order, sponsored by the Texas [Roman] Catholic Conference as well as the TCC.

The Twin Cities metropolitan concerns conference held in St. Luke's, Minneapolis, December 2d-3d, studied a comprehensive survey of the area's every facet, present and future. Problem hot spots of the Twin Cities also were reviewed in various seminars. The area studied is the seven-county section that includes St. Paul, Minneapolis, and their suburbs. The main speaker was the Rev. Stanley J. Hallett, executive secretary of the department of Church planning for the Church Federation of Greater Chicago.

In the University of Minnesota campus area, the Episcopal Center has been the sponsor of a series of teaching programs three days a week during the fall quarter term. Topics: The Scriptures; Liturgy Coming to Life; and Situational Ethics.

St. Michael and All Angels', Dallas, was the setting for a production of Benjamin Britten's "Noyes Fludde," the source of which lies in the 14th and 15th-centuries Chester miracle plays-cycle. With this opera, Britten worked in terms of amateurs, both performers and congregation. The Dallas production was under the direction of the parish's music director, Paul L. Thomas, who used his singers as well as an orchestra and handbell choir.

The Washington Cathedral has awarded \$10,000 to John La Montaine, commissioning him to complete a trilogy of Christmas religious operas begun in 1961 with *Novellis, Novellis*, the story of the annunciation and the birth of Jesus. *The Sheperdes Playe* and *The Magi* are scheduled for completion and performance in 1967 and 1969 respectively. Mr. La Montaine received the 1959 Pulitzer Prize for his Concerto for Piano and Orchestra.

Letter from London

After more than three years of serious deliberation, a commission appointed by the Archbishops of Canterbury and York (at the request of the Church Assembly) has decided it cannot agree on any recommendations about women priests. It has therefore contented itself with setting out "the principal matters of fact and interpretation as we see them" and by that device has achieved a unanimous report and managed "to avoid the obscurity and ambiguity which might have come from an attempt to conflate and harmonise different views." The report, to which are added some important appendices such as an essay on psychological and emotional considerations, is published by the Church Information

Office and costs 10/6d. It has 134 pages.

The heart of the report lies in two chapters: "The Case Against Women Priests" and "The Case For Women Priests." These are followed by a chapter headed "A Third View," the substance of which is that "whereas no conclusive theological reasons can be adduced for the view that women are inherently incapable of receiving ordination to the priesthood, there are powerful reasons why they should not be so ordained." This chapter thinks that ordination of women by the Church of England would be wrong, at least at present, on four grounds: that the Church of England does not stand alone and therefore should not go in for unilateral action, that such

ordination is a departure from tradition, that needless controversy would be caused, and that this ordination would divert attention from more urgent considerations.

One recommendation the report does allow itself is that "The next Lambeth Conference be asked to reconsider its previous pronouncement on the subject (possibly in the context of a wider consideration of the relevance of the Christian ministry) and to state positively what is the position of a deaconess."

Among the supplementary essays appended to the report by members of the commission, Dr. R. F. Hobson, a psychiatrist, comments on prejudices which not infrequently operate in arguments both for and against the ordination of women. It is of some interest, he says, that in a sample of people questioned about their views on the ordination of women, a number of those who were intolerant of the suggestion objected most strongly to a woman's administering Holy Communion: "Just imagine a woman giving you bread and saying, 'This is my body' . . ." If it were true that the question of ordination of women touched upon powerful unconscious motives, he says, then this innovation might have profound effects which would be difficult to predict.

A practical warning is penned by another member of the commission, the Rev. Dr. V. A. Demant, Regius Professor of Moral and Pastoral Theology at Oxford. The working out of a priesthood of both sexes should be envisaged much more concretely than it has been by its advocates. Dr. Demant says, "What form will it take? Men in charge of some parishes, women of others? A man in charge here with assistant women priests; a woman in charge there with men assistants? Two equally-yoked clerics, male and female, in joint charge? There is latent jealousy and rivalry in the male clergy which breaks out on occasion. This will be greatly exacerbated if sex differences are mixed up with it. Again, there are erotic factors. Sex differences have erotic effects, which differ according to whether men or women are in public positions. There are many spheres of activity in which men and women meet and coöperate without sexual arousal; they are the relatively impersonal spheres of shop, factory, farms, regiments, schools, and laboratories where the sexes meet en masse. But where women perform personal service as secretaries to businessmen or assistants to professional ones, in a setting where privacy is long and frequent, erotic factors come into play leading, if not frequently to adultery and fornication, at least often to possessiveness and heartbreaks. The pastoral office brings a closeness of spiritual intimacy which easily spills over into incipient love relationships. A two-sex priesthood would multiply this problem between ministers, and between lay folk

and ministers. The problem of transference of the love impulse to the fraternal or maternal figure is a perpetual risk; it is not obviated by one of the parties being married, and it arises with peculiar strength with the release of psychic energy which personal pastoral care can effect. It is of no use taking a high, lofty line about these things and saying, 'How dreadful to suppose that holy orders are not a safeguard against them.' They happen now and they will become much more tangled with a bisexual official priesthood."

Two new controversial grounds for divorce are suggested in the report of a law commission to the British Parliament. One is that divorce by consent should be allowed after a specified number of years of separation; the other is that either husband or wife should be allowed to ask for a divorce on the



ground that the marriage has broken down irrespective of whether he or she is the innocent or guilty party.

Several Churchmen have already expressed opinions. The Bishop of Birmingham, the Rt. Rev. J. Leonard Wilson, described any suggestion to allow divorce by consent as "disastrous." He said: "Divorce by consent is a situation that creates far more problems than it solves. It is getting back to a more primitive age. Any suggestion of this kind would be strongly resisted by the Church of England, including myself. I am not against divorce law reform—in fact I am in favour—but divorce by consent is opening the gates far too wide."

The Bishop of Lichfield, Dr. Arthur Reeve, said: "If this report advocates divorce by consent there would be many of us who would find it very difficult indeed. It would be a radical step and I am sure that many in the Church of England, including myself, would oppose it."

The Rev. Henry Cooper, vice-chairman of the Church Assembly's House of Clergy, said any suggestion of allowing divorce by consent was to him "a complete reversal of the whole Christian idea of marriage." He said "People used to believe in some things as permanent. Now it is all relation, movement, and change. I disagree entirely with the view that marriage is just a relationship that can cease, and it is not something that

is permanent." He thought that there would possibly be some people within the Church of England who favoured such a change.

Canon G. B. Bentley, precentor of St. George's Chapel, Windsor, has gone even further. He said that if divorce by consent were introduced in Britain, it would be "extremely salutary for the Church to withdraw recognition from civil marriage altogether, so as to make the divergence of Church and society on this matter abruptly clear."

Discussing the question of divorce by consent—which was proposed by the law commission in its recent report—he said that to introduce such a scheme would turn marriage into a private contract terminable by mutual agreement, and repudiate the claim of the state to be a party both to marriage and to divorce. It is hard to see how such a course could fail to undermine the stability of marriage, and so run counter to the first objective of the law commission. "What is more, I think the Church would have to reconsider its acceptance of civil marriage as valid." Canon Bentley said it is essential for the Church to retain its separate distinction from society. There is a temptation to cling to the medieval idea of a Christian society and to identify the Church with society. It is also believed by many that the Church is the conscience of the nation and the accredited teacher of morality to all and sundry.

A further error which needs to be avoided is the secularization of religion. Both types of thinking contribute to the disarray of the Church. It might sound paradoxical, but the Church cannot permeate society unless it is continuously aware of its separateness from it.

Two vignettes of the Southwark priest-worker scheme—whereby men who retain their secular jobs are ordained after a special part time instruction course:

The Rev. D. M. Wilson is a baker. He spends twelve hours daily from Monday to Saturday in the management and distribution end of his family bakery. He wears no clerical collar as he stands on a doorstep to deliver a loaf. But all his customers know he is a parson. And they are all near enough to go and hear him preach or take a service on Sundays in St. Paul's, Brixton, the church he has gone to for many years. He was once a member of the Exclusive Brethren.

The Rev. Ronald Hebditch has risen high in the banking world and now is an inspector, travelling a wide area interviewing members of the staff, examining accounts, and so on. In the course of this he finds many of the staff turning to him for advice. On Sundays he officiates at a church in Warringham, Surrey. He proposes to become a full time clergyman on his eventual retirement from the bank, but says: "I believe worker-priests have a unique opportunity as Christians."

DEWI MORGAN

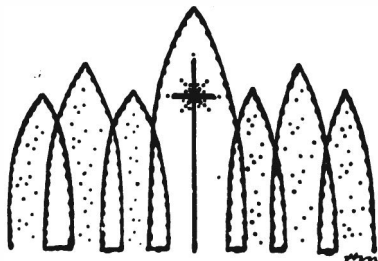
EDITORIALS

The Church and the Homosexual

We expect vigorous reaction, some of it adverse, to the Rev. Robert W. Cromey's article, *Ministry to the Homosexual*, and we expect to be criticized for publishing it. To this we reply: The problem of homosexuality is here; it is a grave human problem; and the Church must face it both squarely and redemptively. Christ has set His Church in this world to bear His redemption to all men, deviates included. So it is most proper for Christians to concern themselves with this problem, and most sinfully improper not to do so.

With some of Fr. Cromey's position we cannot agree; but he is entitled to great credit for daring to tackle the problem head-on, and to do more than talk about it. And we agree totally with his contention that Christians cannot exclude from the fellowship of Christ's religion any person because of the nature of his sexuality; that is, they cannot do this as Christians.

Homosexuality is a mysterious sickness as well as tragic. Nobody has all the answers. But Christians are



obligated, as servants of the God of truth, to use all available and applicable knowledge in dealing with the sex deviate. About this we must take issue with what seems to be Fr. Cromey's assumption that homosexuals should be simply accepted as they are and their condition and behavior condoned as unalterable. Homosexuality is not an incurable sickness. Moreover, to classify it as a sickness rather than as a sin is not to remove it from the moral to the medical category; for wherever any sickness is, there is a duty to attack it, to seek God's help, and to use all available means to overcome it. It is utterly unchristian to accept any sickness whatever as something that can only be endured with no effort to get rid of it. God wills health for all His children; therefore, any sickness is contrary to His will. So, if homosexuality is a sickness, it is a demon to be cast out, not an incurable condition that can only be endured.

One important point which Fr. Cromey touches upon needs to be made central in Christian thinking and practice. He notes that one psychiatrist has had much success in treating homosexuals in group therapy "where they have been highly motivated to change." Isn't this the primary, certainly the first, task of the

Church in dealing with such a sickness as homosexuality: to motivate the afflicted person to accept the change which God wills for him, the change from sickness to health? The Church can never do this, if it says in effect to the homosexual that he isn't really and seriously afflicted, or if it simply accepts homosexual behavior as innocent and harmless for those who have a taste for it. We cannot share Fr. Cromey's apparent condonation of such behavior even when it expresses love—if in fact it ever does, which is debatable to say the least.

But this we believe: that no homosexual, or anyone else, is going to receive Christ's healing in the Church unless first he is accepted in love by Christ's family—the fellowship of the forgiven, all of whom are themselves both sinful, standing in the need of prayer, and sick, standing in the need of healing.

A Prayer for Apostolic Graces

There is no Feast of All Apostles in the Church's calendar, and we are not proposing that one be added. But through the ages Christians have reflected upon the twelve men whom Christ called to be with Him and to be the fathers of His new race of human beings to be known as Christians. That He chose men of differing gifts and diverse personalities is evident, and it must be for the inspiration and guidance of His people of all times and places. This season of the year, when the new year is still very new and Christians are celebrating the manifestation of Christ to the world, seems an ideal time for Christians to make their own the following prayer by the Rev. James D. Furlong, Canon of Grace Cathedral, Topeka:

○ God our heavenly Father, who in the fulness of time didst send thy Son Jesus Christ into the world and through Him didst inspire twelve men to lives of heroic faith: Grant us the same spirit of apostolic zeal as we face the demands of our day.

Give us the courage of a tested faith like Peter's; the power and insight to love thee like John's; the will and spirit to lead in thy Church like James's; the heart to leave all and follow thee like Andrew's; the mind to seek and learn of thee like Thomas's; the words to teach and tell of thee like Matthew's; the grace to believe in thy healing power like Thaddeus's; the desire to serve thee humbly like Bartholomew's; the strength to suffer for thee like Philip's and James's; and the wisdom to trust and persevere, lest we fail thee as did Judas.

In the spirit of the twelve who answered thy call, may we be ready to leave all and to do all for thy Gospel's sake, in faithful devotion to Him who is the Light, and the Way to joy and peace, even Jesus Christ, thy Son, our Lord. Amen.

Vindications. Edit. by Anthony Hanson. Morehouse-Barlow. Pp. 192. \$5.

"We have called this book *Vindications: Essays in the Historical Basis of Christianity* because the main theme that runs through all six essays is the conviction that the historical basis of Christianity is seriously threatened by some tendencies in modern theology, and that it can, and ought to be, vindicated." So says Anthony Hanson in his foreword to the book. And this is what the group sets out to do. But somewhere between conception and birth, some pre-natal problems arise.

While this book is composed of essays written by five individuals, it contains essentially the same style throughout, indicating either the heavy hand of the editor or incredible similarities of thought and style among the group. I rather think the latter to be the case for in the foreword Hanson points out that all the essays had been discussed within the group for a period of two years and are indeed a product, to a certain extent, of group thinking. And here is the rub: for while both the presuppositions and the conclusions do make intellectual, historical, and theological sense, we are bereft of the steps taken between presupposition and conclusion. All this makes for very difficult reading and might cause one to accuse these Englishmen of that intellectual crime, obscurantism.

This would be a valuable addition to any seminarian's library.

(The Rev.) HEWITT B. JOHNSTON
St. Luke's Church
Kalamazoo, Mich.

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The Humiliation of the Church. By Albert H. van den Heuvel. Westminster. Pp. 192 paper. \$2.25.

In a series of essays and speeches delivered over a five-year period, Albert H. van den Heuvel clearly and movingly presents the need for, and the frustration of, renewal efforts. "The real humiliation of the church is that we refuse to be humiliated." As executive secretary of the youth department of the World Council of Churches, his analysis of secularization (a freeing process, not the enslaving philosophy of secularism) and its role in experimental preaching, worship, ecumenism, renewal theology, morality, and youth work, shows no denominational narrowness but a working familiarity with the Church catholic.

The Humiliation of the Church is a book that might well serve as basis for study and discussion by persons concerned over present shakings of the Church foundations. The radicals, or renewal theologians, whose "manger stood at the crossroad of Biblical theology and

sociology" do not necessarily all wear white hats or black hats, depending upon one's personal "blik." Though Mr. van den Heuvel is obviously a proponent of renewal, he rightly affirms that "the unity of the church has to be kept between the traditionalists (in the best sense of the word) and the renewers. Both can claim legitimacy in the community of Jesus, but both should recognize that they exist only by the grace of the other!"

(The Rev.) DONALD G. STAUFFER
St. Andrew's Church
College Park, Md.

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History of Christian Worship. By Richard M. Spielmann. Seabury. Pp. 182. \$4.95.

"Why don't they do things in our parish the way they used to in Big Rapids?" In one form or another, we ask this question every week in the Episcopal Church. Where did all the changes come from? How does it happen that the Young Turks from Nashotah now disdain Sanctus bells when it has taken generations to get people used to them? Whatever happened to the three-fold genuflections and elevations so recently established as par for the course—to say nothing of the late, unlamented intoned choir prayer from behind the door? How come 9 A.M. replaced 11 A.M. as Holy Hour?

Richard M. Spielmann of Bexley Hall has written a fascinating answer to these questions. In his *History of Christian Worship* he traces the history of how men have worshipped God from early days just after Jesus walked on earth, through the first centuries of the Church, into a five-century time of radical development of customs that will shake the complacency of anyone who supposes the fifth to the ninth centuries were periods of dull liturgical conformity.

The Middle Ages and the Reformation split-into-a-thousand-variations are laid out in sparkling terms. With zest and iconoclasm, Dr. Spielmann forces us to take a hard look at Anglican customs that set into the cement of usage, especially in the 19th century. Good historical sketches analyze the English and American Prayer Books. They make us squirm just a little.

His final chapter about the Liturgical Movement today has a bold sweep. He submits the thesis that liturgical uniformity is not possible, not probable, indeed is not historical—that regional patterns of worship must be redeveloped in the renewed Church. We must find a theology of worship first, he says. The Eucharist is the one act of worship worthy of renewal. He calls for a halt to current over-emphasis on the Offertory and the Prayer of Consecration, and argues for greater focus on reading of scripture, the sermon, intercessory prayer, and the Communion. A case is made for extempore prayer.

This book hits hard. "No matter how constructive a theology of worship may be, if the forms of Christian worship

remain bound to medieval and Reformation ideas, then worship will continue to appear irrelevant to contemporary society. It is fruitless for Anglicans to continue to revise the 1552 Prayer Book. The Cranmerian Prayer Books of the sixteenth century have ceased to be meaningful as models for liturgical revision. Worship in all churches needs much more radical change than the liturgical movement has yet accomplished or perhaps even suggested."

By the way, I went back to Big Rapids myself to go to church this summer. They don't even do things there as they used to! This is good. If you want to know why it is good, buy the book by Dr. Spielmann.

(The Rev.) JOHN E. MANGRUM
St. Mary's Church
Tampa, Fla.

* * * *

Studies in Christian Existentialism. By John Macquarrie. Westminster. Pp. 273. \$6.

The author of *Studies in Christian Existentialism* says that his assignment at the end of World War II was to organize a ministry to tens of thousands of German prisoners who were being held in camps throughout Egypt and the adjacent coun-



tries. Here was not only the task of improvising churches and the accessories of worship, but also of facing men who had been brought to nothing. Many of these men had been brought up on a fanatic faith in national socialism, and with the demise of Hitler and his empire their idols lay in ruins. The experience in this camp mirrors in a small way the problem of Christianity in Europe. It is not a matter of maintaining old ecclesiastical institutions, but of finding the language with which to present the Christian Gospel.

In this book John Macquarrie, professor at Union Theological Seminary, examines the work of Bultmann and Karl Barth on the Protestant side, and Rahner on the Roman Catholic side, as an attempt to speak within the thought forms of twentieth-century experience. Herein lies the great value of the book. In a penetrating and carefully reasoned way, it shows modern theology in its awareness of radical change in countries where Christianity was formerly taken for granted. After reading the careless attempts of the Bishop of Woolwich and

the almost unintelligible writings of men such as Hamilton, reading this book is like waking up to a bright day after a very restless night.

Whether he is discussing the place and usefulness of theology in the life of the Church, or the problems of philosophical theology in establishing itself as an academic discipline, Macquarrie's tone is constructive and his writing clear. He shows a marked appreciation of Heidegger and the existential method, although he freely admits that no philosophical system has ever done full justice to the Christian faith. But this is just his point, that while every language has its limitations, Christian existentialism does make sense of some of the things that had become senseless and is therefore a promising way of presenting the New Testament message in our time.

Dr. Macquarrie has produced a splendid summary of Christian existentialism for which we should all be grateful.

(The Rev.) WILLIAM H. BAAR, Ph.D.
Emmanuel Church
La Grange, Ill.

* * * *

Church-State Relations in Ecumenical Perspective. Edit. by Elwyn A. Smith. Duquesne University Press. Pp. 280. \$4.95.

All but one of these eleven essays were presented to the graduate seminar in ecumenics jointly conducted by Duquesne

University and Pittsburg Theological Seminary (United Presbyterian). But it should be said at once that *Church-State Relations in Ecumenical Perspective* is no collection of dry lectures to students, but an example of a lively dialogue in action, in which Roman Catholics, Protestants, and Jews took part. A quick review of the cast will suggest some of the good things to be found.

Daniel Callahan opens with a discussion of "Secularity and Ecumenism" worth the price of admission itself. Leonard Swidler, also a Roman Catholic, in "The Impact of Ecumenism on Catholic Church-State Relations" sets the problem in its historical setting, and Arthur Gilbert (Jewish) exposes some of the cross-currents within Judaism on this subject. Two Roman Catholics, John L. McKenzie, S.J., and Michael Novak, discuss the biblical and ethical dimensions of the idea of community as one step toward a more general notion underlying the conception of both Church and state. A further step toward philosophical bases is taken by the next three essays on natural law: Markus Barth (Presbyterian) on natural law in the thought of St. Paul, Michael Strasser (Roman Catholic) relating it to St. Thomas, and Arthur C. Cochran (Presbyterian) relating it to Calvin. Finally, there are three studies of American law by Leo Pfeffer (Jewish), Dean M. Kelley (Methodist), and Elwyn A. Smith (Presbyterian).

The value of the book for the general reader is the illumination it brings, by these explorations of specific topics, to the general subject so well opened up in the first essay by Daniel Callahan: the fascinating interrelationships between American pluralism, American history, and the development of that thing called "secularism," which is usually left as a vague word of mystical significance but which here receives some actual content. When Harvey Cox said in *The Secular City* that theology must talk about God "politically," he may have had something like this discussion in mind. The essays are frank, personal, and even when technical, readable. Anglicans, (not represented in this dialogue) may be interested to note another book from Duquesne: *Anglicanism in Ecumenical Perspective*, by W. H. van de Pol. [L.C., December 25th].

(The Rev.) CLEMENT W. WELSH, Ph.D.
The College of Preachers

* * * *

Elements for a Social Ethic: Scientific and Ethical Perspectives on Social Process. By Gibson Winter. Macmillan. Pp. xvi, 304. \$7.95.

Those who read with pleasure and profit an earlier book (*The Suburban Captivity of the Churches*) by Gibson Winter, professor of ethics and society at the Divinity School of the University of Chicago, should be told that he has not been content to rewrite it. In *Elements for a Social Ethic* he envisages a new branch of learning. "The task of social ethics is to weigh [various] perspectives on social meanings and values in accord with pressing problems and in terms of issues that confront the society" (p. 168). It appears that the "perspectives" are different schools of theoretical sociology, and that Prof. Winter's new discipline will tell the responsible man for what purposes he should use each school's method.

He begins by setting up what he considers the most adequate analysis of the nature of man in society, based on Mead's notion of the "social self," and the largely untranslated phenomenological work of Alfred Schutz. On this basis the author in tabular form sets up a hierarchy of adequacy in sociological theory. Least satisfactory is Behaviorism; next comes the "Functionalism" of Prof. Winter's former teacher Talcott Parsons, which is subjected to extended criticism; most nearly adequate of extant theories is the "Voluntarism" of C. Wright Mills and Max Weber. Most adequate of all would be a viewpoint which unfortunately so far has not received full expression: Prof. Winter calls it "Intentionalism" and gives what I found to be a very abstract description of it.

I know that America is full of professors who have somehow been trapped into considering sociological theory im-

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portant. If this book helps them in sorting out the least inhuman theories I guess it will have served, quite precisely, the author's purpose. As I read it my head was full of what I imagined to be pressing problems of social ethics: "Should I submit an income tax return as long as the Vietnam War goes on? Should Dr. Alinsky come to East Oakland? What are the best means for ensuring the National Redwoods Park? Is LSD compatible with human dignity? How easy should abortions be made? How badly did the House of Bishops behave in censuring James Pike?" I am sure Prof. Winter intended his book to lay the foundation for me to answer these and many other questions; the only trouble is that I don't know how to use it for that purpose. I am not prepared to deny that he has something special here; I just hope that not too long from now he will tell us what it is and what to do with it.

(The Rev.) JOHN P. BROWN, Th.D.
The Church Divinity School
of the Pacific

* * * *

The Hope of Immortality. By W. R. Matthews. Morehouse-Barlow. Pp. 76. \$2.75.

The Hope of Immortality is a small book as to size, but it contains much to inspire and create faith. W. R. Matthews is the dean of St. Paul's in London, and the present book is a revised edition of a book which was first published in 1936. There are four chapters: "The Idea of Immortality," "Human Reason and the Hope of Immortality," "The Christian Hope," and "Answers to Some Questions."

Almost every paragraph would furnish a good quote. For instance: "The man who has a perfectly easy conscience and is not worried by his shortcomings is generally the hardened sinner." "Personal life is the sphere in which value becomes real and may be itself the greatest value of all. If God created and sustains the universe, we are bound to believe that He created it for the sake of the good which it might contain, and that when the good is reflected in persons, when they have become, as it were, a part of the good for which the world exists, He preserves them as a part of that growing treasure which is the harvest of time. Thus we are emboldened to believe that persons, who seem to the superficial view so much less permanent than the mountains or even their own great buildings, are the most enduring of all created things."

Perhaps the most interesting part of the book is the last chapter which is comprised of answers to questions which came in after the talks were first broadcast over the BBC. In answer to one of these questions the dean says, "You have got the whole situation wrong if you do not realize the mystery and uniqueness of mind and personality. Look into your-

self: do you not feel awe and wonder at the powers and potentialities of your mind? Don't be deceived by the suggestion that psychology has 'explained' mind. It has done nothing of the kind: it has thrown some light on the functioning of mind—but remember that psychology itself is the creation of mind and thus one of the proofs of the uniqueness of mind."

(The Rev.) JERRY WALLACE
Grace Church
Tucson, Ariz.

* * * *

Mary Baker Eddy. By Robert Peel. Holt, Rinehart, & Winston. Pp. 292. \$7.50.

Obviously, Episcopalians do not agree with Mrs. Eddy's beliefs. Nevertheless, *Mary Baker Eddy* is a worthwhile book of considerable interest. No person who has influenced so many lives should be subjected to the calumny that has often shadowed her reputation. After seven years of research Robert Peel, a Christian Scientist himself, has written a sympathetic but reasonably objective biography. He gives minutely detailed descriptions of Mrs. Eddy's childhood, her parents and the neighbors, and the story of her first two marriages. The setting is New England a hundred years ago.

Even while disagreeing with Mrs. Eddy's conclusions one must respect her determined struggle against constant illness and extreme nervousness. Both were intensified by some painful quarrels with friends and supporters which resulted in frequent moves from place to place, even from house to house. During this time she never stopped writing or searching for her own answers to spiritual questions. Regarding the well-known Quimby controversy, the letters printed here show that her ideas were forming long before meeting Dr. Quimby, and that apparently she differed with him even during their association.

The book ends with the publication of *Science and Health* in 1875, and with the beginning of her 35 years of public life.

STELLA PIERSON
St. Thomas Church
New York City

* * * *

The Anguish of Preaching. By Joseph Sittler. Fortress. Pp. 65. \$1.75.

This is by no means a "how to" book in four easy lessons. The deacon confronting, or even completing, his first liturgical year of preaching may not find it helpful. The "old pro" who has been preaching for many years will either nod his head as he reads and smite his breast in penitence as he recognizes in this brightly polished little mirror the sins and offenses of his past preaching, or else mutter with mounting rage about preaching from the heart with conviction for the salvation of souls, as contrasted with lecturing from the head with much learn-

PIKE

Appraisals of Bishop Pike
The Church Review (Dec. 1964)

By

Daniel Corrigan Hans Hofmann
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(The Very Rev.) H. N. HANCOCK, D.D.
St. Mark's Cathedral
Minneapolis, Minn.

+ + + +

Mouchette. By Georges Bernanos. Holt, Rinehart, and Winston. Pp. 127. \$3.95.

In reading *Mouchette*, one cannot help but wonder if a more compassionate school teacher, other than "Madame," could not have saved the soul of this poor, lonely, and misunderstood child.

Mouchette, a self-imposed school dropout, lost in the woods on a rainy night, becomes the victim of a poacher's passions. Thinking her experience one of true love, she returns home to a dying mother and finds her alcoholic father has deserted the fold. In desperation, longing for love and understanding, she returns to Arsené, the poacher, only to be rejected. With nothing left for which to live, *Mouchette*, of her own free will, slips away from life in a cold dark pond.

Georges Bernanos has given us a masterfully written story of great power and tragedy.

BETTE FAAS
St. Andrew's Church
Livingston, Mont.

Booknotes

By Karl G. Layer

The Christian Persuader. By Leighton Ford. Harper and Row. Pp. 159. \$3.95. Subtitled "A New Look at Evangelism Today," this volume explicates evangelistic principles and methods. Dr. Ford, speaking from years of personal experience, describes what it is to be an evangelist today.

Off the Beaten Path. By Per Lonning. Harper and Row. Pp. ix, 176. \$4.50. What do we make of Genesis, of Bible miracles, of Christianity's relation to other world religions? In this book Per Lonning summons Christianity to a new self-criticism, a reappraisal. He advocates moving away from many traditional ideas as the only hope for a revitalized Chris-

tianity. The author is of the Norwegian Church.

Old and New in Interpretation: A Study of the Two Testaments. By James Barr. Harper and Row. Pp. 215. \$5.50. In this interesting volume Prof. Barr, a Presbyterian, seeks to show how the Church can interpret and use the Old Testament today. He presents a discussion of this issue and a study of the theological relationship between the Old and New Testaments. A summary chapter takes up the presuppositions which control any interpreter of the Bible, and suggests some consequences for the work of the clergyman. He concludes that "the ethical awareness and sensitivity of the Church is as important for its use of the O.T. as any hermeneutical method."

Interpreting the Atonement. By Robert H. Culpepper. Eerdmans. Pp. 170 paper. \$2.45. The author, a Baptist scholar, sees the doctrine of the Atonement as central to the Christian Faith, and carries on his discussion of it against the background of a biblical understanding of sin, presenting Old and New Testament foundations, and various historical interpretations. The book will be



valuable as a reference even if one disagrees with Dr. Culpepper's conclusions. An index of authors and scriptural citations is included.

The Faith of Our Father. By H. Gordon Green. Dutton. Pp. 218. \$4.50. The biographical account of a Canadian farmer, Henry Green, who made his religion a way of life. Well written.

New Program of the Communist Party USA. Political Affairs Publishers. Pp. 127 paper. \$.95. A draft of the party's program.

Ideologies. By Patrick Corbett. Harcourt, Brace & World. Pp. 222. \$4.75. The author examines ideological positions—some moral, some religious, some political—from classical statements of their leading representatives. Particular attention is given to conflicting ideologies current in the world today, as well as to the nature of ideological activity and its characteristic formulations. This book is a reassertion of the claim of liberalism that a road can be found between dogma and doubt.

LETTERS

Continued from page 7

about love for God and one's fellow men, (2) about man's sinful imperfection and Jesus' atonement for it on the Cross, (3) about the possibility of forgiveness, and (4) about the certainty of resurrection and eternal life for all who believe.

Has this message changed? If not, what is obscure or irrelevant about it? Am I oversimplifying or are "they" overcomplicating?

PERRY LAUKHUFF

Norwalk, Conn.

How Many Episcopalians?

According to *The Episcopal Church Annual of 1965* the American Church had a membership of 3,562,213. In the 1966 Edition of *Reader's Digest Almanac* we had 3,336,728 members in 1965. The December 1966 issue of *The Episcopal Review* reported a membership of only 2,308,876. Why?

ALAN A. SNOW

Balboa Island, Calif.

Editor's comment. We haven't the foggiest idea why. Maybe somebody can help.

Apollinarius Redivivus?

From a recent copy of *Saint Basil* (c. 370 A.D.) in the St. Charles House General



Series [L.C., October 9th], we find the following, which shows that things have not changed much, and problems remain the same in A.D. 1966.

To quote: "I have in truth found great distress among all who cleave to the peace of the Lord at the divers innovations of Apollinarius... He has all the more distressed me from the fact that he seemed at the beginning to be with us... Now that very man whom I have expected to have at my right hand in defense of the truth, I have found in many ways hindering those who are being saved, by seducing their minds and drawing them away from direct doctrines... Is not ridicule brought upon the great mystery of true religion when bishops go about without people and without clergy, having nothing but the mere name and title and effecting nothing for the advancement of the Gospel of peace and salvation? Are not his discourses about God full of impious doctrines?"

(The Rev.) W. JOSSELYN REED

Rector, Holy Innocents' Church
Beach Haven, N. J.

Dead Sea Scrolls

I read with interest the Rev. James L. Jones' article, "Late Word on the Dead Sea Scrolls" [L. C. December 4th]. It would seem to me that he must revise his assertion that, "... there are no New Testament

books," since the fragment of papyrus used to illustrate the article contains the prologue of the Gospel according to St. John, written in Greek.

(The Rev.) PHILLIP WILSON HOLMES
Assistant, Grace Church

Lockport, N. Y.

Editor's comment. But what was pictured was a fragment—not a book.

The Word "Protestant"

Mr. H. Clifford Irison, [L.C., December 4th] has my wholehearted agreement that "trouble begins" because of "an ancient, emotional content which poisons our hearts and distorts our reason" associated with the word "Protestant." Therefore this word should be retired from our active vocabulary. There is no obligation to use this word, and I am confused about its meaning. I know of no "Protestant Church" except when, along with my National Guard unit some years ago, I was activated into the Army of the U. S. where an individual's right under the Constitution to be "Baptist," "Methodist," "Orthodox Greek Catholic," etc., was snubbed, and he was forced into a type of military "State Church."

However, every time the Apostles' Creed is recited in worship, whatever the individual's churchmanship, he owes the word "catholic" a duty to use it correctly if he heeds our Lord's caution to avoid "vain repetition" in worship and does not want to be guilty of violating the Third Commandment.

HAROLD F. BICKFORD

Los Angeles, Calif.

St. Augustine's College

Dewi Morgan ends his comments [L.C., December 4th] about the closing of St. Augustine's College in Canterbury: "Its closure must raise harsh questions about the reality of all our protestations about being a cohesive worldwide Communion." How right! The "harsh questions" must be aired in public, and must be directed to those within the national Churches (including our own) whose actions brought the closing about. St. Augustine's is going by the boards for lack of public airing of fundamental tensions which have been present among the national Churches since the central college was opened.

Probably the basic fact about the closing is a feeling that the English Church is (and has been) insensitive to the need for full international control of the central college. They have been willing to direct, but not to participate in, as the feeling goes. In retaliation, the American Church has withdrawn funds—and never in fact has made adequate funds available. This conflict has never been made public in any adequate way.

Now, so that there will be no hard feelings on the part of various primates, we scuttle what has been a great personal and inter-Church experience. It would be interesting to have a public exchange on the reasons for closing St. Augustine's. It is crucial that such an exchange be made because if we continue simply to be gentlemanly and polite, then the whole MRI program may well be in the same jeopardy.

(The Rev.) JOHN L. SCOTT, JR.
Chaplain, Amherst College

Amherst, Mass.

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ADVENT Advent St., Spartanburg
The Rev. Copers Satterlee, D.D., the Rev. Paul
Pritchard
Sun 8, 9:45, 11:15; Canterbury Club Mon 5:30;
HC Converse Thurs 5:15

TENNESSEE

MEMPHIS STATE UNIVERSITY Memphis

Barth House, St. Theodore's Chapel 409 Patterson
The Rev. E. L. Hoover, chap.
Sun HC 10, EP 6; weekdays as announced

VANDERBILT UNIVERSITY Nashville

ST. AUGUSTINE'S 200-24th Ave., So.
The Rev. Robert E. Wilcox, Episcopal chap.

VIRGINIA

MARY BALDWIN COLLEGE Staunton

TRINITY
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Sun 8 HC, 11 MP (ex 1st HC); Thurs 10:30 HC

WASHINGTON

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Thompson, ass't
Sun 8, 10, 5:30 EP; other services as announced

UNIVERSITY OF WISCONSIN Milwaukee

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3216 N. Downer Ave.
The Rev. Canon John W. Riegel, chap.

WISCONSIN STATE UNIV La Crosse

CHRIST CHURCH 9th and Main
The Rev. H. C. Mooney, r; A. M. G. Moody, deacon
Sun HC 8, 9:45, 5:45; Daily HC

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HOMOSEXUAL

Continued from page 3

nates against homosexuals should be discontinued, gay bars should not be harassed. Homosexuals should be treated equally under the law. Indecent public behavior and solicitation of minors should still remain matters of the law and be applied equally to heterosexuals and homosexuals.

Sex education should be a matter of primary importance in home, school, and Church. The question of homosexuality should be examined objectively and fairly. To this end massive research is necessary in the area of homosexuality. No one knows the causes of this problem. Various theories have been advanced. Some say that the configuration of a weak father and a strong mother is likely to produce a homosexual. Others say there is a genetic, and thus biological, factor. Some say it is body chemistry and hormones. No one knows. No one has really done any significant research into this important area of human sexuality. In fact we have heard that two highly distinguished universities have turned down large grants of money for study in this area because of the controversial nature of the field. One professor of sociology told me that she wanted to do a doctoral dissertation and research in this field but that she was prohibited by her department head because the trouble likely to be stirred up would be too much to make it worthwhile.

The Church's ministry should begin to try to make a place in the community for homosexuals who have been denied welcome in the company of the Body of Christ. Many homosexuals attend church but feel no part of it. If the members of the Church really mean it when they say they welcome all people, then they ought to find an easy and natural place for the homosexual. He should be able to take his normal place in the choir, acolytes, vestry, Church school, social action and study groups. Most of us do not go around asking if a person is heterosexual to determine if he is acceptable. Let's not demand anything like that of homosexuals. They are no more certain a threat or danger than anyone else who attends the church, and probably no more a sinner. Let us not assume that the Church has the corner on the market of Christian community. Those of us who have come to know and love homosexuals have sensed a compassion, joy, and wild humor found almost nowhere else in our society. Also, in the homophile community are a growing number of organizations to help men and women who are in trouble and to fight for their civil rights. Homosexuals have a sense of community which puts many a church to shame. The Church must re-think its traditional condemnation of homosexual behavior. Some of the questions to be faced are these: Is the homosexual act in itself sinful? Can love

be expressed in the homosexual act and relationship? Is the sex act morally neutral? Does the ascribing of sin to a sex act depend on the relationship between the people involved? I would like to give my views. I say "mine" because they are not those of CRH, the diocesan committee on homosexuality, the homophile community, or the Church.

I believe that the sex act is morally neutral. There is no sex act which in itself is sinful. What makes the act sinful is the poverty of the relationship between the people involved. What makes the sex act good is the health of the relationship between the people involved. I also believe that two people of the same sex can express love and deepen that love by sexual intercourse. If love is truly expressed in that act and in the relationship as a whole, I believe we can say that God is present in that relationship. If God is present in the loving responsible relationship between two homosexuals, then we cannot call that relationship sinful. Furthermore, I say that if two people of the same sex have a loving, responsible relationship with each other, they have an obligation to express that love in whatever way they deem appropriate for them. God has given us our bodies and our sexuality in part as means of communicating love and relationship. We should make responsible decisions for ourselves as Christian stewards about how we use our sexuality and how we communicate our love to our partners. This may include sexual intercourse between two people of the same sex. It may mean abstinence. But there must be a choice between two morally right alternatives.

I would like the Church to change its attitude which condemns homosexuality and calls it sinful. I call on the Episcopal Church to think radically about human sexuality. We should lead the way in insisting that homosexuals be given their rights as citizens and be treated as human beings. The Church should open its generous heart and welcome these men and women openly and fully into membership and participation in the Body of Christ. The Church should assist in breaking down the stereotypes which prevail about homosexuals. The Body of Christ now has the opportunity to lead the society and the culture and not lag behind in facing the enormous task of loving our homosexual neighbor. We may not hide from this issue any longer. We must bring it out into the air for open debate so that growth, change, and understanding may occur. I am deeply grateful to Fr. Simcox and THE LIVING CHURCH for allowing me the opportunity to begin this debate in the open. They have scooped every other Church magazine in the country in their willingness to deal with the issue. I look forward to the criticism and the thinking of the readers, and to the response of thoughtful, charitable Christians.

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Sun Low Mass & Ser 7; Sol High Mass & Ser 10;
Wkdays Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD
7 & 6:30

SAN FRANCISCO, CALIF.

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The Rev. J. T. Golder, r; the Rev. W. R. Fenn, asst
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4:30-6

WASHINGTON, D. C.

ALL SAINTS Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., r
Sun HC 7:30, Service & Ser 9 & 11; Daily 10

CHRIST CHURCH (Georgetown) 31st & O Sts., N.W.
The Rev. John R. Anschutz, D.D., r
Sun HC 8; Services 9:15, 11; Wed HC 7:30, 10:30

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 6 &
12; MP 6:45, EP 6; Sat 4-7

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun HC 7:30, 9, 11; Daily 7:15, 5:30; also Weds
HD 6; Fri & HD 10; HD 6; C Sat 4:30-5:30

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
The Rev. John G. Shirley, r
Sun 7, 8, 9:15, 11, 5:15; Daily 6:45

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30, Thurs &
HD 9; C Fri & Sat 5-5:25

ST. MARK'S 1750 E. Oakland Park Blvd.
Sun Masses 6, 7:30, 9, 11:10; MP 11; Daily MP &
HC 7:30; Wed HU & HC 10; Fri C 4:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
The Very Rev. Francis Campbell Gray, dean
Sun 6:30, 7:30, 9, 11; Daily 7:10, 5:45; Thurs,
Fri & HD 10; C Sat 5

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, Ev 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash
Sun 8 & 9:30 HC, 11 MP, HC, Ser; Daily 7:15
MP, 7:30 HC, also Wed 10, Thurs 6:30; (Mon thru
Fri) Int 12:10, 5:15 EP

ASCENSION 1133 N. LaSalle Street
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Sun MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdays
MP 6:45, Mass 7, EP 5:30; Fri & Sat Mass 7 &
9:30; C Sat 4:30-5:30 & 7:30-8:30

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

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(Sung); Mon thru Fri Mass 7; Tues, Thurs & Sat
Mass 9:30; C Sat 4:30-5:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Sun 7:30, 9 (Sung), 11 High Mass, Daily 7 ex Mon
5:30, Wed 10, Sat 9

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Vernor Highway
The Rev. T. F. Frisby, r; the Rev. C. H. Groh, c
Sun 8 HC, 11 MP (HC 1S & 3S); Wed 12:15 HC

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
The Rev. E. John Langlitz, r
The Rev. W. W. S. Hohenschild, S.T.D., r-em
Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Tolly H. Jarrett
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP,
H Eu, & EP

BROOKLYN, N. Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
Rev. Frank M. S. Smith, r; Rev. Robert C. Dunlop, c
Sun 7:30, 9, 11. HC daily

NEW YORK, N. Y.

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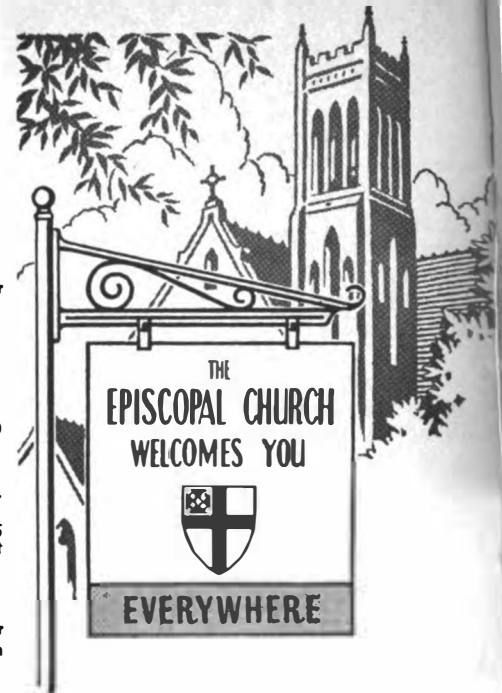
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RESURRECTION 115 East 74th St.
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Crouch
Sun Mass 8, 9 (sung), 11 (Sol); 7:30 Daily ex Sat;
Wed & Sat 10; C Sat 5-6



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

ST. THOMAS 5th Avenue & 53rd Street
The Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; EP 4; Daily ex
Sat HC 8:15, Wed 5:30; Thurs 11; Noonday ex
Mon 12:10. Church open daily 6 to midnight

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The Rev. Canon Bernard C. Newman, S.T.D., v
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MP 7:45, HC 8, HC & Ser 12, EP 5:15; Sat MP 7:45
HC 8; Organ Recital Wed & Fri 12:45; C Fri 4:30
& by appt

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Sun HC 8, MP HC Ser 10; Weekdays HC (with
MP 8, 12:05; Int 1:05; C Fri 4:30-5:30 & by appt
Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION
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Tues 8, Wed 10, Thurs 7; Int noon

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& by appt

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High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat
9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low
Mass

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