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THE LIVING CHURCH

**Spring
Book
Number**



RMS

AROUND & ABOUT

With the Editor

Mrs. Margaret M. Knight, of Lansing, Mich., raises a rather painful point in a letter to the editor of *Time* (April 18). She writes:

"I believe the Hare Krishna sect is a threat to all of us who call ourselves Christians. They threaten our life-style because they take their scriptures literally and live them. We Christians would look and act just like the Hare Krishna people if we took the Bible at its word, which is God's word. But like it or not we are hypocrites. The Hare Krishna people do not use force, but the deprogrammers do. They are the ones guilty of using mind control and brain-washing.

"My own son joined the Hare Krishna sect about three years ago, and after living in the temple for three months, left voluntarily. However, I believe he came out a much better person than when he went in."

A few comments.

It would be helpful to know in what specific ways the young man's character

had been changed for the better by the experience. But we must assume that what his mother sees as improvement or growth in goodness in him was real. If so, of course it was wrought by the grace of the world's one Lord, who is the source and giver of all goodness. So here we have another demonstration of the power, range, and omniscience of the Holy Spirit who is — lest we forget — more catholic than the Catholic Church.

It is probably true, as Mrs. Knight suggests, that some of us Christians resent these cultists because they "threaten our life style" by making us feel guilty about our own lack of zeal as compared with theirs. If I were a better Christian they might have that effect on me. As it is, my reaction to their efforts to sell me the Bhagavad-Gita when I'm passing through, or lounging in, an airport is not so much one of guilt — "Why am I not hawking the Bible, or the BCP (1928), or Hooker's *Ecclesiastical Polity*?" — as it is annoyance

at being disturbed. "Can't they see that I'm in a hurry, or that I don't want to talk?"

I'm comfortably sure that as a Christian I am not obligated to be hawking Christian literature in public places, but I'm also uncomfortably sure that I shouldn't be so churlish and snappish toward people who want to talk. Whatever book I choose to read while waiting for a plane is certain to be a



more interesting and pleasing companion than would be any of these people if I were to give him a chance. I resent them because my reaction to them reminds me that I should be more graciously open to everybody, at all times, in all places.

It is seriously debatable, I think, whether Mrs. Knight's explanation of their behavior is the right one: that "they take their scriptures literally and live them." It has been a long time since I last looked into the Bhagavad-Gita, and I have no intention of doing so now or later; but it is not my impression of those scriptures that they enjoin true believers to witness and evangelize in any such way. It seems more likely that these young people are not so much taking their scriptures literally as they are taking literally their orders from their cult leaders.

I agree with her about the deprogrammers: they are the brainwashers. People made in the divine image may be neither programmed nor deprogrammed by other people without outrage to themselves and to the God who made them to be free in mind, heart, will, and decision.

Perhaps what I should do is to prepare for the next time one of those Hare Krishna people accosts me in a public place. Let me have with me a *de luxe* edition of Bible, or Prayer Book, or something like William Law's *Introduction to a Devout and Holy Life*, and let me suggest that each of us be allowed exactly ten minutes to make his pitch to the other. Then two minutes to each, for questions, clarifications, or rebuttal. Then a transaction: exchange of wares, purchase of wares, free gift of wares, or a non-transaction. At the end, a smiling farewell greeting, with both breaking cleanly — and finally.

Perhaps I should do that, but I'm sure that I won't. And I feel guilty about that too. Confound those people; who ever let them in?

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KALENDAR

May

- Sixth Sunday of Easter/Rogation Sunday
- Rogation Day
- Rogation Day
- Rogation Day
- Ascension Day
- Alcuin, D.
- Seventh Sunday of Easter/Sunday after Ascension Day

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

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LETTERS

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

What Happened at Hayward

In TLC of April 17, in a news story entitled "Two Parishes Sever Ties with National Structure," there is an account of the secession of St. Peter's Church, Oakland, California, from the Diocese of California and from the national church. Then these words follow: "Within days members of Trinity Church, Hayward, took the same action with only one dissenting vote being cast."

This is what actually happened at Trinity Church. A resolution strongly condemning the actions of General Convention had been prepared which, though it did not specifically call for secession, came very close to doing so. This resolution was to have been presented to a meeting of the congregation on March 4, but at the last minute it was shelved and a milder one introduced at the meeting of March 4. This substitute resolution, though (like the first) still strongly protesting the actions of General Convention and the subsequent ordination of an avowed lesbian and the illegal ordination of the Philadelphia 11, never specifically called for secession from the diocese and from the national church. It was this resolution that was passed with "but one dissenting vote."

However, the vestry at its regular meeting of March 30 did vote to secede — the vote being 8 to 3 with one abstention and two members being absent. The rector has subsequently refused to call a meeting of the congregation to vote on the matter.

(The Rev.) ARTHUR C. FREEMAN
Hayward, Calif.

The New Psalter

I, too, must confess (along with the "highly respected priest" referred to in "Around and About," TLC, Mar. 27) that I should have joined earlier in voicing protest against the inaccurate and clumsy translation of the Psalms in the Proposed Book. I bewail especially such silly inaccuracies as the changing of the word "blessed" to "happy" in Psalm 1. The two words have little if any relationship to one another. Any happiness of the blessed ones is a by-product of blessing but being blessed carries no

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guarantee of happiness in the commonly understood meaning of the word.

I agree that the seeming indifference of churchpeople is astonishing. But may we not comfort ourselves in the belief that inarticulateness, rather than indifference, can explain the apparent lack of outrage?

(The Rev.) FREDERICK M. MORRIS
New Canaan, Conn.

• • •

You go too far when you accuse the translators of the new psalter of "mis-translation" and "willful tampering with the text." To begin with, your column is itself misleading, for you write about "a deliberate mistranslation of Psalm 1:1. . . . The mistranslation consists of rendering the Hebrew word *ish*, meaning 'man,' as 'people.'" In truth, the word "people" does not occur in Psalm 1 in the new psalter.

But, please note the following more positive observations in response to your concern about the new psalter's translations of *ish*:

(1) The Hebrew noun *ish* is usually translated "man" but has several other general meanings: "*ish*: a man, as opposed to beast and woman and God, a mortal . . . some one, any one, everyone . . ." *Langenscheidt's Pocket Hebrew Dictionary*, Hebrew-English, by Dr. Karl Feyerabend, New York, 1961.

(2) Illustrative of the above, compare these two translations: "They speak vanity *every one (ish)*" Psalm 12:2, King James Version, 1611. "*Everyone (ish)* speaks falsely" Psalm 12:2, Book of Common Prayer, 1977.

(3) While the majority of translations use "man" in Psalm 1:1 and elsewhere, our new psalter is not alone in using a more general translation. Compare: "Happy are *those*" Psalm 1:1, *Good News Bible*, Today's English Version, 1976; "Happy are *they*" Psalm 1:1, Book of Common Prayer, 1977. Of course, translating is subject to a developmental process. It is interesting to also compare the first published versions of the above two citations: "Happy is the *man*" Psalm 1:1, *The Psalms for Modern Man*, Today's English Version, 1970; "Happy is the *man*" Psalm 1:1, *Prayer Book Psalter Revised*, 1973.

(4) Our Episcopal prayer book psalters have previously contained a translation of *ish* other than "man." For example: "They talk of vanity *every one (ish)*" Psalm 12:2, Book of Common Prayer, 1928. On the other hand, the same word, used the same way, in the same book, can be translated "every man" rather than "every one": "They keep secret among themselves, *every man (ish)*" Psalm 64:6, Book of Common Prayer, 1928.

You prefer "man" as a translation for *ish*. Your preference is widely held.

Nevertheless, the facts show that other translations are accurate and permissible and in our tradition.

(The Rev.) LESLIE C. SMITH

Church of the Epiphany
Washington, D.C.

I misspoke myself when I said that the new psalter reads "people" in Psalm 1:1, instead of "they." But my point remains the same. In making the pronoun plural, the new translation evades the "scandal of particularity" — to say nothing of masculinity — in the Hebrew original. And because it is acknowledged by the SLC that this mistranslation is intended to avoid the reproach of sexism, what are we to call it if not willful, deliberate, — and dishonest? Ed.

Rewriting Holy Writ

As a 29-year-old charter member of the lunatic fringe in the priesthood, I write to express my total support of your opposition to rewriting the Psalms (or any other part of Holy Scripture) into "non-sexist" terms. I am hardly conservative in the area of "sexism" having been since high school a staunch advocate of women in the priesthood and episcopate. Nor am I an opponent of the proposed BCP as I have used and encouraged the contemporary services since 1967. But I am with you on this issue, not because you are "liberal" or "conservative," but because this time you are simply *correct*.

I don't agree with a lot of the social or cultural ideas expressed in the Bible, but that is the beauty of the Scripture. Over the centuries it records the good and the bad, the ups and downs, the faith and the failures of God's people. And, like it or not, the Old Testament calls God "Father" and the people "men." That's the way it was written. The church can give broader, more mature interpretations to these writings, but we can't go back in time and rewrite them.

I love the new BCP, and we use Rite 2 at every mass here. But it is far from perfect. Not only is this thing of the Psalms absurd, but what happened to all the Anglican poets? Robert Frost and Carl Sandburg used short simple words in modern English and yet their works are things of majesty and dignity. Is our church without talent to do the same? Being in love with the new BCP, I nonetheless voice the opinion that support should not mean blind acceptance. The vote in 1979 may not be the sure bet some think. And I hope that whoever the person is who butchered the Rite 2 confession, he, she, or it is ". . . truly sorry and humbly repents."

(The Rev.) JAMES LEE WALKER

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BOOKS

Important Study

DEATH AND ETERNAL LIFE. By John H. Hick. Harper and Row. Pp. 495. \$15.00.

Many if not most recent treatments of eschatology have had at least one thing in common with John Hick's massive discussion of it in this book: they have tended to argue towards "an unambiguously good prognosis." Few of them however have done so with the theological acuity that marks this work, and none has dealt with it in anything like the comprehensiveness, almost encyclopedic range, that we find in *Death and Eternal Life*.

Not only are Christian sources, biblical, classical and contemporary, taken into critical account, the leading ideas of the other religions of the world, particularly Hinduism and Buddhism, are treated in detail and depth. As though this were not enough, the views expressed or implied in genetics, philosophy, parapsychology, sociology and anthropology come in for extended consideration as well.

The governing principle of the work is that no potential source of light

should be excluded in considering a question of such magnitude as death and the life to come. The experiences and reflections of non-Christian faiths and cultures are of special import. Hick is persuaded that a trans-confessional and trans-cultural approach to this question is highly appropriate. His work, undertaken from a Christian standpoint, is not intended primarily as a contribution to Christian theology but to human or global theology, developed out of a comparison of the theological affirmations of the different world faiths. He goes about his task astringently, attempting to be as critical of western as of eastern perspectives and succeeding far more often than he fails. The result is a treatise of *major* importance, interdisciplinary in the best sense of the word and a comparative theology that is bound to be a model for similar studies for many years to come.

Not every reader will approve Hick's conclusions. Some will deplore what I perforce applaud. His defense of universal salvation for example might seem too sanguine to those who do not share his fundamental conviction that the Christian doctrine of the divine love carries with it — essentially and necessarily — the implicate of a perfecting process and eventually a perfection of all mankind. Nor will all welcome his elaborate demythologization of New

Testament interpretations of the resurrection or subsequent attempt to show that the Indian doctrine of reincarnation, similarly demythologized, converges with it at the basic level. But if any of his conclusions prove unwelcome, the way they are reached will constitute a source of admiring delight for anyone who likes to see theology pursued with systematic and methodological rigor.

The greater part of the work is concerned with paretology, the doctrine of next-to-last things or of the human future between the present life and man's ultimate state, rather than eschatology. Two considerations determine this choice. The first is that the more immediate phases of human existence after bodily death "may bear sufficient analogy to our present state for some of our speculations about it to be not wholly misleading." The second is that there are reasons (which are developed fully in the text) to suppose that "no mode of existence analogous to our present life could continue forever, through unlimited time," hence trying to conceive of an eternal, trans-temporal destiny is beyond the reach even of our most ambitious imaginings. Considerations about paretology however might point in the right direction.

Perhaps the chief anthropological tenet of the work is one based on Augustine's famous statement: *Tu fecisti, nos ad te, domine, et inquietam est cor nostrum donec requiescat in te*. "Thou hast made us *ad te*, towards thyself, and our hearts will be restless till they rest in thee." God, that is to say, has formed human nature for himself; the inherent gravitation of our being is towards him. Our nature has an inner *telos* towards its own proper good.

But while Hick is thoroughly Augustinian in this, he rejects the Augustinian doctrine of the fall of man, finding in the Greek fathers, especially Irenaeus, an outlook much more readily acceptable today. In this view man was not created as a finitely perfect being who then fell into sin and misery. He was created an immature and imperfect creature who was to grow in grace through time from the *image dei*, which is the capacity for God, to the finite *similitude* or likeness to God, which is the perfection of human nature in relation to him.

This development continues, Hick argues, beyond this life, and may do so through many successive stages, moving from one new beginning to the next, on its way through ever higher regions toward the Transcendent. The ultimate state, the *visio dei*, will involve the transcending of egohood. "We are to become so transparent to the divine life that we no longer live as separate self-enclosed individuals." But though the ego is negated, personality is retained.

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Hick directs himself to is to find oneself in a world of discourse too infrequently considered in contemporary theology. He believes that deliberate vagueness about these questions is to opt either for a form of empty words or to be making a disguised affirmation of major but unexamined assumptions. As he sees it, we must spell out our faith, for "a doctrine which can mean anything means nothing."

Scarcely any subject pertaining to death and eternal life is left untouched in this book. And what Hick touches, he touches trenchantly and convincingly. This is especially true of his numerous and cumulative arguments for a "therapeutic prognosis" for the race that is, again, "unambiguously good."

JAMES A. CARPENTER
General Theological Seminary
New York City

Autobiography

A CANTERBURY TALE: Experiences and Reflections: 1916-1976. By John Cogley. Seabury. Pp. 126. \$8.95.

Wilfrid Sheed has written that "American Catholics have more than usual difficulty with the first person. . . . Humility was dumped over us. . . . The sense of the word humility was that, although you were infinitely valuable in the eye of God, this was more to his credit than yours. . . . This feeling still makes Catholics uneasy with the school of religious autobiography." Perhaps this is the reason Cogley's book is not better. An undue modesty befores the text.

We meet the author at age 20 and learn little of his childhood except that his mother died at his birth. How this event influenced the rest of his life, as surely it must have, is not even hinted. His father is described as remote, and although it is clear to the reader that the author resented his father's neglect, it is by no means certain that this is clear to the author himself. What we get, in fact, is denial: His relationship with his father, he says, "was not warm enough even to ignite anger." But his resentment seeps through the crevices of his prose, as it were, and one perceives that his father not only ignited young Cogley's anger but his rebelliousness as well, and even contempt for his father's easy-going, Irish-American Catholic piety.

His paternal grandmother was the only relative, he says, who was "unequivocally devoted" to his interests; but we are not so much as given her name. We learn nothing about the beautiful Theodora, Cogley's wife, who turned down an offer from an MGM talent scout shortly before their marriage; after the birth of their fourth child, a

daughter, the author neglects to note the births of the rest of his six children; when in 1973 Cogley decides to join the Episcopal Church, the reactions of his wife and family are not recorded.

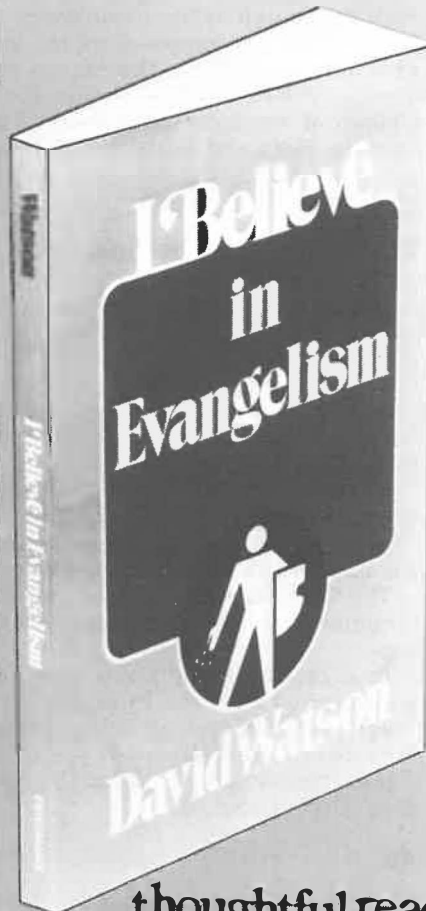
The author concentrates on his career. He was sometime editor and long-time columnist for *Commonweal*; a study director at the Fund for the Republic, a Ford Foundation offshoot that later set up the Center for the Study of Democratic Institutions, a group with which Cogley was to be closely associated until failing health forced an early retirement; and, between stints at the Center, served as religion editor at the

New York Times. His description of these years offers occasionally fascinating glimpses into the circles of power, privilege and controversy where he was naturally led by virtue of his profession as roving Catholic intellectual and journalist. Particularly interesting is his account of investigating blacklisting in the entertainment industry during the anti-communist hysteria of the '50s.

The turmoil in the Roman Catholic Church in the '60s, and Pope Paul's 1968 birth control encyclical, were only the last factors that finally led Cogley

Continued on page 17

I Believe...




a fresh look at the faith

I Believe in Evangelism

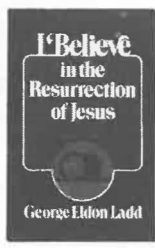
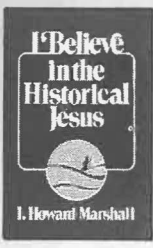
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Earlier, \$7,000 had been sent to the Diocese of Western New York to supply food to elderly people who could not get out of their homes to shop during heavy snow storms. The diocese also received several hundred dollars from individuals and organizations. Because all the money was not needed for emergency spending, the P.B.'s Fund received a refund of \$2,280 along with a note of thanks for "the speed of the response" to the emergency.

CHURCH OF ENGLAND

Tax Relief Welcome

British churches and charities have been spared expenditure of millions of dollars as a result of a major change of heart by Chancellor of the Exchequer Denis Healy in his latest budget.

Last July he had announced that a new National Insurance surcharge which was then going through the House of Commons would affect all employers including churches and charities.

In what was considered an unusual step, and a desperate bid, the Archbishop of Canterbury sought an interview with Prime Minister James Callaghan to discuss the issue. The Prime Minister replied that he was too busy to have the meeting, though the government leader did receive a church delegation later.

Mr. Healy has since concluded that "there is a strong case for relief in view of the special position of these organizations. Many charities perform valuable work in the community and the govern-

ment would not wish to see them hampered. . . ."

Employers in Britain pay a certain sum in the form of a "stamp" for each of their employees to go towards National Insurance, old age pensions, and others. Until last summer, churches and clergymen were regarded as self-employed and the employers paid nothing on stamps in their behalf. But then it was agreed by the clergy that they should become regarded as employed persons with the church as their employers.

The surcharge proposed by the government was 2% on the employers' stamps. The cost of this amount to the Church of England alone would have been an additional \$1,190,000 in taxes.

SEMINARIES

PDS Campus to be Sold

The University of Pennsylvania has agreed to buy the property of the Philadelphia Divinity School at a price of \$608,000.

Another interested prospective buyer was the Unification Church, which offered \$1 million for the property.

Mark Lee, director of the Unification Church of Pennsylvania, accused the "Episcopal Church" of bias in accepting the university's bid for the seminary.

The five acre campus has a chapel, a dormitory, and four other large buildings.

In 1974, the Philadelphia seminary was merged with the Episcopal Theological School in Cambridge, Mass. The combined seminary, on the Cambridge campus, is called the Episcopal Divinity School.

AU

New President Named

The Rt. Rev. Albert A. Chambers, retired Bishop of Springfield, has been named president of Anglicans United (AU) to succeed the Rev. Canon Albert J. duBois, now the executive director.

Anglicans United, with its Western, Central, and Atlantic Jurisdictions, is an independent organization for Episcopalians and Anglicans in North America. The organization claims support in five provinces of the Anglican Communion.

Canon duBois said mission congrega-

tions are being organized at the request of the laity in the western and central areas, and bishops are being selected.

AU differs from such organizations as the American Church Union, the Fellowship of Concerned Churchmen, and the Evangelical and Catholic Mission, the executive director said, "in that it has stood firmly since Jan. 1, for action now, not at some vague distant date, and stood solidly by the official policy statements adopted by ACU and FCC after Minneapolis and affirming that the Minneapolis General Convention did in fact radically change the former Episcopal Church into a new Protestant denomination with the result that loyal churchmen cannot remain in that new body nor be loyal to it and still be Catholic and Apostolic."

Canon duBois has rejected an admonition from his bishop, the Rt. Rev. Jonathan G. Sherman, and charges by the Standing Committee of the Diocese of Long Island that he has formed a new church.

The "threatened deposition," Canon duBois said, "was simply an effort" to single him out "in order to crush any organized opposition to the Minneapolis action."

PENNSYLVANIA

Priest Uses "Unauthorized Rites," Suspended

The Rev. Chester Oleszewski of Eddystone says he was one of the "most relevant, with-it priests in town" before he saw a "bleeding statue" in the home of Mr. and Mrs. Russell Poore in 1975.

That experience changed his style of ministry. But now his license to officiate has been revoked by the Diocese of Pennsylvania for "unauthorized rites and ceremonies in public worship" and for refusing to administer communion in the hand.

At the start of his ministry at St. Luke's Church, Eddystone, in 1974, he had girl acolytes, women reading the epistles, and people taking communion themselves. Those practices did not meet with official disapproval from the diocese or from its bishop, the Rt. Rev. Lyman Ogilby, the priest said.

Then Fr. Oleszewski read of the "bleeding statue" of Christ in Boothwyn. He visited the Poore home and gradually became convinced that Mrs. Poore was

in contact with the Holy Family. His conversion, he said, became complete when Mrs. Poore handed him a chrysanthemum and he suddenly felt surrounded by the presence of the Virgin Mary.

Mystical experiences have now become frequent at St. Luke's.

The priest said he adopted such practices as saying the mass in Latin and placing the communion wafer on the tongue instead of in the hand "at the direction of the Holy Family."

Supporters in the parish defend his practices, but several long-time parishioners complained to Bishop Ogilby.

A diocesan spokesman said Fr. Oleszewski is the first priest in the 188-year diocesan history to have his license revoked.

The spokesman also indicated that it was not known whether there is enough of "a truly Episcopal congregation left at St. Luke's to reconstitute itself." The priest has drawn Roman Catholics, Protestants, agnostics, and atheists to his services. Only a few of the current parishioners are among the 50 families who were members in 1974.

RHODESIA

Protected Village a Concentration Camp?

The Rhodesian government announced it had begun an operation to move 250,000 blacks from rural tribal lands to "protected villages."

United Methodist Bishop Abel Muzorewa, leader of a black nationalist faction, has denounced the protected villages — heavily guarded, fenced compounds — as "concentration camps."

A security force spokesman said the government was "satisfied that control of the population is one of the keys to the successful conclusion of a counter-insurgency war."

SOUTHEAST FLORIDA

Parish to Withhold Funds

More than 400 members of the Church of the Holy Spirit in West Palm Beach agreed unanimously to withhold their \$9,500 contribution to the Diocese of Southeast Florida, according to their rector, the Rev. Peter F. Watterson.

They were prompted to take this action, he said, by what he termed "moral corruption" in the Episcopal Church.

But the congregation is not alone in its feelings, he said, as the widespread disenchantment that exists in the church could escalate into a nationwide rupture at a church congress that will be held in St. Louis in September.

Thirty-four priests of the diocese have

signed a "statement of conscience" attacking the ordination of women to the priesthood of the Episcopal Church.

However, Fr. Watterson is more critical. He cited not only the ordination of women, but the ordination of "an admitted lesbian" in the Diocese of New York, the church's "position supporting abortion on demand," the "hundreds of clergy now divorced and remarried who are ministering, which is against the teachings of Jesus," and the Episcopal priest who performed the recent marriage of the several times-married-and-divorced Elizabeth Taylor and the once-divorced John Warner.

Predicting that the next move by the national church would be "a great push to legitimize the homosexual ministry," Fr. Watterson said reforms the church has embraced were offensive and "heretical."

A clerical neighbor in Palm Beach said it was unlikely the movement Fr. Watterson said was being generated would "turn back the clocks" and again "outlaw" female priests.

The Rev. Hunsdon Cary, Jr., rector of Bethesda Church by-the-Sea, said that, to his knowledge, Fr. Watterson is the only priest in the diocese indicating his parish would withhold funds.

Describing the Diocese of Southeast Florida as one of the more conservative in the church, Fr. Cary noted that its



RNS

A man considered by some to be "the most gifted preacher of the Word in the Middle East today," Pope Shenouda III, Patriarch of Alexandria, 117th successor of St. Mark, is visiting in the U.S. and Canada. He is leader of an estimated seven million Oriental Orthodox Christians in the Egyptian Coptic Church and an estimated 50-80 thousand in the New World. Fluent in Coptic, Arabic, French, and English, the pope also reads Greek, Latin, and Amharic. Known for his writings, especially his biblical interpretations, the Coptic leader draws thousands to his weekly Bible study sessions in St. Mark's Cathedral, Cairo, where vigorous debate is not unknown.

bishop, the Rt. Rev. James L. Duncan, had ruled that no women priests are to take part in services anywhere in the diocese.

A leader in the movement that worked for the ordination of women, the Palm Beach priest said last month that the women who had been ordained to the priesthood during the first three months of the year are "highly educated, savvy, and above the average of the male priest in the church."

It is, he declared, mainly the male priest, not the congregation, who is upset about admitting women to the priesthood. The largest segment of his own congregation, he said, does not have a strong conviction on the change.

Fr. Watterson concurred, saying there is "a tremendous indifference with 70-80% of the people not caring what's happening. The church could do anything given this. Even deny the resurrection."

EPISCOPAL CHURCH

Paper Needs No Subsidy

For the first time in 17 years, the Episcopal Church's official publication has broken even without a subsidy from national church funds.

In reporting on *The Episcopalian*, editor Henry McCorkle said the paper was more successful than budget forecasts had indicated.

Although circulation leveled off somewhat after two earlier years of rapid growth, Mr. McCorkle said, the year ended with well over 225,000 subscribers. Circulation has continued to increase during 1977, bringing the April edition to over 275,000 copies.

MINISTRIES

U.S. Women Visit Mexican Jails

A group of women from the United States, all members of churches and all living in Mexico City, have taken up the cause of Americans imprisoned in Mexican jails.

The women secure visiting privileges, run errands, and supply recreational materials and small personal items for prisoners.

There are an estimated 175 U.S. citizens in Mexico City jails, out of some 600 in all of Mexico. U.S.-Mexican negotiations are underway to provide for citizens of the respective countries to serve their time in their own country. There have been protests about alleged inhumane conditions in some of the Mexican prisons.

Lucille M. Drumheller, an American and long time resident of Mexico City, heads the corps of volunteers, many of

whom have had a long and serious interest in the welfare of prisoners from the U.S.

Most of the funds for prisoners' aids comes from church benefits, private donations, and the sale of handcrafted items made by the prisoners.

CULTS

Violence, Biblical Injunction Cited

Four members of the religious cult, the Rastafarians, were killed Easter morning in New York City in what appeared to be an "execution" by members of a rival faction, according to police.

The movement itself began some 45 years ago in Jamaica. Its members worship the late Ethiopian Emperor Haile Selassie and interpret the biblical injunction "thou shalt eat the herb of the field" as a direction to smoke ganja, a strong Jamaican marijuana, in their religious ceremonies.

New York police estimate there are several thousand Rastafarians in the area and say they contribute to a disproportionate amount of the city's crime. There are said to be two major factions of the group, each supporting a different political group in Jamaica.

Police report that nearly 20 cult members were killed in 1974 in internal warfare; that more than 20 members have been arrested since 1975 on a variety of incidents such as shootouts, murders, bank robberies, rapes, and kidnappings; and that most of the recent violence involving Rastafarians has grown out of competition between factions for the marijuana trade.

True believers of the cult, members claim, abhor violence.

OKLAHOMA

Vestry Declares Stand

The "creation by the 1976 General Convention of a new sect" brought forth a "declaration" to St. David's Parish, Oklahoma City, by members of its vestry.

In the statement, vestry members declared their commitment to "Christ's one, holy, catholic, and apostolic church," also their intent to "remain loyal and steadfast in upholding and defending the doctrine, discipline, and worship of this church."

Recognizing that the "sacramental life of the church can only be sustained by and through her validly ordained ministers," the vestry affirmed its "stand with the male episcopate and priesthood."

The vestry also remains "firmly committed" to the use of the Book of Common Prayer [1928] "which sets out the

catholic faith in its fullness in matters essential to the doctrine, discipline, and worship of the church."

Christian marriage, the declaration states, is "a sacrament of the catholic faith, by which one man and one woman are united by God in an exclusive and permanent union."

It goes on to say "Catholic doctrine and Holy Scripture state absolute and immutable values in human sexuality. Sexual relations outside of marriage and between people of the same sex is in opposition to the constant teaching of the catholic church. Scripture condemns these acts of homosexuality, fornication, and adultery as sinful, to be repressed and opposed, and in no case to be condoned."

The vestry said in conclusion: "We stand in the tradition of apostolic doctrine and faith as held through centuries unchanged, and complete, without addition or subtraction.

"We shall remain loyal and steadfast at all costs to upholding and defending the doctrine and discipline of Christ's one, holy, catholic, and apostolic church."

YOUTH

Students Aid Others

Thirty-six boys attending St. Agnes Roman Catholic High School in New York City are taking part in a weekly volunteer service to elderly people and shut-ins living within parish boundaries, but who are not necessarily Roman Catholics.

On Thursdays, the boys, who work in pairs, go to those requesting help with shopping, vacuuming, loading the washing machine, or errands. The students must be back in school by 4:00 p.m.

Edward Feely, a teacher and coordinator of the program, said the one and one-half hour period allotted for the work is "basically all that is needed." But if someone calls for extra help, such as delivery of medicine, a student is sent to take care of the need.

The service was initiated in the parish in conjunction with the New York Archdiocesan Task Force on the Aging and Catholic Charities.

ORGANIZATIONS

Ordination Agency Expands Operations

A foundation organized in Minneapolis in 1975 to support the ordination of women to the priesthood of the Episcopal Church has been reorganized with broader priorities.

The Foundation for Religious Educa-

tion on Equality (FREE) said it now plans to focus attention on behavior and attitudes evident in the Episcopal Church toward race, sex, and class, and "where appropriate, on changes needed to follow the teachings and examples of Jesus Christ."

FREE was initially formed to help finance the ad hoc Minnesota Committee for Women's Ordination Now (WON). It has voted to affiliate with the Church and Society Network, a national organization for communication and common action among regional groups with similar interests.

The foundation is headed by Louis S. Schoen of St. Louis Park, Minn. Board members include two of the Philadelphia 11, whose 1974 illegal ordinations were recognized earlier this year by the Bishop of Minnesota — the Rev. Alla Bozarth-Campbell and the Rev. Jeanette Piccard.

NEW YORK

Auschwitz Remembered

The following prayer was authorized by the Rt. Rev. Paul Moore, Jr., for use in Episcopal Churches throughout the Diocese of New York in observance of the Holocaust:

"Almighty God, whose loving care extends to all men, we confess our failure to respond in love, prayer, and action to the tragic fate of millions of Jews whose lives were destroyed by the Holocaust. We pray that thou wilt guide us in developing such attitudes of charity that in our thoughts, words, and deeds we may show forth thy love for all mankind so that such an atrocity may never occur again. This we ask through Jesus Christ, our Lord. Amen."

MOZAMBIQUE

Thousands Leave Country

As a result of what appears to be a new wave of expulsions by the former Portuguese colony of Mozambique, air flights to Portugal are filled to capacity.

Many of those leaving are affected by an edict of the Marxist FRELIMO government stating that second generation Mozambicans who had elected to keep their Portuguese passports after the country's independence in June, 1975, would be expelled.

It was estimated that more than 10,000 people are waiting for airline passage to Portugal to escape what they term the harsh conditions prevailing under the present Mozambique regime.

According to some reports, more than 100,000 men, women, and children are in FRELIMO prisons and labor camps.

Some 7,500 Jehovah's Witnesses are said to be in a special camp in Milanje,

where conditions are described as particularly harsh.

North Koreans and Chinese reportedly are running Mozambique's agricultural program, while Cubans and Russians are concentrating on the training of armed forces.

[FRELIMO received a grant from the 1974 allocations of the World Council of Churches' Fund to Combat Racism TLC, Mar. 10, 1974.]

CHICAGO

Woman's Ordination Protested

Twenty-one priests of the Diocese of Chicago, members of the Chicago chapter of the Catholic Clerical Union, protested the ordination of a woman to the priesthood in communications to their bishop, the Rt. Rev. James W. Montgomery, and members of the Standing Committee.

Some time ago, Bishop Montgomery had said he would not ordain women to the priesthood but would allow them to be ordained by the Suffragan Bishop, the Rt. Rev. Quentin Primo.

Bishop Primo officiated at the ordination of the Rev. Alice Memmer, 39, a divorced mother of three.

She was dubbed "Alleluia Alice" by the Rev. David Babin who preached at the service.

"Ask anyone at St. Lawrence's Church, Libertyville, (where Mrs. Memmer is curate) and they will tell you how often Alice preaches about 'Alleluia.'"

HUMAN RIGHTS

Request to Bar Sterilization Rejected

A federal judge has rejected a request by the State of Connecticut to dismiss a suit that would force state officials to sterilize three retarded girls.

Senior U.S. District Court Judge M. Joseph Blumfield, in Hartford, ruled that the federal courts have the power to oversee the case if it comes to trial because the dispute concerns important constitutional questions.

Parents of the three girls (from unrelated families) have asked the State of Connecticut to sterilize the girls because they can't cope with physical changes and can't reasonably be expected to cope with pregnancy.

A variety of medical and social work professionals have concluded that sterilization is "medically indicated," the parents said.

The state has refused to have the operations performed at the University of Connecticut Health Center without a court order.

BRIEFLY . . .

A survey in the Diocese of **British Colombia** shows that: membership in the Anglican Church had fallen from 64,446 in 1970 to 41,621 recorded in 1975; less than half the stated members attend services, and only on an average of once a month; and two out of three worshipers are women. A report accompanying the survey stated that during the last decade, a number of clergy have experienced family breakdown, alcoholism and conflict with the law, and the biggest single problem is that of loneliness.

Referring to President Idi Amin's expressed intent to come to London in June, to attend the Commonwealth Prime Ministers' Conference, the Archbishop of Canterbury, **Dr. Donald Coggan**, said: "I hope he will not come but it is not for Britain to say. There are 35 other Commonwealth countries who could invite him. Wherever I go there is great opposition to his attending the conference."

A Roman Catholic bishop, an Anglican priest, Dutch Reformed minister, and a rabbi took part in an ecumenical memorial service for the more than 570 people who died March 27, when Pan American and KLM Dutch Airline Boeing 747s collided at the **Canary Islands' Tenerife Airport**. Hundreds of islanders joined a few of the foreign survivors and relatives for the service held in the 16th century cathedral at La Laguna.

Reacting to the proposed new concordat between Spain and the Vatican, the **Spanish Evangelical Defense Commission** issued a statement that warned of the dangers of a state church, and indicated that such a church "cannot co-exist with genuine religious freedom." The Spanish Reformed Episcopal Church is a member of the commission.

A number of scientists attending a meeting in Albuquerque to discuss the research being conducted on the **Shroud of Turin** felt the phenomenon of the images, thought to be Jesus, was created by some sort of radiation process. Photographs of the 14-foot length of linen have been computer-enhanced by several physicists. The images appear three dimensional and no trace of pigment can be found on the cloth. Further direct

tests, such as radiocarbon-dating, have been suggested and may be possible at the Turin exhibition next year.

Suffragan Bishop **J. Stuart Wetmore** of New York has been made an honorary member of the Roman Catholic Franciscan Friars of the Atonement, Graymoor, N.Y. He was given a "decree of affiliation" and a silver crucifix suspended from a red cord.

Aleksandr Voloschuk, a Soviet Baptist who was protesting religious persecution in the USSR, was bound, gagged, and dragged from a waiting room at the Supreme Soviet in Moscow and committed to a psychiatric hospital. A human rights activist who tried to come to his aid was arrested and charged with resisting police orders. Dissidents have long reported that those who protest against USSR persecution are often committed to asylums instead of jails.

Some 3,000 young people attended the Madrid assembly of the Council of Youth, a movement affiliated with the **Taize** ecumenical monastic community in France. Among churchmen taking part was Bishop Raimon Taibo of the Spanish Episcopal Reformed Church, Roman Catholic Cardinal Vicente Enrique y Tarancon, (Taize) Brother Roger Schutz. Biblical readings were presented in the Galician, Catalan, Portuguese, French, and Spanish languages.

Church World Service, an agency of the National Council of Churches is asking for \$150,000 from U.S. church members to aid construction in earthquake-damaged Romania. This is \$50,000 more than the initial appeal because of later reports on conditions there.

A survey of the 1,000 students in the theology department of the **University of Helsinki** indicated an interpretation of the ideal church — a participating, decisive, firm, active, and free association independent of the state and politically balanced, also operating on principles that are biblical, consisting of believers, and regarding social questions as important. Students said the church (Evangelical Lutheran Church of Finland which claims more than 90% of the Finns) tends to the right politically, is not sufficiently independent of the state, and has too many members who are not committed believers.

GOD BLESS YOU, PLEASE, BISHOP ROBINSON

By O. C. EDWARDS, JR.

One of the significant changes of climate in the Episcopal Church in the last 25 years has been the decline of the influence of the Church of England, especially in theology. Up until the early '50s, imported theologians had all the prestige that imported woolsens and liquors continue to enjoy. This trans-Atlantic traffic of scholars has now slowed down to a trickle. One of the few Englishmen who can still expect the publication of his latest book to be greeted with excitement in this country is the Rt. Rev. J. A. T. Robinson, resigned Bishop of Woolwich, who has gone back to his former occupation of teaching New Testament at the University of Cambridge.

One of the reasons why his books continue to be read is that Bishop Robinson keeps inviolate the eleventh commandment of writers, "Thou shalt not bore." Daniel Boorstein has defined a celebrity as a person who is "famous for being famous." Not many churchmen achieve that status these days, for better or for worse, but Robinson did when he occupied the time of his recuperation from a back ailment by writing *Honest to God*, which became a bestseller in 1963. While it is generally admitted that the work advances little beyond the thoughts of Tillich, Bultmann, and Bonhoeffer, with which seminarians had been familiar for some time, it is still true that few of them upon graduation had taken the effort and risk to share these ideas with their parishioners. This novel assumption that laity

can deal with ideas as well as clergy continued as a basis for Robinson's action when he published studies favoring "the New Morality."

While the shock value of most of what he has done before has come from his having used a soundtrack to proclaim to the world at large mildly radical ideas that had been discussed quietly in the cloisters of *academia*, his latest *succès de scandale* has been a conservative overturning of the scholarly consensus concerning the dates when the books of the New Testament were written. Most scholars assume that the majority of the New Testament was written in the late 80s or early 90s of the first Christian century, but Robinson has spend 358 pages arguing that the entire Christian canon was completed before Jerusalem fell to the Romans in 70 A.D. His book is appropriately titled *Redating the New Testament* (Philadelphia: Westminster, 1976. \$15.00). (For a comparison of his dates for the various New Testament writings with those of a standard textbook, that of Kümmel, see box, page 14.)

While Robinson argues the writing time for each book separately, it is confusing to try to deal with 27 different dates at once, especially since some of his differ very little from those of Kümmel. It is far easier to separate the key issues and thus to look at the books in clusters. The largest group of books is the epistles ascribed to St. Paul. The main ones in that list over which Robinson and Kümmel have serious differences are 1 & 2 Timothy and Titus. While Kümmel assumes that they were written over a generation after Paul's death by someone who admired Paul greatly, Robinson believes that they

come from Paul's lifetime. (It should be noticed that both Kümmel and Robinson disagree with a large number of scholars who question Paul's authorship of 2 Thessalonians and Colossians. Kümmel, however, does side with those who think that Ephesians was written by a disciple of Paul in the generation after the Apostle's death.)

When we come to the gospels, we notice that the difference is not so great regarding Mark as it is in relation to Matthew, Luke, and John. Robinson thinks Mark was completed only about a decade before Kümmel thinks it was written. The big disagreement between the two scholars over Matthew and Luke is that Kümmel sides with the majority of scholars who think that these two gospels draw on Mark as a source and, thus, must have been written later, while Robinson thinks that the process of collection of materials was going on simultaneously with all three and that none used either of the others as a source in the form in which we have it. Robinson does think, however, that Mark accompanied Peter to Rome on a preaching mission and that he wrote down what Peter had said after the Apostle left Rome in 42; that form of the preaching of Peter was used by Matthew and Luke. Robinson also thinks that John was going through the same process of consolidating tradition about Jesus and doing successive drafts of his gospel as the other evangelists were, but that he drew on his own memory rather than the memory of Peter.

Some of the biggest surprises in Robinson's theory come in his treatment of the shorter books in the canon, books that usually receive less attention from scholars than the great Pauline, Synop-

The Very Rev. O. C. Edwards is dean of Seabury-Western Theological Seminary, Evanston, Ill.

tic, and Johannine corpuses. In general, he thinks that the epistles of James, Peter, John, and Jude were written by the persons to whom they are traditionally ascribed. The writer of the Revelation, in Robinson's opinion, was not John the son of Zebedee, the author of the gospel and epistles, but he was writing about the persecution of Nero in the 60s rather than any supposed persecution of Christians under Domitian in the 90s.

Before we can evaluate these dramatic theories, we have to remind ourselves of exactly what kind of activity Robinson is engaged in. To someone who is new to biblical scholarship it would be easy to imagine that the sometime Bishop of Woolwich has set out to defend the historical reliability of the New Testament and, therefore, Christian orthodoxy against relativists and secularists. To do so would be a mistake. The aim of biblical scholarship is to understand the various books of the Bible in the historical context in which they were written. As someone has phrased it, we wish to learn what the sacred writers intended their first readers to understand. Needless to say, Christian use of the Bible goes beyond that: when we have understood what a passage meant originally, we then have to ask what it means to us today. We expect our lives to be illuminated by the Bible and this preliminary historical investigation is a way of removing any impediments that stand between that light and us.

Questions of who wrote a given book or when it was written, then, are asked so that we can better understand who was saying what to whom and why. If Paul were addressing one of his missionary congregations in the 50s in a given passage, it might have meant one thing. If, however, an admirer of Paul's was commenting on a situation in the church in the 90s, the passage would have to be understood differently.

The techniques used by scholars for this kind of historical reconstruction are just like those used by scholars of American history who investigate the Revolution or those who wish to learn about the civilization that produced the glorious treasures of Tutankhamun. This sort of reconstruction has an analogy in the literal reconstruction that archaeologists do. They may dig up a number of pieces of what is obviously the same ceramic pot. They piece these together to discover the original shape. The degree to which that is possible depends on how many pieces they have and how many similar pots they are familiar with. In museums one can often see restored vases that have been put together this way and that have plaster of paris filling in the gaps left by pieces that were not discovered. In the same way, a French scientist at the time of Napoleon attracted a lot of attention by saying that

he could reconstruct the entire skeleton of a prehistoric animal from just one bone. Historical reconstruction, however, requires much more evidence than just one bone.

The work of the historian has often been compared to that of the fictional detective. The various bits of evidence in a mystery story are assembled by each detective much in the way that the archaeologist puts together a pot. When the cop



**Bishop Robinson
Slender evidence?**

on the beat does it, he gets a very clumsy vessel. The detective from homicide will come up with something much more craftsmanlike, but the real aesthetic creation is the work of the gifted amateur. Even he may go through several sketches of the shape of the crime, though, before he decides that he has hit upon the perfect shape. Historians, too, are engaged in proposing competing shapes for the assembled evidence.

In such competing reconstructions, the only virtue is in accounting for all of the evidence as adequately as possible. The question is not whether an interpretation is conservative or radical, but whether it appears to be true. Some radical critics have been very orthodox Christians and some conservative critics have studied the New Testament as an exclusively academic pursuit with no interest in its claim to religious truth. As a matter of fact, Robinson tells us that he began the present study as "little more than a theological joke," and that it was only as his efforts seemed to him far more successful than he had thought possible that he began to entertain the idea that he might be on to something important (p. 10).

With this perspective on what is at stake in evaluating his findings, I would like to give my estimate of how well he has made his case and then go on to consider some of the larger issues raised by

the book. As to his thesis, I am entirely unconvinced. Since 91% of what is in Mark also appears in Matthew and Luke and since most of what they contain that Mark lacks is great blocks of Jesus' teaching, the case for Mark's being the first gospel and a source for Matthew and Luke still seems to me overwhelmingly strong. Many years ago Frederick C. Grant said that no one is entitled to an opinion on that question who has not gone through a harmony of the gospels in Greek and compared the phrasing of the three synoptic gospels word by word. He was convinced, as I am, that only literary dependence could account for the degree of similarity. Matthew and Luke had copies of Mark in front of them when they wrote.

The suggestion that Paul is responsible for 1 & 2 Timothy and Titus I find even less defensible. Let us not imagine that it is more reverent to believe that Paul wrote them than to doubt it. All that is really accomplished by attributing them to Paul is to suggest that he had his off days and that he could turn out letters that were notably inferior to his best work. Even Robinson admits the difference in quality and mood, and accounts for it by saying:

They are more like the charges composed by a modern missionary bishop for an archidiaconal visitation. . . . It is not unknown for a busy bishop to have these written for him. But in any case their style is determined much more by their form and content than by their date (p. 83).

All of this sounds to me as though Robinson is not trying to interpret evidence so much as to explain it away. He dismisses careful accumulations of evidence with some such phrase as "not decisive" without serious effort at refutation. Then, too, many of the arguments for standard datings that he rejects are those he has garnered from works that are three-quarters of a century old. The last 75 years of scholarship may as well not have happened. He defends this by saying: "There was a generation of scholars astride the turn of this present century whose erudition was matched by a judgment which still must command immense respect" (p. 349). But, as my colleague, the Rev. Richard Pervo, pointed out in a private discussion, while the conclusions on many of these questions of date have remained the same over this period, the basis for those conclusions has often changed dramatically. The commentary on the Pastorals by Dibelius which Conzelmann revised, for instance, shows a detailed familiarity with contemporary Greco-Roman secular literature that gives strong support for their late date and non-Pauline authorship. Robinson makes no mention of all this.

In the same way, he really appears disinterested in theology. Otherwise his dis-

missal of the work of Conzelmann and Haenchen on Luke-Acts with such a cavalier statement as "the recent tendency to turn Luke into a 'theologian's theologian' is, I believe, a misguided exercise" is indefensible. There is a degree of truth to his charge against some form and redaction critics that "their world has been a world without fences, where words and ideas, myths and movements, Hermetic, gnostic, Mandaean and the rest, have floated freely with no very noticeable tethering in time and space" (p. 345). If German scholarship has not been sufficiently interested in dates, however, it is also true that English scholarship has shown little concern for why someone may have ever come to think about things in a given way. Robinson's book would have profited considerably from some careful comparisons of stages of thought, such as Lohse makes between the theology of Paul and that of Colossians in his commentary on the latter epistle.

To complete my reaction to his thesis, I will say very briefly that Robinson apparently fails to recognize how far short his report of recent studies showing that Jews spoke some Greek in Palestine during Jesus' life falls of demonstrating that a Galilean fisherman could have written 1 Peter, which is in the most classical Greek in the New Testament. That is

like saying that a man of today with a trade-school education could write English that would satisfy Edwin Newman, or, even better, since we are dealing with the post-classical period, Samuel Johnson.

In beginning an overall estimate of the entire book I would say that Robinson has done us a service in reminding us of the slender evidence on which most of our dates for New Testament books rests. He fails to see, however, that his alternative suggestions rest on even slender evidence. His arguments are no less subjective than those of others. To the contrary, he appeals to what he considers to be probability far more often than to any concrete evidence. Nothing could be more subjective than one person's estimate of what is common sense. I doubt that this work will make much of a ripple in the pool of scholarship. Future scholars seem unlikely to have to refute Robinson before they can plunk for standard dates for New Testament books.

I would like to conclude with a question that I implied near the beginning, that of whether Christian orthodoxy would be served by Robinson's early datings of New Testament books. He seems to imply that it would when he says that "there is less likelihood of distortion the shorter the interval" (p. 355), and he

does wish the Fourth Gospel to be taken more seriously as containing early historical tradition than many scholars have taken it. Yet the inconsistencies and even contradictions between John and the Synoptics remain, however early they came into being, and we still have trouble reconciling them, whenever we date them. No problems of reconstruction are solved by earlier dates.

Further, Robinson himself has said that "it would be sad if the conclusion were to be drawn from this study that I was giving any comfort to an obscurantist or literalist approach to the New Testament" (p. 356). Certainly his reputation is not that of a staunch defender of the faith. *Honest to God* was shocking to many. Robinson's study of the doctrine of Christ, *The Human Face of God*, which appeared in 1969, made a noble effort to state Christian belief in a way that is comprehensible to contemporary thought, but in the process he not only denied the virgin birth, but also the pre-existence of Christ. In that book he made an effort to replace the ontological language of the conciliar definitions with a functional language more consistent with thought forms of today. His sincere Christian faith and his desire to help those struggling with doubts and even his way of going about it I find very sympathetic, yet I believe that the best assessment of his accomplishment is that of H. E. W. Turner who said in his review in *The Churchman* (vol. 87 [1973], p. 212):

The functional follows from the ontological and cannot serve as its replacement either with the doctrine of the Trinity or the incarnation.

He concludes the review by saying in French: "It is magnificent, but it is not the faith of the incarnation."

Something that is not remembered very often is that the "quest of the historical Jesus" — the effort to reconstruct the life of Jesus by the tools of historical research — did not originate in orthodox circles but in rationalist ones where the effort from the beginning was to portray a Jesus with nothing supernatural about him. Bultmann appears to make too much of Paul's determination to know Jesus after the flesh no longer when he treats this as a disinterest in what Jesus said and did. The faith of Christians, however, is not that our Lord's first followers have left us an accurate and detailed biography of him, but that their response to him in faith was appropriate. Ours is a second-hand faith, a faith that their faith was well placed. In the name of that faith we can sincerely and with great reverence (and much esteem for our addressee) paraphrase Simon and Garfunkel and say:

God bless you, please, Bishop Robinson.

Jesus loves you more than you will ever know.

Challenged Dates for New Testament Books

	Kümmel	Robinson
Matthew	80-100	40-60+*
Mark	70	45-60
Luke	70-90	-57-60+
John	90-100	-40-65+
Acts	80-90	-57-62+
Romans	53-56	early 57
1 Corinthians	53-56	spring 55
2 Corinthians	53-56	early 56
Galatians	53-56	later 56
Ephesians	80-100	late summer 58
Philippians	53-56	spring 58
Colossians	56-58	summer 58
1 Thessalonians	50-51	early 50
2 Thessalonians	50-51	50-51
1 Timothy	100+	autumn 55
2 Timothy	100+	autumn 58
Titus	100+	late spring 57
Philemon	56-58	summer 58
Hebrews	80-90	67
James	-100	47-48
1 Peter	90-95	spring 65
2 Peter	125-50	61-62
1-3 John	90-110	60-65
Jude	100	61-62
Revelation	90-95	late 68 (-70)

*While the hyphen between dates in Kümmel means that the work in question was written somewhere within the period delimited by the two figures, in Robinson it usually means that the composition was spread over the whole period comprehended by the two figures.

GNOSTICISM 1977

Is the church suffering from a "Pontius Pilate Syndrome"?

By STERLING RAYBURN

The "ordination to the priesthood" of Ellen Barrett, an "avowed homosexual," by Bishop Paul Moore of New York, has stirred up a mighty tempest in the Episcopal Church. One bishop told me that he has received so many letters of distress over the matter that he is now measuring them, not in numbers, but in inches stacked on his desk.

As is typical of our age, people seem to think this issue is something "special," not related to other moral and theological questions. They may be unhappy about other actions of individual leaders of the Episcopal Church, and of recent General Conventions, but *this*, they say, is *really* bad. They fail to see that *this* issue is but the inevitable product of a series of previous actions, which in themselves were far worse, and more fundamentally destructive of our maintenance of the apostolic faith.

Since our society has a particular "thing" about homosexuality, and since relatively few espouse the cause of "gay rights," even among our "liberals," I feared that at the last General Convention the ordination and Prayer Book issues would pass smoothly (which they did, politically speaking), but when "gay rights" resolutions came up, the bishops and deputies would get mercilessly tough. That failed to happen — then. It is happening, in fact, now, in the angry reaction to the Barrett affair.

I call this the "Pontius Pilate syndrome." You remember how he washed his hands of responsibility in all the big

issues in the trial of Jesus, but he became adamant over the superscription he ordered tacked to the Cross. When the Jewish leaders wanted him to have it taken down, brave Pontius said boldly, "What I have written, I have written."

"We" as a church have let one crazy thing after another get passed into law at General Conventions, but that's apparently more or less OK. Then along comes the news of the Barrett "ordination," and the reaction which should have come forth from the people of God about the previous issues now gushes forth about this. "We" have washed our hands of responsibility in the big issues ("If we are wrong, the Holy Spirit will correct our mistakes"), but we're going to bravely draw the line on this one.

We should have drawn the line about 15 years ago, by my estimation. That's when the current edition of neo-gnosticism got its big start.

Now *gnosticism* is a word all intelligent modern Christians need to know, and we need to know what it means. Gnosticism is the mother of all the other heresies. It is the only heresy specifically attacked in the New Testament scriptures (e.g., II John, vs. 7). Gnosticism, enjoying a considerable revival as of late, is making its comeback in Christian circles in the guise of "modern scientific enlightenment." But this current version of gnosticism, especially where it relates to sexuality and sexual activity is *so unscientific*. It totally contradicts the clear consensus of psychological and anthropological studies. With regard to other issues in

the church, our lunatic decisions have been not only tinged with gnosticism, but unscientific simply because they are irrational.

What is *gnosticism*? It is a heresy of oriental origin. Its content lies at the heart of Hinduism and Buddhism (the Hare Krishnas are gnostics in the classical sense of the word). It is diametrically opposed to the teachings of authentic Christianity.

In gnostic teaching the origin of evil is *matter*: material things, the body, the flesh, are of no positive value, nor have they any true significance. Matter, in a word, doesn't matter, except insofar as it "gets in the way" of "spirit."

In Christian teaching matter is the beloved product of the divine word and Holy Spirit. The material creation is innocently good, and always significant because God loves it! The gnostic and Christian points of view could not be more opposed, or more totally incompatible.

Without doubt gnosticism has persisted with authentic Christianity from the beginning. Both Origen and Augustine had some pretty clear gnostic notions mixed in with their Christian faith. Later on, extreme versions of Calvinism, notably English Puritanism, were terribly tainted with gnostic attitudes towards God's beautiful creation.

It is in relation to sexual questions that gnosticism seems to have been particularly influential all through the church's history. Without doubt there developed gnostic ideas about the "wickedness" of sex. These ideas seem to have reached full bloom in the late 19th century. Of course, in the authentic teaching of the church, sexual morality is based not on the purported "evil" of sex, but rather on a profound *respect* for sexuality and sexual activity as intimately related to the forces of creation and the gift of life. Throughout the scriptures the bond of love called holy matrimony is seen as the supreme "mystery" or "sacramental sign" of the love between God and his people. Even the ideal of celibacy, in true Christian teaching, is predicated on the offering to God and his kingdom of one's sexual energies, directed not to the holy estate of matrimony and its godly responsibilities, but to other purposes equally necessary to the ongoing life of the church. *Only* when celibacy is understood in quasi-gnostic terms is it seen as a "put-down" to holy matrimony.

Because of this persistent gnosticism in the church, we have become well aware that puritanical and Victorian sexual mores are not based on the Christian affirmation of the *goodness* of sexuality, of sexual activity properly entered into, and of life itself. These false mores are based rather on crypto-

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The Rev. Sterling Rayburn is vicar of Holy Cross Church, Winter Haven, Fla.

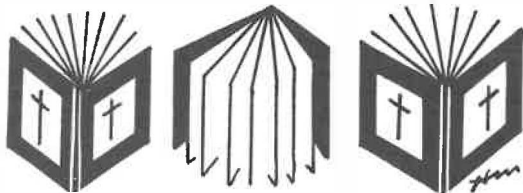
EDITORIALS

Is Christ Still the Man Jesus?

Old heresies never die, and unlike old soldiers they never just fade away forever. They sleep for a while, and usually while sleeping they seem to travel inexplicably. Then one morning, when and where least expected, they pop up looking bright and cheerful, usually having put on a new label as one might put on a new necktie.

The one we have in mind at the moment is the doctrine that our Lord is two persons: Jesus and Christ. It has popped up — minus a necktie of any kind, thus far — in the course of the women's ordination controversy. It is telling us that a male priest is not needed to be the sacramental personal organ of Christ because Christ is no longer male, and he's no longer male because he's no longer Jesus. He was a human male individual before his death; he isn't any longer. And because he is exalted to a transsexual state we are not to think of him or address him as a male human person. He's above and beyond that now, as are we, too, if being enlightened we seek not the living among the dead.

It is rather astonishing to hear some proponents of this christology claim that it is well rooted in the New Testament, that the earliest Christians didn't really think of their glorified Lord as being their old friend Jesus; that they saw him in his eternal state as gloriously freed from such limitations as gender



and all other human particularities. Astonishing we find it, because we have been reflecting upon the appointed New Testament reading for this Sunday (Easter iii) in the new lectionary: the account in Acts 9 of the conversion of Saul to Paul. If this account is to be believed, poor Paul hadn't heard that Christ was no longer Jesus; nor, apparently, had poor Christ. For when the blinded Saul heard the voice from heaven he asked, "Who are you, Lord?" And the reply came: "I am Jesus, whom you persecute."

We request of the new heretics an explanation. As we see it, it must be among the following possibilities, although of course we may have overlooked some options too ingenious for our fancy:

(1) The Lord who spoke to Paul from heaven didn't know his own identity: he thought he was still Jesus.

(2) Paul misheard and/or misunderstood him.

(3) The account in Acts is not historical, but is just another early-Christian-propagandistic whopper: like so much else in the New Testament, accord-

ing to established critical theories now taught in most respectable seminaries.

Since the monkey is not on our back we offer no theory of our own. We believe that Jesus Christ is the same person, yesterday, today, and forever, and so we have nothing to prove. But we're all ears to hear what those who do have something to prove can tell us about the Christ who reportedly thought that he was still Jesus.

A New Song

*Sing unto the Lord a new song,
and his praise from the ends
of the earth . . . (Isaiah 42:10).*

Let song be noble again!
Forsake the trivial scene;
The private joy or pain;
The brutal, the unclean;
Not always the steaming plain,
The small, the mean.

Not always the greedy mart,
And the uncivil feud;
The poisons that the heart
In jealousy has brewed;
The insult and the smart;
The cruel, the lewd!

But hills, and past the hills
The mountains and the sky
That a great sun fills
Without whose warmth we die!
O singers of our ills,
Not low, but high.

Into the twinkling air
Turn your nocturnal gaze,
And what you see declare:
The Pleiads' silvery maze,
Aldebaran, Altair,
Antares' ruby blaze!

Declare how these are jewels
Upon the hands of God,
Who in vast rhythms rules
His universe; his rod:
Perpetual *Rotation*
In atom and galaxy;
Light's daily salutation;
And *Time* and *Gravity*;

Declare what song discovers:
That *Love* moves all — not *Chance*;
That star and man are brothers
In their inheritance.

Harold Lewis Cook

BOOKS

Continued from page 7

into the Episcopal Church, a move which was the culmination of a lifelong flirtation with Anglicanism. Although the author must often have had occasion for reflection during a life unusually rich in opportunities for stimulation, not much in the way of thought or feeling finds its way into this book. *A Canterbury Tale* was completed shortly before John Cogley died in the spring of 1976.

MICHAEL HEFNER
Lincoln Park, Mich.

Eastern Christianity

RUSSIAN LETTERS OF DIRECTION, 1834-1860. By Macarius, Starets of Optimo. St. Vladimir's Seminary Press. Pp. 115. \$3.25. **SAINT SERGIUS AND RUSSIAN SPIRITUALITY.** By Pierre Kovalevsky. St. Vladimir's Seminary Press. Pp. 180. \$5.95. **THE RELIGION OF THE RUSSIAN PEOPLE.** By Pierre Pascal. St. Vladimir's Seminary Press, Pp. 128. \$4.50. **LIVES AND LEGENDS OF THE GEORGIAN SAINTS.** By David Marshall Lang. St. Vladimir's Seminary Press. Pp. 172. \$3.95. **SAINT SERAPHIM OF SAROV.** By Valentine Zander. St. Vladimir's Seminary Press. Pp. 146. \$5.50. **THE SPIRIT OF GOD.** By Thomas Hopko. Morehouse-Barlow. Pp. 124. \$3.50. **A BULGAKOV ANTHOLOGY: From Marxism to Christian Orthodoxy.** Ed. and tr. by Nicholas Zernov and James Pain. Westminster. Pp. 191. \$12.50.

The following books provide us with an abundance of material on Orthodoxy as experienced by the Russian people and will help to fill in the gaps which we have in our knowledge of our Eastern brethren. The first five titles are all in paperback. They are short and easy to read.

In *Russian Letters of Direction, 1834-1860*, Macarius, starets of Optimo reveals himself as a holy and humble man. Then as now, people were preoccupied with problems of everyday living, their relationships to their families, friends and neighbors, worries over their work, etc. Characterized by a very sane and reasonable tone, these letters are a loving response to individual problems and needs, always in the light of the Gospel. Before reading it, I must confess that my picture of a Russian starets was that of an austere, aloof, and somewhat unapproachable figure. Nothing could have been further from the truth. This little book is a real eye-opener, showing us the quality of the spiritual directors and direction sought after and received by the Russian people.

A concise history of Russian spirituality is found in *St. Sergius and Russian Spirituality* by Pierre Kovalevsky. Centering on the life of St. Sergius (1313-1392), we are shown the influence the saint had in his own day and age. Russian monasticism while cenobitic in character was oriented towards the world. From the Trinity Lavra which he founded, his disciples went forth to different parts of Russia proclaiming the Christian message and founding monasteries which became religious and cultural centers attracting the neighboring populations. Other paths of Russian spirituality are also traced up to

today showing the lasting impact of St. Sergius and his teaching.

The Religion of the Russian People by Pierre Pascal is a real masterpiece. In about 50 pages, the author has succeeded in revealing to the reader the ambience and tone of the Christian religion among the Russians. Everything in their life and culture combines to make them Christians to the marrow of their bones even when persecuted by secularist governments and deprived of their clergy. Also included is a work entitled *The Pilgrimage of the Mother of God* whose origin can be traced back possibly as far as the time of the Em-

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peror Justinian. This work clearly depicts our Lady as Queen of Heaven and a powerful intercessor and mediator with her divine Son.

In *Lives and Legends of the Georgian Saints* a careful and varied selection has been made for the reader exemplifying the characteristics of the Georgian Church which is so named due to their very great devotion to St. George. These accounts of the holy heroes and heroines of the Georgians tell us much about the encounters of this Christian people with the Arabs, Persians, Constantinople and medieval Christendom. A select bibliography has been included for those who would like to read more in this area.

St. Seraphim of Sarov by Valentine Zander is a memorable account of a starets who lived from 1759-1833. Although many years have elapsed since his lifetime, his holiness, wisdom and teaching are still remembered with awe and admiration. Illumined by the Holy Spirit, he shone as a bright star at a time when Russia was beginning to welcome western rationalistic ideas. He was so right when he said "we have lost the simplicity of the early Christians and with our so-called enlightenment we plunge ourselves into dark ignorance . . ." Today, in the latter half of the 20th century, the life and teachings of this starets of Sarov still have the power to illumine our dark ignorance and show us the glory of the Risen Christ.

How neglected in the Christian West is the Holy Spirit! In *The Spirit of God* by Thomas Hopko, published by Moorehouse-Barlow, we are carefully brought to a greater knowledge, love and appreciation of the "Holy Spirit, The Lord and Giver of Life." Many quotations from the Eastern Fathers and from modern Orthodox theologians show us the way to a more profound understanding of the Holy Spirit. With Pentecost drawing near, reading this book is a real must for the right celebration of this feast.

Last but definitely not least in our selections is *A Bulgakov Anthology*, published by the Westminster Press. Sergius Bulgakov (1871-1944) definitely deserves to be called a giant among men. Described as "one of the most original and gifted theologians of the Russian Church, he belonged to that group of Russian intellectuals who converted from Marxism to Christian Orthodoxy on the eve of the fall of the Russian Empire." From this representative selection of his works, we get a good picture of this most gifted and spiritual priest who was Dean of the Russian Orthodox Theological Academy in Paris and who was instrumental in the founding of the Fellowship of St. Alban and St. Sergius.

ROSANNAH COLE
Glendale, NY

GNOSTICISM

Continued from page 15

gnostic notions of "filthiness": "filthy body," "filthy sex."

So what has been the all too typical reaction of modern Christians who perceive the gnostic overtones of much pseudo-Christian teaching about sex? They respond with a *worse* edition of gnosticism!

So far as I can tell, this edition was "published" about the time that the drive to get women into conventions and onto vestries began in the early '60s. I opposed the movement at the time, not because I saw anything theologically or practically wrong with women serving in such capacities, but because I saw the horrifying gnostic presuppositions in the proponents' basic arguments: "the only difference between male and female is *merely* biological." (How many times have we heard that!) The word "merely," when used as an adjective for anything *significant*, is a sure clue that gnosticism lurks at the door. In the Christian world view, as we noted, *nothing* created is *merely* what it appears to be at face value. Even rocks and frogs have their *significance* in God's creation. And if the humble rock and the lowly frog have their God-given significance, then certainly our sex organs are not "mere additions" to an otherwise asexual personhood.

In Puerto Rican Spanish the sex organs are humorously referred to as one's "license plates." If you want to know what sex a baby is, or some animal, they say "check its license plates." There is a profound sense of wholeness in this somewhat bawdy humor. The sex organs are the sign of a totality which is male or female. We cannot justify our abuses and errors in the area of sexuality by calling sexuality and sexual activity "merely biological," for both our sexuality and our sexual activities are profoundly *significant*.

If you read the New Testament with open eyes, yes, even the writings of St. Paul, you will discover to your delight and salvation that this is what the Bible is talking about. And if the Bible be not sufficient evidence for this faithless generation (of which I also am inescapably a part), then open your psychology books. There you will find superabundant evidence that one's maleness or femaleness pervades one's whole being — they are hardly "merely biological" distinctions.

Much "gay lib" literature would lead you to believe that a homosexual is a "male person trapped in a female body" or vice-versa. This sort of "misincarnation" is hardly supported by psychology. To the contrary, and ironically, it is *because* of one's given maleness or femaleness that one can be derailed into homosexuality. In the homosexual male, for

instance, the causes ("etiology") assigned all revolve around fears for one's masculinity (castration fears, fear of incest with the mother or sisters, rejection by the father and male peers, etc.). Likewise with the lesbian: she is a she no matter how masculine she may try to be. If we *were* "asexual persons" homosexuality couldn't develop!

But we didn't want to heed those books. So we passed canons based on the premise that there really is no significant difference between male and female. Now where the hell did we expect it to end up but with the ordination of women to the office of icon of Christ the Bridegroom? And then "gay marriages"? I mean, the stage was set, the die was cast, but very few had eyes to see.

Since our "scientific scholars" told us

that the Bible is "merely a collection of myths," we decided that no matter what Jesus is purported to have said to the contrary in the gospels, divorce and remarriage, yea even unto seven times, is hunky dory. (Yes, I think second marriages are permissible — but as *concessions* to human weakness, not as "perfectly normal procedures." And the liturgy for second marriages should express this fact.)

We couldn't see the obvious relationship between receiving communion and being in communion, and that being in communion means communion in a common faith. So we said, "Open the floodgates, holy communion is for all who want it no matter what faith they profess."

Then we decided that since the human fetus doesn't *look* like a baby for

weeks and weeks, well, it's OK to grind it up and flush it out of its mother's womb — pure gnosticism!

So why shouldn't Bishop Moore, exponent, advocate, and child of this neo-gnostic mind set, about which relatively few have complained, "ordain" Ellen Barrett? Why shouldn't he and she tell the church and the world that the homosexual lifestyle is equal to and just as normal as Christian marriage?

Let's don't allow ourselves the luxury of making scapegoats for our Pontius Pilate syndrome out of a would-be-with-it mod bishop, and a sincere, but misguided-by-her-church lesbian. Let us not write nasty letters at this late date saying, "What I have written, I have written." What we need is an instant replay of the whole scene, and to get back to the roots of our faith.

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407 E. Michigan Street Milwaukee, Wis. 53202

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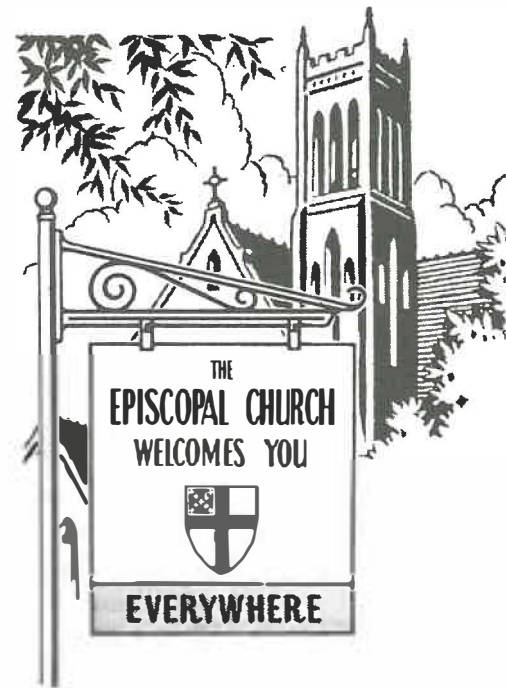
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LITTLE ROCK, ARK.

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.

LA MESA, CALIF. (near San Diego)

ST. ANDREW'S Lemon Ave. and Glen St.
The Rev. C. Richmond, r; Chap P. Linaweaver, ass't
Sun 8 HC, 10 MP & Ser (HC 1S & 3S). Wed & Saints Days 10
HC

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

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, HS; Fri 5:30 HC

WASHINGTON, D.C.

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

ST. PAUL'S

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

COCONUT GROVE, MIAMI, FLA.

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

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30; Tues &
Fri 7:30, 7:30. C Sat 5

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

CHICAGO, ILL.

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

BOSTON, MASS.

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

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz
Sun 8, 10, 6 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

BROOKLYN, N.Y.

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

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun 8 HC; 9:30 Matins & HC, 11 Lit & Ser, 4 Ev, 4:30 Organ
concert as anno. Daily 7:15 Matins & HC, 3 Ev. Wed 12:15 HC
& HS. Sat 7:15 Matins & HC, 3 Ev, 3:30 Organ Recital

ST. BARTHOLOMEW'S

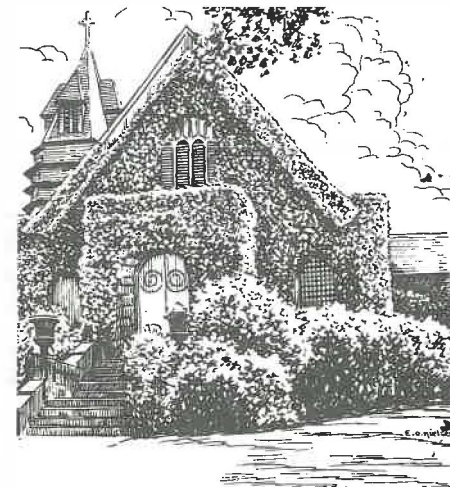
Park Ave. & 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun HC 8 & 9:30, Ch S 9:30, 11 MP & Ser (HC 1S) 4 Ev-
Special Music; Wkdy HC Mon, Tues, Thurs & Fri 12:10 Wed 8,
1:10 & 5:15; Holy Days 8. Church open daily 8 to 6. EP Mon,
Tues, Thurs, Fri & Sat 5:15

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Ernest E. Hunt, III, r; Lee A. Belford, George Benson,
Hugh Hildesley, William Stemper
Sun 8, 12:15, 6 HC, 9:15 Family Service, 10 SS & Adult
Forum, 11 HC (1S & 3S), MP (2S & 4S), Wed 6 HC, Thurs 12:15
HC



Church of the Good Shepherd, Pittsburgh, Pa.

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

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, Ev & B 6. Daily Mass
7:30, 12:10, 6:15; MP 7:10, EP 6, C daily 12:40-1, Fri 5-6,
Sat 2-3, 5-6, Sun 8:40-9.

ST. THOMAS

5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Thomas Greene;
the Rev. Samuel Bird, the Rev. Douglas Ousley, the Rev.
Leslie Lang
Sun HC 8, 9, 11 (1S), 12:05, MP 11, Ch Ev 4, OR 5:15; Mon-
Fri MP 8, HC 8:15, 12:10, EP 5:15; Tues HS 12:30; Wed SM
12:10, HC 5:30; Thurs OR 12:10; Church open daily to 6

TRINITY PARISH

The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Bertram N. Herlong, v
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 (1S & 3S); Mon thru Fri HC 1:05

PITTSBURGH, PA.

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

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev. Ste-
phen R. Whitfield; the Rev. Lyle S. Barnett; the Rev.
Canon Donald G. Smith, D.D.
Sun Eu 7:30 & 9:30; Sun MP 9:30 & 11:15 (Eu 1S); Daily Eu at
noon Mon, Thurs, Fri; 7 Tues & Sat; 10:30 Wed with Healing

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

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