

# The Living CHURCH

Are 67  
Votes  
All That's  
Needed?

• page 10

Kneelers, made by women throughout the church, for the Prayer Tent at General Convention [see p. 5].

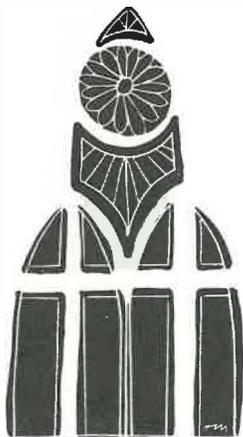


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# AROUND & ABOUT

With the Editor

One bicentennial statistic that has been receiving considerable comment is that, according to the most learned guesses, in 1776 between six and 10 percent of the American populace belonged to some church, whereas in 1976 the percentage is 62 percent. Dr. Martin Marty offers, unsurprisingly, an interesting reflection upon this, in the special Bicentennial issue of *Context* (July 1): Since the church members in 1776 were so tiny a minority, "how is it possible to talk about religion in the early republic at all? My answer: because what was around was a very public religion. One did not need to go to church to hear it propagated. It seeped in under the doors, came through the woodwork, was part of the air one breathed. In schools. In the legal tradition. On election day. Somewhere — I must find the quote some day — I read that the more



'religious' religion becomes, the less it has impact on society. 'Religious' in quotation marks here implies spiritual, devotional, mystical. The Bible gives as much attention to another kind of religion."

Having read this statement and having heartily agreed with its substance (but demurring somewhat at its penultimate sentence — of which more later), I went on to think of the classic example of such free-wheeling religion among the great in American history: Abraham Lincoln — not a churchman, or a regular churchgoer, but a devoutly believing and fervently praying Christian. His religion had come to him in the way Marty so vividly describes — under the doors, through the woodwork, from the air. But that's not quite accurate, of course. There's something that came to him and can come to us from the human world around us, but it won't be "religion" until something has

happened to it once it gets into our systems. Abraham Lincoln, like the original Father Abraham in the Bible or anybody else who ever "got religion," had to do the getting of it himself. Something gets into us from outside us, and something happens to that something inside us, and the result is our religion — for better or for worse.

What Dr. Marty is primarily concerned to say is that in early America there was a "public religion" which was essentially biblical and Christian, and it was by no means confined within the walls of the churches. That is an historical fact, and a profoundly influential one for our national history.

With such an "unchurched" Christian as Lincoln in mind, to say nothing of the many less illustrious American Christians of the same unaffiliated sort, I wonder about the correctness of Dr. Marty's suggestion that the more "religious" — in the sense of "spiritual, devotional, mystical" — religion becomes, the less impact it has on society. It is a common complaint against ecclesiastical piety, made by people inside as well as outside the church; and I think we know precisely the thing they have in mind: the kind of pietism that substitutes its kind of "spiritual, devotional, mystical" ecstasy for simple obedience of the Lord's command to love our neighbor as ourselves and to love in deed rather than in mere word. It well may be that the churchier Christians are the more inclined — I think the right word would be *tempted* — to make that sinful substitution. But recently I've been re-reading John Woolman's *Journal*, one great document of early American religion. Here was a man who, with his fellow Quakers, did much to prepare the way in the hearts of their countrymen for the ultimate abolition of slavery. They were not excessively churchy. But they were most spiritual, devotional, and mystical in their religion. In a very different way, so was Lincoln.

What I'm saying is that if a religious faith and expression is to have any impact upon society in general, or upon any human being in particular, that impact will be in direct proportion to the strength and passion of the "spiritual, devotional, mystical" heart of it. Too often those three words are pre-empted by the hypocrites who want us to think that that's what they are. The words should be reserved for exclusive application to the kind of religion that consists of all-out love for God and all-out love for neighbor.

# The Living Church

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## DEPARTMENTS

Around and About	2
Books	11
Editorials	10
Letters	3
News	5

## ARTICLES

Homosexuality	Louie Crew	8
Homosexuality	Robert M. Cooper	9

## KALENDAR

### August

- Seventh Sunday after Trinity/Eighth Sunday after Pentecost
- Transfiguration of our Lord
- John Mason Neale, P.
- Eighth Sunday after Trinity/Ninth Sunday after Pentecost
- Laurence, D.M.
- Clare of Assisi
- Jeremy Taylor, B.
- Ninth Sunday after Trinity/Tenth Sunday after Pentecost

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The Living Church

# LETTERS

## Refer to Bishops

Is there question in the mind of any deputy, clerical or lay, to our forthcoming triennial convention that to vote *either* yea or nay on admitting women to the priesthood will *not* settle the matter?

Let us at least consider, between now and then, handling this subject, when we do confront it at General Convention, in an Episcopal manner.

Let us consider referring it to our elected leadership — our bishops — with a prayerful request that they, as they have already done here and there, educate and counsel with themselves and with us on how to study it, when to discuss it further, whether or not it can be given even experimental trial, and if so how, and if not why not.

With this objective perhaps they can put it on their agenda for their next Lambeth Conference (maybe for their next two or more "Lambeths").

After 1900 years or so of getting along without women clergy, surely we don't have to hit our church with this topic as if with a butcher's cleaver in the autumn of 1976, with a vote yea or nay.

This, of course, isn't a proposal to ask our bishops to hand us answers. Rather, let us consider requesting them to give us the benefit of their guidance. Can we take sound action without considering the basic sacramental principle as it is, for example, set forth by the Rev. Jerome F. Politzer [TLC, June 6]?

WOODBRIEGE E. MORRIS, M.D.  
Little Rock, Ark.

## The Reproaches

Please allow me to dissent strongly from the position taken by the Rev. D. W. Stump on the matter of the "Reproaches" in the Good Friday Liturgy [TLC, June 20]. The Reproaches are addressed to man, not merely to Jews. It only happened that those who clamored for Jesus' crucifixion were Jews, but this is not to say that Jews are the worst of men; it means only that they cared enough about religion to oppose one who they thought was not following the tradition as they understood it. The worst of men are those to whom religion means nothing at all. Many lukewarm "Christians" are far worse than those who actively opposed Christ. The Reproaches are addressed to Mr. Stump, to me, and to everyone — sinners all. Those who called for Christ's crucifixion are representatives of the *sinful race of man*.

When we say that Judas' betrayal of Christ was a fulfillment of the scriptures we only mean that perspicacious men who committed their thought to writing "saw" that sinful man of whom Judas is but a type — would, from the inherent nature of things, betray the Sinless One. Incidentally, the principle contained therein goes on all the time — and the principled are always thrown to the wall by the unprincipled. Historically, among the former have been high church dignitaries!

For God's sake let the Reproaches stay where they are, to rebuke our sinfulness. We don't have to lose a sense of perspective and act as if Jews are God's favorites, even when we should be far from regarding them as among the worst of men.

(The Rev.) RUPERT F. TAYLOR  
St. John's Church  
Albany, Ga.

## Clergy and Social Security

Since I earn my living as the federal tax manager for one of the nation's largest corporations, I read with special interest Fr. Ehr Gott's article, "The Clergy and Social Security" [TLC, June 13]. While Fr. Ehr Gott raises an interesting point, I believe some of his comments tend to leave the incorrect impression that the "total tax package" discriminates against the clergy. In fact it is the other way around.

Using Fr. Ehr Gott's example (employee earning \$12,500 vs. clergyman with \$9,300 plus \$3,200 housing) and assuming both are married, have two children, and use the standard deduction, the clergyman pays \$331 less in total taxes and thus has more disposable income. Another item that he overlooks is that the layman can deduct mileage used on church business at about one-half the rate a clergyman can and only if he itemized deductions, while the clergyman can deduct mileage and still take the standard deduction.

(The Rev.) THOMAS G. SMITH  
St. Nicholas Church  
Elk Grove Village, Ill.

I wish to commend your magazine for the excellent article on the problem of the clergyman and Social Security. It is high time this situation was brought to the attention of those who should know, i.e., laypeople, and in particular, vestries and wardens of the church.

This past year I was fortunate enough to be provided with a living allowance which enabled me to make an exit from church housing and to get a place of my own which for the first time in my ministry is adequate to the

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Week after week *The Living Church* carries the listing of services of Episcopal churches—all of whom are concerned enough for your spiritual welfare to pay to have you informed as to their location and schedule of services.

When on vacation check the listings on pages 15 and 16 and attend church wherever you are to be. Every Churchman profits by sharing the act of worship outside his home parish.

If the service hours at your church are not included in the Directory, write to the advertising manager for the nominal rates.

## THE LIVING CHURCH

407 E. Michigan Street  
Milwaukee, Wis. 53202

needs of my family and in good repair. However I was shocked when I sat down and computed the "bite" which will be taken by way of the self-employment tax, since, as your article points out, the tax is figured not only on salary, but on living allowance also. My estimated payment to Social Security for this year will be almost twice what I figure I will wind up paying in federal income tax.

Over the years it has frequently come to my attention that certain of the clergy have devised ways of getting around the problem, most of them not legal. Some receive sums from their parish which are designated for various vague purposes and, in matter of fact, wind up as the self-employment tax payment. There is only one legal way that I know of that it can be done. A certain amount can be given the clergyman to pay half, all, or whatever, of the self-employment tax, but it must be included as salary and all other applicable taxes paid on it as such.

Obviously if this is done the vestry should plainly understand that it must go for this purpose and cannot be used to buy shoes for children, food for the table or any other necessity of living. The point is further that most churchpeople (who have one-half of their Social Security paid for them), and most vestrypeople, aren't even aware of the problem. As recently as this past week a well informed layperson said to me, "I didn't realize the clergy didn't have their Social Security paid."

I know several clergy who are seriously thinking about some kind of a second job just to pay the self-employment tax from their clerical position. How long can we let this go on, with the bite already more than we can pay and growing every year? Could not contact be made by way of the Church Pension Fund to alert vestries to this serious situation?

(The Rev.) EDWARD S. LOWREY  
St. Paul's Church  
Jackson, Mich.

• • •

In response to the Rev. Robert E. Ehrigott's comments on the inequities and inconsistencies of the Social Security System, may I share a few points which have been helpful to me in serving both the church and the state in my very limited advisory capacity as a public accountant.

It is my observation that in America social pressures have established the principle that the government and a wage provider have a responsibility to provide the wage earner with limited retirement, survivors, disability, and hospitalization insurance. The church has elected to fulfill this responsibility by setting up the Church Pension Fund,

which, while we are throwing rocks, could use some new glass, supplemented by various group insurance plans. As an incentive to encourage income tax paying wage providers to assume this responsibility, the premium costs for these insurance plans are tax deductible, and do not create taxable income to the beneficiary until the benefits are actually received. The state, on the other hand, elected to set up Social Security premium payments which were not tax deductible to a wage earner when paid. However, they do not create taxable income when the benefits are received. When the state allowed ordained ministers to choose if they wanted coverage under Social Security, I feel the church (the corporate entity made up of the congregation and its spiritual leader) was offered the cheapest premium cost available — now 7.9% compared to 11.7% paid by an employee and the employer.

Consequently, I believe a vestry should always analyze clergy stipend and their self-employment tax (more appropriately considered a non-tax deductible insurance premium) as two separate budget items. I find it virtually impossible to compare clergy stipend with an employee's gross wages without first considering the numerous adjustments needed in each field to arrive at personal disposable income. So to call clergy employees, for Social Security purposes, seems pointless and would simply give the state more tax. As to the inclusion of housing allowances in arriving at self-employment tax due, as well as its inclusion in calculating the taxpayer's disability and retirement benefits, I find with the low stipends paid by most congregations that clergy need these additions in order to receive optimum retirement benefits.

I do not believe it is an inequity for the state to classify a person called by God to serve Jesus and his church as self-employed for purposes of Social Security insurance. I do pray that more vestries will assume their responsibility of providing a standard of living for their spiritual leader which more nearly approximates the congregation's standard of living both at present and when retired. I believe the vestry's assumption of the responsibility of paying at least one-half of the clergy self-employment tax is a step in this direction. I have in some cases questioned the advisability of a minister having elected to qualify for Social Security benefits and thereby becoming subject to self-employment tax. As to the clergy's responsibility in selecting the best forms of retirement and medical insurance to include the Social Security system, I pray that our seminaries will provide competent insurance counsel to seminarians prior to beginning their active ministry. It is unfortunate that a

minister's irrevocable election (Form 4361) must be made so early in their calling, but at least the clergy can choose.

BILL WHEELER, C.P.A.  
Anthony, N. Mex.-Texas.

## Antiquarian Liturgiology

"Book for Our Times" [TLC, June 20] gives me a feeling of unease, which is deepened and intensified as I have re-read the author's description and justification of the Draft Proposed Prayer Book which will be submitted to General Convention this year. The article seems to be written for the enlightenment and instruction of readers who do not know, and have to be told, what their opinion about the matters discussed should be.

It is my earnest hope that the didactic tone of the article is a reflection only of its author's approach to consideration of prayer book revision and does not mean that the convention itself is likely to decide the matter on the refinements of modern studies described by Fr. Breul.

The scholars of the Selden Society of England, and of the Stair Society of Scotland, would hardly be justified in telling the English Parliament, on the basis of their legal antiquarian studies, what to put in a modern code of laws. Antiquarian studies of church liturgy are certainly relevant to consideration of prayer book revision; but surely they are not determinative.

ROBERT ROBERTS, JR.  
Shreveport, La.

• • •

Thanks for publishing the Rev. Henry H. Breul's article, "Book for Our Times."

Fr. Breul does an excellent job, in my opinion, of putting the revision in perspective. I find that our little congregation does not object to a proposed revision — they just want to get rid of all the experimenting and have a Book of Common Prayer — new or old. Fr. Breul's comments on deleting the private devotions sections from the book and teaching that the morning and evening offices be the basis for personal prayer life certainly have merit.

I think if the Rev. Mr. Pickering in his article, "The Possible Successor," looks at the older marriage rites in the English Book of Common Prayer, he will find that the purposes of marriage have merely been reinstated rather than added. Such "playings" on emotions rather than theology, scholarship, or reason are what weakens his arguments to retain what we have.

(The Rev.) CURTIS E. ROSS  
Major, USAF  
Episcopal Chaplain  
Peterson AFB, Colo.

# The Living Church

August 1, 1976  
Seventh Sunday after Trinity/Eighth Sunday after Pentecost

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## LOOKING AHEAD TO GENERAL CONVENTION



## Preparations in Full Swing

Of the several major matters to be considered at General Convention, two are the subjects most frequently discussed at meetings and conventions throughout the Episcopal Church.

Ordination of women to the priesthood and the episcopate and the Draft Proposed Book of Common Prayer are being studied, argued, debated, and straw-voted, and in addition have generally affected the election of the 1976 convention deputies.

Some weeks ago, the Rt. Rev. John M. Allin, Presiding Bishop, and the Rev. John Coburn, President of the House of Deputies, met with the parliamentarians, secretaries, and chairmen of the dispatch of business of the House of Deputies and the House of Bishops for the purpose of assigning legislation to each group. It is important that the work load be divided evenly.

It was decided that the House of Bishops will be the first to consider the subject of the ordination of women to the priesthood and the episcopate.

The issue has already been assured of a more-than-favorable reception by the bishops. Recently the Rt. Rev. John H. Burt of Ohio released a statement in which he said that 67 bishops were sponsoring legislation supporting the

ordination of women and that 15 other bishops agreed with their stance [TLC, July 18].

Church members here and there have been predicting results of the promised victory by the bishops: there will be a split, there will be no split, the business of the church will go forward, it will slide into a slump, the church will lose even more members than it has in recent years, *et al.*

Proponents of female ordination claim that the early, favorable vote by the bishops will have an affirmative and an affective push on the deputies' votes.

Numerous Episcopalians of various persuasions consider the ordination issue a more divisive matter than the Draft Proposed Book of Common Prayer.

## Prayer Book Revision

In 1973, deputies decreed that at least two days of the 65th General Convention be given to the study of the proposed revised Prayer Book. This does not mean necessarily that two consecutive days will be devoted to this subject. In preparation for it, there will be a joint session of deputies and bishops probably on Sept. 12, at 7:30 p.m., to hear a report on Prayer Book revision by the Standing Liturgical Commission.

Bishop Allin and Dr. Coburn have issued a memorandum on the Draft Book saying they "have referred the text to the appropriate committees of the two Houses for hearing and report."

## Extra-Curricular Schedules

In addition to the joint session on Prayer Book revision, others will be held Sept. 13 to hear the Executive Council report and Sept. 18 to hear the Program Budget and Finance report.

The Rev. William F. Maxwell, rector of St. John's Church, Tulsa, is in charge of scheduling open hearings on other issues.

## The Blue Book

Deputies and bishops now have their copies of convention's Blue Book, a giant-sized collection of facts, figures, explanations, minutes, and names.

Included is the register of proposed

resolutions covering such subjects as structure, development of ministry, agenda, human affairs [several items on homosexuals and homosexuality], Board for Theological Education, church music, *The Episcopalian*, ecumenical relations [some 20 items], Indian work, clergy deployment, world mission, Liturgical Commission [adopt Draft Book, continue 16-member commission, appropriate \$75,151 for the commission for the triennium, include \$137,000 in either program or assessment budget to carry out Prayer Book revision, etc.].

There are pages of biographies of those who will run for election to important commissions, boards, Executive Council and other councils, and committees. Of these people, approximately twenty of the laity seemingly did not bother to send their resumes before the deadline for the listings.

There are pages of budgets for the Episcopal Church and its programs. There are others devoted to expenditures and incomes of the seminaries. (One of the proposed resolutions deals with the establishment of a parish's fair share for support of theological education.)

Prior to the opening Service of Praise and Worship (no eucharist) in the St. Paul Civic Center, an ordination session for new deputies will be held the morning of Sept. 11, under the direction of Dr. Coburn. A meeting of new committee chairmen will also be held that morning.

According to the Rev. James Gundrum, secretary-treasurer of convention, approximately half of the deputies will be attending General Convention officially for the first time, and about 25% are first-time "repeaters." The others have attended two or more of the conventions.

## EPISCOPAL CHURCH

### CAHD Aids Consumers

A consumer services agency in Omaha is expanding into people-to-people training with the help of funds from the Community Action and Human Development Office (CAHD) of the Episcopal Church Center.

Two years ago, a credit union which had been funded by a local group to help individuals with utility bill

## The Cover

Many hours of work have gone into creating kneelers for use in the Prayer Tent at General Convention. Shown are a few (still to be boxed) of the 600 made by women throughout the Episcopal Church under the direction of Mrs. John Hayden, LaCrosse, Wis., chairman of the Prayer Tent Committee. Mountains and mustard seed, gifts of God, Indian Basket Cross and others, monograms, and waters are among the themes used in the stitcheries. The cushions will be returned to the Diocese of Eau Claire and may be used again.

emergencies, found that it was offering more and more advice on how to deal with merchants and shoddy business practices.

With the help of a small CAHD grant, a consumers' services organization was founded and is now moving out to train people to help themselves with these problems.

The program is based on the idea that poor people do not know how to complain, or to whom, to get inadequate merchandise or services adjusted and improved. Small groups of people from poor neighborhoods will be trained on how to present complaints, and the use of the media. These "graduates" will in turn train their neighbors on how to deal with housing, credit, food, and utilities problems.

CAHD has recommended that \$10,000 be awarded to this project which Howard Quander of the Episcopal Church Center calls "a model that we hope can be carried into any poor neighborhood in any city."

## NEW YORK

### Ordination of Lesbian Draws Negative Mail

Richard Haitch writing in *The New York Times*, quotes the Bishop of New York as saying that the ordination of a lesbian to the diaconate has brought him "a disproportionate amount of mail on the subject and I suppose I've had more negative than positive."

The Rt. Rev. Paul Moore, Jr., ordained Ellen Barrett, an acknowledged lesbian, to the diaconate last December. At that time he said that homosexuality "is a condition which one does not choose; it is not a question of morality."

The bishop praised Miss Barrett's "courage and compassion in her identification with the so-called Gay Community."

He also said her openness is "a healthy development in our culture and in our church."

Miss Barrett, 30, has been licensed by the Bishop of California and is serving as a non-stipendiary deacon at St. Mark's Church, Berkeley. She assists at the eucharist, conducts deacon's masses, and has been working with a gay group.

"Yes," she said, she plans on being ordained a priest as soon as it is "legal" for women.

According to Mr. Haitch, Bishop Moore, who says he knows for a fact that the Episcopal Church has in the past ordained homosexual males to the priesthood, looks for "a group of homosexually oriented people in the Episcopal Church — a group called Integrity — to raise the matter of acceptance of homosexuals" at General Convention.

## ACU

### Branch Petitions Deputies, Bishops

At a meeting of the Richmond (Va.) Regional Branch of the American Church Union (ACU) held at St. Luke's Church, a letter addressed to deputies and bishops of General Convention was unanimously adopted.

In it, they are asked to vote against the ordination of women, the Draft Proposed Book of Common Prayer, and any resolution approving abortion, except where it is necessary in order to save the life of the mother.

Signers of the letter say they are convinced that the priesting of women by PECUSA, "at this time, will break the apostolic and sacramental continuance of the priesthood which has its origins in Jesus Christ Himself. . . ."

While the Draft Proposed Book, "in many respects," allows for "enriched expression in the public worship of God," it does "at the same time create certain unwholesome trends," the ACU branch said, citing "incongruity, inconsistency, and extreme diversity."

They also said "that whether by accident or design, the revised book sets forth certain subtle doctrinal changes; and where there may not be actual changes in doctrine, we believe there are instances in which the way is opened for greatly individualized and subjective interpretations of faith and of order."

The group supports the principle of Prayer Book revision but rejects the draft book as being, "in certain instances, beyond the concept of revision. . . ."

If the draft book cannot be defeated, the signers ask that the Book of Common Prayer be retained as an alternative rite. "However, ideally, we ask you to vote that a moderate revision of the 1928 Book of Common Prayer be begun and that such a book be the only liturgy of the Episcopal Church. . . ."

## ORTHODOX

### Renovated Cathedral Blessed

The newly renovated interior of the primary Cathedral of the Greek Orthodox Archdiocese of North and South America in New York was sanctified on the Sunday of Pentecost according to the Eastern Calendar.

Greek, English, Romanian, Arabic, and Slavonic languages were used for the liturgy. Relics of saints were sealed in the altar and the walls, corners, icons, and other parts of the building were anointed.

The renovation, begun in 1972, was completed at a cost of approximately \$500,000.

Several new mosaic icons were in-

stalled as were enormous mosaic inscriptions of the Ten Commandments and the Nicene Creed.

Besides Archbishop Iakovos, head of the archdiocese, Archbishop Victorin of the Romanian Orthodox Missionary Archdiocese in America; Archbishop Simon of the Holy Synod of the Jerusalem Patriarchate; and Bishop Elia representing the Antiochian Orthodox Christian Archdiocese of North America, were among those celebrating the divine liturgy and sanctification services.

## CANTERBURY

### Urges Post Devoted to Family Life

Government appointment of a Minister for the Family was advocated by the Archbishop of Canterbury when he initiated a debate on his own motion in the House of Lords on the continuing importance of the family in the changing circumstances of England.

The Most Rev. Donald Coggan said such an official could survey the present divorce law, cast a highly critical eye on the abortion laws and on the laws governing the sale of pornographic literature or the showing of films, the "advertisements for which degrade the streets of London and those of other cities."

Such a minister could, he added, also watch the legislation which affects the teaching of religion in schools, fully aware of the inadequacies of much that had passed for this in recent years and of the fact that lessons in comparative religions can never take the place of systematic and intelligent teaching of Christianity and of its ethical relevance to life.

Dr. Coggan received little help from the chancellor, Lord Elwyn-Jones, who, in replying for the government, said: "It would not be justifiable to create a new minister to ensure that the needs of the family were borne in mind when government policy was being formulated. This factor was constantly borne in mind."

The archbishop made his proposal during a long statement on the importance of family life. He attacked the government for abandoning a scheme for child benefit to poorer families and called for actions by the government to overcome the major menaces to the continuing stability of the family, which he regarded as the bulwark of a stable society.

Statistics show that in England between 1920-75, divorce rates climbed from 8 of every 1,000 marriages to 320 per 1,000, and that last year there were 120,000 divorces which touched approximately 200,000 children.

Dr. Coggan was the only Anglican

bishop to speak during the long debate, though 23 others, including the Archbishop of York, are also members of the House of Lords.

However, the Duke of Norfolk, considered to be the country's leading Roman Catholic layman, said: "The most important elements in preserving families are the Christian churches. The marriage contract has become no more than a relationship and it is the churches who are the appropriate residue for trying to keep it as a contract."

Another Roman Catholic told the House that many people feel under no obligation to try to keep their marriages going under difficulties and see nothing wrong in leaving their existing partners and gaily embarking on new alliances. It is this point of view, the Earl of Longford said, which constitutes a deadly menace.

## ORDINATION OF WOMEN

### Jesuit: Proponents Have "Terrifying Responsibility"

A Roman Catholic theologian, who holds that priestly ordination is restricted to men, has warned that the proponents of the ordination of women have a "terrifying responsibility" in trying to change what he believes is the nature of a sacramental sign in Holy Orders.

Writing in a recent issue of *Comino*, the Rev. John R. Sheets, S.J., predicted that the controversy "will go on for many years." It is "difficult to see," he said, "how it can be resolved unless the church issues a dogmatic statement on the question" — a course of action which he described as highly unpopular in this day and age.

Claiming that what is fundamentally at issue is the nature of the sacramental sign of orders, the chairman of the theology department of Creighton University said that "women have never been ordained to the priesthood," and the authority "*de fide catholica* (indicating that a proposition has its roots in Revelation though not formulated as dogma) was assigned to the proposition that only men could be ordained to the priesthood and the episcopacy."

Fr. Sheets said that although this judgment had been challenged in recent years, he holds that the *de fide catholica* proposition that restricts the priesthood to men still stands. He asserted that it was Christ's "intention" that only men be priests and bishops, and that this intention is in the nature of a sacrament.

After tracing the development of dogmatic judgments in the church, the Jesuit said that "if and when a dogmatic judgment is made by the church about the sacrament of orders and its

relationship to human sexuality, its importance will not be mainly for the domestic issue, though this will be clarified. Its thrust, however, will go beyond this to challenge and correct views of reality that are incompatible with the faith."

He also said that if the church does issue a dogmatic judgment that only men can be priests "it has to contend not simply with the rage of disappointed females, but with the deeper opposition from a mentality which is anti-hierarchical (with respect to the gifts of the Holy Spirit), admitting no real difference of being."

"The notion of choice or election by God is repugnant to a mentality which tends to democratize not only politics but religion," he noted, and that mentality will not accept that "God chooses, sends, and blesses" his ministers.

Fr. Sheets said he believes that eventually there will be a dogmatic judgment on the nature of the sign of orders. "This is demanded not simply because of a domestic quarrel. It is necessary to purge the modern climate to some degree of its antagonism to the very nature of God's action in time, which has not simply changed opinion or customs, but has changed reality."

Noting that the issue goes beyond the question of women being ordained, the priest said "providentially, it seems to me the controversy over this question will become the way in which God's revelation becomes 'relevant' for the needs of today's world in its flight from the real."

"In the meantime," he continued, "there will be interaction among three different interested parties: the agitators, the theologians and scholars, and the teaching church. If the present is any indication of the way things will go in the future, there will be contestation, confrontation, ultimatums."

He pointed out that some of the language has already taken on the "tone of vilification" that characterized the polemics of the 16th century.

In stating that the leaders of the women's ordination movement have a "terrifying responsibility," Fr. Sheets remarked, "Unless one is sure of having a vocation like Moses, he should not lead people out into the desert where there may be no water."

"It is fairly easy to galvanize any group into a powerful force by playing on the sensitivity they have of their rights and the wrongs that they suffer and raising hopes that everything will be set right if they can exert enough pressure," he said. "But . . . (while) these tactics might improve social conditions, and rectify what is within human power . . . not all of the pressure tactics in the world . . . can create or destroy or change a sacramental sign."

"That is the issue — the nature of the

sacramental sign of order," he stated, and added that "giving people the impression that they can effect by pressure that which comes only from the power of Christ should give people in leadership pause."

He said theologians also have a serious responsibility in studying the question, and bishops must use the "charism of the teaching office" to bring to bear the dimensions of perspective and total fidelity to the Gospels on the question. The latter, Fr. Sheets observed, have the "difficult pastoral problem of combining truth, justice, and charity in a situation where there are strong feelings and much ambiguity."

## NCC

### Committee Seeks News of Patriarch

The executive committee of the National Council of Churches has urged the Ethiopian government to "give public notice of the welfare and whereabouts of the deposed Patriarch of the Ethiopian Orthodox Church."

Early this year, the military government that replaced Emperor Haile Selassie in September, 1974, announced that Patriarch Theophilos had been arrested and replaced by Acting Patriarch Yohannes.

Other church organizations, including the All African Conference of Churches, have asked for information about Patriarch Theophilos' status.

Eight of the NCC's members churches are Eastern or Oriental Orthodox.

In other action, the council's executive committee:

✓Recommended that the U.S. government "place its full diplomatic, economic, and political weight in support of those working for majority rule" in mostly-black Rhodesia.

✓Urged repeal of the Byrd Amendment which authorizes importation of chrome from Rhodesia.

✓Endorsed the Ecumenical Assembly of Christian Families in July, 1977, in Estes Park, Colo.

✓Supported eventual merger of the Inter-religious Foundation for Community Organization (IFCO) into the NCC Church and Society Division.

✓Approved Cincinnati as the site for the May 1977 NCC governing board meeting. (Its next meeting is Oct. 8-10 in New York.)

### The Living Church Development Program

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

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# HOMOSEXUALITY

## *An Integrity leader's view*

By LOUIE CREW

Over Thanksgiving in New York City about thirty gay women and men, bundled up and seeing our breaths, huddled near a baptismal font to participate in the inclusion of a gay young man into the full life of our church.

In a nameless city an unnameable gay bishop recently confirmed a young person who is the convener of a local chapter of gay Episcopalians.

In Milwaukee last summer a nongay priest quietly conducted for two gay persons a "Service of Gay Union," which had been written by an Episcopal deacon, not to be the same as "The Solemnization of Matrimony" but to provide a way for the church to respond supportively to gay relationships.

On a bright day in December with no great aplomb a bishop knowingly ordained as a deacon a young lesbian who has been a leader in organizing gay Episcopalians.

Daily, gay persons are entering confirmation classes, returning to church, or otherwise revising our commitments to the church. We are coming from the catholic range of theological and liturgical expression in our church, even as we represent the full range of the political, economic, and social

spectra of our society. What gay Christians are witnessing to each other is what our church is commissioned to witness to the uttermost parts of the earth: "God loves you just as you are: believe and become a joint heir with Jesus Christ!"

**Moral Choices—Real and Imaginary.** Much of the church's negative response to gay people is informed by an inaccurate view of the dynamics of homosexuality. Most critics wrongly assume that people choose to be gay and are therefore accountable merely for being gay. By contrast, almost all researchers agree that human beings have very little individual choice, that we are all basically gravitating more towards one than towards the other pole, homosexual or heterosexual, by about age six — that is, long before even trained adult observers could make fool-proof predictions of these realities, much less change them, and very long before the human personalities in question are capable of anything like a moral sensibility.

The vital question is not whether one should choose to be homosexual or heterosexual, but rather whether one *is* homosexual or heterosexual.

Jesus gave one of the best ways of finding the answer to whether one is homosexual or heterosexual: "As a person thinks in the heart, so is the person." A beautiful fact about human sexuality is that arousal, genital and

spiritual alike, is gloriously involuntary. For reasons about which no one is absolutely certain, all but about ten percent of the population seem to experience a majority of their involuntary arousal heterosexually. That still leaves the possibility of about 213,000 gay communicants in the Episcopal Church, as well as their over 400,000 nongay parents.

**What About the Cures?** Occasionally people claim that persons have been "cured" of homosexuality and that all other homosexuals must therefore trust in God to perform such "cures." I suggest that disparate sets of dynamics are often lumped under the heading "cure." One set of dynamics that I might respect is the situation in which some basically nongay persons, traumatized by brief experimentation with gay sexuality, discover, by God's help or a therapist's, that they are much more basically and predominantly nongay. While *cure* is not the most accurate description, surely all revisions of one's self-understanding are to be applauded when those revisions constitute an honest account of one's biology and personal sensibilities. One of the things the gay Christian movement is promoting is the encouraging of such openness and self-understanding for everyone.

A set of dynamics that I cannot respect is that of repression. Many priests and other counselors actually encourage repression by rewarding counselees who claim that they have removed all evidence of homosexual arousal. Such claims are particularly incredible when the persons have been predominantly gay and then claim an absence even of homosexual fantasies. Another part of the same set of dynamics is the counselor's encouraging the counselees to go out and prove their heterosexuality. Persons thus counseled are potentially dangerous, not only to themselves, but also to the person(s) who must serve as the proving ground. How else can the heterosexual partner function except as a merely sexual object? Surely in these dynamics the counselor *thingifies* the counselee, and the counselee *thingifies* the heterosexual partner. Norman Pittenger has elaborated on the sin of thingifying in his book *Making Sexuality Human*.

We love whole persons, not just their genitalia. The blindness of my church to the contrary notwithstanding, the most important fact about the statements "Louie loves Ernest" and "Ernest loves Louie" is not that they are homosexual affirmations, though they definitely are, but that they are Christian affirmations of our whole personhood. Were our relationship designed merely to prove ourselves to be homosexuals, we would frightfully confuse our being with our becoming and

*Continued on page 11*

*Louie Crew, founder and editor of INTEGRITY (Gay Episcopal Forum) is associate professor of English at Fort Valley State College, Fort Valley, Ga.*

# HOMOSEXUALITY

## *A moral theologian's view*

By ROBERT M. COOPER

*I wol bistowe the flour of al myn age  
In th' actes and in fruit of mariage.  
— Chaucer, "The Wyf of Bathe"*

An Episcopal psychiatrist, Ruth Tiffany Barnhouse, defines homosexuality as "an adult adaptation characterized by preferential sexual behavior between members of the same sex." I intend here to concentrate upon some possible meanings of homosexual activity, and upon some possible judgments upon them which can be brought to bear from within Christian biblical interpretation and Christian tradition.

This essay is consciously dogmatic. It is dogmatic with reference to the Scripture, in two particular instances; and with regard to the received traditions of the church. For me that dogmatic position is positively to be valued with respect to traditions and authority. Against such authoritativeness are opposed two contemporary ways of seeing things: the positivistic view of things, and the technological-quantitative view of things.

It is my thesis that every homosexual act is directed against the basic images

given us in Scripture of how God is related to the world and of how Christ is related to his church; and is directed against the massive weight of Christian traditions up until our own time. The thesis can also achieve a more positive, partial, statement: Every marital act of sexual intercourse is given life by the image of God as the creator and by the image of Christ as the bridegroom of his church. Every marital act of sexual intercourse reaffirms and instantiates the truth of that act's enabling image: humanity is male and female, and in that union of male and female with each other there is wholeness.

Non-marital heterosexual acts have only a parasitical "integrity." Such non-marital acts have whatever worth they have by virtue of the images already referred to above. This is not to deny that persons find gratification, a species of healing, a "therapy" in heterosexual actions outside of marriage. Such extra-marital liaisons remain, however, a travesty upon the images of God-creator, male-female wholeness, and Christ-church; and against the sacrament of marriage. Such acts constitute an abasing of the imagery and an abasing of the theological truth about us and about God.

A homosexual act is not only a travesty upon these images and their truth, but it is an aggressive action, a destructive action: aggressive and destructive with respect to the images. Every

"adult preferential" homosexual act constitutes a lie directed against the truth about us. Worse than that, it is an action which (*in actu*) proclaims that the fundamental image, or truth, is a lie. Such acts are *per se* contemptuous of the images treating them not only as if they did not matter, or as if they had no power, but as if they, indeed, were not. Such acts are directed against the images of God as creator, and Christ as bridegroom of the church.

Not only are homosexual acts directed against the images, they are directed against the derived integrity of every sexual act within marriage, indeed against every heterosexual act. Each such act stands over against the marital condition and casts scorn upon it.

The same is true, with the qualifications mentioned earlier, of any heterosexual act. The homosexual act says to the heterosexual act, to the conjugal sexual act, "Mine is as good as yours — or better." It is necessary here, because my views are strongly stated, to mention that there is frequently a failure of charity when the heterosexual actor persecutes or ridicules the homosexual actor. That homosexual actors (persons) have been maltreated, persecuted, held in contempt, etc., is beyond doubt, though perhaps not beyond excuse. Such behaviors are to be ceased from an are to be lamented for what they at the least are, viz., failures of charity.

Probably the caveat for charity will not shore me up against rebuff or reproach. That such a view as I have sketched is utterly unpalatable, utterly repugnant, to a large segment of the contemporary positivistic mind cannot, I think, be reasonably doubted. For it is the mark of the positivistic mind that it is arbitrary, setting out what will constitute its world, setting out what is given for it. The positivistic mind is the determiner of what is given for it. In short, it determines what is a *situation*, and what is and what is not to be encompassed in the "situation."

The situation is reduced to some function of what is presently, delimitedly, of interest. It is precisely forgetful of continuity, of beyonds, of parts, of what is — or even may be — beyond present interest. In its concentration upon who or what is, it mistakes who or what is for what is presently a function of its attention or interest. The positivistic mind thrives on episodic, discontinuous, consciousness. The mind of positivism is essentially the mind of the barbarian, if that is not a contradiction in terms. Philip Rieff has claimed that the barbarian has no memory. I would add that he has little future.

Language, in any usual non-technical sense, requires memory — memory  
*Continued on page 13*

*The Rev. Robert M. Cooper is professor of ethics and moral theology at Nashotah House, Nashotah, Wis. This article is a shortened version of an essay prepared for the 1976 Conference of Anglican Theologians.*

# EDITORIALS

## Are 67 Votes All That's Needed?

The 67 bishops who recently signed a statement *pro* women priests earnestly protest that they expect and welcome further discussion of the issue [TLC, July 18]. We think they protest too much. They tell us that they want only to let everybody know that they, a voting majority of the House of Bishops, have already made up their minds as to how they will vote. Thus they repeat what they did at the 1974 meeting of the house, when they polled themselves on the same issue and announced the results to the public.

There can be only one motive for such pre-Convention statements of the majority view. It is to put the opposition on notice that the episcopal proponents of ordaining women to priesthood and episcopacy already have the votes to carry the day at Minneapolis, and therefore further opposition is futile. This current pronouncement by the 67 does not even pretend to be persuasive on the basis of its sheer rightness and soundness. It is a political ploy, aimed at creating a general feeling of inevitability of outcome: God is on the side of the biggest voting battalions. When people feel that something is inevitable they tend to surrender without a fight.

There is undoubtedly another hope and intent in the minds of the 67, and it is by no means a discreditable one. They are gravely concerned about the unity of the church, which they rightly see in dire jeopardy. Hoping and expecting that the General Convention will authorize the ordination of women they want those who oppose such a change to begin being reconciled right now.

In their statement the bishops recognize that the House of Bishops is only one-half of the General Convention. It may be in order for somebody to remind them that not only is that the case but it is also the case that the whole General Convention is a very small and very unrepresentative organ within the whole body of the church.

Small and unrepresentative, but not, alas, without power to destroy the Episcopal Church as it has been and is: that power it has. What it does not have is the power, recognized by the whole membership, to do its thinking and deciding on any fundamental issue of faith or order. What this comes to is that if most Episcopalians don't think that God wants women priests in his church, and if the 65th General Convention votes them in, that convention will have done something that none of its predecessors did: It will have destroyed the unity of this church by trying to impose upon it something that the church as a whole rejects.

Most Episcopalians do not believe that a doctrine becomes true, or a practice becomes pleasing and acceptable to God, simply because it gets a

majority vote in the General Convention. The triennial convention is a legislative and governing body, not a magisterium and not a catholic council. By presuming to alter the ministry which the Lord gave to his church at its foundation it would be surrendering to an illiberal "liberal" authoritarianism, and very many present-day Episcopalians will not accept such Big Brotherism, however benevolent. Whether they are a majority of the total membership or not, those who do not accept the decrees of General Convention as *de fidei* are right in their understanding of ecclesiastical authority within the Anglican dispensation.

Therefore we would advise our 67 episcopal friends to count very many more votes than their own before they plunge this church, which they love as dearly as anybody else does, into a crisis of a kind and degree it has never experienced before.

## Sexuality In God's Purpose

At a recent church press convention we heard an editorial colleague, whose publication is an eminent and influential ecumenical weekly, express distaste for the practice of publishing *pro* and *con* articles together. In his view it's a cop-out in which the editor himself avoids taking a stand that might alienate some readers. The reasoning may be quite correct for him in his editorial practice, since his magazine is primarily a journal of opinion. We don't think it applies to THE LIVING CHURCH. Because ours is a weekly journal of both news and views, the only one serving the Episcopal Church today, it falls to our task assignment as we see it to provide an equal forum for churchmen of differing convictions on very important issues.

With a clear conscience, therefore, we do what we are doing in this issue: presenting *pro* and *con* statements on the question of homosexuality and Christian morality. The contributors to this exchange are Dr. Louie Crew, founder and editor of *Integrity* (Gay Episcopal Forum), a layman and professional teacher, and the Rev. Dr. Robert M. Cooper, professor of ethics and moral theology at Nashotah House.

Although both discussants knew that this was to be a simultaneous publication of opposing views, neither wrote in direct response to the other; so this is not a debate.

We are grateful to both for their willingness to present their views candidly on a subject that is better avoided by anybody who wants to win universal love and approbation by his public pronouncements. Dr. Crew and Dr. Cooper have spoken their minds with charity and clarity, and we hope that all who respond will follow suit.

# BOOKS

## Critical Edition

**THE WORKS OF JOHN WESLEY,** Vol. II. Ed. by Gerald R. Cragg. Oxford Press. Pp. 538. \$29.95.

Although designated as volume II, this is the beginning of a projected complete edition of the works of Wesley. It is intended that the edition will consist eventually of 34 volumes, including all of Wesley's original or mainly original prose works — his letters, sermons, journals and diaries as well as his specifically doctrinal writings.

The present volume contains four lengthy essays called "Appeals to Men of Reason and Religion," in which Wesley defends his movement against its critics and also sets forth positively his case for his theological and ecclesiastical position. Included also are several of his open letters to such critics of the Wesleyan movement as Edmund Gibson, Bishop of London.

Whether one is a present-day "Wesleyan" or not, it is safe to say that the influence of John Wesley upon the whole of English-speaking Christendom — and in many ways beyond that — is great beyond measurement. The brothers Wesley, and the evangelical movement associated with their name, deserve careful study and appreciative assessment. This critical edition now getting underway should be invaluable toward that end.

C.E.S.

## In Hoc Signo . . .

**THE EMPEROR CONSTANTINE.** By Dorothy Sayers. Eerdmans. Pp. 191. \$5.95.

*The Emperor Constantine* is a long play (a prologue, three acts, and an epilogue) which was written for the Colchester Festival of 1951. According to one tradition Constantine's mother, Helena, was the daughter of King Coel of Colchester.

This play is a tour de force — a dramatization of the life of Constantine (including battles and intrigues, plots and counterplots). It is also a recreation of the Council of Nicea and the questions of church and state and the nature of Christ which were answered (?) there.

In addition to the leading figures, there are over 90 named characters in the cast list, assisted by numerous soldiers, bishops, lords, ladies, guards, standard bearers, slaves, and other attendants. It must have made quite a spectacle at Colchester.

The project was certainly ambitious and *The Emperor Constantine* is not

Dorothy Sayers at her very best. Yet, it is a good play to read and it has some very fine sections. Miss Sayers has made an interesting study of the enigmatic Constantine, and her reenactment of the Council of Nicea is a highlight of the work.

This new American edition is an Episcopal Book Club selection and should enjoy a wide readership.

E.S.W.

## The Parish Ministry

**WEST VIRGINIA PILGRIM.** By James Lewis. Seabury. Pp. 211. \$8.95.

The eight canonical hours, or breviary services of the monastic periods of prayer, form the skeleton upon which James Lewis has loosely hung his introspective record of a decade as a parish priest.

A former Marine Corps officer, Lewis has not lost the salty vernacular of the leatherneck, and he uses it in telling contrast with the Elizabethan and Jacobean cadences of the Book of Common Prayer and the authorized version of Holy Scripture.

Lewis is telling his own story, from the time he was employed as a cleaner of public toilets to the time when he is leaving Trinity Church, Martinsburg, to become rector of St. John's, Charleston, West Virginia.

The parish ministry is the subject of his book, and he deals with it in terms of the essential ingredient of the parish—people. All of the complexities of the church are dealt with, from the Every Member Canvass to GCSP; from visiting the dying to the ferment of the proposed priesting of women; from criticism of the parish bulletin: "You quoted Cesar Chavez and there's nothing good about Chavez!" to helpful sermon criticism: "Don't cross your legs when the offering is being taken; it shows your brown trousers, and, oh, yes, don't forget to turn the chalice more after people drink the wine. Much more sanitary."

Lewis loves people, but he suffers from no illusions about their foibles and resistance to innovation, especially the early morning crowd which "really doesn't want to be bothered with sermons, music, or any other pomp and circumstance with which we deck the other worship services."

This is the kind of book which can be described (as indeed it has been on the jacket thereof) as wise, faithful, searching, touching, honest, and outspoken. So outspoken is it in fact that some readers might be offended. It is not a book for the squeamish, the straitlaced or the prudish.

(The Rev.) BEN A. MEGINNIS  
Trinity Church  
Mobile, Ala.

## HOMOSEXUALITY/CREW

Continued from page 8

would surely be headed in the opposite direction from the Kingdom of God.

It must be stressed that most gays are not trying to recruit more people to be gay, but rather to encourage people who already accept their gayness to devote their talents to the creation of a climate of openness and honesty. I seem to me that all Christians, and gay Christians particularly, have an obligation to make it easier than it now is for all persons to have the space for the major spiritual priority of *integrating* sexuality with all other aspects of personhood. That is why gay Episcopalians use the word *integrity* as the name of our organization.

**Of God or of Satan?** Many nongays often debate whether there can be any such thing as a "gay Christian," as if the two words are mutually exclusive. Their usual ploy is, "Surely God loves you, but only if you turn from your



wickedness, even as he requires heterosexuals to turn from wickedness." Of course, there is a double standard here. God does not call heterosexuals to turn from heterosexuality, only from the sinful uses of it; yet the critic insists that homosexuals must turn from homosexuality altogether.

**Who Speaks with Authority?** The ignorance which is most damaging is the ignorance of those who make their living in professions which require their making judgments that radically affect gay people, as in counseling, be it religious or secular. Few people in our own church charged with responsibilities towards gay people have ever knowingly sat down for an evening with gay peers in their own professions. Few have bothered to read any of our literature except our pornography. Still fewer make even the slightest efforts to make their own neighborhoods or homes safe and comfortable places in which we could freely share some of the main facts about our day-to-day lives, such as the simple fact that a lover just got her promotion or a boyfriend has the flu. Of course, the smokescreen of debating whether we are even part of the human race, the church, or the "healthy society," makes it impossible for people to get around to precisely these more casual and more pervasive aspects of our experience. Often even our families do not know us. I learned last week that one of the bishops who has roundly and repeatedly opposed our ministry from his position of total unexposure to us himself has a grandson who is gay: one trembles for that child's safety in such an unloving and

genitally arrogant atmosphere.

When several gay Episcopalians, including mainly gay priests who are not otherwise able to be open, ended a marathon weekend with the House of Bishops' Task Force on Homophiles and the Ministry last March, our host, himself a psychiatrist and a member of the Task Force, said very feelingfully, "Louie, this has been a great experience for me. I see gay people as patients frequently, but this is the first time I have knowingly been with openly gay peers." I was momentarily flattered to be among his first, but I was also worried, thinking how dangerous it is to have one seeing gay patients at all without having more knowledge of the gay community. Still, this heterosexual psychiatrist had the courage to take the first step of acknowledgment, and I respect him.

Recently a very warm bishop told me: "This is the first time that I have ever sat talking openly with a gay Christian who was not in some dire situation, such as having been arrested and needing my help." This bishop for years was bishop to perhaps more closeted gay priests than any other bishop in Christendom. Did he have so little knowledge of his people and so tentative a rapport with them as to make impossible any communication with them about the fundamental parts of their Christian wholeness? What kind of a pastor could he hope to have been to them? How distorted were his views of them when they did finally have to come to him with a case of dire emergency?

"But you could be celibate," the critic hastily adds. Again, there is a double standard: heterosexual celibates have a choice, and for them celibacy is a vocation. They choose either to be celibate or to enter a Christian noncelibate relationship heterosexually. The standard is the same only if gays have the choice of being celibate or of entering a Christian noncelibate relationship homosexually. Homosexuality is not an alternative at all for vast numbers of gay persons, even as homosexuality is not for vast numbers of nongays.

Salvation for gays is simply no longer negotiable, but was negotiated for us as for all persons before the foundation of all worlds and most specifically at Calvary. People suppress this good news at their peril.

**What About the Bible?** Among those who oppose gays from within our church I have found what seems to be a special breed, the Episcopal Fundamentalist. Unlike her or his protestant counterpart, who usually genuinely believes that if the fabric of the Bible has only one false stitch, the entire cloth is worthless, the Episcopal Fundamentalist freely picks and chooses capriciously isolated parts of the Bible

to enjoy this status of being divinely inspired, as if by a flawless heavenly dictaphone. Hence, while the Episcopal Fundamentalist will marshal cultural evidence to show why we do not have to follow Old Testament dietary or sanitation laws, the same person will not admit evidence to explain that we do not have the same urgent needs to populate the planet as prevailed in the times of Moses. Similarly, while few of the Episcopal Fundamentalists would use the writings of St. Paul as a marriage manual, they advocate with a vengeance elaborate and unscriptural behaviors towards modern gay people merely on the evidence of St. Paul's views about homosexual rituals in the pagan world. Bending scripture out of context to condemn over twenty million Americans certainly seems a wrong use of the name of the Lord our God in violation of the third commandment.

By contrast, consider Bishop McGehee in his important speech on homosexuality to the 1975 Convention of the Diocese of Michigan: [The Bible] is God's word to us, and yet it is also man's word because it was written by men — men who are not perfect, men who have weaknesses and who have made mistakes. So it is understandable why the Episcopal Church does not view the Bible as infallible. We look to the Bible for general inspiration and as the record of God's revelation of himself to the world."

I have the strong impression that the Bible arguments are brought forth again and again really not for their own sake at all, but so that one will never have the chance to get even close to the more fundamental reality of gay people as people. These are merely smokescreens to avoid coming to terms with our own humanity, and worse still, to avoid coming to terms with gays as joint heirs with Jesus Christ. Joint heirs just should not be treated in this sinful way.

Those who believe that out there someone else is taking care to see that the church is dealing pastorally with gay people and sexual issues are simply mistaken. A few persons over the past few months have begun, almost always under prodding, to raise some elementary questions, but the church has, in the main, continued to provide virtually no pastoral care, much less evangelical concern, for the gay community. In fact, it is clear at almost all encounters that gay people are an embarrassment and are very threatening to the self-concepts of otherwise seemingly stable persons in our church. I certainly cannot ask a male for a date at the coffee hour in the same way that I can ask a young female; and introducing a person of the same sex as "my date" at most parish occasions would be taken as a political rather than a simple social act. The church is not even pre-

pared to pray for gay people as such.

**What's to be Gained from Dialogue?** Nongay Christians have much to gain from being in love and charity with their gay neighbors. One woman who attended our convention in Chicago last summer came thinking it was to be "about human sexuality" and almost went home in anger when she discovered her bishop had not told her that INTEGRITY is an organization of gay Episcopalians and our friends. Thankfully someone persuaded her to stick around just for a day of curiosity. She stayed for the whole conference. She told me one evening at supper: "It was about 'human sexuality'! About *my* sexuality. Here for the first time in my life outside a paid counselor's office I was able to talk openly as a Christian about sexual experiences both my husband and I have had outside our marriage. Our responsibilities of leadership in our diocese would go by default if we ever dared to be this human at home!" Note that she was bragging not about her adultery, but about her newly discovered way to counter hypocrisy.

A friend at a diocesan commission shared with me recently: "You people are threatening to all of us because if we're really going to be honest and public with you, we're going to have to be honest and public with some very troubling areas in our own lives. It's simply easier to make you gays our scapegoats. Why, almost everyone here has some sexual skeleton of her or his own that you conjure up!"

I hear some people, often non-Christian gays, missing the point of the gay Christian movement, saying, "Oh why try to get respectability? The church is not going to accept us anyway!"

But we are not properly about the task of "getting respectability" anyway, even if the church had any genuine respectability to give. And we are not asking for acceptance. We already have it! Christ accepted us, gays and nongays alike, at Calvary, without genital conditions! Without any conditions!

Gays' message to the church is not "Accept us!" but far more important, "Accept the Gospel itself!" We dare the church to experience a rebirth, becoming in deed as well as in word, the community of *all* believers.

In Chicago after the INTEGRITY mass last summer, one of the 19 priests who had concelebrated with Bishop Primo hugged me fiercely in the vestry. With tears streaming down his face he said, "Louie, I have said Mass every day for 40 years, and I will retire soon; but today was the first time I have ever felt that the mass was really said for me!"

It really is said for us all. The Holy Spirit is alive and well in the Gay catacombs, calling us to share this good news with the whole church. Thanks be to God.

## HOMOSEXUALITY/COOPER

Continued from page 9

that is cultural, traditional, cultic and many other things as well. The language of the positivist, like his consciousness is episodic and discontinuous. Language will mean what he wants it to mean. Such "language" is typically sloganistic or verges upon being sloganistic. Philip Rieff (*Fellow Teachers*, p. 45) says that "A slogan is an uprooted saying." It is not infrequently jargon, not infrequently scientific, or — if I may be permitted my own barbarism — technique-ish.

Technique is a principal preoccupation of our time. Jacques Ellul (*The Technological Society*) has convinced me that a proper definition of technology (technique, *la technique*) is the one best way of doing something. Nuance is suppressed by technique. The personal and the beautifully singular things of human experience are forced by technique into the one best way of doing whatever it is that is being done. This is a pertinent consideration for a culture such as ours in which ideologists of the homosexual act tell us solemnly that the only difference (*mirabile dictu*) between homosexual acts and heterosexual acts is that of penis-vagina contact! It is really only a matter of the parts fitting together. The meaning is the fitting together of the parts, narrowly specified parts.

We are still, in this advanced 20th century, genitally fixated, gender-crazed, missing the masculine/feminine wonder of man made in the *imago Dei*. That fixation upon genital connection, upon parts, upon technique is a type of specification of function. We narrow human being to be and to mean something that is a function of our givens, givens which are highly eclectically derived. This problem has a parallel in the formation of dogma by the church: typically it has been heresy which has called forth dogma. Heresy is always

caricature. Genital fixation, technique, is caricature. Caricature, in turn, elicits an effort to recover wholeness, that wholeness which alone makes possible caricature.

I said at the outset that I would have little to say directly about homosexual identity. That little can be said now. The person who says "I'm gay," is narrowing his identity to a specification of sexual function or orientation. Not infrequently such a self-identification elicits from the heterosexual person the rejoinder, "I'm straight." He knows that he is more than that, and curses himself for having to cast himself into a partial identity. The lament is occasioned by having to meet a caricature ("I'm gay") with another caricature ("I'm straight"). There is so much more to be said about human being than that! In speaking of the presence of Christ in the eucharist John Calvin once remarked *experior quam magis intelligam*, "I experience more than I understand." In the language of the Book of Common Prayer's collect, God is "wont to give more than we either desire or deserve."

There is no greater evidence for the Christian that God is accustomed to give us "more than we desire or deserve" than the Incarnation. Who would ever have dreamed up such a gift — a gift both undesired and undeserved? The instrument of that Incarnation is "by the Holy Ghost of the Virgin Mary." With respect, then, to the Blessed Virgin and the Incarnation of Christ, something must be said about homosexual acts. The part that she plays in our redemption is demeaned and abased by every homosexual act. Every homosexual act is aggressive, destructive, with respect to the person and image of the Virgin, whether it be a male or a female homosexual act.

I claim that our views of human sexuality are presently largely technologized. Technology thrives on that which it enables: mass production and the standardization of parts. Tech-

### Kingdom's Reign

Gather fragments that remain  
Baskets flowing  
Grace bestowing  
To hungry thirsty and despised  
Incarnation's  
Arms and Eyes  
Gather fragments that remain  
Outward sign of  
Kingdom's reign.

B. J. Bramhall

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nology is an epiphenomenal world; it is a world on a world. It is a succubus, or incubus, which we willingly take to ourselves. It is technology more and more that has come to govern our imaginations. We become fixated on things and the ways (often marvelous) in which they work. We become fixated on the parts and lose easily any perspective upon the whole. Those who claim to own their bodies are in good fortune, for there is an ever-growing spate of owner's manuals promising them the way to bodily health and beauty, finesse in sexual intercourse, ecological hints for our bodies in their "bio-environment," etc. Those in search of "alternate life-styles" and those in — if there are any more of them — "counter cultures" have sought to give us back the world upon which the succubus/incubus has been fastened. I have claimed, however, from the outset that what can give the world back to us is our images and our traditions in the Christian faith.

The images give us our true selves, for it is the Christian claim that we have forgot ourselves, that we have strayed from who we are. The images enable humanity according to the intention of humanity's creator. In a jour-

nal entry, Soren Kierkegaard remarked, Imagination is what providence uses to take men captive in actuality [ *Virkeligheden* ], in existence [ *Tilvaerelsen* ], in order to get them far enough out, or within, or down into actuality. And when imagination has helped them get as far out as they should be — then actuality genuinely begins.

Imagination gives us back actuality. It gives the world back to us, and it gives us over to the world. That is a central truth of incarnational thinking. We are given over, but we are not given up. We are not our own. We have been made for God, in the image of God in the wholeness of male and female. That image is restored in Christ, the new Adam. Were it not so pitiful it would be ridiculous that we are governed mightily now by a search for creating an "image" for ourselves, and we search for a "life-style." The homosexual organization which — in a violent and perverse distortion of language — calls itself "Integrity," seeks for its members the enablement of "self-affirmation" and "self-actualization." This makes a travesty of baptism.

"Life-style" is our preoccupation. It is another name for *self*-ishness. It is an

evidence that we have lost sight of "character," which for the Christian was the perduring identity of himself before God, what used to be called the *soul*. Soul is God's knowledge of us, and his knowledge of us is that of our having been made in the wholeness of humanity which is male/female, and that male/female, wholeness images him:

The first thing which I will relate  
Is that God did man create,  
The next thing which to you  
I'll tell —  
Woman was made with man to dwell.  
(Percy Dearmer, R. Vaughan Williams,  
and Martin Shaw in *Oxford Book of Carols*.)  
But "the wyf of Bathe" should have the  
last lovely word, a word in which I re-  
joice to be traditioned:  
Why sholde men elles in hir bokes  
sette,  
That man shal yelde to his wyf hir  
dette?  
Now wherwith sholde he make his  
payement  
If he ne used his sely instrument?  
Than were they maad upon a  
creature  
To purge uryne, and eek for  
engendrure.

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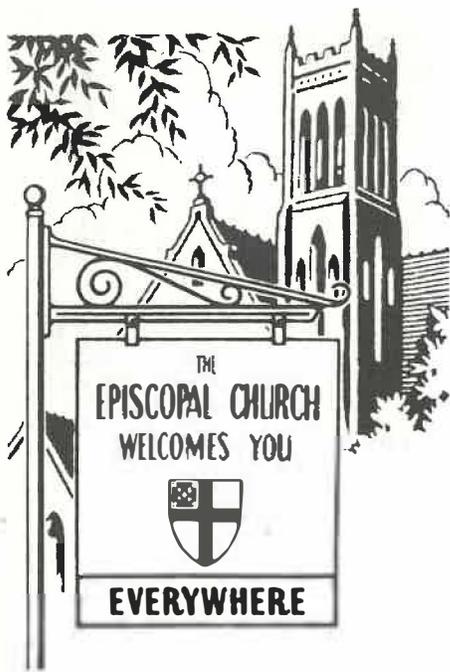
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THE LIVING CHURCH

The Living Church



# SUMMER CHURCH SERVICES

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in **THE LIVING CHURCH**.

## ANCHORAGE, ALASKA

**ALL SAINTS'** 8th and F Sts.  
The Rev. Norman H. V. Elliott, r  
Sun 8:30 HC, 9:30 SS, 10:30 HC (1S, 3S), MP (2S, 4S); Wed 9:30 & noon HC & Healing; 7 Healing

## LITTLE ROCK, ARK.

**TRINITY CATHEDRAL** 17th and Spring  
The Very Rev. Charles A. Higgins, dean  
Sun 7:30, 9:25, 11

## CORTE MADERA, CALIF. (Marin Co.)

**HOLY INNOCENTS'** 2 Tamalpais Blvd.  
Sun 7:30, 8, 9:30 & 11. Eve 7:30. Wed 11:30 & 8. Fri 7. Charismatic.

## LOS ANGELES, CALIF. (Hollywood)

**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
The Rev. Fr. John D. Barker, S.S.C., r  
Sun Masses 8:30, 9:45 (Sung), 12 (Sol High), Ev & B 3 (1S); Tues 6:30, Wed & Fri 12 noon; Thurs & Sat 9. C Sat 9:45; LOH 1st Sat 9

## PLACENTIA, CALIF. (North Orange County)

**BLESSED SACRAMENT** Angelina Dr. & Morse Ave.  
The Rev. Anthony F. Rasch, r  
Sun Mass 7:30 & 9 (Sung); Wed Mass & HS 9; (Mon thru Fri) EP 6; C 1st Sat 4-5:30

**KEY**—Light face type denotes AM, black face PM; add, address; 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.

## 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

## DENVER, COLO.

**ST. MARY'S** S. Clayton & Iliff—near Denver Univ.  
Fr. James Mote, SSC, r, Fr. T. Raynor Morton, SSC, senior c; Fr. David Wessell, v of the parochial mission  
Sun Masses 7:30 (Low), 9 (Sol), 11:30 (Sung), 6 (Low); ES & B 8; Daily 7; Also 9:30 Mon, Wed, Fri & Sat. C Sat 4:30-5:30, 8-9 (and as desired)

## DANBURY, CONN.

**ST. JAMES'** CANDLEWOOD LAKE  
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, 12, Summer Ch S 10, Service & Ser 10; Daily 10, HC Wed, HD, 1S & 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

**ST. PAUL'S, ROCK CREEK PARISH**  
Rock Creek Church Rd. near National Shrine  
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## COCONUT GROVE, MIAMI, FLA.

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

## WEST PALM BEACH, FLA.

**HOLY SPIRIT** 1003 Allendale Rd.  
The Rev. Peter F. Watterson, S.T.M., r  
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## ATLANTA, GA.

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

**GRACE** 33 W. Jackson Blvd.—5th Floor  
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## DODGE CITY, KAN.

**ST. CORNELIUS'** First Ave. at Spruce  
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Sun 7:30 HC, 10 HC (1S & 3S); Wed HC 10

## BOSTON, MASS.

**ALL SAINTS'** At Ashmont Station, Dorchester  
Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

## FALLS CITY, NEB.

**ST. THOMAS** 16th at Harlan  
Fr. Carl E. Gockley, r  
Sun Masses 7:30, 10:30

## OMAHA, NEB.

**ST. BARNABAS** 40th & Dodge, 1 blk. N.  
The Rev. Xavier C. Mauffray, r  
Sun Masses 8, 10:45 (High)

## 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

## CLAREMONT, N.H.

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The Rev. John H. Evans  
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## MIDDLETOWN, N.J.

**CHRIST CHURCH** The King's Highway  
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Eu, Daily 9; Sun 8 & 10

## NEWARK, N. J.

**GRACE CHURCH** 950 Broad at Walnut  
The Rev. G. Butler-Nixon, r  
Sun Masses 8 & 10; Mon thru Fri 12:10; Sat 9:15

## WEST ORANGE, N.J.

**HOLY INNOCENTS'** 681 Prospect Ave.  
The Rev. Trevor E. G. Thomas, r  
Sun HC 9, 11 (1S & 3S), MP 11 (2S & 4S). Summer HC 10

## ALBUQUERQUE, N.M.

**ST. JOHN'S CATHEDRAL** 4th & Silver, SW  
Sun HC 8, 9:15, 11, 6. Mon, Wed, Fri, Sat 12:05, Tues 8 Thurs 10

## SANTA FE, N.M.

**HOLY FAITH** 311 E. Palace Ave.  
Rev. Donald L. Campbell, r; Rev. W. J. Marner, c  
Sun 8 & 10; Thurs 10; Fri 12:10

## BROOKLYN, N.Y.

**ST. JOHN'S** 99th St. & Fort Hamilton Pkwy.  
The Rev. George C. Hoeh  
Sun HC 8 & 10; Wed 6:30, 7:10

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

## CLAYTON (1000 ISLANDS), N.Y.

**CHRIST CHURCH** John & Hugunin Sts.  
The Rev. Richmond Hutchins, r  
Sun 7:45 HC; 11 HC 1S & 3S, MP 2S & 4S

(Continued on next page)

# SUMMER CHURCH SERVICES

(Cont'd. from previous page)

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun 8 HC; 9:30 MP; 10HC (Spanish); 11 Lit & Ser; 4 Ev; 4:30 Concert (as anno). Wkdays 7:15 MP & HC; 5 EP (Sat 3:30 plus Organ Recital). Wed 12:15 HC & Healing; 5:30 HC

**ASCENSION** 5th Ave. at 10th St.  
The Rev. D. R. Goodness, r  
Sun HC 8, 9, 6; Ecumenical Service 11; HC Tues, Wed, Fri 8; Sat 9; Wed 6; Thurs 12 noon

**ST. BARTHOLOMEW'S** Park Ave. & 51st St.  
The Rev. Terence J. Finlay, D.D., r  
Sun HC 8, 9:30, 11 MP & Ser; 4 Ev Special Music; Weekday HC Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15; Saints' Days 8, EP Mon, Tues, Thurs & Fri 5:15. Church open daily 8 to 6

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**ST. IGNATIUS OF ANTIOCH**  
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The Rev. Charles A. Weatherby, r  
The Rev. Howard T. W. Stowe, c  
Sun Masses, 8:30, 11; Tues, Thurs 8; Sat 10; HD as Anno

**ST. MARY THE VIRGIN**  
46th St. between 6th and 7th Avenues  
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer  
Sun Mass 7:30, 9, 10, 5; High Mass 11; 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 2:1-3, 5-6, Sun 8:40-9.

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

**TRINITY PARISH**  
The Rev. Robert Ray Parks, D.D., Rector  
**TRINITY CHURCH** Broadway at Wall  
The Rev. Bertram N. Herlong, assoc r  
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15; Sat HC 9; Thurs HS 12:30

**ST. PAUL'S** Broadway at Fulton  
Sun HC 9; HS 5:30; Mon thru Fri HC 1:05

## UTICA, N.Y.

**GRACE CHURCH** Downtown  
The Rev. S. P. Gasek, S.T.D., r; the Rev. D. E. Remer, c;  
the Rev. C. F. Hilbert, the Rev. L. C. Butler  
Sun HC 8, MP, HC & Ser 10; Int daily 12:10

**WARRENSBURG, N.Y.** LAKE GEORGE  
**HOLY CROSS PARISH** 57 Main St.  
The Rev. Robert D. Creech, r  
Sun Masses 8, 10; wkdays as anno. Shrine of Our Lady of Walsingham

## HERSHEY, PA.

**ALL SAINTS** Elm and Valley Road  
H. B. Kishpaugh, r; W. L. Hess, assoc  
Sun l. Eu 7:30 & 10; Wed 10

## PHILADELPHIA, PA.

**CHRIST CHURCH** 2nd St. above Market  
The Rev. Ernest A. Harding, D.D., r  
Sun 9 HC, 10:30 MP & S, 1S & 3S HC

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

## CHARLESTON, S.C.

**HOLY COMMUNION** Ashley Ave.  
The Rev. Samuel C. W. Fleming, r  
Sun 7:30, 10, Tues 5:30; Wed 12:10; Thurs 10

## MYRTLE BEACH, S.C.

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

## DALLAS, TEXAS

**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchett, r; the Rev. Joseph W. Arps, Jr.; the Rev. Stephen R. Whitfield; the Rev. Lyle S. Barnett; the Rev. Canon Donald G. Smith, D.D.  
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## FORT WORTH, TEXAS

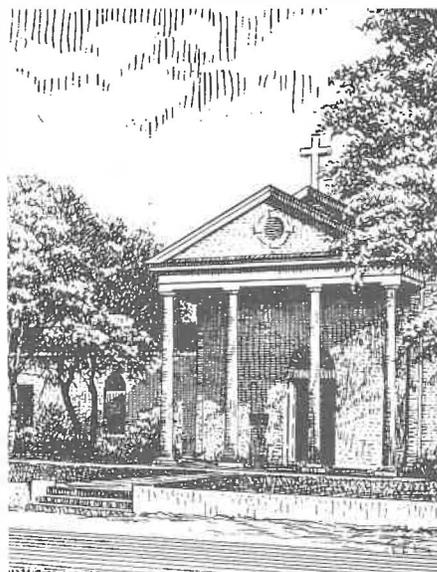
**ALL SAINTS'** 5001 Crestline Road  
The Rev. James P. DeWolfe, Jr., r  
Sun Eu 7:45, 9:15, 11 & 5; Daily MP & Eu 6:45 ex Thurs 6:15; Also Wed & HD 10; EP daily 6

## SAN ANTONIO, TEXAS

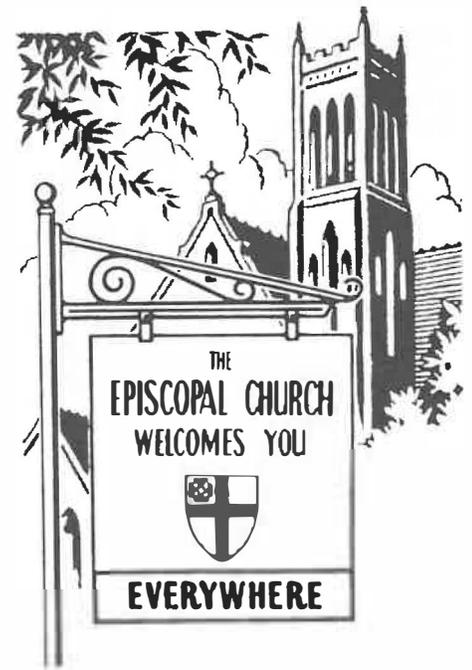
**ST. PAUL'S** East Grayson at Willow  
Fr. John F. Daniels, r  
Sun Masses 7:45, 9, 11. Sat C 11 - 12

## ALEXANDRIA, VA.

**ST. PAUL'S** 22B S. Pitt St.  
Sun HC 8 & 5; HC 10 (1S & 3S). Weekday—Thurs HC 10:30



Trinity Church, Myrtle Beach, S.C.



## HOT SPRINGS, VA.

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

## RICHMOND, VA.

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

## CABLE, WIS.

**ST. PETER'S** Cable Congregation U.C.C.  
The Rev. Richard C. Nevius, v (715) 634-4768  
Summer Schedule: Sat Mass 5:30

## HAYWARD, WIS.

**ASCENSION** 216 California Ave.  
The Rev. Richard C. Nevius, v  
Sun Sung Mass 10:15, Tues 9:15, Thurs 6; Sat B

## SPRINGBROOK, WIS.

**ST. LUKE'S** County "M" & US 63  
Sun Mass 8:30

## PARIS, FRANCE

**AMERICAN CATHEDRAL OF HOLY TRINITY**  
23, Avenue George V  
The Very Rev. Robert G. Oliver, Dean  
The Rev. Frederick B. Northrup, Canon  
Sun 9:30 HC, 11 MP (HC1S), Tues & Thurs 12:30 HC

## ACAPULCO, GRO., MEXICO

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

## GENEVA, SWITZERLAND

**THE AMERICAN CHURCH (Emmanuel, Episcopal)**  
Rue Alfred Vincent  
Sun HC 9:30, Ch S and Adult Study 10, MP 11

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