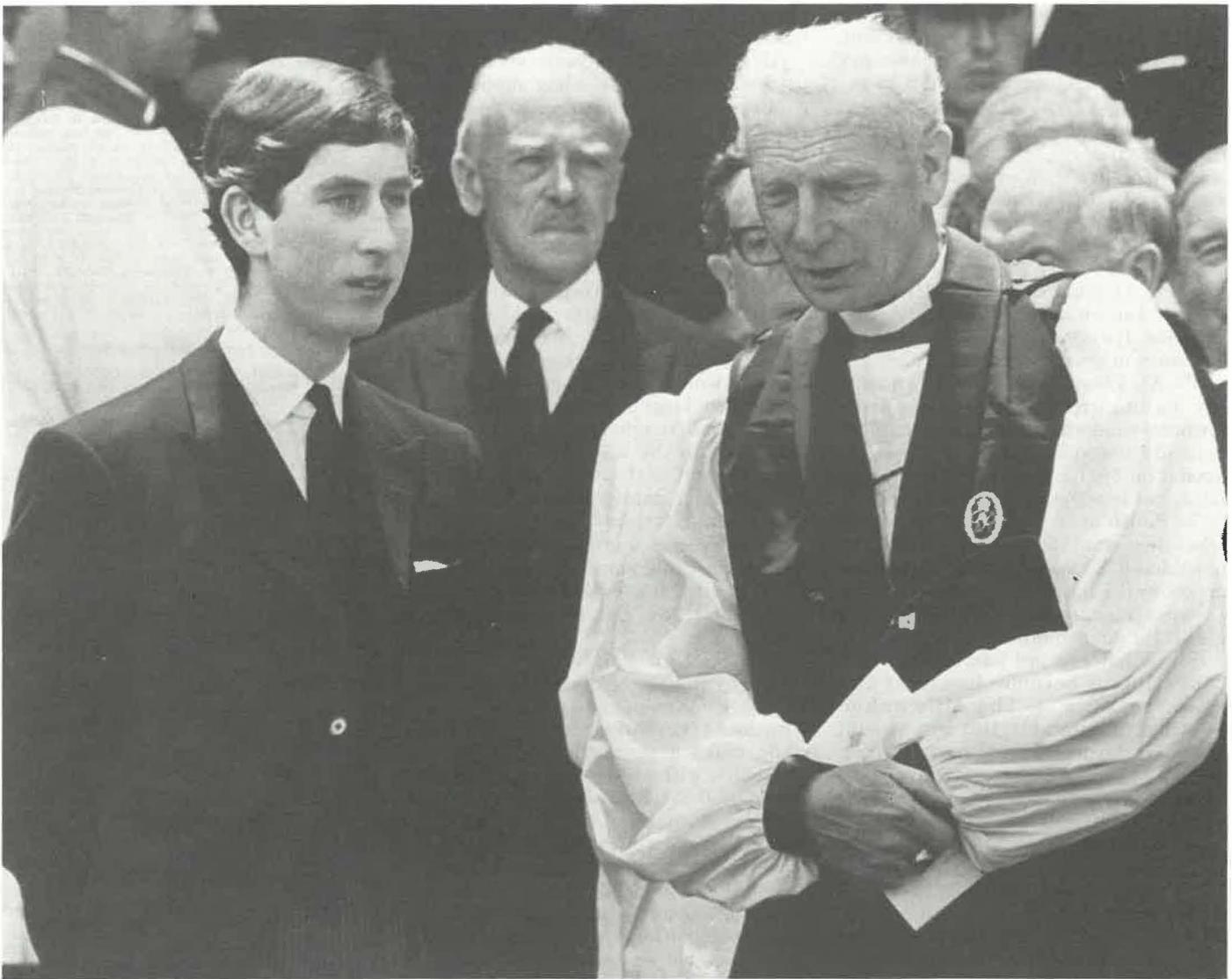


THE LIVING CHURCH



RNS

The Most Rev. Frank Woods, Primate of Australia, visits with Prince Charles of England during the latter's visit to Australia [see p. 5].

AROUND & ABOUT

With the Editor

Some reflections on my 65th birthday:

(1) I'm now on Medicare, and there's no immediate prospect of cashing in on it because I feel great. I guess I shouldn't complain on that score.

(2) "The older the fiddle the sweeter the tune" — **English proverb**. I hope so, but the aging fiddle is no judge of its own sweetness, and so no comment.

(3) "The young man who has not wept is a savage, and the old man who will not laugh is a fool" — **Santayana**. I may be a fool on other grounds, but not this one. I laugh more than in my youth because I feel safer in doing so, to say nothing of the richer store of mirthful memories.

(4) "No wise man ever wished to be younger" — **Swift**. I meet this particular criterion of wisdom. Of course there are others.

(5) "There are people who, like houses, are beautiful in dilapidation" — **Logan Pearsall Smith**. Again, I hope so. It's my best chance, indeed my only one, of ever being beautiful.

(6) Also from **LPS**: "How can they say my life isn't a success? Have I not for more than sixty years got enough to eat and escaped being eaten?" I've managed it for 65. It's a modest success, perhaps, but gratifying to the achiever.

(7) **Smith** once more: "The old know what they want; the young are sad and bewildered." Some old, anyway; I know pretty well what I want. If past experience provides any clue, I probably won't get it; I'll get something better.

(8) "When you are past middle age, your tripping becomes less light and more fantastic" — **The Milwaukee Sentinel**. Indubitably. But why should anybody who doesn't have to go tripping anyway? The problem with the past-middle-age person who wants to trip may not be strictly physiological.

(9) "Life is most delightful when it is on the downward slope" — **Seneca**. Why is it that one has to go to an ancient Roman Stoic for this, rather than to a Christian? There's no doubt in my mind that God wills the downward slope to be delightful, and that it will prove so to those who truly love him. That does not necessarily mean that delight on the downward slope is all by itself proof of one's love for God. I'll just say that thus far I am experiencing the delight, and I thank God for it. There never was any greater fun than coasting, but there are some tricks in coast-

ing well. I can't say that I've mastered them all.

(10) "It is unjust to claim the privilege of age, and retain the playthings of childhood" — **Dr. Johnson**, right as usual. But it's not only unjust, but foolish, when the playthings of age are so much more enjoyable than the playthings of childhood, at least when one is at the right age for them. One of my favorite playthings is the privilege of not playing, just watching, and coaching from my rocker.

(11) "The first forty years of life give us the text; the next thirty supply the commentary" — **Schopenhauer**. To the extent that is true I'm a lucky fellow, because I've always preferred commentary to text and I'm afraid I have habitually started commenting almost before there was a text. But I've been past 40 for 25 years, and the text still keeps coming in, faster than I can comment on it or even keep up with it. I wonder if Schopenhauer could say today what he said then. Willy nilly, we are forced to sprint to keep up with the text of a world that changes at a frightening pace. I feel that there's something morbid and fraught with horrible consequences in the way that things just don't stay put as they should, or change at a slow and stately pace. But there is this compensation — that in such a world one can no more complain of dullness, than could somebody aboard the Titanic after it collided with the iceberg. (That, too, was 65 years ago today.)

(12) "The good man feels old age rather by the strength of his soul than by the weakness of his body" — **Sir Thomas Overbury** (1581-1613). If I could make a simple identification of happiness with strength of soul I could say to good Sir Thomas: "You're saying that nice thing about me, bless you!" Of course there is a difference. But leaving myself personally out of account I must say that my mind dwells very gratefully and hopefully upon the beautiful truth of this utterly graceful dictum. If as we grow old we do not feel our age by the strength (health, haleness, heartiness) of our soul rather than by the weakness of our body we are not living rightly with God, with our neighbor, with all things visible and invisible, and with our own selves.

(13) "In seed time learn, in harvest teach, in winter enjoy" — **William Blake**. So might it be, with us all.

The Living Church

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DEPARTMENTS

Around and About	2
As Others See It	13
Deaths	15
Editorials	12
Letters	4
News	6
People and Places	15

ARTICLES

In Memoriam Rebecca	Thomas E. Leonard	9
The New Apostasy	Maxine Turner	10

CALENDAR

May

8. Fifth Sunday of Easter/Fourth Sunday after Easter
9. Gregory of Nazianzus, B.
15. Sixth Sunday of Easter/Rogation Sunday

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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- (a) counseling such individuals, in person and through correspondence,*
- (b) instructing other individuals and organizations, religious and secular, in the methods and techniques of ministering as well as understanding and helping such individuals with their problems,*
- (c) providing instructional and educational materials relative to counseling and understanding the area of human sexuality in relation to Scriptural principles,*
- (d) encouraging the establishment of other such organizations similar to the corporation and its purposes and bylaws, whether affiliated under this charter, or separate entities,*
- (e) conducting surveys and studies in the areas of human sexuality.*

The corporation (ministry) shall be national and international in the scope of its outreach.

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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.

Flesh or Spirit?

I am sorry that I cannot confess the colorless, and I presume bodiless, Christ preached by the Rev. Dr. Pauli Murray (TLC, Mar. 27). If truly "there is only one Christ, the spirit of love" then all of our hope is in vain.

How can a spirit live and die as one of us? How can a spirit trample down Death by death? How can the world be redeemed by a "spirit of love"?

Docetism in all reality is an unloving, death dealing view of life since it offers no hope of salvation.

There are many still who would say that the ordination of women is not a denial of the Incarnation. As long as ordained women especially keep on preaching denials of it, I shall remain unconvinced but that it is. (I suppose that it has to do with the fact that formless, heavenly essences are so intangible that one might do or say anything without fear of reproach or contradiction.)

Yet unless a particular, and probably dark skinned, Aramaic speaking rabbi named Jesus raised glorified humanity to heaven in his Ascension, we live a lie that we are a new creation in *him*. Without glorification in a particular instance there can be no glorification generally. To rob Christ of his unique identity is to deny the importance of our own unique identities; to deny his hu-

manity results ultimately in the denial and obliteration of our own.

This sounds more like the spirit of this age than the spirit of love. At once it is rather monstrous, but when one considers the spirit of this age, monstrous is an apt adjective.

(The Rev.) JOHN M. REEVES
Grace Episcopal School

Weslaco, Texas

To refresh memory: The reference is to Dr. Pauli Murray, the first black woman priest in the Episcopal Church, preaching in the church in Chapel Hill, N.C. where her grandmother was baptized as a slave in 1854. Ed.

Pluralism the Answer?

At the moment our Episcopal Church is fragmented four ways: (1) some bishops, clergy, and laymen deploring both the loss of the Book of Common Prayer and the ordination of women to the priesthood; (2) those who accept the Draft Proposed Book of Common Prayer but are adamant before the change in the Canons permitting women to be priests; (3) Excited folk happy that women may now be ordained but who silently suffer at the prospect of no more Book of Common Prayer; (4) those who "go along" with both the Draft Book and female priests because Fr. John Doe says so.

So how shall we live together in a semblance of unity in a divided church? Perhaps through the extension of the concept and practice of pluralism?

Pluralism was born in the multiplication of protestant churches and sects as a consequence of the Puritan principle in the 17th century, namely, the Bible is the sufficient source of faith and practice. They also challenged the blend of catholicism and protestantism known as the Anglican Church. How could these disparate groups live together? A measure of toleration began in colonial times, but toleration became obligatory in the founding of constitutional democracy following the American Revolutionary War.

One plea for toleration was worded in this way: "My truth is as dark to thee as thy truth is dark to me until the Lord enlightens all our seeing."

Practically speaking, is the pluralism of American society now to be exercised within the Episcopal Church as being the answer to our current divisions within the church? The practical week-to-week life in an Episcopal parish calls for some *modus vivendi*. But how far and how many parish priests will accommodate themselves to pluralism? Acceptance of pluralism in the 17th century gave birth to democracy. But now what happens to the authority of the bishop? In many instances one need no longer obey the bishop. However, they

have in any case been relinquishing authority piecemeal for a score years. But then what happens to ordination vows? And there are more questions. Suffice to say, I am not speaking constitutionally or canonically, only down-to-earth practically.

And there is the final question, has Pandora's Box been irrevocably opened? (The Rev. Canon) CLARENCE KILDE (ret.)

St. Mark's Cathedral
Minneapolis, Minn.

Bonn Agreement Stands

The executive committee of the Society of St. Willibrord (Anglican Section) is disturbed about what appears from its American correspondence to be a serious misunderstanding about the state of full communion between the Episcopal Church and the Old Catholic Churches of the Union of Utrecht. I have been asked to point out that the Bonn Agreement still stands. The action of the Polish National Catholic Church in the United States in ending communion with the Episcopal Church does not affect the relationships between American Episcopalians and the Old Catholic Churches.

In December, 1976, the International Old Catholic Bishops' Conference of the Union of Utrecht deliberately refrained from precipitate action, in spite of its categorical rejection of the ordination of women to the priesthood, and called instead for joint discussion on the subject. While we are saddened by the action of the Polish National Catholic Church in diverging from the agreed Old Catholic position, and by the consequent distressing difficulties of American Episcopalians, we feel it is important to assure your readers that, as Episcopalians, they remain in communion with the Old Catholic Churches.

(The Rev.) MICHAEL PORTEUS
Society of St. Willibrord
St. Jude-on-the-Hill

London, England

Time to Stand Up

Many in the hierarchy of the Episcopal Church have lost sight of our biblical, doctrinal, and sacramental foundations, and are manipulating legalisms to protect their own power. Pastoral care has turned into repressive and destructive acts of irresponsibility. At least, that is the way it seems in this diocese. One wonders what has happened to vows taken at ordination and consecration.

In a letter to his diocesan clergy the Bishop of New York wrote: "We move beyond explicit biblical guidance," and he went on to say that truth is "an open-ended process of progressive revelation." In other words, new revelation supercedes the Bible.

The ordination of an avowed lesbian

is defended on the grounds that it was *legal*, since canonical procedures were followed, and not that it was *right* or represented the *mind* of the church. This was done in spite of the last General Convention's refusal to authorize ordinations of avowed homosexuals. The ordination of women was passed by canonical change, in spite of obvious constitutional requirements. Those ordinations which had been declared by the House of Bishops to be illegal and invalid were "regularized" in any way a bishop saw fit, without proper ordinations. We are no longer a church guided by *principle*, but merely an institution in which bishops may make their own arbitrary laws and doctrines.

The Senior Suffragan Bishop of New York recently told a group of diocesan clergy that, in his opinion, a person's membership in the Anglican Church depends on membership in a parish, and a parish's union with the church depends on payment of the levied assessment, and, therefore, if a parish refused to pay its assessment, its members were no longer members of the Anglican Communion. Thus, it would seem, membership in the church is bought, and does not depend on a sacramental union in the body of Christ.

It is time that responsible, loyal, and faithful Episcopalians spoke up, and acted, if our beloved church is not to disintegrate into meaningless fragments.

The Proposed Book of Common Prayer includes a section of historical documents of the church, including the Chicago-Lambeth Quadrilateral, which lists the holy scriptures as the revealed Word of God, the Nicene Creed, the sacraments of holy baptism and holy communion, and the historic episcopate as the basis of Christian unity. Adherence to these principles constitutes the true Episcopal Church. It is time to say that we shall not support with either our services or our money any bishop or convention that does not adhere faithfully to them.

(The Rev.) CLARENCE A. LAMBELET
St. Stephen's Church
Armonk, N.Y.

The Cover

The Most Rev. Frank Woods, 70, Archbishop of Melbourne, retired April 22 after 25 years in the episcopate. He was also Metropolitan of the Province of Victoria and, since 1971, Primate of Australia. Earlier he had served as chaplain to King George VI, then to Queen Elizabeth II before his consecration as Suffragan Bishop of Middleton in the Province of York. He went to Melbourne in 1957.

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NEW YORK

Diocese Signs Race/ Employment Pact

The Diocese of New York, represented by the Rt. Rev. J. Stuart Wetmore, Suffragan Bishop, and the Very Rev. James Morton, dean of the Cathedral of St. John the Divine, have signed an "affirmative action" agreement with the Commission for the Elimination of Racism. The commission is an agency of the New York Council of Churches headed by the Rev. Robert M. Kinlock.

The council believes that the agreement gives it an opening for an attack on what it calls widespread racial discrimination in the Episcopal Church's leadership and staff.

A controversy was set off last year when two black singers, Thomas Moore and Derrick Butterfield, said their services with the cathedral's choir were terminated on a week's notice and without further information.

Richard Westenburg, music director for the cathedral, said he decided last fall to amalgamate personnel from the morning and afternoon choirs and invited the two men to audition for existing openings, but neither did. Two other blacks did, and one was hired, Mr. Westenburg reported [TLC, Jan. 30, Apr. 10].

He also said a recent grant made possible four choral fellowships to add four minority singers to the choir, meaning, he explained, "that instead of having one to three blacks, we will soon have five to seven."

Mr. Moore and Mr. Butterfield were reinstated in the choir some time ago, following a protest by the racism commission.

Immediately after representatives of the diocese and the commission signed the affirmative action agreement, "they disagreed over what they had agreed to," according to Judith Cummings writing for *The New York Times*.

Interpretation seemed to hinge on increasing the role of minority people in the church.

Bishop Wetmore said in an interview that the agreement encompassed no more than the issue of the singers.

"We have 35 black clergy in the diocese. We will increase their number as there is a need and the resources for it," he said.

The agreement, however, called for assured access for minority groups "to serve in all areas of ministry and witness in the Protestant Episcopal Church of New York."

Dr. Kinlock said the commission intends to hold the church to that agreement.

Commission data on the cathedral, he said, indicate that only one of 47 paid ministers, who administer a variety of offices, is black, that only two of the 17 paid singers are black, and that there is only one black on the 35-member board of trustees.

A black caucus of the diocese had studied the issue of the two singers and found no cause to believe there was discrimination as the commission claimed.

The antiracism commission accused the caucus of giving in to pressure and began Sunday picketing at the cathedral. It believes the latter action led to reinstatement of the two men and the signing of the agreement with the diocese.

Dr. Kinlock was quoted in the *Times* as saying: "The largest church in the world says it can't find qualified blacks to sing old English and Latin songs in its choir, when they used to claim that all blacks could do was sing and dance, and not read and write. It's a total insult to black people."

MINISTRIES

Former Gay Activist Launches Counter-Movement

A former gay activist who, since 1972, has engaged in a Christian ministry to homosexuals, has reorganized his program as a counter-effort to the Integrity movement in the Episcopal Church.

Liberation ministry operated by Guy Charles from offices in the Truro Church, Fairfax, Va., will continue to serve people in all churches and to minister to gay activists not affiliated with a church, but its main thrust is "as a Christian ministry within the Episcopal Church in the U.S. to help individuals with sexual problems especially homosexuality and lesbianism."

Mr. Charles decided to concentrate his efforts after the Bishop of New York ordained a practicing lesbian to the priesthood.

Liberation's founder, who knew the

Rev. Ellen Barrett when he was a gay activist, wrote to her to protest her ordination:

"Ellen, you have achieved priesthood as a woman through pursuit of studies and the gifts of caring for others, which God gave you. In achieving it as a lesbian, you have committed blasphemy and sacrilege which will grow greater with each moment you minister. You must make a decision as to whether you will be a shepherd to the sheep or a priestess to the goats."

Mr. Charles also wrote to the Rt. Rev. Paul Moore, Bishop of New York:

"By your actions you have disclaimed your promises at consecration, so eloquently presented in the Prayer Book. You have even disclaimed the same from your ordination as a priest. As such you have denied your rights as a shepherd, for you have denied the voice of your Master and Lord as given in His word. You have led countless souls, in your action, to eternal spiritual death, for they will accept your action as an approbation of the church."

Mr. Charles has written to other bishops in the church seeking their support for his organization. In that letter he declared that "the issue of homosexuality must be dealt with at the 1979 General Convention but it must also be dealt with at this moment for the gay activists in the church will not set aside their objectives until the convention."

Each member of the Liberation movement is required to sign a statement of faith which says in part: "We believe that the biblical witness is clear in its proscription of homosexual and lesbian practice and its proclamation of healing and forgiveness to the practicing homosexual and lesbian through the regenerative power of Jesus Christ."

STEWARDSHIP

Contributions via Banks Works

First Fruits, the experimental program started in 1975 by the National Council of Churches' stewardship commission has proved successful in enabling church members to have their contributions paid directly to churches by their banks.

But credit card contributions are not being continued through the program. Not many people used their Master Charge or BankAmericard accounts, so

that phase is considered unsuccessful.

A survey conducted by the NCC commission showed that most church members who used the First Fruits system said it had helped them "discipline" their giving and that contributions, in effect, come from "the top" of the individual's earnings rather than from what is left after other expenses.

The Episcopal Church was one of the 10 major religious bodies testing the program which has been limited to five test areas — Philadelphia, Kansas City, Atlanta, Dallas, Fort Worth, and Los Angeles.

CALIFORNIA

Priest Suspended

The Bishop of California has suspended the Rev. Robert Morse, rector of St. Peter's Church, Oakland, because the priest has "abandoned the communion" of the Episcopal Church and he has "broken communion with the lawfully elected Bishop of California."

The Rt. Rev. C. Kilmer Myers said he acted upon the recommendation of the Standing Committee which certified that Fr. Morse had indeed "abandoned the communion of this church."

In February St. Peter's voted 132-1 to leave the Episcopal Church [TLC, April 17].

Disagreement has stemmed from General Convention's two major decisions — accepting women in the priesthood and accepting a Draft Proposed Book of Common Prayer (now the Proposed Book of Common Prayer).

Bishop Myers said he had met with Fr. Morse in an effort to deal with the disputed issues in "a pastoral manner" and had cautioned the priest that his actions could lead to deposition from the priesthood and that such deposition would be honored by the Archbishop of Canterbury.

"No loyal Episcopalian or Anglican may receive the sacraments from Fr. Morse until the suspension is lifted," Bishop Myers declared. "By his own initiative he now has no bishop. No priest can function in our tradition without a bishop . . . The door is always open for Robert Morse to return."

The bishop also said: "It is tragic that our church must expend massive amounts of psychic energy bickering over forms of worship and sexuality in the priesthood, while the world is burning down. The problems of martyrdom in Uganda and elsewhere, of poverty and world hunger, racism, sexism, repressive governments, violations of human rights, and the raping of the world's environmental system — all these challenges for human relationship with the transcendent God and Jesus of Nazareth are the issues with which the church should be grappling.

While I respect the right of Fr. Morse and his people to dissent from recent actions of our national church, I hope and pray that the faithful people of our diocese will continue to search for and live out the real issues of the Gospel of God for our day."

RHODESIA

Priest Hits "Appeasement"

An Anglican priest, founder of a group that supports the status quo in Rhodesia, has called on the country's 270,000 whites to "abandon every thought of appeasement."

The Rev. Arthur Lewis, chairman of the Rhodesian Christian Group, said in a statement released in Salisbury, that "what Rhodesians need at the moment is a remedy for flagging spirits."

"God," he said, "is stronger than the rulers of darkness in this world. The malice of our enemies and the machinations of itinerant diplomats have come to nothing. The predicted disasters have not happened. There has been no mass exodus. The forces striving for order and peace in the country are still very much in control."

Leaders of Rhodesia's 5.7 million blacks are demanding a transition to black majority rule.

Appealing to the breakaway British colony's whites "to fight back against the hypocrisy and double standards of manufacturers of world opinion," Mr. Lewis said, "guts still earn respect and Rhodesians must stick it out, awaiting the inevitable swing of the pendulum in the once Christian West."

"Now is the time," he added, "for Rhodesians to stand firm and abandon every thought of appeasement."

Meanwhile at a press conference in New York, Bishop Abel T. Muzorewa of the United Methodist Church in Rhodesia said a 37-year-old British mercenary soldier recently confessed to taking part in the February massacre of three Jesuit priests and four Dominican nuns at St. Paul's Mission north of Salisbury.

The mercenary confirmed, the bishop reported, what many Rhodesian blacks believed all along, namely that "the priests and nuns were killed by a unit of security forces responsible to Premier Ian Smith."

According to the bishop, the mercenary's story, released in London, received wide coverage in the European press. He expressed dismay that it was ignored by the U.S. media. "I expect you don't want to hear that guerrillas weren't responsible," he told reporters.

Many news accounts of the massacre quoted Mr. Smith as blaming nationalist guerrillas affiliated with one of the several "liberation movements" based outside the country.

Bishop Muzorewa charged that the government unit actually responsible for the murders is one that wears guerrilla uniforms and uses weapons captured from guerrillas. Members of that same unit, he said, trick rural blacks by pretending to be hungry freedom fighters, then arresting anyone who supplies food.

Saying that he wanted a peaceful solution in his homeland though time is running out, the bishop described the situation in Rhodesia as one in which people "have launched and are continuing a dedicated armed struggle against the minority regime and its oppressive system."

CHURCH AND SOCIETY

Trial Books Help Housing

When copies of the Proposed Book of Common Prayer arrived at Holy Trinity Church in International Falls, Minn., the parish decided that the trial liturgy books from the past six years could be discarded.

The books, but no copies of the Book of Common Prayer, were given to the local mill of the Insulite Division of Boise Cascade where recycled paper somehow becomes siding in the construction of houses.

The mill pays the city for paper contributed to the recycling program, and the city in turn uses that money to buy fire rescue equipment.

Parishioners felt their donation to the paper program a proper disposal of the trial books, the Rev. Perry Kingman said, as it will help "someone to build a house out of prayer."

ORTHODOX

Greek Constitution Cited

Justice Anastase N. Marinos, a member of the Greek Supreme Court, told the World Congress on Religious Liberty held in Amsterdam that his country's 1975 Constitution "is a step in the direction of separation of church and state, but this separation is not yet a reality."

Its greatest significance, he said, "may be that it contains the seed of the secular state."

The constitution guarantees religious freedom if the religion is "known," (recognized), "if its principles are not secret, and if it is freely available to anyone," the justice explained.

No one can refuse "fulfillment of his duties toward the state or expect protection from laws because of religious beliefs," the jurist commented. "This

means that the Jehovah's Witnesses cannot refuse military service, nor are Jews and Seventh-day Adventists exempted from attending school on Saturday."

Justice Marinos suggested the state should enact legislation exempting the Witnesses from military service and providing an alternative public service of the same duration, and allowing children of Adventists and Jews to absent themselves from school on their Sabbath.

He expressed the belief that such exemptions "would be consistent with the spirit of the new constitution," and stressed that "if the state really wishes to guarantee liberty of conscience it must pass such legislation."

Primate Sued

Archbishop Seraphim of Athens and All Greece, primate of the Church of Greece, is being sued by an Athens lawyer for alleged mismanagement of church holdings.

Also named as defendants are the primate's predecessor, Archbishop Ieronymos, and Athan Arvanitis, governor of Oedep, the organization which manages the church's financial holdings.

The suit filed by Polivios Stamatopulos alleges a loss of \$1.6 million to the church through mismanagement and deceptions.

The involvement of 17 Oedep employees in 38 "impermissible" business deals is alleged.

Some reports give the total value of church holdings as \$2.7 billion.

Other reports also suggest that while the suit is brought in the name of one individual, it is backed by a group within the hierarchy opposed to Archbishop Seraphim's leadership.

HOMOSEXUALITY

White House Meeting Denounced

Representatives of the National Gay Task Force expressed pleasure at the meeting they had with White House staff personnel — an associate director of the White House Office of Public Liaison, a member of the White House Domestic Council, and others — to discuss grievances and charges of discrimination.

Jean O'Leary of the task force said it was the "first time in history of this country that a president has seen fit to acknowledge the rights and needs of some 20 million Americans . . . We are highly optimistic that it (the meeting) will soon lead to complete fulfillment of

Continued on page 14

BRIEFLY . . .

Nineteen Episcopalians joined representatives of other churches for a four-day meeting in Washington, D.C., on congressional issues. Sponsor of the study program was **Impact/Wisc** (Washington Interreligious Staff Council), the organization through which churches provide information on social and moral issues they face to members of congress.

A staff workshop was arranged at the **Episcopal Church Center** in New York for the purpose of advising members of their legal and human rights in the event of any inquiry by police or a police agency.

Arrested on charges of exercising control over stolen property, the Rev. **Craig D. Lacy**, 31, pastor of First Baptist Church, Gilmer, Texas, was held on \$50,000 bail. Antiques, rare books, and paintings, valued at thousands of dollars, were recovered from his home, police reported. The thefts were allegedly carried out over a six-year period, they said.

Bishop **Silvanus Goi Wani**, 61, of the Diocese of Madi and West Nile, has been named as Archbishop of Uganda, Rwanda, Burundi, and Boga-Zaire to succeed the late Archbishop Janani Luwum. The archbishop-elect was one of the Anglican prelates signing a letter of protest to President Idi Amin complaining of governmental harassment of Christians in Uganda.

Some 1,000 members of the **Pentecostal Christian** sect have appealed to President Carter as their "brother in Christ," to help them emigrate from the Soviet Union. Bishop Nikolai Gorotoi presented the request in a prepared statement to western reporters in Moscow.

The board of directors of the **Church Federation of Greater Indianapolis** has denied the membership application from the Metropolitan Community Church, a congregation that "openly accepts homosexuals into full membership." Rejection followed a year-long study which concluded that scriptures are clear in proclaiming that homosexuality is not an acceptable pattern of

behavior and that to recognize a "congregation that wanted to establish that life style as Christian and normal would violate the goals and purpose of the federation."

A grant from the **Episcopal Church hunger program** helped finance meetings which brought together two groups of about 150 farmers and consumers in Louisville and Omaha, to discuss roles they share in the food cycle. The conferences were coordinated by the National Council of Churches (NCC) and sponsored by 23 Christian and Jewish organizations. Churches were urged to undertake educational campaigns in areas of fast food, prevalence of junk food, and the role of industry in food preparation. PECUSA has responded by dedicating its news sheet from the Hunger office — *Hunger Notes* — to the problems of hunger in America.

The Rev. **Arthur Lee Kinsolving**, rector of St. James' Church, New York City, from 1947-69, and a past president of the city's Council of Churches (CCNY) died Mar. 28, at the age of 77. His home was in Baltimore. A Rhodes scholar, he held three rectorships before going to New York — Grace Church, Amherst; Trinity Church, Boston; and Trinity Church, Princeton.

A special fund to help members of the Anglican Church in Uganda has been launched in London as a memorial to the late **Archbishop Janani Luwum**. The main objectives are to enable clergy of the Church in Uganda to study in Britain at St. John's College, to assist leaders of the church to visit other countries, to enable British students to spend part of their training in Uganda, and to aid recently ordained clergy, particularly with books for their theological libraries.

Bishop **G. E. David Pytches**, 46, of Chile, Bolivia, and Peru has resigned that position and is now in England. He was consecrated in 1970 and served as assistant bishop in the greater Valparaiso area of Chile. He became diocesan in 1972.

Bishop Ramón Taibo of the **Spanish Reformed Church** is teaching a course on the church and its doctrine at the Autonomous University of Madrid. Fifty students registered for the seminar sponsored by the Department of Humanities.

IN MEMORIAM REBECCA

By THOMAS E. LEONARD

Dear Rebecca:

I guess I was one of the few who called you "Rebecca" rather than "Becca." So, if there is any question about whom I am addressing, it is you, the girl with the freckles and golden hair which was either wet from daily swim practice or slightly frizzed from quickly being blown dry.

I will not be sentimental or maudlin because that was not your style. You lived every moment to the full potential of your eleven years. You had eleven-year-old dreams and goals, anxieties and concerns, loves and hopes. None of it was diminished or threatened by a premature knowledge of your illness. You were never afraid to be yourself or pursue sports in a most active and competitive way or test your strengths and abilities to the fullest. Your life was not long by most standards, but you gave it an energetic quality and sense of daily completion that many never achieve.

When you lay dying, I held and touched your legs and your arms, which was something I had often done when you sat on my lap talking to me or when you wrapped yourself around me as we played in the swimming pool. I was reminded how strong you had become and what good care you were giving your body with swimming, ballet, track and hiking. Your approach to life was healthy, happy and your own. You were a real individual, Rebecca, and at the same time an important member of your class, team and family.

Having four brothers did not contribute to an early self awareness of your femininity, but you indulged me by wearing a dress on special dates when we went to dinner, just you and me.

I miss you, but I don't feel robbed and of course, you weren't either.

You wouldn't believe how many friends you have. My desk is covered with stacks of cards and notes from them. Some have remembered your con-

suming passion for swimming by sending contributions to the University Aquatics to assist your team. Hope you don't mind if I thank them for you.

All of your friends were very sad and many of them more than a little confused about what happened to you and is happening to you now. There is not a lot of knowledge for us about this except in the New Testament and even there, it is a bit sketchy. However, summing up the things that Jesus came to tell us, we know that you are okay because you loved him and you should know that we are okay because he loves us. There is a togetherness in him that will always be our meeting place.

Remember how Sunday used to be our day to be together? It still is! Now that you are completely with Jesus and he is fully with us during the mass, Sunday is still our day!

Another thought that needs to be remembered by us around here is that the entire thrust of what Jesus taught was a positive, new and fulfilling life for us

sympathetic and strengthening to me and Ines, they did write some worrisome stuff about God's place in this. Some said, "It was God's will." "He needed Rebecca more at this time than we do." "God has his reasons for taking her and we should not question them." "There must be a reason, but at a time like this one wonders." "I can't understand why he didn't take someone old and sick like me instead of her."

Well, Blessed be God because he really is present in every moment of our lives. However, his purpose is not in controlling our fate, but in supporting us in our fears. He cannot direct the traffic in a creation to whom he has given free will; he can only be present when our choices or our frailties reduce us to ashes and we admit our dependence on him. I am confident he knew of your frailty from the moment of your conception, but his purpose was not to determine when it would end your life, but how he would be present for all of us when it did.

It was not that he "took you away" because there was never a time when you didn't belong to him. It was rather that he accepted you fully when you had no place else to go. Of course, that happens to all of us from time to time in the minor deaths and resurrections of this life, and I am confident they are glimpses for us of eternity.

I don't want to take anymore of your time with this. An adventure awaits you which cannot be interrupted by worldly distractions. I am pleased to release you to the Greater Life and perhaps I am writing this because it will help me let you go.

You have made the communion of the saints more a reality to me than ever before and I am grateful. Where once I prayed daily for your needs, you now know mine better than I do. At my altar, I will stand at your feet as I remember you together with the "angels and the archangels and all the company of heaven." Tomorrow is Sunday. Remember us in your prayers.

Love,
Dad



all. Everything was constantly being made new by his touch and that was his explanation of eternity: an opportunity here or in the hereafter to reach our full potential as children of God. So we both have the same opportunity; however, you are a bit more fortunate being closer to the source and standing fully in the light. Tell me, Rebecca, isn't it the greatest experience of all to have no other concerns than to be free to love and serve God forever? (Some day, we will have another "special date" and compare notes.)

I mentioned that some of your friends felt some confusion about your death and although their intention was to be

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THE NEW APOSTASY

*Until the church again finds that center
in the sacred timelessness
of the liturgical year, a faction in the church
will shout, "I've Found It."*

By MAXINE TURNER

A Baptist friend of mine used to call a group of us in a small southern parish "those shouting Episcopalians." That was more than a dozen years ago, long before any of us had heard the term *charismatic* and surely before people began using "I've Found It" bumper stickers.

Nevertheless, we *had* found something in those days — or rather, a spirit had found us. We sensed that discovery at 7:00 a.m. eucharist and at the breakfast afterwards. We sensed it in the laughter in the parish hall and in our joy at the baptism and confirmation of parish children. Especially we sensed it in the friends and friends of friends and strangers who caught the spirit of the parish and came to join our life together in that spirit.

Such experiences in more than one parish in more than one state years ago make all the more puzzling the current attitude of the charismatics that their spirit is entirely new. We who shared earlier times are not only puzzled at the charismatic spiritual bonanza. We feel at times a terrible sense of loss.

Perhaps the sense of loss arises with the change in liturgy or from the ordination controversy. Perhaps, but not altogether. As a layman, I see two rea-

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sons why the corporate life we knew has diminished and why the charismatic spirit has replaced it.

First, I would ask a question: how are people prepared for confirmation nowadays? Who now refrains from receiving communion until well along into confirmation classes? What do people study in such classes: history, tradition, theology? Or is it "sharing," "relating," and the "touchy-feely" vogue?

All too often a person from a protestant background — or from no religious background — becomes a communicant who has inadequate instruction in the catholic tradition of the church. The eucharist is no more than a memorial to one so ill-prepared to be confirmed. He has not been told otherwise.

Second, even if one's spiritual life should be centered in the eucharist, where does one find a mid-week service? A daily service is, of course, out of the question. The *Anglican Digest* regularly cites large, well-staffed parishes which offer few such services, and even fewer feast-day services. Some churches have no weekly eucharists. One parish priest, a former Baptist, scheduled neither Ash Wednesday nor Good Friday services. His parishioners, most of them former Baptists, hardly knew the difference.

Little wonder that the most dedicated people in that parish are charismatics. How else would they express their spirit? Parishioners who are not in-

structed how to value the eucharist or how to observe the church year do not attend mid-week services. Quantifying sets in: because few attend, few services or none are offered. Thus the central act of worship is no longer central. The old rhythm is broken — the rhythm of coming together regularly to gather strength and solace from the holy mysteries of the altar. Those who lament the loss of the Prayer Book probably lament not only the form of the eucharist but the function of the eucharist in parish life as well.

This loss has deep effects upon the parishioner, upon the nature of the priesthood, and upon the spirit of the church.

The de-emphasis of the liturgical in parish life casts the individual parishioner back upon himself or his friends in times of need. *Charismatic* extends to the sense of "a personal magic" in situations where a parishioner has only his own resources to rely on.

To illustrate the contrast, I recall saying ten years ago to a white haired widow about to undergo a mastectomy, "Come home to dinner with me"; meaning, come to church at 5:30 this evening. She was a Baptist, a former missionary, but she derived help from an Episcopal service infinitely beyond her Episcopal friend's individual resources to comfort her.

Recently another friend waited out the report of a mammogram. As a close friend, I could offer much comfort, but

she expressed our mutual despair: "Oh, if only I could find a daily service."

Had she been charismatic, she might have expressed her need to a group who would have laid hands on her. She might well have felt better for the experience.

The Holy Spirit abides in us, of course, and all of us have skills in coping and caring. However, when the traditional resource of the eucharist is blocked off, the helping individual becomes the principal agent of help and comfort. The individual in need is denied the dignity and the privacy — the true self help — which the eucharist affords.

Charismatic is a word revived in the sixties in a political sense to describe first John F. Kennedy and later George Wallace. As such it was widely defined in the press. In that sense of the word *charismatic*, where the charismatic movement prevails there is an inevitable development of what can only be called a priestly personality cult. Even if this charisma is exercised in the liturgical setting, it is intrinsically individualistic. The parish comes to bear the priest's individual stamp and, in fact, the priest's private revelation or experience of the Spirit becomes decisive for the parish as a whole.

The role of the priest changes in other ways. No longer the celebrant, the priest becomes manager — just as much so as if he ran a haberdashery or commanded a fighter squadron. Once a religious discipline within the individual parishioner sprang from conscientious observance of a rule of life in which the parish services played a major part. This has been replaced by a discipline imposed from without by the priest who keeps the parish well in line as manager. If this means chewing out an unruly vestryman in the language of the drill field, that too.

The biblical literalism of the charismatics serves such priests well; for, as it happens, the most authoritative priests I know are also charismatics. A few well chosen passages from St. Paul on submission and the parish comes to heel. It is the Puritan theocracy and the protestant other-directedness all over again.

I dare say that is this effect, even more than the humanistic or sociological mode of Christianity, which accounts for much of the change in the church. Episcopalians who believed the joking appellation "God's frozen people" have fallen into the error of confusing *impersonal* and *supra-personal*. Thus the church has taken on the cultism of the charismatic personality, a shape and direction alien to the central function of parish life — worship, celebration of that which transcends personality.

The individual parishioner is not to

blame in this. Particularly the new Episcopalian is not to blame. If there are few liturgical observances in the parish, what does one do? The new Episcopalian finds the only expression he knows in the evangelical tradition he came from.

He reads the Bible. As a charismatic, he reads it literally. Perhaps the parish lacks adequate resources for study to establish the catholic view of scripture in union with tradition. Perhaps this is the case because the priest did more "sharing" and "relating" than study in seminary.

Episcopalians have a spirit. I would in no way denigrate that spirit. What Episcopalians do not have is enough parishes which provide informed, instructed, timeless ways of expressing the spirit. The growing "more and more" into the spirit in a kind of mar-



riage to the church is now lost in the "love at first sight" manner of charismatic revelation. There are now literally "shouting Episcopalians."

With the charismatic spirit comes the neo-pharisaism of the fundamentalist. One example suffices to illustrate the narrow legalism. Once I knew a parish located near a reform Jewish Temple. We took our children to Hanukkah; they brought theirs to Advent services. We had a small chamber orchestra which included members of both congregations.

Now among the charismatic parishioners one hears, "Jews aren't saved." Families whom we've known for a lifetime, neighbors, people with whom we agonized through World War II. And it's a flat, "Nope. Jew's aren't saved."

Such a spirit bears no relationship to the church I have loved: a loving, tolerant — even humorous — church.

If not as substantive as legalism, at least as deadly is the total lack of humor among charismatics in the church. Where is there now a priest who would kiss the mother of twins as she came out of the delivery room and say, "How Christian of you to go in one and come out three"? Such humor is not blasphemous; rather, it is a recognition of how what we do here and now is reduced to a proper perspective in which the Eternal broods over what we do. Forgetting that perspective, those who are self-absorbed, serious, and sanctimonious are a plague among us.

In trying to understand why the Episcopal Church has lost so much of what it held for so many of us, one looks to the past. After the restrained Augustan

Age which so distrusted "enthusiasm," the later 18th century was awash in the fervor — and the sentimentality — of the Great Awakening. One has only to sing "Just as I Am" to recall the impact of low church evangelicalism. In 1833, John Keble's sermon "The National Apostasy" signaled the beginning of the Oxford Movement. Keble, Newman, and the rest called the church back to its ancient faith and practice.

Today the church suffers a new apostasy.

In that they neglect the timeless traditions of the church, not only charismatics, but clergy who are indifferent to the spiritual needs of their parishioners, can be charged with that apostasy.

As we seek some way of righting our church, a 1928 Prayer Book will not restore to us what we have lost. An exclusively male priesthood will not. Neither a high church party nor Faith Alive weekends will do it. Our loss is more essential: it is quintessential.

Realizing that what we found in the Episcopal Church years ago sprang from the corporate worship of the church — primarily in the eucharist — we need a new Oxford Movement. We need to be recalled to our essential work: liturgy, "the people's work." All other work that we do as Christians flows outward from that.

Let parish priests once more schedule the parish year according to the liturgical year, not according to the school year. Let there be services, if not every day, on feast days — and at a time convenient to others besides the priest and the housewife. Let parishes set a value upon attending such services.

Not every parishioner will come to every service. A small group will be there regularly. Unlike the charismatic group which is likely to exclude others of the parish who do not share their feelings, a small group centered in a mid-week service can radiate from that center into the parish, drawing more people into active participation in parish life.

Let the priest — as manager, as charismatic, as social activist, as high churchman — say, "My first and most important work is the serious work of worship." Let the church provide that center of gravity.

Whatever the form and whoever the celebrant, let the service *be there*: for the couple who have had a quarrel, for the student about to take an examination, for the person who awaits the report of the x-rays, for every person who wants to seek the perfect freedom of a spiritual life grounded in a rule of life.

Until the church once again seeks and finds that center in the sacred timelessness of the liturgical year, a faction in the church will shout "I've Found It." Others of us will weep for our loss — and for theirs.

EDITORIALS

One Church, Two Theologies?

We have been told by people with respectable theological credentials that the question of women in priesthood is not, strictly speaking, a theological question — one which must be resolved by reference to our doctrine of God. Bishop John Coburn of Massachusetts, who favors the priesting of women, disagrees with that position, and so do we. He deals with it theologically in a sermon he preached recently at the ordination to priesthood of the Rev. Elsa B. Walberg. It is a pleasure to be able to agree with him at least about the proper category of the question itself: theological, not cultural, psychological, anthropo-gynecological, sociological or political.

There is theology in his sermon, but it has to be the strangest theology that has come our way since Bishop Pike. It comes as a disheartening reminder that the theological cleavage and distance between those who reason as he does about the will and purpose of God in this matter of ordination, and those who reason as we do, is hopelessly wide and deep. We don't see how there can be any bridge between them. And we don't see how the two theologies can coexist within the same household of faith, if it is to remain in any meaningful sense a single household of faith.

The difference lies in the initial assumptions, the working premises. Bishop Coburn obviously regards the biblical revelation of God as sound and true, worthy of all men to be believed. His own commitment to it is unquestionable, although it is patently not the exclusive commitment that we expect, or at least hope, to find in a bishop of the One Holy Catholic and Apostolic Church.

In his sermon he quotes a Hindu prayer to "Goddess" alongside the Christian *Gloria in Excelsis* as expressing a vision of God (or Ultimate Reality as he prefers to call It) as if both visions of God — one as Father and the other as Mother — are equally sound and right. According to the bishop, we may quite properly address Ultimate Reality either as "Lord God, heavenly King, almighty God and Father" or saying to Him-Her-It: "Oh Goddess, who takes away the sufferings of those who take refuge (in you), be gracious; be gracious, oh mother of the entire world."

Bishop Coburn evidently sensed that what he was saying must create some malaise in the minds of even moderately orthodox Christian hearers, so he explained: "I am not here equating Hinduism and Christianity. The person of Christ reveals a different God than (*sic*) the one revealed in Hinduism. . . . But I am stating that when we deal with Ultimate Reality, particularly in our worship and praise, male and female characteristics are irrelevant."

He continues: "From the perspective of Ultimate Reality, these differences, such as God and Goddess, are caught up, made whole, and define the One with whom we have ultimate dealings as the creator who

dwells with us, within us and empowers us to live with one another 'in heaven and ultimate freedom.'"

This language about "the One" and "Ultimate Reality" is in fact the language of what is sometimes called the Perennial Philosophy. In this century its most eminent spokesman was Aldous Huxley. In the last century Shelley and others had some beautiful things to say about the One. (Also in the last century Mrs. Mary T. Baker Eddy taught us to address God in a phrase which ought to be highly acceptable to Bishop Coburn: "Our Father-Mother God.") Through the ages this Perennial Philosophy has preserved something of the character of ancient Neo-Platonism. It is intellectually and spiritually respectable; but by no stretch of terms or spacious theological economy can it be called Christian — or harmonized with scriptural and catholic theology.

Sound Christian theologians and literate believers have *never* regarded such terms as "Father" and "Son" when applied to Persons of the Blessed Trinity as sexual terms. They have always known that God is beyond sexuality, just as he is, in C. S. Lewis's phrase, beyond personality. But there is in him that which can be symbolically expressed as personal, and there is that in him which calls for the masculine pronoun. He is beyond maleness and personality; but to speak of him as either impersonal or female is to depart from the verbal symbols in which — if we are Christians — we are to think of God and pray to him. If we are disciples of Jesus and we come to the Father through him we have no alternative, and to add to our God-concept and God-language symbols of either impersonality or femaleness is to falsify and to contradict that which we have explicitly received from our Lord. A theology — concept and doctrine of God — which is Christian-plus-some-other-things is not in truth a Christian theology at all.

We have to say, then, that the theology expressed by one of the most eminent bishops and leaders of the Episcopal Church in this ordination sermon is unchristian theology.

That is how we see it, and many others. Obviously it is not how Bishop Coburn sees it, and many others. That brings us to what we feel needs to be said about something of which this particular case is only one more example among a fast multiplying many, and that is that the Episcopal Church is no longer a household of faith in which there is great diversity in non-essentials but solid unity in such essentials as the doctrine of God. If Bishop Coburn and those who agree with him are right in contending that God is our Mother in the same sense and degree that he is our Father, the rest of us are wrong, and *vice versa*. There are many of them, there are many of us; how many on either side, God only knows.

But we had all better start facing squarely and honestly the question before us: How long can the Episcopal Church halt between two theologies — two understandings of God?

AS OTHERS SEE IT

In the present unhappiness over the General Convention decisions which nearly half the church can feel, could it not be that our lack of concern and imagination for the ministry which women can and should wield in the church is now being visited upon us? We are under judgment, being made to face the inevitable consequences of our actions as a church in not dealing below the superficial level theologically and historically with this question, and the result now is that for better or for worse the service of ordination to the sacred priesthood has been recited over women.

If tradition has been disturbed and souls feel their faith imperiled because of it, they will not regain it by anger or threats. If souls feel that there has been by democratic vote a desertion from apostolic faith and practice then beyond a courteous repudiation and firm protest no good can come. I have to remind myself of Christ's warning that faith can fail from being too certain and too hasty and impatient, the characteristics of Peter before he came to terms with his stubborn heart. It is when we are certain we know all the answers that our faith can topple like a house of cards. There is a subtle difference here between impatient certainty and deep convictions strongly held, for the holder of deep convictions is usually prepared to "tarry the Lord's leisure," the very source and soil in which those deep convictions first had time to grow into shape and depth. In that process there is much waiting upon God, much prayer.

This is an excerpt from an address given by the Rev. John Andrew, rector of Saint Thomas Church, New York City, at a recent "protest" meeting of New York clergy [TLC, Mar. 27].

• • •

It seems that the letters column and many of the other articles in TLC recently are dealing primarily with "the big two" subjects. There are other things that should be commented upon in those pages aside from the question of the ordination of women and related discussions concerning our current status in the "one holy, catholic and apostolic church." One such area that cries out for a closer examination is the alleged "clergy shortage" (or is it supposed to be a "surplus"?).

We have read about this so-called shortage in these pages in the past. We

have read about dioceses in which no priests are being ordained because the diocesan bishop can not locate or assign paid positions to any new presbyters. How ridiculous! What a policy that lacks any true stewardship of the resources given to us! There are missions and small parishes throughout the Episcopal Church that do not have the support of ordained clergy simply because they are too small to support a full-time priest. There have been missions and preaching stations closed in every jurisdiction simply because they do not generate enough money toward the support of a full-time, paid clergyman. (Usually the reason for such closures is "lack of participation": but how many hearers does it take to make it worthwhile to preach the Gospel? I say that two, or even one, hearers are sufficient for the church to be in a place, with a sacramentally ordained minister.) Along with all of this we read that those full-time priests in a parochial ministry support more church members, *per capita*, than ever before, in spite of our shrinking overall church membership. Are you confused? I was for quite a while. Then I realized that, when the national leaders of the Episcopal Church speak of a "clergy surplus," in spite of all the signs of a serious clergy *shortage*, what they really mean is that there is a shortage of cures for full-time paid priests! Something is very wrong with this trend. The Episcopal Church is heading toward a corps of "professional priests" who only minister to the people where they can be paid for their services!

I have a proposal that is so ultra-conservative that it will probably be called radical. We must look to the roots of our tradition, to the ancient church, for guidance. What we need today is a larger number of non-stipendiary clergy, the so-called "tent-makers." At the same time, we need to develop some sound policies on the use of these men. Of course, there are some tasks within the church that should be performed by clergy supported by the tithes of the faithful, e.g. missionary activities, certain administrative and oversight duties at the diocesan and national levels, faculty staff at our various seminaries, etc. However, the preponderance of our parochial ministry could be done, and done well, by non-stipendiary clergy. This presupposes that each congregation supports and assists its ministers, as should be done now but is often not the case, with some of the pastoral duties of visiting and counseling

UNDER ONE ROOF

ALL THE NEEDS OF YOUR CHURCH

VESTMENTS & PARAMENTS
ALTAR LINENS
ECCLESIASTICAL METALWARE
CHOIR VESTMENTS
CLERICAL CLOTHING

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We ask you to give earnest consideration to the need of this magazine for continuing financial support by its friends. Your bequest today will help provide *The Living Church* for Churchmen tomorrow.

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as well as with the planning and execution of the activities of the congregation. In this way the number of full-time paid clergy in a diocese could be reduced to a small cadre of "troubleshooters" that could be used by the bishop in problem areas and as "clergy instructors" for continuing vocational education of their "tent-maker" brothers.

"Oh, what a dreadful, ultra-liberal, anti-traditional, destructive proposal!" you exclaim. "That plan would tear down the basic structure of the church and build something never before seen!"

Not so on all counts. What I am suggesting is really "ultra-reactionary," if it must have such a label hung upon it. Look at the history of the ancient church. This was the pattern of the ordained ministry at the start when the church was so vital, and was growing so fast in the face of cruel opposition. Bishop Gordon successfully used a pattern of ministry similar to this in Alaska in the early 1970s, if I remember the church news articles correctly. It worked! We could also look to the pattern of Saint Paul's ministry. It seems to have worked well there as well.

The best part of this suggested pattern of ministry is all the funds and resources that it would free for our primary tasks: preaching the gospel of our Lord to the world, and expanding the church, which is his body, throughout the world.

I do have a word of solace for those who might be tempted to reject this idea without giving it a fair evaluation, based mainly on their financial interest in the current system: Relax a bit. Give the idea some honest thought before consigning it to the limbo of rejected ideas. This pattern of ministry that I propose, if accepted, could not be set up overnight. At the quickest, it would take quite a few years for it to be phased into use. It would require that time to allow the church to develop the best ways to use this new-yet-ancient pattern of ministry. During that period, the "professional presbyters" that are now "on the payroll" will have time to secure alternate sources of income. It will also allow time to develop equitable plans concerning those who have a financial interest in the Church Pension Fund.

I have not detailed a complete plan of action, nor drawn a total blueprint for this new pattern for ministry. All that I intended to do was to rough out the idea, whose implementation I feel would greatly improve the church, hoping that "older and wiser" leaders will take that idea, refine and remold it, and end up with a proposal that could help us, as a church, to better fulfill the charges given to us by Christ.

WAYNE H. THOMPSON
Sacramento, Calif.

NEWS

Continued from page 8

President Carter's pledge to end all forms of federal discrimination on the basis of sexual orientation."

White House liaisons will arrange other meetings with several government agencies, a staff member said.

Anita Bryant, who has been campaigning against a measure in Dade County, Fla., that would bar discrimination against homosexuals, denounced the meeting and protested the action of White House staff "in dignifying these activists for special privilege, with a serious discussion of their 'alleged human rights.'"

She asserted that "behind the high-sounding appeal against discrimination in jobs and housing, which is not a problem to the 'closet' homosexual, they are really asking to be blessed in their abnormal life style by the office of the President of the United States. What these people really want, hidden behind obscure legal phrases, is the legal right to propose to our children that there is an acceptable alternative way of life — that being a homosexual or lesbian is not really wrong or illegal."

WASHINGTON

Probe Set in Terrorist Case

Holding that the actions of the judges and prosecutors involved with the Hanafi Muslim terrorists who took over three buildings in Washington D.C., "point out some serious deficiencies in the present law," a congressman has announced that hearings into the matter will be held.

Rep. Romano L. Mazzoli, chairman of the judiciary subcommittee of the House District of Columbia Committee, said hearings will be held on bills to amend Title 23 of the D.C. Code governing pre-trial release of prisoners charged with the commission of dangerous and violent crimes.

The jailing and release of some of the Hanafi Muslims who were involved with the takeover of three Washington buildings "raises serious questions" about the local bail laws, the congressman said, and added that when several of the terrorists were finally detained, they were "jailed on illegally high money bonds and not under the preventive detention section of the current bail laws."

Rep. Mazzoli is co-sponsor of a bill which would allow judges to hold for 10 days defendants who are re-arrested and charged with a violent crime while on pre-trial release. The bill would also allow a judge to detain a person charged with first-degree murder or forcible rape.

PEOPLE and PLACES

Positions Accepted

The Rev. Wayne H. Carlson is vicar of St. Luke's, 1101 Sulphur Springs Rd., Manchester, Mo. 63011.

The Rev. Charles F. Duvall is rector of Advent, 141 Advent St., Spartanburg, S.C. 29302.

The Rev. Larry R. Gattis is rector of St. Paul's, 306 Courtland, Dowagiac, Mi. 49047.

The Rev. John Pratt is rector of Church of the Redeemer and headmaster of the day school, Box 1012, Okmulgee, Ok. 74447.

The Rev. Earl Snearly is headmaster of St. Andrew's School, Box 7, Saratoga, Cal. 95070.

The Rev. Frederick Stecker, IV is the assistant at Emmanuel, Box 569, Southern Pines, N.C. 28387.

The Rev. Henry E. Tollison, Jr. is rector of St.

Francis, Greenville, S.C. Add: 504 Edwards Rd., Greenville 29607.

The Rev. Thomas H. Whitcroft, ACSW, is Canon of Christ Church Cathedral, and Director of Social Services and Community Concerns for the Diocese of Montreal. Add: Synod House, 1444 Ave. Union, Montreal, Quebec, H3A 2B8, Canada.

Religious Orders

Community of St. Mary — The DeKoven Foundation for Church Work in Racine, Wis., has been named to the National Register of Historic Places. The buildings on 40 acres of land are considered excellent examples of English Gothic architecture. The property is used as a conference and retreat center and as the site for

St. Mary's Camp. The foundation was named in memory of Dr. James DeKoven.

Sisters of Charity — The former Boulder City, Nev., hospital has been purchased in order to establish an American convent. One wing will house sisters and postulants. Remodeling of three other wings will require \$100,000 to convert them for convent use.

Deaths

The Rev. Paul Hartzell, 85, author, and retired priest of the Diocese of the Central Philippines, died March 26, in Lewisburg, Pa.

The Rev. Charles E. Karsten, 81, rector emeritus of Zion Church, Dobbs Ferry, N.Y., died Feb. 28 after a long illness.

Sister Elizabeth Clement, CSM, 92, died March 31 in the 67th year of her religious profession.

Vivien McQuiston Mitchell, widow of the Rt. Rev. R. Bland Mitchell, Bishop of Arkansas from 1938-56, died March 10, in Winchester, Tenn. The bishop died in 1961.

CLASSIFIED

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BOOKS

JOY IN THE LORD: Living the Christian Life, by Granville M. Williams, SSJE. \$2. At bookstores or **Parameter Press, 705 Main, Wakefield, MA 01880.**

"**A HOUSE DIVIDED**", a picture of developing schism; *The Holy Slice*, a novel on renewal in the Church; by Robert C. Harvey. \$1.95 each, both for \$3.50 postpaid. **The Canterbury Guild, P.O. Box 267, Dumont, N.J. 07628.**

CHURCH MUSIC

ST. MICHAEL'S MASS Rite II by Benjamin Harrison now has *Addendum* for 1977 Prayer Book with revised Proper Prefaces, etc. Send 25c for *Addendum* or send \$1.25 for complete Packet of Priest/Organist and Pew Editions. **Benjamin Harrison, 2211 S. Bluff, Wichita, KS 67218.**

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PUBLICATIONS

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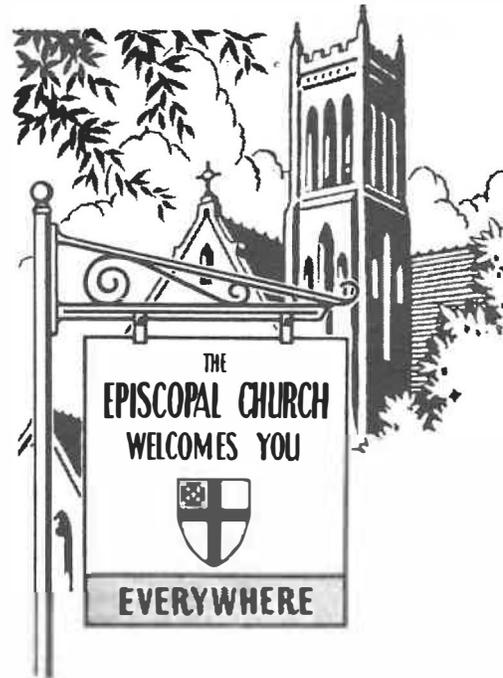
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Sun 7:30, 8, 9:30 & 11. Eve 7:30. Wed 11:30 & 8. Fri 7.
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ST. MARY OF THE ANGELS 4510 Finley Ave.
The Rev. Fr. John D. Barker, S.S.C., r
Sun Masses 8:30, 9:45 (Sung), 12 (Sol High), Ev & B 3 (1S);
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

DENVER, COLO.

EPISCOPAL CENTER 1300 Washington
HC Mon-Fri 12:10

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

CHICAGO, ILL.

GRACE 33 W. Jackson Blvd. — 5th Floor
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BOSTON, MASS.

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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 9 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 Man,
Tues, Thurs, Fri & Sat 5:15

EPISCOPAL CHURCH CENTER 2nd Ave. & 43d St.

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Forum, 11 HC (1S & 3S), MP (2S & 4S), Wed 6 HC, Thurs 12:15
HC

ST. IGNATIUS OF ANTIOCH 87th Street, one block west of Broadway

The Rev. Charles A. Weatherby, r
The Rev. Howard T. W. Stowe, c
Sun Masses 8:30, 11 Sol; Mon, Tues, Thurs, Fri 8; Wed 6

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

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

ST. PAUL'S Broadway at Fulton
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

CHARLEROI, PA.

ST. MARY'S 6th and Lookout Ave.
The Rev. Keith L. Ackerman, r; the Rev. Jack V. Dolan, c
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HOLY COMMUNION Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10, Tues 5:30, Wed 12:10; Thurs 10

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-
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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

SAN ANTONIO, TEXAS

ST. PAUL'S East Grayson at Willow
Fr. John F. Daniels, r
Sun Masses 8 & 10:30. Feast Days; 10 & 7:30. C Sat 11-12

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

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

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