

# THE LIVING CHURCH



RNS

A dancing sermon at the Cathedral of St. John the Divine, New York City, was delivered recently by the Omega Liturgical Dance Company, shown performing "Psalm 45" during a regular Sunday service at the cathedral.

A Late Vocation Plan • page 10

# AROUND & ABOUT

With the Editor

Like most Western Christians I find it hard to feel at home with Eastern Orthodox Christianity in some of its manifestations — dogmatic, liturgical, *et al.* But one book which I have re-read fairly often over the past thirty years, Sergius Bulgakov's *The Orthodox Church* (Morehouse-Barlow) has had a decisive and (I hope) salutary effect upon my understanding of some of the major mysteries of our faith. Since Minneapolis I have been one of thousands of Episcopalians who have been asking themselves as never before: What, ultimately, essentially, is the church? I now find myself with two statements which, taken together, make up the answer to that question for me.

The first of these two statements is



from the Book of Common Prayer: "The Church is the Body of which Jesus Christ is the Head, and all baptized people are the members."

The second is from the opening paragraph of Bulgakov's book: "The Church of Christ is not an institution; it is a new life with Christ and in Christ, guided by the Holy Spirit."

The church is a body which is a movement, and not an institution.

As a body — the body of Christ — it must always preserve and exhibit its unmistakable identity, so that anybody who has ever truly seen the church once will always recognize it when he sees it again. As a movement, it is a body that never stands still, always acting, always growing — not necessarily in size, but in spiritual maturity, in conformity to Christ.

The Episcopal Church, so-called, or any other church, so-called, is not the church itself but is an institutional embodiment and expression of the church; it can never be more than that or other than that.

From these premises several conclusions follow, among them this: One does

not commit schism from the church itself when he leaves one ecclesiastical institution to join another. The only way he could commit schism would be to renounce his baptism and to withdraw from the body of Christ. "Schism" as the word is now commonly being used is a bogey word, intended to frighten Episcopalians who are no longer at home in PECUSA into paying their dues from the same old pews. Christ is the true church; so the only schism is schism from him.

At the same time, one cannot be a Christian in a non-institutional vacuum. The church on earth, in time and space, must be outward and visible, therefore institutionally manifested. The Christian who refuses to identify himself with any ecclesial institution is a victim of the angelic fallacy — a gnostic heresy.

No institutional embodiment of the church can be less than woefully inadequate, even at its best. A conscientious Christian here in the Church Militant is morally free to do either one of two things, as his mind and conscience prescribe: (1) To remain in the so-called church to which he presently belongs, and try to make it better by making it truer to Christ, or (2) move to some institutional body which in his judgment is closer by its very nature to what Christ wills his church, as humanly and institutionally embodied, to be.

Taking into account what the Prayer Book and Bulgakov rightly say about the church, I can only conclude that what any individual Christian is to do about his own "church home" is entirely a matter of personal conscience, and no other Christian has any commission from the Lord — or any right — to try to prevent him from making that choice by himself.

If the Episcopal Church, or any other institution, wants to keep the people it has, or draw into itself the people it hasn't, its task is to persuade them that it is less untrue to Christ than the others. If it fails to do that, it may be because it either makes its case badly or it has a bad case to make.

I hope no reader will take me to task for advocating a doctrine of an "invisible church." Have you ever seen two or three baptized Christians gathered together in the Lord's name? Then you have seen the church as the Prayer Book defines it and Bulgakov describes it and I believe in it. Quite obviously it is visible or you wouldn't have seen it.

## The Living Church

Volume 174 Established 1878 Number 18

An independent weekly record of the news of the Church and the views of Episcopalians.

The Living Church is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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### CALENDAR

May

1. Fourth Sunday of Easter/St. Philip and St. James
2. St. Philip and St. James (transferred)/Athanasius, B.
4. Monnica
8. Fifth Sunday of Easter/Fourth Sunday after Easter

NEWS. Over 100 correspondents, at least one in each diocese, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

THE LIVING CHURCH is a subscriber to Religious News Service.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$15.95 for one year; \$29.90 for two years; \$41.35 for three years. Foreign postage \$2.00 a year additional.

# LETTERS

## In Defense of Seminaries

I wish to take strong exception to Bishop Rivera's attack on two seminaries of our church (General and CDSP).

According to a news item [TLC, Mar. 27], Bishop Rivera accused these seminaries of refusing "to accept and teach the elementary Christian principles of moral theology and decency." This is an unwarranted attack on the integrity and Christian faith of the faculties involved.

Bishop Rivera also asserted that these seminaries must "assume some of the responsibility for encouraging and endorsing avowed homosexuals to seek holy orders." Let us note, however, that this responsibility should be shared by the vestry which recommends, the priest who sponsors, the psychiatrist who passes, the commission on ministry which endorses, the standing committee which approves, and the bishop who ordains.

(The Rev.) NATHANIEL W. PIERCE  
Grace Church

Nampa, Idaho

## The National Cathedral

I would like to speak to Dorothy Mills Parker's story on Washington Cathedral's financial crisis [TLC, Feb. 27] and to the letter from its communications director [TLC, Mar. 20]. The latter denies there has been the "continuing drastic liturgical experimentation and change" cited by Mrs. Parker as one reason for the decline in the longtime regular worshipers who constitute the cathedral's true support rather than the transient tourists and worshipers.

I was confirmed at the cathedral some years ago, drawn to it by its glorious music and architecture, the splendor of its liturgy, the Anglican faith and order it manifested, and the commitment and devotion of these regular worshipers, of which until recently I was one. The cathedral did, indeed, hold the line in the early years of liturgical change, but this is unhappily no longer the case. I cite these innovations:

The 11 o'clock Sunday eucharist is now celebrated almost entirely at the crossing, on a small, square wooden altar totally out of proportion and appearance with the cathedral's esthetic standards. After many complaints this was finally vested with a tasteless, unliturgical (and now very soiled) covering. For the last two years Rite II has been the norm at this service, with all its endless variations, and frequently with stand-up, assembly line communions. Morning prayer, so integral a part of Anglican ca-

thedral worship, is rarely heard any more. For a long time the daily eucharist was untouched by the changes, but no longer. A woman priest has been added to the staff, and the 1928 BCP, though still the official liturgy of the church, has been removed from the racks and replaced by the Proposed Prayer Book.

There have been other more bizarre features: clowns scheduled to perform at last year's Easter eucharist (cancelled due to adverse press reaction); a youth in black tights carrying the Gospel in procession in a Christmas telecast; a woman preacher at one of the folk masses beginning her sermon with the invocation to "The Mother, the Daughter, and the Holy Spirit" [TLC, Apr. 26, 1976].

Cathedral authorities may not regard these as drastic, but many faithful people do, and are responding in the only way left to them — withdrawal of their presence and their support. The clergy have been impervious to their protests and entreaties about these and other developments. This attitude and the lack of any concerned leadership or direction has caused alienation and hurt among these people and increasing tensions among the staff, choir, and volunteer personnel. Last year the highly respected canon pastor was dismissed, and with Canon Leslie Glenn's recent death, any real pastoral care has all but ceased.

And the deep sense of the sacred has given way to a broad, secular humanism.

Mrs. Parker's account of the cathedral's crisis, while entirely factual, was too charitable. For as in many other places in the Episcopal Church today, the true crisis is spiritual rather than financial.

FRASER BARRON

Washington, D.C.

## Some Questions

I am trying to find my way on this issue of ordaining homosexuals to the priesthood.

If the objection is based on the fact that homosexuality is condemned in the New Testament, what shall we say about ordaining revelers, drunkards, debauchees, quarrellers, jealous persons (Ro.13:13)? What shall we say about ordaining those who are impure, angry, selfish, licentious (Gal.5:19.)? Those who are hypocrites (Matt.23:13)? Those who are apathetic to humans in dire need (Matt.25:31 f.)? Those who are smug in their moral achievement (Lk.18:11)?

If the objection is based on neurotic symptoms what should we say about ordaining those with serious emotional problems: insecurity, dependency; those obsessed with rescuing, seeking the



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public spotlight, compensating for guilt burdens?

If the objection is based on deviation from social norms, what shall we say about ordaining celibates, cloistered monastics, pacifists, vegetarians, plain-song purists, clown-flower-balloon liturgists, glossolalians?

The essential challenges put by the bishop to the ordinand are: "Are you called of Christ? Are you persuaded that the Scriptures contain the essential doctrine? Will you minister and teach the doctrine of the church? Will you oppose doctrines contrary to God's Word? Will you be diligent in prayers and study? Will you live a wholesome life? Will you advocate peace and love? Will you obey the chief ministers of the church?" Is there anything here that a homosexual could not sincerely aver?

A final question: If the sacrament of ordination is denied the homosexual may not the sacraments of baptism, confirmation, and holy communion be denied on the same basis?

I have had several homosexual friends in the past. The only problem I had in relating to them as Christians came from inside of me. I found that my attitude toward them went through three stages: at first, I thought of them as perverts, then as deviates, finally, I came to accept them as variants.

(The Rev.) ELDRED JOHNSTON  
Columbus, Ohio

### Bowlerizing the Scriptures

Recently our parish began to use the new office lectionary from the Proposed Book. Apparently the composers of this lectionary have decided on a specific course of omitting those passages of Scripture which do not accord with our present way of behaving. For example, in the readings of I Timothy, the passages referring to women's keeping silence are omitted; in the Lenten readings of Romans the several lines referring to homosexual behavior are omitted. In the past, we Episcopalians often behaved in ways contrary to Scripture without pretending that such behavior accorded with the Word of God. Now, apparently, we fit the Word to fit our behavior patterns.

Bishop Gärtner of Göteborg, Sweden, wrote an article in the *Svensk Pastoraltidskrift* (pastors' magazine) of his impression shortly before our Minneapolis Convention. I append a brief section translated:

"I must ask if the authority of Scripture has become completely corroded away in the Episcopal Church. . . . None of the church's critical questions during the last 15 years have been solved by an appeal to Scripture in the light of the church's tradition. Instead one gets the impression that the church handles its problems with the principle: 'Give the

people whatever they want,' not by the principle of what God has said in his Word, as if, of course, God has ever said anything that can be called determinative. No new idea, no matter how crazy it may be, has been rejected, rather it has been accepted with open arms. The thought seems to be that it is odd that Jesus was not incarnated in our century with its remarkable freedom and deep understanding of all of mankind's problems. Why is it that when the church alters its beliefs, it is always Scripture that must give way? For every text in the New Testament there is always some exegete somewhere who will question its authority and teachings. 'We obviously know nothing about Jesus.' 'And the Apostles were obviously so infected by Gnostics and the contemporary milieu that they are untrustworthy witnesses.'

"Let me quote a young Episcopal priest I met at a meeting in Philadelphia; he spoke of the church's weaknesses. Said he, 'When one is forced to close churches, then that is the price we pay for being modern and following the spirit of the times and of being prophets in our own times. The church has lost close to 500,000 members . . . is that the price we shall have to pay for being prophets and following the spirit of the time? All kinds of ideas have been pursued in the church and that is called the prophetic movement. But true prophets do not close church doors or lose souls or talk the right jargon. A hundred years ago the Episcopal Church grew fat by following the spirit of the times; today it grows thin following the spirit of the times. It is now time we grew up in holiness. But holy the church will not become, until she dares to stand up and proclaim what the Lord commands.'"

The good bishop's impressions are still timely.

(The Rev.) WINSTON JENSEN  
Mount Calvary Church  
Baltimore, Md.

### A Heart-sharing

Generally as reading matter, TLC cannot be rated as one of the more lively publications. However, I was really startled, delighted and enchanted by the article by Betsy Curtis, "What Have You to Offer?" [TLC, Mar. 27]. This is a sharing out of the heart by someone whose faith has matured beyond step one. And what she is looking for is a church where she can experience the presence and power of Jesus.

As a test, I am going to share this article with my congregation and ask to what extent they identify with her feelings and perceptions. I have an uneasy feeling that Betsy Curtis is speaking for them as well as for many others.

(The Rev.) PETER D. MCLEAN  
St. Mary's Church  
Shelter Island, N. Y.

# THE LIVING CHURCH

May 1, 1977  
Fourth Sunday of Easter/St. Philip and St. James

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## CHURCH AND SOCIETY

### Prison Is "A Terrible Place"

Two New York State corrections officials told the National Council of Churches' Division of Church and Society that prisons are institutions of punishment, not rehabilitation.

Benjamin Ward, commissioner of the state's Department of Correctional Services, and his executive deputy, Lewis L. Douglas, met with the division that toured prison areas at Bedford Hills, Green Haven, and Ossining.

It's a mistake, Mr. Douglas said, "to suggest that prison institutions — which collect people for whom the schools, the family, and other social systems have failed — can do for those people what all the other social systems have failed to do, especially when the average sentence is 33 months."

Citing Clinton Prison as an example, he said: "It is unrealistic to think Clinton can ever be a helping place. It's got to be an oppressive place . . . We should admit prison is a terrible place where people go to be punished."

He is trying to establish what he calls "a safe and fair system" by using a simple set of rules for both inmates and corrections officers that minimizes "personal and arbitrary decision making by the officers."

Mr. Ward stressed that "we ought not to be kidding ourselves about treating people when what we are doing is punishing them, especially when we don't know what the cure is." Prisons are prisons, he said, "and calling them correctional facilities does not make them any less prisons."

Stephen Chinlund, chairman of the Commission on Correction that monitors the Department of Correctional Services, stressed that in his view, it is possible "to have prisons that do a good job" and bring changes in the attitudes of both inmates and corrections officers.

Inmates of the prisons visited by the NCC group charged that some were being kept in isolation longer than the law permits and that tranquilizers were sometimes forcibly injected into prisoners being kept in isolation.

Prison officials asserted that no drugs are ever administered involuntarily and that dosage is gradually reduced.

Mr. Douglas said that a few prisoners

"never come out of segregation" because they are dangerous to officers and other inmates.

In response to prisoners' complaints about complex sets of rules about minor matters, Mr. Douglas agreed that "there are a lot of petty rules," but added that they are "difficult to change because the corrections officers view any change as diminishing their authority."

Alice Wimer, a staff associate of the NCC, said she had been distressed that prison chaplains seemed to identify with the administration "until I remembered that's where their bread comes from. Until we're willing in the church to put out the bread, we're getting what we deserve."

Mr. Douglas encouraged the visitors to continue their interest in prisons and to visit again.

### Release of Attica Riot Prisoner Requested

The Division of Church and Society has called for the release of John Hill, the only person convicted in the 1971 Attica (N.Y.) prison riot who is still imprisoned.

Mr. Hill, a Native American known as Dacajaweah, was convicted of killing a correction officer.

Charley Joe Pernasilece, also a Native American, was convicted of the same offense but has been paroled.

Last December, New York's Gov. Hugh Carey pardoned seven prisoners indicted on charges stemming from the Attica affair. At the same time he also made Mr. Hill eligible for immediate parole but the parole board has refused to release the prisoner.

According to the NCC agency, Mr. Hill is "the sole scapegoat for the whole sordid series of events connected with Attica. Whatever he may have been found guilty of — and there is reason to doubt the adequacy of the evidence against him — there were certainly many crimes at Attica as great or greater that have gone unpunished through a systematic pattern of biased prosecution."

Several agency representatives visiting the prison at Ossining were denied permission to interview Mr. Hill.

Benjamin Ward, commissioner of the

Department of Correctional Services, said permission was denied because the request had not been made in advance and because Mr. Hill has become "a political animal" as a result of the publicity surrounding his case.

## INDIANAPOLIS

### Coadjutor Elected

The Rev. Edward Witker Jones was elected Bishop Coadjutor of Indianapolis, March 26, three days short of his 48th birthday.

On the third ballot he received 82 votes in the lay order (68 needed) and 48 in the clerical order (38 needed).

Others on the slate were the Rev. Frs. Thomas H. Carson, Jr., Greenville, S.C., Robert D. Gerhard, Terrace Park, Ohio, and Richard C. Wyatt, Evansville, Ind.

The Diocese of Indianapolis reported that originally there were 58 candidates for the office, and when notified, thirteen of them declined consideration.

Fr. Jones, a graduate of Williams College and Virginia Seminary, was ordained to the priesthood in 1955. He has had parochial experiences in Sandusky and Oberlin, Ohio, and was executive assistant to the Bishop of Ohio for three years. He has been rector of St. James' Church, Lancaster, Pa., since 1971.

He will succeed the Rt. Rev. John P. Craine, upon the latter's retirement.

## UGANDA

### Eyewitnesses Confirm Shooting of Archbishop

Three eyewitnesses who "established beyond all doubt" that the late Archbishop Janani Luwum was shot and not killed in an auto accident were quoted by the Bishop of Kigezi (Southern Uganda) in an interview for the *Sunday Telegraph*, a London paper.

In discussing events, the Rt. Rev. Festo Kivengere spoke more freely than he had now that his four children are out of Uganda and safe.

He was with the late archbishop when the latter was arrested in Kampala in connection with an alleged plot against President Idi Amin. It was reported the next day that the archbishop

and two Amin cabinet members had died in an auto accident.

"No one in Uganda, not even a child at school," Bishop Kivengere said, "could believe that."

He said "one of our bishops" spoke to a nurse who said she had seen the archbishop's body "with two bullet holes in his chest and blood in his mouth."

At the bishop's provincial headquarters, a Christian soldier said he had seen the shooting and the running of a vehicle over the bodies of the three men.

Also, the bishop said a doctor at the hospital "who managed to see the three bodies while guards were changing," confirmed that the three had been shot.

At the Kampala morgue, Bishop Kivengere was refused entrance at gunpoint, he said.

He then returned to his diocese where he found his home town of Kabala full of security forces and his house under observation.

The bishop said he knew if he entered he would be placed under house arrest, executed, or arrested after he had preached the following Sunday.

"We had a prayer meeting," he said, "and then my wife and I decided to take our chance."

They took nothing from the house before driving south. Along the way, they were told security men were ahead. They left the car and began an arduous trek over mountains into Rwanda.

"The bullet and the gun have replaced law in Uganda," the bishop declared. "President Amin has created machinery which he cannot control."

## **CHURCH AND STATE**

### **Opposition to Bill Ordering Disclosure of Mailed Contributions**

A measure known as H.R. 41 introduced in Congress by U.S. Rep. Charles H. Wilson of California would require charitable organizations soliciting contributions that are received in the mail to disclose what the money will be used for and to reveal what percentage of the funds received during the previous fiscal year went directly to the charity program and what percentage was spent for administrative and fund raising costs.

The bill died in the last session of Congress but was reintroduced in the present Congress and hearings on it were held by the Postal Personnel and Modernization Subcommittee of which Mr. Wilson is chairman.

According to the subcommittee's report "public disclosure would end most operations like the now famous solicitations of the Pallottine Fathers based in

Baltimore, which raised millions of dollars allegedly for 'overseas missions' but, according to the Maryland State Attorney's Office, spent only about 10% of the money collected for that purpose."

The Rev. Edwin Dill, S.T., a Roman Catholic, opposes the legislation. "There are," he said, "more than sufficient forces at work both to expose and to remedy aberrations in fund raising and to protect the interests of both the public and legitimate charities."

Dr. John W. Baker, a Baptist, said that "pushed to a logical and plausible extreme," the wording of the bill could put "a government agency in the role of supervisor of offerings and monitor the way they are distributed and accounted for."

Mr. Wilson told him he "extended the provisions of this bill beyond the intent of the framers."

Dr. Baker replied that the experience of religious groups in regard to the "integrated auxiliaries" problem raised for them by the Internal Revenue Service has made religious organizations "a little gun-shy" regarding governmental regulatory agencies.

A Lutheran official, Dr. George F. Harkins, said that as far as the Lutheran Church in America and the American Lutheran Church are concerned there are two fundamental issues at stake: "Should the federal government be involved in the business of (1) defining who is and who is not a member of a church, and (2) structuring the manner in which churches must deal with members and non-members as those terms would be defined by the government?"

These questions, he said "are most serious and require thorough study by the subcommittee before approving federal legislation governing the religious charitable community."

## **BTE**

### **New Director Needed**

The search is on for a full-time director for the Board for Theological Education to replace the Very Rev. Almus Thorp.

Officers of the board are the Rt. Rev. John B. Coburn, chairman; Robert F. Gaines, vice-chairman, and the Rev. Fleming Rutledge, secretary.

With three others, Mrs. Nell Gibson, the Rev. Charles H. Long, Jr., and Karl Mathiasen, the officers will act as a search committee to find a replacement for Dean Thorp, who currently is acting dean of Bexley Hall.

Members of the BTE have recommended that two major committees be established — one would put into effect the report of the study committee on preparation for the ordained ministry

[presented to General Convention last year], and the other would be a committee to examine the nature and practice of theological education.

A job description for the director's position is available. Anyone wishing to write to the search committee may address Robert F. Gaines, 630 Wilhaggin Dr., Sacramento, Calif. 95825.

## **NEW YORK**

### **Former BEDC Head Directs New Project**

The Rev. Muhammed Kenyatta, 32, former national director of the Black Economic Development Conference (BEDC), has been named executive director of the Black Theology Project.

Organized last year, the project is designed to promote unity among black churches and develop "liberation oriented theological reflection" among Christians in North America.

Mr. Kenyatta resigned his BEDC post last year charging that that organization had suffered a decline in financial contributions because of what he called a "conspiracy of character assassination" directed against him by federal agencies.

He will take up his new position after completing a term as visiting professor of urban studies at Temple University.

## **WASHINGTON**

### **Moon Rock Placed in Window**

A moon rock from the Sea of Tranquility, estimated to be 3.6 billion years old, has been installed in the Space Window of the Washington Cathedral.

The rock is about the size of a silver dollar and two and one-half inches in diameter. It was placed in the center of the window, which had been given by Dr. Thomas Paine, former administrator of the National Aeronautical Space Administration (NASA).

Sealed in the window between two pieces of tempered glass bound with a stainless steel ring, the rock was brought to earth in 1969, on the first manned lunar flight.

## **LOS ANGELES**

### **Four Parishes Win First Round**

Four priests and their parishes who earlier had withdrawn from the Diocese of Los Angeles have won the temporary right to continue operating with parish funds.

The four men had been suspended by the Rt. Rev. Robert Rusack, Bishop of

Los Angeles, and efforts were underway to remove them from church property.

Superior Court Judge Charles Vogel ordered a preliminary injunction on April 1, under which the four priests are barred from selling or mortgaging any church property.

However, current income may be used for church operations and endowment funds may be used to pay legal fees in the upcoming permanent injunction fight.

Judge Vogel also ruled that Bishop Rusack could not be a party to the suit.

The priests and parishes are: the Rev. Forrest O. Miller, Church of Our Savior, Los Angeles; the Rev. William Brown, St. Mathias' Church, Sun Valley; the Rev. John D. Barker, St. Mary of the Angels, Los Angeles; and the Rev. George Clendenin, Church of the Holy Apostles, Glendale.

## INDIA

### **Compulsory Sterilization Banned**

India's new minister of health and family planning, Raj Narain, has announced the end of compulsory sterilization.

The issue, offensive to Muslims, and Roman Catholics, as well as many of the Hindu majority in the country, is considered a major factor in the defeat of Prime Minister Indira Gandhi's Congress Party government.

One example of change since the recent election is that Haryana, a northern state where the Congress Party lost every seat it held, 20,000 sterilizations were performed in December; less than 20 in March.

The compulsory sterilization program was introduced in an effort to control India's 13 million annual population increase. The country, about one-third as large as the United States, has 620 million people.

## ORGANIZATIONS

### **AHA: Evolution "Basic Principle" of Science**

A statement affirming evolution as a basic principle of science is being circulated to major U. S. school districts by the American Humanist Association (AHA).

The work was prompted by "the steady assault on the teaching of evolution in the public schools and the demand that the theory of creation be given equal time," the AHA said.

"Since the public is led to believe, thanks to the creationist clamor so characteristic of this century, that an open choice between these two alternatives exists within the science itself, it

becomes imperative to state that this view is rubbish, lest science education in America become the laughing stock of the civilized world," Bette Chambers, AHA president, wrote in *The Humanist* magazine.

The statement calls for opposition to measures before several state legislatures that would require equal time for creationist views in public schools, rejection of the concept that alleges "that evolution itself is a tenet of religion of 'secular humanism,'" and support for teachers who present evolution fairly but run into opposition.

Most of the 175 people signing the statement are university scientists, a few are clergy and educators.

## CENTRAL PHILIPPINES

### **Coadjutor Elected**

The dean of the Philippine Independent Church for the Presiding Bishop was elected Bishop Coadjutor of the Central Philippines during a special convention held in the Cathedral Church of St. Mary and St. John, Manila.

The Very Rev. Manual Capuyan Lumpias is also executive director of the Joint Council of the Philippine Independent Church (PIC) and the Episcopal Church in the U.S.

Dean Lumpias, 46, served in several missions and parishes in Tadian before becoming associate director of Christian education for the Joint Council in 1968. The next year, he became assistant dean of the PIC and in 1975, he was named dean.

In 1972, the Diocese of the Philippines became three jurisdictions — Northern, Central, and Southern Philippines. At that time the Rt. Rev. Benito C. Cabanban chose the Central Philippines as his "new" diocese — he had been Suffragan (1959), Coadjutor (1966), and Bishop of the Diocese of Philippines (1967). When he retires, he will be succeeded by Bishop-elect Lumpias.

## CANADA

### **Women, Scriptures, Stumbling Blocks for Lutherans**

The president of Lutheran Church-Canada, an organization of parishes in the Lutheran Church-Missouri Synod, says ordination of women is a major stumbling block to Lutheran unity in Canada.

There is no official opposition to the ordination of women from either the Evangelical Lutheran Church of Canada or the Lutheran Church in America-Canada Section, but the Missouri Synod does oppose such ordination.

Pastor E. M. Triet said another issue facing Lutherans in their talks on merger is whether scriptures are "totally infallible or if there are myths and mistakes in them."

He is also pessimistic, he said, about reconciling Lutheran and Roman Catholic theology on matters concerning "primacy of the scriptures, use and application of the sacraments, and church policy."

## CHARITIES

### **Some Fail BBB List**

Among the well-known organizations not on the latest list of organizations that meet standards of the Council of Better Business Bureaus were the Billy Graham Evangelistic Association and the Oral Roberts Evangelistic Association.

Youth for Christ and Living Bibles International also failed the list.

However, Campus Crusade and World Vision made it.

Generally, those organizations that did not make the list "failed to disclose upon request current information about activities, finances, voting trusteeship, and accomplishments," according to a report in *Eternity* magazine. "Specifically, many groups did not provide an annual externally audited financial statement and an auditor's report."

The Council of Better Business Bureaus has been monitoring some 8,000 groups since 1972 through its Philanthropic Advisory Service (PAS). The standards include some 40 guidelines which require "a reasonable governing body, financial accountability, ethical fund raising, and truthful advertising and information material."

## HOMOSEXUALITY

### **ALC Drafts Position Paper**

Homosexual behavior is a sin, but homosexuals should not be denied their civil rights, says a proposed statement on homosexuality drafted for the American Lutheran Church (ALC).

It also opposes legalizing homosexual marriage and a "conviction that homosexual behavior is simply another form of acceptable expression of natural erotic or libidinous drives."

Like "other sinners," homosexuals should be accepted into Christian congregations, according to the statement, which has been sent to 4,800 ALC congregations for study and response.

But the statement sidestepped one of the most controversial issues facing churches today — whether avowed homosexuals should be ordained.

An ALC consultation is planned for September to revise the proposed statement in light of congregational re-

sponses. This may lead to updating the church's position adopted in 1960 that homosexuality is "an immaturity or an illness which can be treated and sometimes cured" and is "contrary to God's will for the proper use of sexual drives."

After citing biblical passages relating to homosexuals, drafters of the proposed statement say they believe the message of scripture taken as a whole, is clear that homosexual behavior is "a sin, a form of idolatry, a breaking of the natural order that unites members of the human community."

The committee says it makes "no apology" for restating "the traditional Christian position."

"We believe it unwise to reject our heritage of teaching and practice," the statement says, "unless compelling reasons so direct. We find none such. We choose not to yield to the spirit of the times."

The church, it says, need not be caught up in the conflicting theories as to how widespread homosexuality is, the factions that cause or foster it, and whether it is an illness, an arrested stage of sexual development, a form of deviate behavior, or a sexual expression of human nature.

"These are matters for the various scientific disciplines to debate and resolve. The church, however, is concerned that some human beings created in God's image are involved in homosexual behavior, that many people are hurting because of their own homosexuality or that of a loved one, and that the scriptures speak to the entire issue."

Chairman of the seven-member committee that drafted the 1,000-word statement was Judge Hilbert Schauer, a former justice of the Colorado Supreme Court and now a federal magistrate.

## Statement Draws Protest

The coordinator of Lutherans Concerned for Gay People said the proposed statement is "disappointing," and "fails to give any consideration to the caring, loving, and, I believe, God-pleasing commitment of one gay person to another."

Howard Erickson agrees, he said, that "human sexuality is a gift from God to every human being."

Then he asked: "Is the committee saying that the use of this gift, in the context of loving and affectionate commitment between two persons, is somehow a sin?"

He said he hopes the scriptural basis of the proposed statement "is subjected to serious analysis in all three ALC seminaries" and adds that "respected scholars in the ALC have concluded that the loving expression of caring and commitment of two persons of the same gender is not sin at all but rather a proper and God-pleasing use of this gift."

# BRIEFLY. . .

Memorials in the name of the late Rt. Rev. **Robert E. Gribbin**, Bishop of Western North Carolina from 1925-47, are suggested for The Episcopal Church Home for Children, York, S.C.; The Ladies Aid Memorial Fund, St. Michael's Church, Charleston, S.C.; St. Paul's Church, Winston-Salem, N.C.; Alumni Association of the College of Charleston (S.C.); or the Citadel Development Foundation, Military College of South Carolina. The bishop was a graduate of the Citadel, '06; the College of Charleston, '09; and General Seminary, '12.

**Dr. J. Jefferson Bennett**, vice chancellor and president of the University of the South has told members of the executive committee of his intention to resign June 30. The university is owned and governed by 24 Southern dioceses.

According to a statement in the *Church Times* of London, Bishop **Brian Herd** denied earlier reports that the Anglican Church in Uganda was in a state of collapse [TLC, April 3]. "The strength of the Ugandan church lies in the whole body of believing Christians even if some of the leaders are missing," he said. "The life is within the whole membership. The church is vigorous . . ." The last remaining white Anglican bishop in Uganda, he was expelled by the Amin regime following Archbishop Luwum's death.

**Church of Scientology** and **Hare Krishna** members initially comprise more than half the volunteers for the state mental hospital visitation programs in Norwalk and San Jose, Calif. Volunteers talk with patients, read to them, sit with them, but they are not to proselytize. Also Krishna devotees have agreed not to wear their robes while working with patients. A spokesman for the visitation program said the Scientologists and Hare Krishnas "moved faster than the rest of the religious groups."

Although the General Assembly of the **Presbyterian Church in the U.S. (Southern)** voted last year 6-1 in favor of a new Confession of Faith, the presbyteries, so far, have voted 31-21 in favor, ruling out the necessary three-quarters vote required to change the

constitution, Jule Spach, moderator, reported, and added, "Members are more concerned these days with theological positions than with mergers." If passed, the vote would have been considered a major step toward reunion with the United Presbyterian Church.

**Bishop Hetley Price** of Ripon has announced his resignation only 11 months after he succeeded Bishop John Moorman. Bishop Price, 54, has had two strokes. He is the former Suffragan Bishop of Doncaster.

The **Roman Catholic Diocese of Bulawayo** in Rhodesia has accepted 65 laymen, most of whom are married, for training as permanent deacons. Covering an area of 70,000 square kilometers, the diocese has 68,000 members served by 44 priests of religious orders, 6 secular priests, and 199 nuns.

A member of the executive board of the **National Coalition of American Nuns** has suggested that each congregation of nuns sue producers of the film, *Nasty Habits*, the ad agencies, and movie reviewer Rex Reed. The film, she charges, makes sisters "the butt of ridicule." She also suggested the suit be for \$100,000 or more, with the total sum used to "finance charitable works for women across the nation," particularly "abused" women.

After 20 years as rector of St. Luke's Church, Utica, Mich., the Rev. **Charles Colby, 48, and his wife, Justine**, have gone to El Salvador where he will work with the English speaking congregation in San Salvador. He also will assist the Rev. Luis Serrano, the only other resident priest there. Mrs. Colby, a musician, linguistics teacher, and X-ray technician, said she did not know what she will be doing in El Salvador, but "somehow, the church always manages to make use of miscellaneous talents."

Doris Ann, executive producer for religious programs at NBC, and Richard Cox, local director for WRC-TV (NBC), have been recognized for their years of service in presenting the Christmas telecasts from the **Washington Cathedral**. Carved grotesques — one a crowing rooster and the other an angel with a turret camera — are to be placed on the cathedral's west facade to carry rain water away from the building. Certificates indicating the gifts were presented to the two executives during a recent service in the cathedral.



# RESURRECTION ACCOUNTS

*agreed at all points, we would  
have every reason to suspect collusion.*

By GEORGE W. WICKERSHAM II

There are five principal biblical sources of our knowledge of the Resurrection of Jesus of Nazareth. They are, of course, the four Gospels and the first letter of St. Paul to the Corinthians. These accounts of that cataclysmic event are, in themselves, of extraordinary interest.

First of all one notes similarities which run through some if not all of them: the third day, the women, the empty tomb, the strange announcing personages, the limited number of witnesses, the discontinuous nature of the experience. Even more notable, however, are the differences. Places, times, people, statements — there is much disagreement with regards to all of these in the five accounts, so much so that it is impossible to synchronize them even in the most hypothetical manner. The fact that much of Mark's account is obviously missing is of no significance in the face of such irreconcilable testimony as that which we already possess.

I often wonder what strict biblicists do with the Resurrection narratives. Was he seen for 40 days, as Luke asserts, or for but one or two, as Matthew indicates? Did he ascend in Galilee, as Matthew states, or, as Luke writes, in Bethany? Did the women see a young man in the tomb, as Mark tells us, or is Matthew correct when he declares that they saw an angel seated outside on the stone?

How foolish to see in these discrepancies anything but sincere reporting! They represent exactly what we would expect of any group telling of any exciting event. It is like the testimony in the

case of an accident. There is always contradiction. Further: the testimony concerning the Resurrection was written down years after the event, which would account for even wider discrepancies.

If the New Testament accounts of Jesus' Resurrection agreed at all points, we would have every reason to suspect collusion.

I have long felt, however, that there is much more to the discrepancies in the Resurrection accounts than simply the normal lapses of human memory.

We must always bear in mind that language is based on experience. When I tell someone of a particularly dramatic sunrise, I can do so with a measure of success because that person has seen other sunrises. When I enthuse over a certain church service, one can understand my enthusiasm because he or she has been involved in just such an occasion. On the other hand, there is hardly a soldier or a sailor who does not know how futile it is to try to describe combat to a raw civilian. In the same category are the frustrations of a Peace Corps veteran who endeavors to explain his life in Ethiopia to polite society. The effectiveness of words depends largely upon common experience.

The Resurrection stands alone in history. Nothing like it had ever happened before. Nothing like it has occurred since. It was not merely the restoring of human life to a person, as in the cases of Jairus' daughter or of the son of Nain or of Lazarus. Jesus was not restored to mortal life as we know it. He came and went in a peculiar way. His Resurrection was an unique event. There was, therefore, no language with which its witnesses could convey their experience of it.

If Jesus rose from the dead, inade-

quate descriptions of the phenomenon would be precisely what we would expect: extremely inadequate.

Let us press this point a bit further. Witnessing the Resurrection was apparently a very personal experience. There are three tell-tale words in this regard in Matthew's account of Jesus' appearance to the Eleven in Galilee. He writes, "And when they saw him they worshiped him . . ." Simple enough. But then he adds, "but some doubted." Obviously, recognizing the risen Lord was not quite like recognizing a friend at the corner. This removes the Resurrection experience even further from the realm of everyday language. One wonders whether it could really be described at all.

One more item: this, the supreme experience in the lives of Jesus' original followers, is the one which receives the briefest treatment in their ultimate writings: one chapter in each of the synoptic Gospels, two in John's. In fact, the second of John's two chapters was evidently wrung from the writer some time after he had finished his book. To me this obvious reticence speaks volumes. I have had my own deep experiences. Generally speaking, I do not share them with people, simply because I cannot. Certainly, I am never going to expose them to ridicule.

Agreements, disagreements, inadequate descriptions, obscurity, brevity — these characterize the Resurrection accounts. What do they indicate?

The Bible speaks through its various writers, but its various writers also speak through the Bible. The combined testimony of many writers often produces chords which no single author can strike. Here is exactly such a case. What does the Bible say about the Resurrection?

Is it not this? If, after following Jesus through Galilee to Jerusalem, through Jerusalem to Gethsemane, through Gethsemane to the trials, through the trials to the cross — if, after all of this, we cannot see that Jesus is directly of God, all of the Resurrection details in the world are not going to convince us.

Anyone can write a miracle story, but who of us can imagine the teachings, the life, the death, the person of Jesus of Nazareth?

Belief in Jesus is not based on the miracle of the Resurrection. Belief in the Resurrection is based on the miracle of Jesus.

Maybe there was one young man at the tomb, maybe two. Maybe there was an angel, maybe two angels. Maybe the disciples saw the risen Jesus during 40 days, maybe during but one or two. Maybe Jesus appeared in Galilee, maybe in Jerusalem. Maybe the lost ending of Mark's Gospel said one thing, maybe it said another. But he is risen. The Lord is risen indeed.

# A NEW LATE VOCATION PLAN

By J. HOWARD MANNINGHAM

A review of the condition and status of PECUSA reveals challenging facts including:

- (1) The membership is decreasing while the population is growing.
- (2) The percentage of the population over 65 years of age continues to increase.
- (3) An excessive number of clergy are engaged in non-parochial work.
- (4) It has priced itself out of an adequate supply of curates and assistants. A labor union work and pay scale complex makes it impossible for many parishes to afford needed curates and assistants.
- (5) The shortage is related to the financial cost and not to the need.
- (6) As a result over-worked rectors in many parishes are unable to make needed house, hospital and nursing home calls.
- (7) Evangelism is neglected. The many non-attending Episcopalians are not visited and little work is done among the unchurched.

It is assumed most people would agree that the church could use numerous additional clergymen *if* they were completely self-supporting and incurred no financial cost to seminary, diocese, parish or pension fund.

This proposal does not offer solutions to all the needs and problems listed above but would offer some relief. This suggested plan is limited to retired men

who will be financially independent by reason of pension and private funds and called to a late vocation as ordained clergymen, willing to accept the standards and qualifications described below. This group would include men with experience in church administration, parochial activities, religious education, lay readers, etc.

The qualifications for such a candidate would include:

- (1) A commitment to Jesus Christ.
- (2) A college education and preferably additional graduate work or equal experience.
- (3) His wife in agreement and supportive of her husband's ministry.
- (4) In good physical, mental and emotional health, to be substantiated by adequate medical and psychiatric testing.
- (5) Adequate capital and pension income to finance a commitment to:
  - (a) Work *without* compensation, expense account, housing, church pension, car allowance or any other item of cost.
  - (b) Supply assurance of his capability.
  - (c) Meet the necessary expenses of seminary courses.
  - (d) Offer assurance that there be no expense on the part of seminary, diocese, parish, mission or any church organization.

Such candidates would understand and agree to work as curates or assistants in parish work, under the usual supervision of the rector or bishop. Such

parish work would include house, hospital and nursing home visitations and participation in liturgical worship.

Considering the qualifications, purpose and following data such candidates would be normally but not exclusively about 62 to 69 years of age. A young seminarian naturally plans a long career with a potential including rector, teacher, writer, missionary, chaplain and bishop. A late vocation candidate has no such goal and does not need the same in depth training or theological background.

In the time of Christ a Jewish rabbi in selecting his young disciples emphasized intellect as a qualification, while Christ did almost the opposite. Perhaps the church has over-emphasized intellectualism and youth, neglecting the reservoir of talent in the retired who are desirous of a late vocation. Our present emphasis on intellectualism and professionalism makes the church dependent on this one source and type of ordained clergy. Both young and old can be compatible and both are needed.

One has the impression that some seminarians, clergy and administrators are motivated more by intellectual curiosity, social concern and political activism rather than parochial work where the gospel is emphasized, all to the neglect of our primary Christian work at the parish level. The primary purpose of the seminary is to prepare men for the parochial ministry. Recent emphasis upon those who attend out of intellectual curiosity or social concern has tended to obscure this primary mission.

The ordination of healthy, qualified retired men would add a balance, a representation and special talents in furthering our common Christian obligation. The retired senior citizen represents a rapidly growing minority which the church has not recognized as a great potential for the ordained ministry. We are so conditioned in contemporary society to the image of youth, that men in the prime of life at the peak of their ability when their financial, emotional and social phases are stabilized, are forced to retire and prevented from entering a new religious commitment.

The increasing and almost complete secularization of our society requires a new and additional ordained ministry to supplement, support and aid the traditional ministry, each making its own special contribution.

The assumption by professionals that age is a handicap to learning and success in a late vocation is contrary to experience, psychology and contemporary geriatrics.

Freedom and liberty are unknown to a large portion of the world. About 45 percent of the world's population lives under some form of dictatorship (mostly communist), about 35 percent under

some form of limited dictatorship and only 20 percent under freedom as we know it in the USA.

Communism and Christianity are bitter foes. It is the secular religion of millions. It is anti-Christ, anti-individual, anti-peace, anti-liberty; elevating the state superior to the dignity of the individual. For hundreds of millions, Christianity is in a pre-Emperor Constantine state. In 60 years the enemies of the church have grown stronger than in the past 19 centuries. In a world of four billion people Christianity is a diminishing minority. Only the politically naive, socially misguided or the uninformed can deny the expanding enemies of Christ. All this and much more, all of common knowledge, presents a challenge to our evangelical responsibility. The secularization and paganization of American society requires new measures, methods, practices and policies to combat the Devil working in new disguises.

The advantages of ordaining retired self-supporting men are many:

- (1) There would be no financial cost to the church, diocese, parish, seminary or pension fund.
- (2) The plan would make use of the retired reservoir of talent, maturity of judgment, experience and education.
- (3) It would provide a better balance or mix in the ministry.
- (4) There would be a supply of curates and assistants which parishes cannot now afford.
- (5) Evangelism will have difficulty being successful using the present clergy cost structure.
- (6) The plan would revive Bible study groups.
- (7) It would help revitalize the spiritual life of the church by example and work.
- (8) It would recognize the changing needs of our maturing population.

(9) Just as we now have paramedics, paralegals, etc. — we now need a paraministry.

The plan could be implemented (1) in form of a new religious order, (2) on a national level, (3) on a diocesan level.

The guidelines should provide for a minimum of bureaucratic involvement, to make an effective start on an exploratory basis, to accumulate experience thus reducing errors to a minimum. Such guidelines indicate initiation on a diocesan level where the bishop can exercise his prerogative to ordain.

Some objections to the plan and answers to them follow:

(1) There are no such qualified candidates available.

*Answer:* Until it is tried we will not know.

(2) The financial and other qualifications are too severe.

*Answer:* With early retirements, social security pensions and a large professional and business segment of society over 65 years of age there is available an unused reservoir of talent.

(3) The suggested age bracket is a barrier and a handicap to a successful late vocation.

*Answer:* This assumption is contrary to contemporary knowledge of geriatrics, psychology and the educational process.

(4) Seminary enrollment is now high.

*Answer:* If seminary study is essential they should make the necessary adjustment as they have for other minorities. In many cases home and tutorial study can be arranged and paid for by the candidate.

(5) The rigidity of age will prevent adjustment of late vocation clergy working in a secondary and supportive role of younger clergy.

*Answer:* Successful career men have learned how to work with people of all ages. Chronological age should

not be confused with physical age and health.

(6) Late vocation clergymen would dilute the quality of the clergy.

*Answer:* Quality for what purpose? Mature dedicated men, successful in their careers, with a strong commitment, supported in this new vocation by a loyal wife would offer quality in a new dimension.

(7) The time and effort on the part of the church to screen and prepare such men with a limited life expectancy is out of proportion to the advantages.

*Answer:* Seminaries are now spending time and overhead graduating clergy of which a certain percentage are not interested in parish work or have no prospect of ordination or a parish appointment.

(8) The church now encourages and supports late vocations.

*Answer:* These are all relatively young men who cannot afford to finance the complete cost of their preparation and certainly cannot support themselves after ordination.

This plan is limited to men retired from a successful career, financially independent and willing to accept the qualifications and commitment described above.

There may be blind spots in this plan; wiser and more experienced men may offer changes regarding its execution; there may be differences of opinion but the central issue is whether it has basic merit.

This idea will be received with enthusiasm by a few, mixed feelings by many and serious opposition by others. Changes in the status quo of any profession stirs opposition as we know from history and precedent. Personal preference and prejudice should not prevent consideration on its merits. A prayerful consideration and a request for guidance by the Holy Spirit is the only request.

This idea will not go away if its time has come. The past 50 years have witnessed an accumulation of knowledge greater than the past 19 centuries. Thousands of changes, products and ideas new to man such as urbanization, the pill, TV, nuclear power, jet planes, have combined to give man mental, emotional and spiritual indigestion.

Man remains sinful. He is in need of more individual spiritual guidance partly due to the complexity of modern life. With all our modern technological advancement, affluence and increased knowledge we have priced our Episcopal Church out of an adequate number of ordained clergy.

Based upon what we can afford we now have an adequate supply — but based upon the need — how many could be used?

### Te Deum laudamus

This rainy dawn  
in prayer I stood  
at my window thanking God  
for this morning:  
for a canopy of trees arched green  
on the streets below,  
for some clouds pushing each other  
through the heavens,  
and for city roofs,  
a thousand tiers below,  
glistening silver-wet  
in holy silence.

LaRhette Swann

# EDITORIALS

## There Are Non-Sexual Sins!

Although the tumult and the shouting occasioned by the Bishop of New York's ordaining an acknowledged lesbian to the priesthood have subsided somewhat, the issue itself — homosexuals in holy orders — is with us (meaning the Episcopal Church) more inescapably than before, because that ordination was a precedent.

We have tried to exercise some editorial restraint since that event, feeling that everybody else is talking about it anyway and so there's nothing we might be moved to say that isn't already being said in fifty different sharps and flats.

Now that there's a moment's lull in the strife of tongues and pens we should like to offer one comment. It's something that has been said by some others, but can well stand some re-iteration for emphasis. It is this: that although there is quite sufficiently clear condemnation of homosexual behavior in the Scriptures to establish the moral unacceptability of such behavior for Christians, it needs to be well noted in this connection that the same Scriptures condemn many sins of the spirit which are no less immoral than sexual transgressions.

The demand has been expressed by some that when the church is drawing up its set of specifications for the moral character of its ordained ministers it must insist that the sins of the spirit be listed as impediments to ordination no less than the sins of the flesh. That demand is reasonable and right, and we want to second the motion.

That there is one problem with this needs also to be faced. A spiritual sin, such as pride (of which all are guilty), or ambition, or malice, is not objectively discernible as is a sin of the flesh — more specifically an overt sin, such as fornication or theft. A spiritual sin is a condition, and a particular sexual orientation is a condition. It isn't until pride or ambition or malice *does* something that the church, or society, or any human being can see it and deal with it as a fact.

That being so, must we not say that there is great need, especially at a time when we are so preoccupied with the problem of some particular sin of the flesh, to remind ourselves that all sins of the flesh originate in the spirit and that any sin of the spirit must be seen and dealt with as one of the very roots of evil?

Certain overt sins especially — the sexual ones — have, among their other bad effects, that of feeding the bloated egos of the "unco guid" who are not inclined to that particular kind of sin but may be blind to their own bondage to what are, in the eyes of the Lord, far worse ones.

Maybe this comment is of little or no help to anybody, but if we hadn't made it the very stones would have cried out — and who wants that?

## Easter Note — and Query

Dr. Elisabeth Kubler-Ross of the University of Chicago listened condescendingly as a woman who had been pronounced clinically dead recounted her experience after death. After all, we have all met religious fanatics. Her indifference turned to astonishment as one person after another told of similar experiences. Now Dr. Kubler-Ross says, "I *know* there is life after death!"

Not so strangely, an observable pattern runs through all of these accounts. Whether death came as the result of a sudden accident or a long illness, the person was aware of the cessation of all pain, as the spirit left the body. From somewhere outside of his broken body, the dead person viewed the efforts to bring him back to life. There was the passage through something like a tunnel and, then, the presence of a great light. The person was not alone. Loved ones, long dead, came to meet him. There was peace and joy. Another change came when they were told that the time was not yet. They would have to return to their old life again. Still, they would never again fear death.

Dr. Kubler-Ross's account of these observations has produced something of a sensation as well as an avalanche of similar tales, which people up to now were hesitant to talk about. As might be expected, the furor created by these revelations has produced both believers and skeptics.

I must admit I hardly know what to make of these stories. What a beautiful thought . . . someone will come to meet us. I know who will come for me. My dear cousin, little Billy. I have not seen him since he was nine years old and I was just thirteen. Oh, how I have missed him all these years. And then, my grandmother who was 94 and one of the joys of all my years. Not even a crowd of angels will keep her from getting to me first. No wonder the Bible says, "Oh how glorious is that kingdom wherein all the saints do rejoice with Christ."

I believe all this, not because of Elisabeth Kubler-Ross and all of the similar accounts that have recently come out, intriguing though they are. My faith does not know what to do with this kind of evidence. The angel at the tomb said, "He is not here. He is risen just as he said." And the risen Christ himself tells us that, "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live." This is the Easter faith.

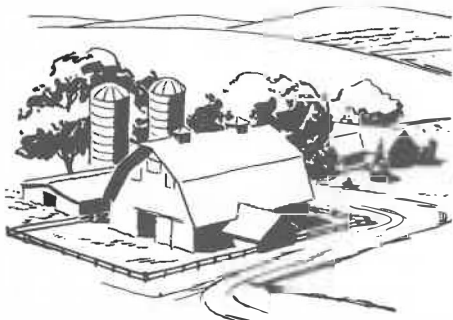
And this is the faith that justifies hope and joy. God gives us springtime to show us how life comes from apparent deadness. But the real and ultimately significant evidence is the resurrected Christ, himself. Nothing else matters. Nothing else is required. He is all we need to know.

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

# Rogation Sunday

By H. BOONE PORTER, JR.

The Monday, Tuesday, and Wednesday preceding Ascension Day are traditionally known as Rogation Days, or "asking days," when we ask and pray for God's blessing on crops, herds, and other sources of food. In some places this is extended to include forests, mines, factories, and other places of human work and employment. The increasing mechanization and commer-



cialization of American life had, in the middle of this century, tended to make the agricultural associations of Rogationtide seem obsolete. Today we are coming to recognize once more that the ultimate sources of our national well-being are still in large part "down on the farm."

Because liturgical activities on weekdays are usually somewhat limited, and because on this week major emphasis obviously should be given to the Holy Thursday of the Ascension, Rogationtide ceremonies are more likely to be observed on the previous Sunday. The 1928 Prayer Book (but not earlier editions) even went so far as to call it Rogation Sunday. During the recent process of Prayer Book revision, all of this came up for reconsideration. The title "Rogation Sunday" was discontinued. Monday, Tuesday, and Wednesday were no longer called Rogation Days, since the traditional penitential character of such days did not seem to fit in the Easter season, yet readings relating to the Rogation theme were retained in the daily offices. Propers for Rogation masses were given, but they were detached from the Church Year

and offered for use at any time, according to the climate and nature of agriculture or other activities in various localities.

Such flexibility is welcome in places where the blessing of crops is a serious matter, but the total dropping of Rogationtide from the cycle of the liturgical year was less favorably received. In the course of trial use, strong representations for its restoration were made by the Rural Workers' Fellowship, the Joint Commission on the Church in Small Communities, and others. The Standing Liturgical Commission responded by restoring the Rogation Days to the list of special days in the year (Proposed Prayer Book, page 18) and by reworking the propers, for each year of the three year cycle, for the Sixth Sunday within the Easter Season, which this year occurs on May 15.

The unique pattern of the propers for all the Sundays between Easter Day and Whitsunday is maintained. This means that four biblical passages (besides a psalm) are appointed, of which two or three are to be used in the eucharist, always including the Gospel from St. John. If three biblical readings are to be used at the liturgy, the first reading will either be a selection from Acts or an Old Testament lesson from Joel. The second will either be an Epistle from Revelation, or the passage from Acts if it was not previously read. The Gospel then follows. If only two readings are used (which will be a pity on this occasion) either Joel, or Acts, or Revelation will first be read, and then the Gospel. If morning or evening prayer is used as the principal service on Sunday, either two or three of the same passages are to be used. The rubrics of the Proposed Prayer Book appear to admit in the daily offices the reading from Acts, where desired, in place of the Old Testament, on these Sundays of the Easter Season.

On this particular Sunday this year, what do these passages provide? The Gospel is a favorite passage from St. John, promising the coming of the Holy Spirit. This is similar to the other Gospels read in this season. The passage

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from Acts is also congruent with those of the other Sundays, but this week we have Paul's great sermon at Lystra, proclaiming the witness to God in rain and fruitful seasons. Joel also provides a striking testimony to the manifestation of our Creator in rain and the fertility of nature. Psalm 67 is one customarily associated with the Rogations. The readings from Revelation in Eastertide are a welcome new feature of the lectionary. In this week's passage, nature is transformed and glorified and we see the river of the water of life, nourishing the tree of life with its ever-bearing fruit, and its leaves for the healing of the nations.

All of this will offer preachers and teachers plenty of scope to deal with the spiritual dimensions of food and agriculture. There is scope too for the distinctly paschal theme of God's manifestation of himself within his creation to those whose eyes are brightened by the perception of the blessed hope he has put before us. As for hymns, in addition to those customarily associated with the Rogationtide, we would recommend numbers 92, 301, and 281. The latter should always be sung to the great Beethoven tune for which it was written, and with which it will be found in the hymnals of many other denominations.

Helpful resources for Rogationtide are provided each year by the publications of the National Association of Conservation Districts. This year's attractive booklet, *When We Care*, is available to clergy and others from local Soil and Water Conservation Districts anywhere in the USA. Episcopal clergy and lay readers can obtain free individual copies from me (if they write or phone immediately) at Roanridge Farm, 10018 N.W. Skyview, Kansas City, Mo. 64154.

## BOOKS

### The Age Old Battle

**WHEN GOD WAS A WOMAN.** By Merlin Stone. Dial. Pp. 320. \$7.95.

Merlin Stone, the author, holds a B.S. in art education and an M.A. in sculpture. Through her art she became interested in archaeology and ancient religion.

When she was a little girl she learned in Sunday school that Eve was "second mate" to Adam, "never to become captain," and further that Eve "was considered to be foolishly gullible . . . easily tricked by the promises of the perfidious serpent. She defied God and provoked Adam to do the same, thus ruining a good thing" (p. 5). Later Stone learned what she considers a well-guarded secret, that there were female gods before Christianity and Judaism insisted on enslaving women through a male-dominated religion.

I am not versed enough in archaeology or ancient history to judge the accuracy of this book in those fields. Insofar as I ever had competence, it was in philology. The etymologies that Stone suggests (e.g., pp. 122, 124, 127) are more creative than scientific. I believe I'm safe in saying that Old Testament scholars would find her dating of the Old Testament (e.g., pp. 105, 120) to be hair raising.

My opinion is that she is easily seduced by undistributed middle clauses (the quotation from Sheila Collins, p. 66, and numberless other instances).

Keeping all this in mind, it must be said that she presents a huge amount of interesting information, but none of it, in my opinion, means what she wishes

it did. None of it, either, has anything to do with whether women should be priested (p. ix).

In our twentieth century version of the age-old battle of the sexes, what she and others are up against is the scandal of particularity. Interestingly enough, none of them seems to recognize this, much less understands how to handle it. My conclusion is that we should look carefully at what we are teaching in our seminaries and from our pulpits — to say nothing of what goes on in our Sunday and secular schools.

JANE KEDDY  
Wakefield, Mass.

### Dealing with Changes

**A HOUSE DIVIDED.** By Robert C. Harvey. The Canterbury Guild, Box 241, Ironia, N.J. 07845. Pp. 74. \$1.95.

This book is unashamedly a tract, a pamphlet, written by a priest of the Episcopal Church who is unashamedly a traditional Anglican, a biblical catholic. It was written last year — some months before the General Convention. Its author was willing to go far out on a number of prophetic limbs in



foretelling what would happen at Minneapolis, and in foretelling why. He is not the kind of person who enjoys saying "I told you so!" But he did tell us so.

However, if the book dealt only with what happened at Minneapolis it would now be out of date, and it isn't because it doesn't. Fr. Harvey's theme is that of a church which was one thing when he became a priest in it, not too many aeons ago, and has become and is becoming a very different church. Do you wonder why these changes are taking place? Do you want to think your way through the question of whether they are good changes? In that case, this little book will certainly help you to do that, whether in the beginning or at the end you agree with the writer or not.

If I were the rector of a parish whose people are troubled and perplexed about what's happening to their beloved church at this time, I think I should want to organize a special study course and join my people in wrestling with this fundamental question: What does God want this church of ours to be and to do in this our day — and are the changes that are taking place conducive or obstructive to its mission? One of the books we should want to read and wrangle about would be *A House Divided*.

There is little here for the comfort of

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Episcopalians who wax Coueistic about their church — "Every day in every way we're growing better and better!" But nobody can question Fr. Harvey's love and devotion to Anglicanism, and those who would challenge his major critical analyses had better come well prepared for their task.

As I said, for Episcopalians who simply want to think their way through the current jungle of change, disarray, confusion and conflict within their church, this little book offers much help.

C.E.S.

## Books Received

**CARE FOR THE DYING: Resources of Theology**, Ed. with an introduction by Richard N. Soulen. Guidance from a group of clergymen for those concerned with the depressed, the suicidal, and the terminally ill. John Knox Press. Pp. 137. \$4.95.

**TOWARD A HEALTHY MARRIAGE**, Bernard Harnik. According to the author marriage is also a specific entity subject to the growing pains necessary for maturation. Word. Pp. 164. \$6.95.

**THE NEW TESTAMENT FOR TODAY**, A.M. Hunter. Focuses on ten N.T. books to "whet the reader's appetite." John Knox Press. Pp. 86. \$2.95 paper.

**THE POWER OF THE SPIRIT: Selections from the Writings of William Law**. Ed. by Andrew Murray. The major part of the book consists of the so-called "letter to the clergy". Bethany Fellowship. Pp. 218. \$2.25 paper.

**A CHRISTIAN METHOD OF MORAL JUDGMENT**, J. Philip Wogaman. How Christians and other morally serious people can express their value commitments in decision, judgment, and action. Westminster. Pp. 240. \$12.50. \$6.95 paper.

**PROFILES: People Who Are Helping to Change the World**, Helen Kooiman Hosier. Short biographies of people dedicated to Jesus Christ. Hawthorn. Pp. 184. \$6.95.

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**COVENANT AND PROMISES**, John Bright. The prophetic understanding of the future, immediate and long-range, in pre-Exilic Israel. Westminster. Pp. 198. \$10.00.

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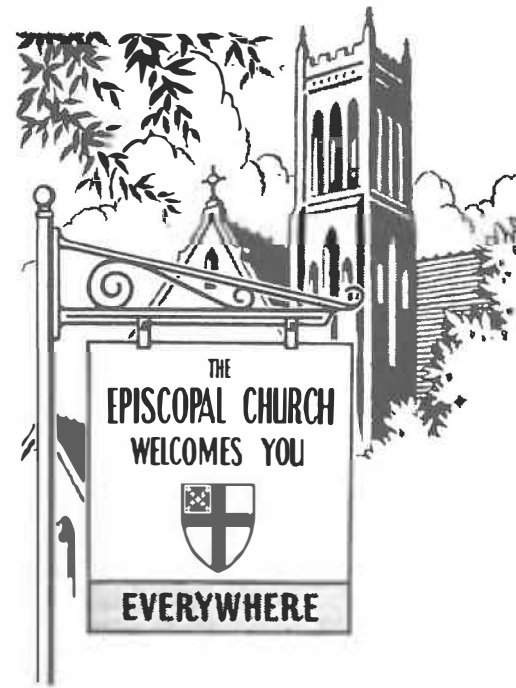
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 Eucharist; Ev, Evensong; EYC, Episcopal Young Church-  
 men; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy  
 Communion; HD, Holy Days; HH, Holy Hour; HS, Healing  
 Service; HU, Holy Unction; Instr, Instructions; Int, Inter-  
 ceptions; LOH, 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  
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