

The Living CHURCH



Richard J. Anderson

Bishop Rivera celebrates the eucharist at the Franciscan Renewal Center, Scottsdale, Ariz. [p. 6].

PECUSA and LCMS • page 12

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AROUND & ABOUT

— With the Editor —

Perhaps it doesn't make any substantial difference in the end how one sees it—the supernatural as the infinite projection of the natural, or the natural as the finite expression of the supernatural. But as I read Malcolm Muggeridge's comment on the matter in *Something Beautiful for God* (Harper & Row) I find myself agreeing with his hagiology but disagreeing with his theology of nature and supernatural. (By the way, if you haven't read that wonderful book you will bless me for urging it upon you if you do so.) This is his comment:

"Mother Teresa's Home for the Dying is overflowing with love, as one senses immediately on entering it. The love is luminous, like the haloes artists have seen and made visible round the heads of the saints. I find it not at all surprising that the luminosity should register on a photographic film. The supernatural is only an infinite projection of the natural, as the furthest horizon is an image of eternity. Jesus put mud on a blind man's eyes and made him see. It was a beautiful gesture, showing that he could bring out even in mud its innate power to heal and enrich. All the wonder and glory of mud—year by year giving creatures their food, and our eyes the delight of flowers and trees and blossoms—was crystallized to restore sight to unseeing eyes."

What Mr. Muggeridge saw in Mother Teresa's Home—the luminosity, the holiness made visible and even photographable, I do not question. But I think there is a better way of understanding it theologically.

If, as he puts it, "the supernatural is only an infinite projection of the natural," whose projection is it—God's or man's? Projection is a psychic enterprise. It is the mind of man adventuring into the unknown and the beyond. It belongs to the dignity and glory of man that he can project. But God doesn't need to project: He's "already there."

The furthest horizon may be an image of eternity, but it isn't necessarily the best—i.e. most illuminating and revealing—one. William Blake's grain of sand, Tennyson's flower in the crannied wall, should be a more potent image of eternity to believers in an incarnational religion. Eternity is the Within no less than it is the Beyond.

Is it not more natural for Christians, who see the Father in the Son, to interpret the natural by the supernatural rather

than the supernatural by the natural, and to say that what we call the natural is that finite expression of the supernatural which we can see and at least partially grasp with our finite minds? The infinite Word of God, who for our sake made himself finite so we could see and meet him, thus expresses himself through all his finite creation. The natural is the supernatural stepped down to our level.

I learned many years ago from something from the mind and pen of Ronald Knox to think of human fatherhood as a reflection of divine Fatherhood rather than divine Fatherhood as a projection of human fatherhood. St. Paul had the same understanding as he bowed the knee to "the Father, from whom every family in heaven and on earth is named" (Ephesians 3:14-15). We learn nothing about God's Fatherhood from looking at many human fathers. We may learn much about sound human fatherhood by looking at God's Fatherhood.

About Jesus and the mud and the blind man's eyes: Was there in that mud an "innate power to heal and enrich" which Jesus by his wonder-working power could "bring out"? Or was it rather that Jesus (not the mud) did the healing, using the mud as the means and instrument?

The "wonder and glory of mud" is indeed there in the mud, but not intrinsic to the mud itself. Mud is charged by its Lord with that wonder and glory. In his splendid epigram on the water which Jesus turned into wine at the wedding feast Richard Crashaw put the matter rightly: "The modest water saw its God, and blushed" (*Nympha pudica Deum vidit, et erubuit*). The lowly mud received from him who had created it, and now held it in his hand, its healing power. To suppose that the power was innate in the mud itself, waiting simply for Jesus to "bring it out," is to make of him a magician who could do marvelous tricks with mud. The healing was rather, as its recorder St. John the Evangelist saw it, a sign from heaven that the power of Almighty God over all things was manifest in his incarnate Son.

I dare to believe that Mother Teresa would agree with me, against her devoted and gifted biographer Mr. Muggeridge, in saying that she has no holiness at all. The holiness we see in her is the Lord's and her life and work are but its outward and visible sign—the infinite made finite, the supernatural made natural.

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DEPARTMENTS

Around and About	2	Editorials	12
Books	13	Letters	3
News	6		

ARTICLE

The Nonconformity of the Church
Philip E. Hughes 10

THE KALENDAR

August

10. Trinity 11/Pentecost 12
11. Clare of Assisi
13. Jeremy Taylor, B.
15. St. Mary the Virgin, Mother of Our Lord
17. Trinity 12/Pentecost 13
18. William Porcher DuBose
20. Bernard, Abt.

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August 10, 1975

Letters

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

What the Deans Learned

I read and enjoyed the article "The Deans' Conference at Rome" [TLC, June 22], but it provoked one question that perhaps you could have explained for me?

Canon Welsh presented two basic questions: one involved new things learned and the second unresolved problems. Under unresolved problems, one point (#6) states, "Women in the priesthood can become a serious barrier to union. . . ." And yet recently we had a committee in the House of Bishops make a statement to the effect that the ordination of women would *not* have any serious effect on relations with either Rome or the East. In view of these conflicting statements, I am led to two alternatives: Either (1) the person making the statement on behalf of the House of Bishops doesn't know what he's talking about, or (2) the deans have made a great discovery in their unresolved problems statement #6.

But if the second assumption is the right one, why didn't they list it under "things we have learned"?

Could it be that the first assumption is correct?

(The Rev.) GEORGE C. MCCORMICK, SSC
 Church of the Atonement
 Morton, Pa.

The time has come for churchmen to discard such outworn thinking as represented by William S. Lea's reference, in his account of the Deans' Conference in Rome [TLC, June 22], to the "scandalous disunity" of Christendom, and to learn instead to understand the truth alluded to in the same issue's "Around and About" that diversity is not disunity.

There is now, as there has always been, only one church, which is the blessed company of *all* faithful people, and we must begin to appreciate, rather than deplore, the enriching gifts of the Holy Spirit in its long history.

EDWARD V. LOFSTROM
 Minneapolis, Minn.

Concerning Menu Change

Your editorial request for a change of menu [TLC, June 29] in our nagging twin problems of ordination of women and Prayer Book revision was right on target. Perhaps we could best change the menu by broadening the issues. Just as a dinner menu is designed to offer suggestions for our bodily necessities, could not discussion of the ordination of women talk more of the ministerial needs of the church? The strident voices of the male/female controversy are self-limiting to sexism vs. tradition. "What ministry does the church of God require?"



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would be a better menu selection. Prayer Book revision also requires that we look at the liturgical needs of our people now, and our people presently include infants recently baptized, new Christians who will inherit what the 1976 General Convention bequeathes them. Prayer Book is not the issue; the needs of the people to commune with God must be paramount.

Menu implies a choice. Does not God consistently offer choice to his people? Let's not lock in on narrow visions to our present agonies. Let's instead look for choices, and pray for grace to make them wisely.

(The Very Rev.) EDWARD J. CAMPBELL
Holy Trinity Parish
Manistee, Mich.

"It takes two to speak truth—one to speak and another to hear," said Henry David Thoreau. I hope I am listening when I hear your editorial plea [TLC, June 29] about changing the menu. How about hymn 535? "Rise up, O men of God! Have done with lesser things. . . ."

Mrs. BENJAMIN W. TINSLEY
West Lafayette, Ind.

Religious Orders and BCP

The Order of the Teachers of the Children of God has always believed in Prayer Book revision, so we have always used it with such changes as placing the Gloria after the Kyries. But we have never believed in re-writing the Book, so we use neither the Green nor the Zebra.

(The Rev.) F. S. NORTH
The Tuller School
Sag Harbor, L.I., N.Y.

This letter is in response to an inquiry by a reader [TLC, June 8] as to whether any of the religious orders still uses the Book of Common Prayer. Ed.

Academic Theology

Regarding your fine editorial [TLC, July 13], this thought occurs to me: The theologians you refer to substitute definition for experience. Again [it is] the intrusion of the intellect in a dimension where it cannot take the place of living awareness; comprehension usurping apprehension.

BENJAMIN HARRIS
Berkeley, Cal.

Correction

It was the right article [TLC, July 13], the right by-line, the right office—but the wrong diocese. I have great respect and high regard for my sister diocese, the Diocese of Kentucky, but thought that perhaps you might want to make the correction that I am President of the Episcopal Churchwomen, Diocese of Lexington. I wouldn't trade places with anyone in the church.

FRANCES K. SWINFORD
Lexington, Ky.

On the Newark Survey

Three observations appear to be in order regarding the news item headed "Newark: Clergy Polled on Women's Ordination, BCP Revision" which is the background for your guest editorial entitled, "Does Money Rule PECUSA?" both in the issue of June 22.

First, since it is not so stated, it seems important that your readers know that the survey of clergy was not an official enterprise of the Diocese of Newark but carried on by an *ad hoc* committee headed by the Rev. Robert C. Harvey. Second, the interpretation of the poll is Fr. Harvey's alone. Data supporting his conclusions that 90% of the clergy straw voters favoring women's ordination represented "well-to-do suburban parishes" have never been made public.

Third, priests of the diocese who, like myself, filled out a ballot in this poll may be amused at your editorial fantasy that their views on the ordination of women are influenced by the "Smith-Radcliffe-League of Women Voters" axis among affluent parishioners. But more supporting data are needed than Fr. Harvey has so far disclosed if our clergy are not to be distressed at the slur made against them and, by your editorialist's projection, against the national church.

(The Ven.) HENRY M. BIGGIN
Diocese of Newark
Newark, N.J.

Your guest editor (name withheld) of "Does Money Rule PECUSA?" [TLC, June 22] invites response to an "evil" which obviously disturbs him. He asks for corrective ideas.

(1) He might first shuck his paranoia about affluent parishes.

(2) He might next consider the danger inherent in broad generalization—using Newark's poll to measure PECUSA.

(3) He might then do a bit of research on his affluence-liberal thought, women's ordination (and Prayer Book revision which surprisingly he omitted from his list).

For instance, this parish might well be considered a "moneyed members" parish. It does have Smith-Radcliffe-League of Women Voters (and Junior League to boot!) and yet it would be stretching it more than a bit to suggest that the parish favors women's ordination, that it is terribly concerned about women's liberation as a movement bent upon destroying society and church, and that it looks forward with any great eagerness to losing the option of the Book of Common Prayer.

Your guest editor might finally write to, and even talk with, the deputies to General Convention from his diocese. I know few deputies who would object to hearing as many opinions as possible before going to what may well be important General Convention. Prayer for the unity of the church might well fill the spaces between his anxious moments and guest editorial writing.

(The Rev.) GEORGE E. SINKINSON, JR.
St. Thomas' Church
Owings Mills, Md.

I would like to reassure the author of the guest editorial. As a member of a very small, very rural parish, none of whose members would be considered to have even above-average income, I know that the sentiment is overwhelmingly *for* the ordination of women and as strongly *against* the uncanonical proceeding at Philadelphia.

In the same issue, it was such a relief to read the letters by the Rev. Messrs. Cobden and Ellis. I have grown so tired of the wrangling, bitter, uncharitable letters about Prayer Book revision and the ordination of women. Of course, the Episcopal Church

is going to survive these changes. Although the mass of the people may be inarticulate, what they really grope for and really want is the guidance of the Holy Spirit and the love of Christ and they recognize these when they see them. "By their fruits" is still the best criterion; changed lives and creative Christian love speak with authentic power.

I grew up in the Episcopal Church; I love it; I believe in it; I work for it, and I look for it to grow into whatever God wills it to be.

ALICE H. CLARK
Odessa, N.Y.

Religious Programs Threatened

Madalyn Murray O'Hair rides again! She, who has won at least one case in the U.S. Supreme Court and influenced others and lost the one to prohibit astronauts from public Bible reading and prayer, is on the anti-religion war path again.

Mrs. O'Hair was granted a hearing by the Federal Communications Commission (FCC) at which time she presented the Lansman-Milam petition (RM 2493) supported by 27,000 signatures! If FCC grants that petition, it could lead quite directly to the end of most current Christian and other religious programs on radio and TV.

This writer urges your readers to write to the FCC, Washington, D.C., and express your opposition to RM 2493 and any other attempts to eliminate religion from the air waves.

BRAXTON H. TABB, JR.
Alexandria, Va.

Doctrine in Rubrics

Wouldn't it be nice if the Standing Liturgical Commission would stop trying to teach, admonish, advise and propagandize (in the Trial Services) through the rubrics? In other times, the doctrine of the church was expressed clearly enough in the text of the Prayer Book; now we have lots of pages marked "concerning the service" in which all sorts of doctrine is given, or is it only opinion expressed?

For instance, I've just gotten my hot-off-the-press copy of the latest baptism service. At the top of the "concerning the service" page is the sentence: "The bond which God establishes in baptism is indissoluble." I guess that is in place of the good question in the old service: "Hath this child been already baptized, or no?" But it isn't a very good "translation"—if that's the right word. I'm not all that sure that the "bond" between God and the child is "established" by baptism. A great Anglican once wrote that "if God wanted to damn a child, a little water and a few prayers wouldn't stop him," and that what we do in baptism is comparable to the coronation of the queen: we recognize, celebrate, publicize, and confess in public the relationship which we know exists: that this child (and every child) is God's own child.

There are several other problems with this particular service, not the least of which is that the confirmation service is considerably weakened, since they think the gifts of the Spirit are related to baptism, and therefore are very careful to have only a minimal mention of the Spirit at confirmation. Of course, what we are really doing at confirmation is again a recognition: this time that the Spirit has indeed worked in the life

of the person, and now enables him/her to say, by the Spirit, "Jesus is Lord." Does the Commission think we really give the Spirit at one time or another? What an incredible idea!

While I'm at it, how about the markedly inferior and untheological question: "Will you respect the dignity of every human being?" The more one thinks about that question, the more its weaknesses appear. What dignity? Who gave it? Is it inherent? Are they avoiding saying something like: "Will you try to treat all men as brothers?" or "Do you confess that all men are the children of God?" If so, why?

Finally, at the end of the service, in another full page of "additional directions and suggestions" we come upon this phrase: ". . . the sponsors should be so grouped that the people may have a clear view of the action." I wonder if we need to be told that sort of thing, and why they stopped there, instead of telling us also what to do with the children (is it all right for them to stand on the pews?), or how to mix the kool-aid for the reception.

I cannot understand why the Episcopal Church cannot produce a more workmanlike job than this.

(The Rev.) TIMOTHY PICKERING
The Church of the Redeemer

Bryn Mawr, Pa.

Suggestions for Revision

Recently I ran across the following article in the new Britannica. It might be of some interest to those who are thinking about the changes in the liturgy:

Norito. In the Shinto religious practices of Japan, words addressed by men to a deity; prayer. The efficacy of prayer is founded on the concept of *koto-doma*, the spiritual power that resides in words. According to ancient belief, beautiful, correct words bring about good, whereas ugly, coarse language can cause evil. Accordingly, *Norito* are expressed in elegant classical language, typified by that found in the *Engi-shiki* ("Institutes of the Engi Period"), a 50 volume work compiled in the 10th century.

However, my main reason for writing is to make a few comments about some aspects of Prayer Book revision that, as far as I know, have not been brought up in your letters columns.

The first point is the question of how much of the resistance to revision is due to the changes in the format. For many there is a message in the tiny crowded pages of the pew editions. Many of your readers might slight this idea but they should remember the possibility that they are so word centered that visual non-verbal cues do not convey a message.

Second, I believe I remember from reading church history that one of the advantages of the BCP when it first came out was that it combined several books into one and made them all accessible to the laity. I miss the propers, collects, epistles and gospels. Being deaf, I feel left out by not being able to follow along with the new rite. I hope that whatever final version is adopted it will be published with all the propers included, even though it might raise the cost and thickness of the volume.

Third, I also miss some of the actions that went along with the old-fashioned high

church service. Theater is not an evil but a way of communicating. Unfortunately we have moved so far into a word-dominated religion that people find it difficult to believe that one can communicate a sacred message by non-verbal means.

Finally, a request that would not have to wait until final revision. Since the Bible has been put out in so many formats and arrangements, why not print one which follows the new cycle of lessons? For example, each page could be for one day and on it would be found the lessons appointed for that day. Perhaps the publishers are missing something here as such a book would be useful to layreaders and to those who dislike looking up information in one book before the second book can be used.

JIM SWIFT
St. Paul's Church

Lansing, Mich.

Making Worship "Work"

Perhaps Sally Campbell, in "As Others See It" [TLC, July 13], has defined two possible questions concerning revision of the Prayer Book: "(1) Whether the Book of Common Prayer is literature of the highest calibre, and (2) whether the Book of Common Prayer is, at present, the most successful medium through which Anglicans can worship God." However, she has omitted what must be the most important question for every Episcopalian in the face of Prayer Book revision: Would God have us retain, remodel, or reconstruct? That is a bold question, but it deserves a serious and prophetic answer from the church.

Many people speaking on the issue appear to do so from their own feelings. Ms. Campbell puts her finger directly on the danger of nostalgia; however, she should recognize that she is falling into her own trap. Looking for the worship of God which can "work" for us falls just as readily as nostalgia into the trap of looking inward toward man rather than outward toward God. Isn't our worship to be for the praise and glory of God rather than the stirring up of our own good human feelings alone? I fear for people whose life in the Spirit comes from changing levels of human emotion rather than a simple trust in Jesus Christ and the desire to adore him.

Paul writes to the church in Galatia that one of the fruits of the Spirit is *praotes* ("gentleness," "meekness"); this includes consideration of others, a teachable nature, and submission to the will of God. Perhaps if we would spend more time seeking worship which is pleasing to God as well as satisfying to man, then our lives in the Spirit would be richer in this fruit. Then the light will dawn on God's will for the question before the church, and our human desires, which right now go against that *praotes* Paul spoke of, will fall beside the way.

(The Rev.) JOEL A. MACCOLLAM
St. Stephen's Parish
Schuylerville, N.Y.

"No Health"

Re your good comment [TLC, July 6], "There is no health in us."

As I focus in a little finer, I remember DuBose's *Soteriology of the New Testament*, and the Greek word *soter* being both *Salvation* and *Healthy*. The ancient worthies are

telling me that there is no salvation *in* me, no healthiness of me, by me, through me, or of myself. It is from God, only.

I see no Calvinism or depravity here, only orthodoxy. All this ties in with pastoral and/or clinical counseling relationships, both Jesus' and ours. If you are clean and healthy, you are saved. If you are saved, you are clean and healthy. This explains a number of our Lord's concerns about people's frailties of a physical nature. His "arise and be whole" is simply an invitation also to be saved. Spiritual relief may be the answer to the majority of our physical ills, which are psychosomatic.

(Ch. Col.) ARMISTEAD BOARDMAN USAF
Monument, Col.

Making Everybody Happy

I would like to commend Mr. Richard E. Hart, Jr. of Riverside, Conn. for his letter [TLC, July 6].

We couldn't agree more with the idea that those who are unhappy with our church as it is, the Prayer Book, et al., should really form their own and leave us alone. It seems everyone would be happier that way.

HARRIET SNIDER GREEF
Santa Barbara, Cal.

Schism

Even in the heat of debate it is sad to see churchmen threatening schism or disobedience if the church does not move in the direction they want it to go. Holding strong and opposing convictions within the church is healthy and working for them is our duty but petulant threats are unworthy of a follower of Christ and schism further breaks, wounds and attempts to destroy his body.

I am a conservative. For what I think to be good and valid reasons I oppose the theology and the style of much that I see in the trial liturgies. I belong (need I say more?) to the Society for the Preservation of the Book of Common Prayer! I also oppose the ordination of women to the priesthood and the episcopate. I am even more opposed to the subtle attack on authority itself which strikes at the heart of the church. I will do all I can to stand for my convictions and to persuade others to stand with me for this is the way of the Holy Spirit in guiding the church.

But deepest of all is my faith in Jesus Christ himself and the church which is his body on earth and his gospel which the church provides, proclaims and protects. It was for the church that Christ died. It is in the church that we experience his promised presence. If the visible church, through the admittedly imperfect means she has set up for perceiving the will of the Holy Spirit, elects to go against my convictions I shall, with the help of God, be obedient and loyal and pray that I may be shown that I was wrong. Perhaps thus my convictions will change. If they do not then I shall be a member of the loyal opposition and feel it is my duty to work on.

But whatever happens I will not give the lie to my faith and further assist in the crucifixion of the body of Christ on earth by countenancing or taking part in schism. God forbid!

(The Rev.) ROBERT S. S. WHITMAN
Trinity Parish
Lenox, Mass.

The Living Church

August 10, 1975
Trinity 11 / Pentecost 12

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ORDINATION OF WOMEN

ACU Initiates Steps Toward Ecumenical Council

Steps are being taken by the American Church Union to work toward the convening of a world-wide council of the church catholic to deal with the question of the ordination of women to the priesthood and episcopate.

In making the announcement the Rev. Canon Charles H. Osborn, executive director of the ACU, cited the continuing controversy over this matter of the inconclusive and divisive effect a decision to ordain women would have if taken unilaterally by a segment of catholic Christendom.

Canon Osborn said: "The recent joint statement made by Archbishop Etcheberry of Marseilles for the Roman Catholic Church and Metropolitan Nikodim of Leningrad and Novgorod for the Russian Orthodox Church is clear indication there is no consensus concerning this fundamental aspect of the church. To decide to alter the traditional priesthood of the catholic church without a catholic consensus is to change one of the essential hallmarks of catholicity and calls into serious question the intent of the group so deciding to remain catholic."

A resolution to implement the call for such a council is presently being circulated. It requests the Presiding Bishop of the Episcopal Church to ask the Archbishop of Canterbury, the Bishop of Rome, the Ecumenical Patriarch of Constantinople and the Archbishop of Utrecht to issue a world-wide call for an ecumenical council to resolve this question.

SAC Opposes Female Priests

As pressures mount over the issue of ordination of women to the priesthood, organizations for each side of the question come to the fore.

One such group, dedicated to maintaining a catholic, male priesthood is the Society of Anglican Clergy, with a present membership of 50 priests, all resident in the Diocese of Los Angeles. Representing all segments of the diocese in terms of age, geography, and churchmanship, SAC members include diocesan officials, members of seminary and theological school faculties, rectors and assistants, as well as retired and non-stipendiary priests.

Recently more than 20 rectors and other members of SAC registered a strong protest to a visit to the diocese by the Rev. Jane Hwang of Hong Kong. In a letter to their bishop, the Rt. Rev. Robert C. Rusack, the parish leaders disputed the validity of Miss Hwang's ordination and called the invitation by her host rector "extraordinary . . . in view of the present status of the ordination of women in our province."

They also called the invitation "a divisive action" in an "already distressing situation," and "a serious breach of fellowship . . . grievous to us."

Formation of SAC in 1974 was inspired by the leadership of the Rt. Rev. Robert B. Gooden, the oldest Anglican bishop, who is still active as he approaches his 101st birthday. A vigorous opponent of women priests and bishops, Bishop Gooden has declared it "no accident that when the Lord picked the Twelve, he did not choose any females."

The bishop is not opposed to women in any other form of ministry, or to change as such. "In the ongoing life of the church any change is always a possibility," he said, "but (women's ordination) cannot be made by the Episcopal Church in the United States. It concerns the holy, catholic, and apostolic church throughout the whole world, not just us."

ARC Group Issues Statement

An ad hoc group of 19 Anglican and Roman Catholic theologians agreed that questions raised by the issue of ordaining women cannot be adequately answered by "the mere citing of traditional practices or beliefs."

The group, meeting in Cincinnati, identified the issue as one demanding of the church "a new effort at self-understanding in regard to certain elements of its Gospel."

Dr. Peter Day, ecumenical officer for the Episcopal Church, and the Rev. John Hotchkiss, director of the Roman Catholic Bishops' Committee for Ecumenical and Interreligious Affairs, said that the meeting was not called to exercise any influence on decision-making processes in either of the churches.

Positions expressed on certain issues dealing with sacramentality and sexuality were not released to the press. Those issues will be the topics of position papers at the ARC Consultation in the fall.

The prepared statement listed four considerations to be kept in mind as the ordination of women is weighed against the authority of tradition. Quotations from the text follow:

"1. There is what may be called an 'essential tradition' which, as witnessed in the Scriptures, the ecumenical creeds, the church's liturgical tradition, and its proclamation and teaching, constitutes the basic identity of the Christian community. This tradition has as its fundamental content the relation of human beings to the God and Father of Jesus Christ in the Holy Spirit.

"2. This tradition is variously celebrated and interpreted in dogma and doctrinal tradition, according as inquiry and change within the church, or confrontation with intellectual, social, or political movements in the world require the church to move toward a deeper self-understanding through explication of the tradition which constitutes its identity. It thus faces, from time to time, novel issues, which demand that on the basis of its given self-understanding, it explain itself in new ways for the sake of fidelity to the Gospel.

"3. In the current situation, the question of the ordination of women has raised issues which cannot be answered adequately by the mere citing of traditional practices or beliefs. Current discussion of the issue has shown that traditional reasons for refusing the ordination of women are not universally acceptable. It has further shown that problems relating to the doctrine of God, of the Incarnation, and Redemption are at least indirectly involved in its solution so that any decision,

The Cover

Clergy and laity primarily from eight southwestern dioceses of the Episcopal Church met at the Franciscan Renewal Center, Scottsdale, Ariz., to learn some of the new techniques for improving parish stewardship. The conference was one of several being sponsored by the development/stewardship office at the Episcopal Church Center, New York. On the closing day of the Scottsdale workshop, the Rt. Rev. Victor Rivera, Bishop of San Joaquin, was celebrant at the eucharist in the center's chapel.

whether for or against the ordination of women, will in fact require the church to explain or develop its essential tradition in an unprecedented way . . .

"4. Such an effort involved a two-fold process: first, the theological exploration of the Tradition and of the new question in its bearing on the data of Christian revelation; second, an official decision by constituted authority in the church which encompasses the doctrinal and practical aspects of the issue. In the divided state of the Christian churches, separate processes will be gone through by the different bodies."

HOMOSEXUALS

Archdiocese Opposes Rights Bill

Responding to demonstrators protesting the position of the Roman Catholic Archdiocese of New York on a homosexual rights bill, a spokesman for the archdiocese expressed support for "homosexuals enjoying all civil rights and being freed from disabilities, including ridicule."

The opposition of the archdiocese to a bill pending in the New York City Council is "based on a moral consideration because the bill would guarantee to active homosexuals positions of influence over children in schools, camps, drug programs, guidance institutes, and the like," said Msgr. Eugene Clark, director of communications.

His statement came in response to a demonstration held by some 200 people across the street from St. Patrick's Cathedral.

Sponsors of the demonstration said the archdiocese was conducting a campaign against the bill "in blatant violation of the principle of separation of church and state."

Messages from the Rt. Rev. Paul Moore, Jr., Bishop of New York, Lt. Gov. Mary Anne Krupsak of New York, and Sen. Hubert Humphrey of Minnesota were read to the crowd.

Responding to the charges regarding a "highly financed campaign," Msgr. Clark said, "The fact of the matter is that the archdiocese has not spent any money or lobbied against the bill."

Gay Counselor Testifies on Legislation and Lifestyle

Guy Charles says he had been an active, overt, practicing homosexual for more than 37 years. Then, three years ago, he had a "salvation experience" in which "God, through Jesus Christ, took away the burdens of homosexuality and replaced them with a joy and peace I had never experienced before."

Now, he directs a counseling service for homosexuals from his home in Arlington, Va., receiving about 20 letters a day from people who have heard about him through August 10, 1975

radio and TV programs, magazine articles and his publication "Liberation."

Mr. Charles, a charismatic Roman Catholic who also plays the tambourine in an Assemblies of God church, testified at Minneapolis in a hearing conducted by the United Church of Christ on a proposal that it support civil rights legislation at the federal, state, and local level for gay persons. It was adopted by UCC delegates.

At the hearing and in an interview Mr. Charles said that he supports such legislation but he is opposed to church acceptance of homosexuality as a valid lifestyle.

Homosexuality, he said, is "actually 'adultery' performed between two people of the same sex. It is an act of the will, which becomes habit through practice, and like any habit which becomes natural it becomes a lifestyle which one assumes to be natural."

The problem of the homosexual within the church, he says, "can be overcome if the church faces the problem, confronts it with the Word of God and the love of Jesus Christ."

Mr. Charles said he believes the gay liberation movement, in which he was a leader for many years, should be thanked "for proving that 'masculinity' [in the female] is not synonymous with lesbianism, and that 'effeminacy' is not synonymous with homosexuality in the male."

"We have come to realize," he says, "that the homosexual male can be a star athlete and truck driver, a father, as well as the artist, the hairdresser, the dancer. We now see many truly feminine women assert their lesbianism through the 'women's liberation movement.'"

ALCOHOLISM

Clergy Often "Block" Addict's Recovery

Swedish clergymen were told that "with drug addiction and alcoholism, the traditional Christian response of clergy frequently blocks recovery" rather than helps the addict.

"Christ challenged the cripple, 'Arise, take up thy pallet and walk.' He did his share, and then charged the young cripple to start moving," said Msgr. William B. O'Brien, founder and president of the pioneering drug-free treatment agency, Daytop Village, Inc., in New York.

"This represents a sound approach for clergymen who too often allow their deep compassion to become a counter-productive treatment factor," Msgr. O'Brien told the Swedish Parliament of Churches meeting in Malmo.

Msgr. O'Brien strongly opposed the use of the synthetic narcotic, methadone, as a form of drug treatment. He said methadone perpetuates drug dependency.

The Christian outlook on life must unequivocally state that man must disassociate himself from all non-medical use of



RNS

Dr. Donald W. Shriver, Jr., a minister of the Presbyterian Church, U.S. (Southern), and currently professor of ethics and society at Emory University, Atlanta, has been elected president of Union Theological Seminary in New York. Dr. Shriver succeeds Dr. J. Brooke Mosley, former Episcopal Bishop of Delaware, who resigned in the summer of 1974.

drugs, he said. "These substances cause the collapse of individuality and stewardship."

Msgr. O'Brien declared the role of the church should be to afford the drug abuser a possibility of meeting Christ through the witnessing of Christian solidarity in warm, human relations.

He charged the audience with the responsibility of "showing sense to the perplexed, whose consternation stems from isolation resulting in the inevitable misuse of drugs."

The speaker called the Daytop-modeled program to be opened in Stockholm, a "first step in meeting the Christian demand for freedom from drugs."

"It would represent an appeal for the acknowledgment that there is no miraculous cure blooming on the horizon," he said. "The way to salvation was voiced when Christ charged the young cripple to start moving."

Daytop Village, a successful drug-free program begun 12 years ago, has served as an international model for programs in areas of Copenhagen, The Hague, Malaysia, and The Philippines.

STATISTICS

View of Elderly Misjudged

Old people are not as different as younger people tend to think, a recent Harris poll indicates.

Older people were found to consider themselves alert, able to work, functioning well, and not living wasted lives.

In the survey, conducted for the National Council on the Aging, Harris inter-

viewed 1,473 people under 65 and 2,503 people 65 or over.

Younger people tended to believe old people sleep and sit around a lot, find loneliness and poor health serious problems, and have a hard time staying busy.

While 68% of the younger people said they believed most old people spend considerable time watching TV, only 36% of the old people said they watched a lot, whereas 23% of those under 65 did so.

In similar vein, 66% of the younger group thought old people "sit around and think a lot," but only 31% of the older group said they did compared to 37% of the younger people who "sit around and think" often.

Loneliness is a very serious problem for those over 65, so said 61% of the younger people. But only 12% of the senior group gave that response, while 7% of the younger group said they had that problem.

Only 7% of those over 65 said "not feeling needed" was a serious problem for them, whereas 56% of the younger people thought it would be. And 5% of the young people themselves reported experiencing that problem.

Fear of crime would be a "very serious" problem for older people in the opinion of half the younger group. But only 23% of the older group said it was, not much more than the 15% of young people who are fearful of crime.

Statistics were approximately the same in regard to considering health a serious problem.

Older people would spend a lot of time sleeping, according to 42% of the younger people. But only 16% of the older people said they slept a lot, and 15% of the young people said they did.

Only 6% of the old people as against 4% of those under 65, report they do not have enough to do to keep busy. But 38% of the young group thought old people would have that problem.

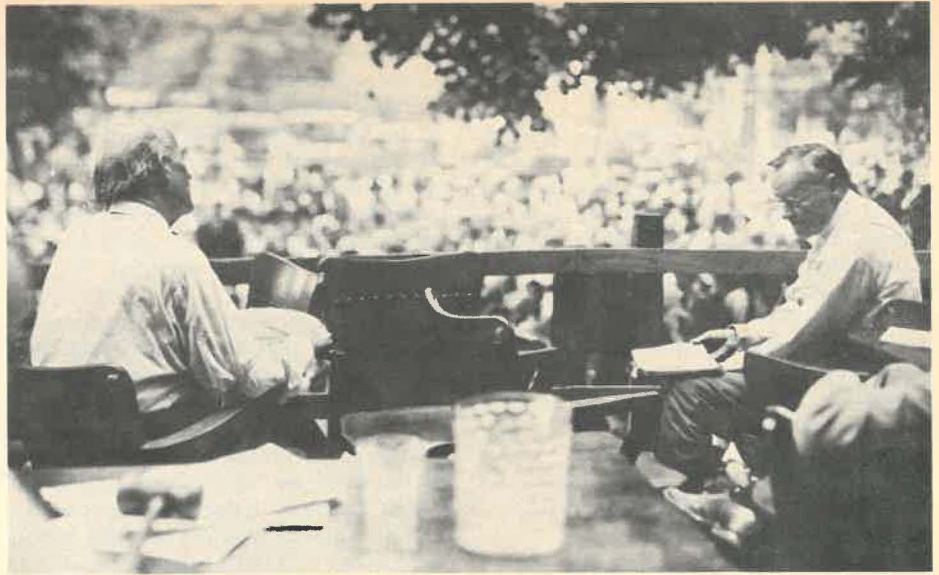
RELIGION AND SCIENCE

Issue at 1925 "Monkey Trial" Far from Dead

Fifty years after the famous Tennessee "Monkey Trial," evolution versus the biblical account of creation is a live issue in American religion and education; but, says Elliott Wright, a Religious News Service staff writer, "The debate today is mild compared with the 1925 spectacle that turned the eyes and ears of the nation to the sleepy town of Dayton. In a carnival atmosphere, John T. Scopes, a 24-year-old biology teacher, was on trial for violating a state law against teaching evolution."

For 12 hot July days, Clarence Darrow for the defense pitted Darwinism against Genesis, represented by William Jennings Bryan.

Scopes lost, and his conviction was later overturned on a technicality. But the



RNS

Mr. Bryan (left) and Mr. Darrow during trial: Theology was on parade.

causes represented by Bryan, three-time candidate for the Presidency, suffered.

Nothing was settled at Dayton. In 1975 Tennessee is still dealing with the issue of what should be taught about creation. California, Arkansas, Texas and Michigan are among the states where latter-day versions of the Scopes trial flare intermittently.

Many scientists claim that textbooks continue to downplay evolution in school materials. Supporters of the biblical story of creation ("creationists") call for equal textbook space.

The so-called "Monkey Law" remained on the Tennessee books until repeal in 1967. Six years later the state legislature adopted a new bill requiring public school biology books to give evolution and biblical creation equal treatment.

The Dayton trial was a deliberate confrontation between Christian fundamentalists and modernists. In 1925, at the bidding of a Primitive Baptist layman, the Tennessee legislature outlawed the teaching in public school of any theory that contradicted creation as described in the Bible.

Wishing to test the law, the young American Civil Liberties Union sought a challenger among Tennessee biology teachers. Supported by Dayton businessmen who reportedly wanted to "put the town on the map," John Scopes volunteered. He gave a lesson on evolution and was brought to the bar.

With Darrow, a noted Chicago trial attorney of liberal persuasion, and Bryan, a national political figure, lending their services, massive news coverage was assured.

Scopes did not deny teaching evolution. The purpose of the defense was to test the constitutionality of the "Monkey Law." It never achieved that goal, for the case never reached the U.S. Supreme Court.

Theology was on parade. Bryan vigor-

ously defended Genesis. But the skillful Darrow put Bryan on the stand and jabbed hard at biblical literalism.

The anti-evolution law stayed on the books, but Bryan was devastated. His friends believed his death a few days after the trial closed was partly attributable to his Dayton experience.

Whether it was fair or not, Bryan came out of the Scopes trial with the reputation of a bigot. Protestant conservatism would survive Dayton, but it took many years of weathering. The term "fundamentalism" had been tarnished. When a renewed conservative movement emerged in the 1940s it took the name "evangelicalism."

Over the past half-century, evolution and Genesis have more than once crossed public swords, and these clashes have been more numerous in the last decade.

It was common in the 1950s to hear Christian biology teachers say there was no conflict between the Bible and Darwinism. Today, a group of scientifically astute evangelicals, such as those in the Creation Research Society, argue that evolution can be proved to be no more than a theory. Other natural scientists are inclined to regard Darwin's theory as fact.

The U.S. Supreme Court in 1968 overruled Arkansas' anti-evolution statute, but discussions on Darwin versus Genesis continue in that state.

Evolution came under discussion at the Second Vatican Council, partly as a result of the teachings of the late Fr. Teilhard de Chardin, the French biologist. Evolution, according to some Roman Catholic theologians, strikes at the doctrine of original sin, traced through Adam.

The text of a papal discourse in 1966 said: "The theory of evolution should not seem acceptable unless it accords decisively with the immediate creation of each and every human soul and unless it considers as decisive for the fate of mankind the disobedience of Adam."

John T. Scopes died in 1970 at the age

of 70. He left Dayton after the trial, studied geology, worked for an oil company and late in life recalled his story in a book, *Center of the Storm*. He wrote that he believed the separation of church and state was at issue in the trial.

"If the state," he said, "is allowed to dictate that a teacher must teach a subject in accordance with the beliefs of one particular religion, then the state can also force schools to teach the beliefs of the person in power, which can lead to the suppression of all personal and religious liberties."

JAMAICA

Episcopal Election "To Be Continued"

A Special Synod of the Anglican Church in Jamaica called to elect a new bishop to fill the vacancy caused by the death of the Rt. Rev. J. C. Swaby deadlocked in three ballots and a new election was set for Sept. 9.

Meeting in Kingston, 281 of the 332-member elective assembly were polled for the two candidates, the Rev. Herbert Edmondson, Suffragan Bishop of Mandeville, and the Rt. Rev. Neville DeSouza, Suffragan Bishop of Montego Bay.

Under canonical rules, a candidate for the bishopric has to be given a two-thirds majority of votes from the House of Clergy and the House of Laity which form the elective assembly; and a bishop must be elected within six months from the date a vacancy is declared.

If the deadlock continues, a two-thirds majority from a selection committee would then elect a new bishop; if this committee fails to do so within 12 months of the vacancy date, the new bishop would be chosen by the bishops of the province.

CHURCH OF ENGLAND

Overseas Aid Program Launched

A new campaign for overseas development, called "Harvest for the Hungry," is being launched by the Church of England with a target for individuals of 1 per cent of their take-home pay.

The campaign was initiated as the result of a decision made last year by the church's General Synod.

In most dioceses the bishop has appointed a representative to insure that the message reaches the parishes. The figure of 1 per cent of take-home pay was chosen because of its association with the United Nations aid target of 1 per cent of gross national product which has been promoted as an objective for governments.

The general idea is to make the individual's giving not a once-only thing but a continuing offering.

CONNECTICUT

Hutchens for the Plaintiff, Hutchens for the Defense

It was a case of the bishop "battling" the bishop in what one churchman called "legal gobbledygook."

Because of a legal technicality the Rt. Rev. J. Warren Hutchens, Bishop of Connecticut, was on both sides of a suit in Superior Court, Hartford.

Judge Francis J. O'Brien reserved judgment on whether \$500,000 can be diverted from a trust fund supporting a home for elderly women to repair Hartford's historic Church of the Good Shepherd.

Elizabeth Colt, widow of firearms magnate Samuel Colt, left bequests to the church and to Armsmeer, the former Colt mansion, now used to provide apartments for widows of retired Episcopal priests and other elderly women.

Trustees of the Colt bequest asked the court to permit allocations of Armsmeer bequest funds to repair severe structural damage in the church.

As chairman of the church's Colt bequest, Bishop Hutchens requested transfer of funds. But as president of the bequests to the Diocese of Connecticut and an Armsmeer trustee, he was also obligated to defend the will as it was written.

"Of course, this is all a lot of legal gobbledygook," said John M. K. Davis, president of the church's Colt bequest. "We're not really suing anybody. . . . I am sure that if Mrs. Colt were alive today, she would give it to us."



Dr. Bruno Bettelheim (left), founder of the Orthogenic School at the University of Chicago, conferred recently with Wayne Simonds, Las Vegas architect, and the Rev. Herbert A. Ward, Jr., director of St. Jude's Ranch for Children, Boulder City, Nev., in preparation for the ranch's expansion. Administered by Fr. Ward and the Sisters of Charity, St. Jude's is a home for abused and abandoned children.

BRIEFLY...

■ The Draft Proposed Book of Common Prayer is to be published Feb. 2, the Feast of the Presentation of our Lord Jesus Christ in the Temple, according to an announcement by the Standing Liturgical Commission. The book will serve as the "working document" of General Convention as it considers revision of the present Book of Common Prayer.

■ The Presiding Bishop has called on diocesan bishops to help find sponsors for Vietnamese and Cambodian refugees. The church, Bishop John Allin said, has "the opportunity and responsibility to help many of these newcomers . . . find new lives in our midst."

■ Clergymen and the Cambria County (Pa.) Commissioners, while lobbying for improvements to U.S. Route 22, a twisting, two-lane road, have posted a cautionary billboard along the highway: "Since 1966 . . . 908 injured plus 57 dead. This is a dangerous stretch of highway. Don't close your eyes to pray." There have been more than 1,000 accidents on that stretch of road since 1966.

■ Representatives from 12 of the 13 dioceses in Coalition 14 met recently in Denver to begin work on a pilot program in evangelism which is expected to be put into use during the Easter season, 1976. Three top priorities chosen for the program were (1) every congregation in the coalition would have an evangelism project; (2) evangelists of national prominence would conduct preaching missions in the 13 dioceses; and (3) a program of "cross fertilization" and Christian witness between the 13 dioceses would be held by churchmen in the coalition.

■ The national board of the Church Periodical Club held its annual meeting at Seabury House, Greenwich, Conn., and discussed plans for its triennial in connection with the General Convention in Minneapolis next year. The CPC (national headquarters, 815 Second Ave., NYC 10017) distributes free books and periodicals to domestic and foreign missions.

■ The Church School Missionary Offering (CSMO) for 1975-76 will be set aside for the Missionary Diocese of the Southern Philippines, where a group of young trainees in Christian education will work with parishes and missions on the island of Mindanao.

■ The Anglican Archbishop's palace in Armagh, Ireland, will be sold to the local district council to replace the city hall which was destroyed by a bomb three years ago during a wave of violence in northern Ireland. The historic palace includes a 12th century Franciscan friary. It is being sold for \$200,000.

The Nonconformity Of The Church

By PHILIP EDGCUMBE HUGHES

I have given this article the title "The Nonconformity of the Church" because the New Testament enjoins the church and its members not to be conformed to this world (Rom. 12:2). In these days, however, when the church seems to be losing rather than gaining ground, many have imagined that its relevance can be recovered by bringing it into step with the contemporary world—for example, by jazzing up the language and tempo of our worship (though this, far from proving an attraction, is causing widespread disaffection), by encouraging the development of "black" theology (though there is no such thing as "black" or "white" theology, but only true and false theology), by substituting "sensitivity" sessions for the fellowship of prayer

and Bible study (though the just are to live by faith, not by sensation), and by jumping on the women's lib bandwagon (though this is plainly an issue which threatens to split the church in two).

Ours is a fallen world, a world desperately in need of redemption. Hence the importance of the church's presence in the world with its witness to the transforming power of the gospel of Jesus Christ. But while the church is *in* the world it is not *of* the world. By accepting the world's values, approving its standards, and merging its customs with those of unregenerate society the church can succeed only in losing its distinctiveness and indeed its *raison d'être*. The church's aping of the world does not in any case impress the world, because the world is far more competent at doing its own thing. Canon V. A. Demant of Oxford has rightly warned us of the danger of mistaking the *Zeitgeist* for the *Heilige Geist* (the spirit of the age for the Holy Spirit).

If the church capitulates to the noisy campaign for the admission of women to full ministerial orders it will be a capitu-

lation to the *Zeitgeist*; for this campaign is closely connected with the tide of women's lib that is now lapping at our ecclesiastical doors; and women's lib itself is part of the wider war for complete egalitarianism now being waged with intense determination by its advocates. In other words, it is a campaign for the right of women not to be women. That this is no wild exaggeration can be shown by a brief quotation from one of the leaders of women's lib, who has specifically demanded "the freeing of women from the tyranny of their reproductive biology by every means available, and the diffusion of the childbearing and childrearing role to the society as a whole, men as well as women" (Shulamith Firestone, *The Dialectic of Sex*, 1971). This grotesque demand is not as fantastic as it sounds. It could conceivably (though that seems the wrong adverb to use here!) be met by the establishment of sperm and ova banks and the development of test-tube babies, the raising of children in state batteries, and the abolition of the family as the essential of human society—a perspective, be assured, that does not belong merely to the sphere of science or sex fiction. Meanwhile women have been "liberated" from the tiresome "tyranny of their re-

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*Can the church's
relevance
be recovered by bringing
it into step
with the contemporary world?*

productive biology" to the extent that abortion on demand, with all its gruesome and murderous horrors, is now legally available to them.

Sexual egalitarianism is not, of course, the sole preserve of women's lib. It finds expression in the demand for the recognition of homosexuality as something normal and socially acceptable, and for the church's approbation of homosexual congregations and even homosexual "marriage." St. Paul certainly did not regard homosexual practices with equanimity, but denounced as degenerate any situation in which "women exchange natural relations for unnatural, and men likewise give up natural relations with women and are consumed with passion for one another, committing shameful acts with men" (Rom. 1:26f.). Not that the church should view persons so inclined with anything but love and understanding, but it must proclaim, as the apostolic church proclaimed, the possibility, through Christ, of victory over this and every other temptation by which man is assailed.

"Male and female God created them": this means not only that heterosexuality is constitutional to man's being in this life but also that the pursuit of "unisex" can lead only to deep trauma and confusion. Marriage and the family provide the divinely appointed foundation of human society. Motherhood is the glory not the disgrace of womanhood. Yet it is because St. Paul insists that in accordance with the order of creation there is a structure involving the relationship of the sexes in the church as well as in society as a whole that he is mocked, by *Zeitgeist* conformists inside as well as outside the church, as an anti-feminist and a male chauvinist. The injustice of this calumny is apparent, however, when one remembers that he who taught that "the husband is the head

of the wife as Christ is head of the church, his body," he added the tender admonition, "Husbands, love your wives, as Christ loved the church and gave himself up for her" (Eph. 5:22ff.).

This orderliness relating to the sexes is to be observed also in the conduct of public worship; for since "the head of every man is Christ and the head of a woman is her husband," and "man was not created for woman but woman for man" (1 Cor. 11:3,9), it was the apostolic rule to "permit no woman to teach or have authority over men" (1 Tim. 2:12), and it was required that, "as in all the churches of the saints, the women should keep silence in the churches" (1 Cor. 14:33f.)—not, however, without this reminder: "Nevertheless, in the Lord woman is not independent of man nor man of woman" (1 Cor. 11:11).

Needless to say, such teaching, apostolic though it is, is unpalatable to persons who are controlled by the *Zeitgeist*. It is decidedly bizarre, then, to find these same persons, who heap obloquy on St. Paul as the arch-enemy of feminine rights, complacently citing what the same apostle says elsewhere as the clinching proof-text of the righteousness of their cause; for if there is one verse which they favor above all others it is this: "There is neither male nor female; for you are all one in Christ Jesus" (Gal. 3:28)! And they explain that here St. Paul is teaching the complete equality of the sexes within the church in the matter of order and function (albeit in flat contradiction of what he teaches elsewhere!).

It should be plain, however, that St. Paul is speaking of *unity*, not equality or the removal of all distinctions. The differentiation between male and female continues unchanged (obviously). Union in Christ means harmony and completeness,

not unisex. In fact this place in Galatians is not at all in conflict with what St. Paul teaches in I Corinthians, for there too he emphasizes unity, but precisely a unity which is graced and enhanced by diversity and which follows from the significance of Christian baptism. "Just as the body is one and has many members," he says, "and all the members of the body, though many, are one body, so it is with Christ. For by one Spirit we were all baptized into one body—Jews and Greeks, slaves and free" (1 Cor. 12:12f.), and he might have added, as he does in Gal. 3:28, "male and female." Similarly, the sentence that immediately precedes Gal. 3:28 declares: "For as many of you as were baptized into Christ have put on Christ." Thus, be it noted, both passages are placed in the context of Christian baptism, not Christian ordination. "God," St. Paul continues in 1 Cor. 12:18ff., "arranged the organs in the body, each one of them, as he chose. If all were a single organ, where would the body be? As it is, there are many parts, yet one body. The eye cannot say to the hand, 'I have no need of you,' nor again the head to the feet, 'I have no need of you.' On the contrary, the parts of the body which seem to be weaker are indispensable. . . . Now you are the body of Christ, and individually members of it." True organic unity could hardly be more graphically portrayed, unity with diversity, diversity of strength and function.

St. Paul does not contradict himself. Moreover, the implications of his teaching are very clear: the organic vitality of Christ's body the church is realized through the diversified but orderly functioning of its members within the harmonious unity of the whole. The outworking of this doctrine may be uncongenial to the spirit of the age, and it is always easier to allow oneself to be carried along by the stream of the *Zeitgeist* than to go against it. But a church which professes to be apostolic must respect and put into practice the apostolic teaching of the New Testament, otherwise its claim to apostolicity is worthless. Nor is the solid tradition of the church down the centuries, with its concern for canonicity in faith and worship, something that we can lightly cast aside. Neither that tradition nor the teaching of the apostles is anti-feminist, and there is still, as there always has been, a wide and important sphere of service and ministration for women as well as men within the fellowship of Christ's Church.

If, negatively, we are not to be conformed to this world, we are, positively, to be "transformed by the renewal of our mind, so that we may prove what is the good and acceptable and perfect will of God"; and the Apostle bids us all not to think of ourselves more highly than we ought to think, but, as members of the one body, to use our differing gifts for the building up of the Church and to the glory of Almighty God (Rom. 12:2ff.).

EDITORIALS

LCMS Today, PECUSA Tomorrow?

To Christians who do not belong to the Lutheran Church-Missouri Synod the spectacle of that body in its agony of inner conflict is troubling. It is a conflict of faith and conscience — an intramural religious war, and therefore the cruelest kind of conflict for the participants.

To Episcopalians among the spectators must come the thought that quite possibly what the LCMS is going through this summer PECUSA will be going through at Minneapolis a little more than a year hence. The conflict between those called the conservatives and the moderates in the Missouri Synod has something in common with the conflict between traditionalists and liberals in the Episcopal Church.

But the differences are noteworthy as well as the similarities. Two in particular need careful consideration. The first is the fact that the actual control and government of the LCMS is in the hands of the conservatives. In PECUSA the liberals control the official machinery (despite the comparative conservatism of the Presiding Bishop) and will control the General Convention. The moderates at the Missouri Synod's assembly are not only outnumbered but outmaneuvered because they are not "in the chair." In any such assembly the latter disability is especially severe.

The second major difference between the Lutheran and the Episcopal inner conflicts is that Lutheran conservatives are not peas from the same pod as most Anglican traditionalists, nor are such LCMS moderates as Dr. John Tietjen very much like most Anglican liberals. The Lutheran conservatives are biblical fundamentalists, biblicistic authoritarians. Anglican traditionalists take Scripture seriously but interpret it through catholic tradition rather than as a book of literal oracles. The Lutheran moderates take both Scripture and church tradition more seriously than do many or most Anglican liberals, who draw heavily upon what they consider the "relevant" principles in contemporary secular movements.

What Episcopalians see in the Lutheran camp this summer that may foreshadow what will happen at their General Convention next fall is a demonstration that when the issues on which good Christians differ are by their very nature unnegotiable, when those on either side feel that if they were to compromise or back down or surrender they would betray a trust from God, there is no way that the governing body can resolve such issues. And if, as all Christians believe, one's first duty is to conscience, there may well come a time and a point at which brethren must go their separate ways.

It's no good trying to dispose of that fact with the rebuke that schism is the worst of all sins. Try to tell that to some of the anguished souls in the LCMS today! They might agree with you, but then say: "What else can we do? What we are offered as an alternative

is something we cannot live with, since we believe it is not of God."

The Episcopal Church at its next General Convention must decide what to do about the ordination of women and the fate of the Book of Common Prayer. (We say "fate" rather than "revision" because the real question is whether the BCP is to be abolished and replaced by something else, with the old label retained.) There are some issues on which one can be outvoted and, if he is a good Christian and a good sport, live with the results. But if it is for him a life-or-death issue, as he sees it, what then? To some Episcopalians, life in PECUSA will be intolerable if the priesting of women is not authorized; to others it will be so if it is authorized. And that decision, one way or the other, must be made at Minneapolis.

It is the duty of every Episcopalian to make up his mind and resolution that he will stay in this church, whatever happens at Minneapolis, *if he possibly can*.

But what if he cannot? That is an issue we need to face, individually, together, and most prayerfully, now and throughout the next year, rather than leaving it to the last minute — in what may well prove to be the last hour of a united Episcopal Church.

If there is any way that our good and omnipotent Lord can enable us to deal with these issues decisively and still stay together as a united family may he preserve us by that miracle. It seems now that nothing less than such a miracle can do it.

Aftermath

Often he wakes and thinks of jungle nights,
Remembering the blood-red moon that shone
In the sub-tropic skies; the death-winged
flights,

And heat exploding in the violent dawn.
He hears again the screaming of the shells
And sees eyes stare in horror, glazed with
fear,

(While half a world away the Sunday bells
Rang out complacently.) Now he is here
In his own room: in the familiar sky
The summer moon is shining, chaste and cool,
Silvering the garden where the shadows lie
From bending trees, like leaves upon a pool.

Against this scene he sets a village lane
Where children ran, who will not run again.

Kay Wissinger

THE PRO & CON BOOK OF RELIGIOUS AMERICA: A Bicentennial Argument. By Martin E. Marty. Word. Pp. 300. \$6.95.

This title may seem to beg the question: "Religious America"? The PRO half of this "flip-over" book answers Yes most assuredly. CON in effect replies with a Wordsworthian stance — if this be religion then "I'd rather be a pagan suckled on a creed out worn." After reading CON's conclusions one might well surmise that the truly religious America antedates 1492, and grew increasingly irreligious, the statistics of institutionalized religion notwithstanding, ever since the white man took over (always in the name of his God, of course).

History, like the Bible, provides proof texts for very divergent views. The many faces of religion in America, its manifold and often opposite aspects, make it convenient for the eminent scholar, Dr. Martin E. Marty, professor of the History of Modern Christianity, University of Chicago Divinity School, to marshal facts and interpretations convincingly for both PRO and CON. Often the author's apparent contradictions and paradoxical generalizations derive from his shift of focus; negatively scrutinizing a narrow band of religious phenomena in CON, then in PRO surveying in an affirmative mood a broad spectrum. His two chapter tens provide a clear example. Dr. Marty's strictures on anti-intellectualism in American religion in the CON chapter focuses on one strand, the literalistic, fundamentalistic, revivalistic "experience." For his PRO argument, in support of "theological inventiveness" in our religious life, he ranges widely to include disparate "communities of interpretation," their spokesmen as different as Jonathan Edwards, Theodore Parker, Emerson, William James, Erich Fromm, and Abraham Lincoln. Irritating selectivity? Doubtless, but all a part of the argumentative game, the point of which is to goad the reader (or the discussion group) into a closer look at what this master historian is saying to us about the religious (and irreligious) state of the nation at its Bicentennial, which occurs at a time when we are so torn between pride in America's positive achievements and qualities of faith on the one hand, and shame for the folly, gross corruption, crime, violence, suffering, poverty, and injustice which are blots on the record, too.

Reading this book one feels one is listening to Dr. Marty relaxed and conversing in his living room to a group gathered 'round to share his seasoned reflections on religion in the American life. He discusses all this under three main headings: The American Spirit, The American

People, and The American Experience. Several of the PRO and CON chapters are quite pertinent to issues before us in the Episcopal Church; these in particular, "Ending Clericalism *versus* An Expressive Laity," "Male-Dominated Religion and Society *versus* The Progressive Liberation of Women," "Worship of the Status Quo *versus* The Opportunity for Prophecy." This book should prove a most stimulating text for discussion groups in our churches. A practical help to the "flip-over" reading of the chapter's counterpart would be a page reference at chapter's end to the companion chapter in the opposite half.

(The Rev.) ROYDEN C. MOTT
St. Luke's Church
Knoxville, Tenn.

DIMENSIONS OF LOVE, EAST AND WEST. By James A. Mohler, S.J. Doubleday. Pp. 392. \$9.95.

The first thing that strikes me about *Dimensions of Love* is the author's humility in the face of such a broad and controversial subject. Thoroughly well read—he includes an 11-page bibliography, by chapters—yet not in the least presumptuous, he gives one the impression that, like the hippie being interviewed by the pollster in a famous cartoon, he has "only questions, man, no answers."

Father Mohler's questions are everyman's questions: Which has priority, human love or divine love? Is one patterned after the other? Is love enhanced by having obstacles thrown in its path, by being frustrated? Does love imply a state of need to be satisfied or a state of abundance to be graciously bestowed? Is it descending, like grace, or ascending, like faith, which sets its sights ever higher and higher until a goal is reached? And just what *is* its goal?

The answers in the historical response of every age and culture are never final answers. The author has scanned, weeded and culled sacred and secular writings, both sources and commentaries, to present a survey of the subject, broader than it is deep, as it was originally prepared for a course he taught at John Carroll University.

The religions of the world past and present are nicely illumined by this approach, since love is one of the truly universal human themes, appearing in manifold variations and with different degrees of centrality in each instance. Nuances of the words for love in other languages reflect cultural differences.

The sexual revolution in our time, as well as the current trend toward mystical religion and the changes in organized

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religion, all have their effects on our own love literature. It is perhaps because of this hypersensitivity of the phenomenon of love to other factors in the culture that Fr. Mohler sees the need to withhold judgment. All things considered, I think he is wise to do so.

KATHRYN K. ATWATER
Blue Bell, Pa.

THE STIGMATA OF DR. CONSTANTINE. By Tom Dulack. Harper's Magazine Press. Pp. 293. \$8.95.

Without warning, Dr. Paul Constantine, an egocentric, self-glorified research scientist for a pharmaceutical company, violently receives the five wounds of Christ. A lapsed Roman Catholic, he refuses to accept a supernatural explanation. He sends to the Mayo Clinic a sample of the blood from his wounds. He visits a psychiatrist and is told he does not really want to be cured. In part because of the stigmata, he and a young laboratory assistant enter into sexual relationship with one another. She leads him to an underground pseudo-Christian group, dabblers in a cheap mysticism based on drugs and free love. They turn against Constantine and talk of sacrifice and cannibalism. But their tenement goes up in flames as he attempts to save a young girl from rape and murder by the group. He finds himself under the scrutiny of a bishop, a reformer to whom a stigmatic is an embarrassment to his program of seeking diocesan fiscal stability. When a fanatical hematologist tries to make him into a research project, he attempts to escape and falls down a stairwell to a gruesome death. The wounds of Christ are not to be found on the corpse.

The sense in all this resides in Tom Dulack's ability to reveal the psychological interior of each of his characters. The ironic perspective behind it all prevented this reader from ever determining the source or purpose of the stigmata, but the effects of the phenomenon on Constantine and on those who get involved with him are sufficient stuff for a good novel. The omniscient narrator is a naturalist who with a clinical insistence confronts the reader with every detail, no matter how disagreeable, necessary to a proper telling of his story. The book insists on the reader's deep involvement, intellectually, emotionally, and sensually (including much explicit eroticism).

The book explores the interrelationship between sexuality and the mystical experience of God, but the author conveys the erotic components better than the theological ones. His theological perspective remains unclear throughout, even though he exposes the flawed self-serving religious thought of figures such as the fashionable bishop who would make the church into a profitable enterprise and the depraved children who would find God in a mushroom or in sexual excess. Humanism fares no better: scientific inquiry serves the ruthless who would achieve fame or wealth or both, and psychiatry comforts no one, not even its well-meaning practitioner.

And what of that love between two human beings so much vaunted nowadays? Sweet, naive Cathy, who desires Constantine even before his stigmatization, is last seen as a sado-masochistic, lesbian drug-addict. Without wishing it, Constantine's mere existence reveals a fallen humanity whose every seemingly good intention ends in perversion. But

several hospitalized children undergo miraculous cures associated with visions of a stigmatic resembling Constantine, and the girl mentioned earlier does indeed end up in a convent. But why is she there, and whose image does she see on the cross? Has Constantine become for her an icon of Christ, or Christ an icon of Constantine? Does the book, like its motto from Dostoyevsky's "Legend of the Grand Inquisitor," end with an exaltation of "Mystery"? If so, what sort of mystery? Can it be that of the living God, whom the author does not directly consider in his book? Whatever the answer, this complex and subtle novel is well worth the reading and rereading.

ROBERT E. STIEFEL
Rosemont, Pa.

Books Received

PROTEST: Red, Black, Brown Experience in America, James Mearelli and Steve Severin. Eerdmans. Pp. 207. \$2.95 paper.

I PLEDGE TO YOU MY TROTH: A Christian View of Marriage, Family, Friendship, James H. Olthus. Harper & Row. Pp. 148. \$7.95.

A CRITIQUE OF EUCHARISTIC AGREEMENT. S.P.C.K. London. 1/p. 79. £1.50 paper.

GO TO THE MOUNTAIN: An Insight into Charismatic Renewal, Robert J. Voight. Abbey Press. Pp. 140. \$2.95 paper.

MAN AS MALE AND FEMALE, Paul K. Jewett. Eerdmans. Pp. 200. \$2.95 paper.

HOLY SCRIPTURE: Studies in Dogmatics, G. C. Berkouwer. Eerdmans. Pp. 366. \$8.95.

IS THERE A PLACE I CAN SCREAM?, Harold Myra. Poetry. Doubleday. Pp. 103. \$4.95.

JOY IN HUMAN SEXUALITY, John T. Ball and Nancy Cashman Ball. The Liturgical Press (Collegeville, Minn.). Pp. 63. 95c paper.

TARBELL'S TEACHER'S GUIDE TO THE INTERNATIONAL SUNDAY SCHOOL LESSONS, ed. Frank S. Mead. Revell. Pp. 413. \$4.95.

THE MESSENGERS: A Concise History of the United Society for the Propagation of the Gospel, Margaret Dewey. Mowbray & Co., Oxford, Eng. Pp. 168. £3.25.

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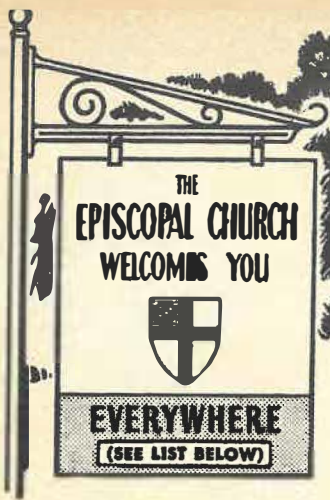
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Sun H Eu 8, 10; Wed 9:30

SAN DIEGO, CALIF.

ST. LUKE'S 3725—30th St.
Sun 8 HC, 10 Cho Eu (1S, 3S, 5S), MP (2S, 4S).
Sun 10 S.S. & child care, Wed 11:30 HC

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
The Rev. Richard S. Deitch, r
Sun Masses 9, 11; Daily (ex Fri & Sat) 7:30, Fri & Sat 9; HD 6:15; HS Fri 9:30; C Sat 9:30-10:30 & by appt

ALL SAINTS'

1350 Waller St. near Masonic
The Rev. Fr. Edwin H. Walker IV
Sun Masses 8 & 10 (Sol High), Sol Ev & B 6; Daily (ex Tues & Thurs) 9:30; Tues 6; Thurs 7; C & Holy Hour Sat 4:30-5:30

DENVER, COLO.

ST. MARY'S S. Clayton & Iliff—near Denver Univ.
Sun Masses 7:30, 9, 11:30, 6; ES & 8 8; Daily 7; Also 9:30 Mon, Wed, Fri & Sat. C Sat 4:30-5:30, 8-9

DANBURY, CONN.

CANDLEWOOD LAKE
ST. JAMES' Downtown West St.
The Rev. F. Graham Luckenbill, L.H.D., r
Sun 8, 9:15, 11; Thurs 10

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 8, Summer Ch S 10, Service & Ser 10; Daily 10; HC Wed, HD, IS & 3S 10

ST. PAUL'S

2430 K St., N.W.
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Mass Daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

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

JACKSONVILLE, FLA.

ST. JOHN'S CATHEDRAL 256 E. Church St.
The Very Rev. John F. Mangrum, dean; Rev. Canon Ward Ewing, Rev. Canon George Kontos; Dorothy West, Christian Ed; Thomas Foster, organist and choirmaster
Sun HC 8, 9, 11, Ch S 10, Healing 7; Weekdays HC 12:10, 7 Fri & Sat

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Sun H Eu 8, 10:30; 6:30. Wed H Eu 10

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Sun HC 8 & 10; Wed 9:30; Sat 5:30



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NEW YORK, N.Y.

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Sun 8 & 9:30; Sat 5:15

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

FLOSSMOOR, ILL.

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The Rev. Howard William Barks, r; The Rev. Jeffrey T. Simmons, c
Sun HC 8, 9, 11; Daily HC, Hours posted

MT. VERNON, ILL.

TRINITY 1100 Harrison
The Rev. Robert Harmon, v
Sun H Eu 10:30, ex 4S MP 10:30 H Eu 5:30; Wed H Eu 9:30; Holy Days as announced

SPRINGFIELD, ILL.

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Sun H Eu 8 & 10; Daily as announced

DODGE CITY, KAN.

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HARRODSBURG, KY.

ST. PHILIP'S Chiles & Poplar
The Rev. W. Robert Insko, Ed.D., D.Min., D.D., v
Sun 10 Bible Study, 11 H Eu & Ser

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Sun 8 HC, 9:15 Ch S, 10 HC; Tues, Wed, Fri 7; Thurs 10 & 7

FALLS CITY, NEB.

ST. THOMAS 16th at Harlan
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Sun Low Mass 7:30. Parish Mass 10:30

OMAHA, NEB.

ST. BARNABAS 40th & Dodge, 1 blk. N.
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LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
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Sun 8, 10, 6 H. Eu; Wed 10 & 6 H Eu; HD 6 H Eu

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

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(Continued from preceding page)

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Sun 7, 8, 9:15 & 11; Ch S 9:15; Wed & Fri 8; Sat 7; others as anno

BRICK TOWN, N.J.

ST. RAPHAEL'S Mission Vets Mem. Elem. Sch.
Off Rt. 70 & Van Zile Rd. (449-6972) HC Sun 10
Rev. Peter S. Cooke, v; Rev. Thomas L. Sink

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The Rev. John J. Wesley Vanaman, OSL, r
Sun H Eu 7:30, 10; Wed H Eu 7:30 (HS)

NEWARK, N.J.

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Sun 8 & 10; Thurs 10; Fri 12:10

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The Rev. John M. Crothers, c
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ST. ANN'S FOR THE DEAF West End Ave. & 81st St.
The Rev. Richard W. McIlveen, v
Sun HC 11:30; EP 1st Sun 3:30

CHURCH OF THE ASCENSION 5th Ave. at 10th St.
The Rev. D. R. Goodness, r; Rev. J. P. Nicholls, c
Sun HC 8, 9, 6; HC Tues, Wed, Fri 8; Sat 9:30; Wed 6; Thurs 12 noon

ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun HC 8, 9:30, 11 MP & Ser; Weekdays HC Tues, Thurs 12:10; Wed 8 & 5:15; Saints' Days 8. EP Tues, Thurs 5:15. Church open daily 8 to 6

EPIPHANY 1393 York Ave. at E. 74th St.
Ernest E. Hunt III, r; William Tully, c
Sun 8 & 12:15 HC; 10:30 HC (1S & 3S), MP (2S & 4S). Daily 9 MP

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

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The Living Church

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

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The Rev. Robert Ray Parks, D.D., Rector

TRINITY CHURCH Broadway at Wall
The Rev. Franklin E. Vilas, p-i-c
Sun HC 8, 10; Daily HC (ex Sat) 8, 12; MP 7:45, EP 5:15; Sat HC 9

ST. PAUL'S Broadway at Fulton
Sun HC 10; Mon thru Fri HC 1:05

ST. AUGUSTINE'S 333 Madison St.
The Rev. Harry Vann Nevels, v
Sun HC 8:30, 10:30, 12:30 (Spanish)

INTERCESSION Broadway at 155th St.
The Rev. Frederick B. Williams, v
Sun HC 8, 10:30, 1 (Spanish); Mon, Wed, Fri HC 12; Tues, Thurs, Sat HC 8:30

ST. LUKE'S 487 Hudson St.
The Rev. Ledlie I. Laughlin, v
Sun HC 8, 9:15, 11; 1st Sun HC 8, 10; Daily, ex Thurs & Sat HC 7:30; Thurs HC 8:45, 6:15. HS 12; EP 6

UTICA, N.Y.

GRACE CHURCH Downtown
The Rev. Stanley P. Gasek, STD, r; the Rev. L. C. Butler; the Rev. C. F. Hilbert
Sun HC 8, MP, HC & Ser 10; Int. Daily 12:10

PHILADELPHIA, PA.

CHRIST CHURCH 2nd St. above Market
The Rev. Ernest A. Harding, D.D., r
Sun 9 HC, 11 MP & S, 1S & 3S HC

PITTSBURGH, PA.

GOOD SHEPHERD "A Historic Landmark"
Cor.: 2nd (Pa. Rt. 885) & Johnston Aves., & Gertrude St.—Hazelwood
Sun H Eu 8:30 & 10:15 (Sung). Weekdays as anno

VALLEY FORGE, PA.

WASHINGTON MEMORIAL CHAPEL
The Rev. Sheldon M. Smith, r
Sun 8 HC, 10 Service & Sermon

MYRTLE BEACH, S.C.

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



FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Road
The Rev. James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5; Daily MP & Eu 6:45 ex Thurs 6:15; Also Wed & HD 10; EP daily 6; C Sat 1-2, 4:30-5:30

SAN ANTONIO, TEXAS

ST. PAUL'S Grayson at Willow
The Rev. J. F. Daniels, r; the Rev. K. D. Miller
Sun Masses 7:45, 9, 11, Wed 7, 10; Sat C 11-12:30

HOT SPRINGS, VA.

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

RICHMOND, VA.

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

ACAPULCO, GRO., MEXICO

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

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