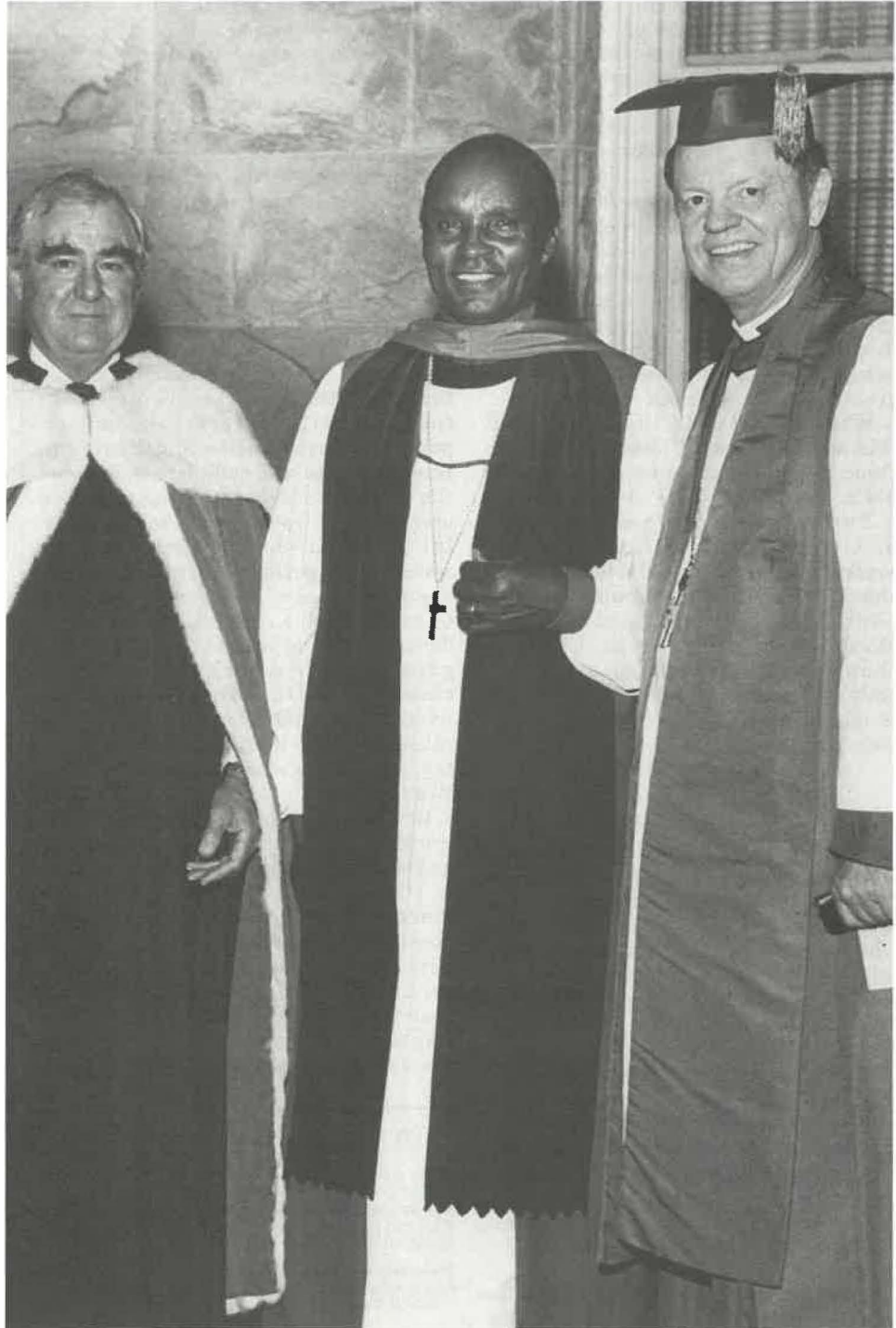


THE LIVING CHURCH

**Death
with
Dignity**

• *page 10*



The Most Rev. Festo Habakkuk Olang, Archbishop of Kenya, with the University of the South Vice-Chancellor, J. Jefferson Bennett (left), and the Rt. Rev. John M. Allin, Presiding Bishop (right), at the commencement of the University of the South [see p. 4].

AROUND & ABOUT

With the Editor

Have you ever heard of John Hales? There's a good chance that you haven't, unless you are a student of English church life in the 17th century. He was an Anglican saint, revered by his contemporaries for his sweetness of temper and humility of spirit, along with his high intellectual gifts. Something that he said has come to my mind very often in the recent past and the present as I have listened to the harsh and uncharitable abuse that religious disputants in our church are hurling at one another. How I wish I could note that it all comes from one side — the other! What it sounds like is a rejoicing in another's iniquity. The doughty champion of true and undefiled religion says to his opponent — in effect, whatever the words he uses: "You are damned, and there's a good hot room reserved for you in hell — thank God for his infinite mercy!" Any joyful and triumphant denunciation of any human being for any of his enormities or transgressions does say that.

What Blessed John Hales said about this attitude was: "Nobody would conclude another man to be damned if he did not wish him to be so."

The statement as it stands is undoubtedly true because its true source is John Hales's Master. But to it should be added a dictum of the 19th-century American evangelist Dwight L. Moody, to the effect that no Christian should ever be able to speak of anybody's damnation without tears. What is missing from today's mutual invective is those tears.

In one of her letters to her friend Father Perrin, Simone Weil offered a loving criticism of his religion (staunchly Roman Catholic) which seems worthy of our sober reflection as Christians, whatever our church. She tells her friend that there is an imperfection in him, as she sees it, which is "like a wrong note in a beautiful song." She says:

"I believe this imperfection comes from attaching yourself to the Church as to an earthly country. As a matter of fact, as well as being your bond with the heavenly country, it is a terrestrial country for you. You live there in an atmosphere of human warmth. That makes a little attachment almost inevitable.

"Such an attachment is perhaps for you that infinitely fine thread of which

Saint John of the Cross speaks, which so long as it is not broken holds the bird down on the ground as effectively as a great metal chain. . . .

"The children of God should not have any other country here below but the universe itself, with the totality of all the reasoning creatures it ever has contained, contains, or ever will contain. That is the native city to which we owe our love" (*Waiting on God*, Letter vi).

If Weil was right about this, it is wrong for us to become attached to our church "as to an earthly country." We are not to love our portion of the Church Militant in the same way that we love either Heaven or the universe—as our home. That is one reason why the old metaphor of the church as a ship—the ark of salvation—is so fitting. We should not do our *living* in the church, for God does not give it to us as a home. (When people say that they are looking for a "church home" they betray a misconception of what the church is meant to be, and should be kindly corrected.) God gives us the universe to be our temporal and partial home and Heaven to be our eternal and complete home; and the church is the bond between the two and the road from the one to the other. It is a road on which we are given occasional, and perhaps increasingly frequent glimpses of the glory which is yet to be revealed in us, and of the joyful domesticity that awaits the faithful pilgrim in the Father's House. But a church on earth which is loved, and lived in, as one's home, is an idol because we make it an idol; and all idolatry, even this, is condemned by the Word of God.

In other words, the church is in the world to comfort us in the old English and original Latin sense of the word—to strengthen and refresh us on our journey Heavenward. A church that doesn't keep us moving on that way is not being for us what God created it to be; but that may be our fault, rather than the church's, if we just take off our boots and settle down in it as if we were already at home and for keeps.

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

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NEWS. Over 100 correspondents, at least one in each diocese, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned. PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs. THE LIVING CHURCH is a subscriber to Religious News Service. THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis. SUBSCRIPTION RATES: \$15.95 for one year; \$29.90 for two years; \$41.35 for three years. Foreign postage \$2.00 a year additional.

LETTERS

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.

From Western Michigan

It is not often that one can take exception to a news article, but I feel I must comment on the article entitled "Ecumenism At Its Best" in your May 29 issue.

Let me first of all commend the people of St. John's Church in Mt. Pleasant, Mich. for their Emergency Food Program. It's a program which many of our churches would do well to imitate. I am also pleased that it has now become an ecumenical program.

I feel, however, that something must be said about Fr. Goodrow's comments concerning the apparent lack of support from the Diocese of Western Michigan. He states that the church asked the diocese for "a small grant of \$150.00 . . ." but it was rejected out of hand." I think it should be noted that since 1974, St. John's Church has been asked through our diocesan assessment program (now called Fair Share) for a total of \$15,639.74. Their total response to the diocese during this period comes to \$100.00. The kindest word I can muster about Fr. Goodrow's statement is "inaccurate." One way or another the Diocese of Western Michigan through the refusal of St. John's Church to contribute to diocesan and national church programs has supported the Mt. Pleasant program to the tune of \$15,539.74.

HAROLD R. VANTHOF

Vice Chairman, Executive Council,
Diocese of Western Michigan
Kalamazoo, Mich.

Correcting Misapprehension

While I have no desire to prolong a controversy that would speedily become unprofitable, I do feel it important to try to correct a misapprehension evident in the letter from my good friend Lee Walker which you published in TLC, May 15, especially since this misapprehension may be shared by others and could lead to quite unnecessary feelings of anger and betrayal.

So far as I am aware (and I am in a good position to know) there is no serious proposal anywhere "to rewrite the Bible in non-sexist terms." Certainly there was no such intention in the mind of the BCP Psalter committee. What is,

however, on the agenda of all groups working on Bible translations today is the desirability of minimizing, as far as is consistent with sound scholarship and good English, the unconscious masculine bias which is found in all older versions. This is a very modest program and to make it a subject of controversy is trivializing.

To give a concrete example: Ps. 143:3 in the Coverdale version concludes, ". . . as the men that have been long dead." No word corresponding to "the men" appears in the Hebrew text, nor does it appear in the KJV, ASV or RSV. Therefore the BCP committee has translated the words, quite literally, ". . . like those who are long dead." Many changes are of this character.

The one change on which there may be a legitimate difference of opinion is the translation of the Hebrew *ish*, in such passages as Ps. 1:1, by a third person plural pronoun. On this subject I have nothing to add to the remarks which you kindly printed in a previous issue except to remark that I have on my desk a letter from one of the most eminent Jewish biblical scholars in the country who states categorically his opinion that *ish* in this usage is a collective singular and that therefore the BCP's new translation "is the only correct translation of the Hebrew." This is a more sweeping statement than I would care to make, but I am glad to put it in the balance to be weighed against the equally apodictic judgment of the editor of TLC.

ROBERT C. DENTAN

Buffalo, N. Y.

Time to Scrutinize

In TLC of May 22, the Rev. Rodney Usher-Wilson urges us to forget such presumably "secondary" issues as those relating to faith and order, and focus instead on more "primary" concerns like world conflict and hunger, in the hope that while we are dealing with the one, God will tend to the other.

Inasmuch as this argument has become increasingly popular with the various irenicists of the Episcopal Church, from the Presiding Bishop on down, I think the time has come to pay it closer scrutiny. One wonders, to begin with, if the internal affairs of the church, as over against her external responsibilities, can in fact be put in the "either/or" mode. Is there not really more of the "both/and" to them?

More profoundly, however, it must be realized that these two aspects of the church's life possess an exceedingly crucial interrelationship. The failure to recognize as much carries with it the erroneous principle that theology has no bearing on mission.

Surely the way we order our doctrine and discipline exercises a most power-

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ful influence on the manner we carry on our outreach to the world! Indeed, it has often occurred to me that the divisions in our church over such questions as the ordination of women are mirrored quite faithfully in the variety of opinions of just how the church ought to be ministering to that hostile and hungry world which so concerns Fr. Usher-Wilson.

I fear that to follow the author's direction of argument might be roughly compared to advising a couple on the verge of divorce over a fundamental disagreement about the nature of marriage to sublimate their differences by becoming involved in community affairs. The advice has a certain ring to it; but it fails to engage the realities of the situation.

(The Rev.) DAVID EDMAN
Grace Church

Scottsville, N.Y.

Persecution in Pennsylvania?

I was interested in the news story concerning the Rev. Chester Olczewski of Eddystone, Pa., whom the Bishop of Pennsylvania has suspended for purportedly using an "unauthorized rite" [TLC, May 15]. Was not this the same bishop who turned his face the other way not so long ago when 11 women were supposedly "ordained" in a rather more prominent parish of his diocese?

How often one hears these days of priests who endeavor to celebrate the holy eucharist with cookies and coke, or similarly impossible matter, and perhaps using a rite found in no authorized prayer book! Yet this seems to be quite forgivable to the hierarchy of many dioceses. Moreover, with some frequency AP or UPI releases carry stories about the liturgical capers which are carried off at the cathedral in New York City, apparently with the blessing of the local ordinary. But let a priest celebrate a Latin mass, and down comes the axe swung by the hand of intolerance.

I was privileged to meet Fr. Olczewski just one year ago now; to see the statue which bleeds; and to visit with him, asking questions about this modern miracle. I was most impressed by the serenity, sanity and devout demeanor of this young priest now under persecution.

The problem as I see it is that Episcopalians in general (and many of their secularized clergy in particular) suffer from the syndrome of rank skepticism of the occult or the supernatural realm, and are therefore ill-equipped to deal with any form of miracle, *particularly* if it has any resemblance to similar incidents amongst Roman Catholics, whom they have been well trained to resent and suspect.

It would appear that we're seeing the

beginnings of a persecution of Catholics within Anglicanism (once more) the likes of which may very well make the one mounted against Lawdor, Machonochie, Stanton, Tooth, Dollard, and yes, even DeKoven, appear like the proverbial Sunday school picnic by comparison. I would not be at all surprised if the activities of the '80s would include such "fun and games."

We ought to admit the fact that we're reaping the harvest of selecting those clergy as our bishops whose success is measured by secular standards—yea, even masters of the pragmatic. What Anglicanism desperately needs is a shepherd in the office of chief pastor.

(The Rev.) THERON R. HUGHES, JR.

St. Andrew the Apostle Church
Kenosha, Wis.

Bishop Robinson's Interests

"God Bless You, Please, Bishop Robinson" by O. C. Edwards [TLC, May 15] has some perceptive remarks concerning the bishop's newest opus, but he seems to miss what I consider to be the bishop's chief talent. Unlike so many ecclesiastics, John Robinson has sought the truth by re-investigating the most cherished theological assumptions and the least likely sources.

It has been my good fortune to be associated with him in his most current interest—the Shroud of Turin of all things! Who would have thought that the author of *Honest to God* would become involved with a relic? But so he is. He has joined forces with our newly formed British Society for the Turin Shroud and will speak at our symposium on the subject this September in London. Wonders never cease!

(The Rev.) H. DAVID SOX

London, England

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The Cover

The Rt. Rev. Festo Habakkuk Olang, Archbishop of the Church in the Province of Kenya, received a Doctor of Divinity degree at the 109th commencement of the University of the South. Shown with the prelate is Dr. J. Jefferson Bennett, vice chancellor and president (l), and the Rt. Rev. John Allin, Presiding bishop and chancellor (r). Honorary degrees were also given to Dr. William S. Stoney, the Rt. Rev. Reginald Hollis, and the Rev. Frs. Alan P. L. Prest, Jr., and William D. Henderson. Degrees in course were awarded to 288 graduates, including six for the new doctor of Ministry and the last 24 Bachelors of Science in Forestry.

THE LIVING CHURCH

June 19, 1977
Pentecost 3/Trinity 2

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ORTHODOX

OCA Faces Crucial Decisions

When the Fifth All-American Council of the Orthodox Church in America (OCA) meets in Montreal in October, its first major order of business will be to choose a successor to the ailing 84-year-old Metropolitan Ireney.

That choice should provide some clues to the extent and pace at which the OCA will continue to move away from its association with Old World ethnicity. It may also have some impact on the quest for jurisdictional unity among North American Eastern Orthodox.

Despite its name, the OCA is predominantly Russian in background, though it does include groups of Romanian, Albanian, and Bulgarian parishes as well as a notable Alaskan membership of Indians and Eskimos.

Though English is used for worship in more and more OCA parishes, the church's ethos remains Russian. Indeed, until granted its autocephaly (self-governing status) by the Russian Orthodox Church in 1970, the OCA was called the Russian Orthodox Greek Catholic Church of America.

OCA statutes say it is desirable that OCA bishops be fluent in English (which Metropolitan Ireney is not). The age of the new metropolitan to be chosen in October, the degree of his "Russianness," and whether or not he was born into Orthodoxy or entered it from some other Christian tradition will be clues to the future of OCA.

In theory, the new leader could be a member of another jurisdiction. Metropolitan Philip (Saliba), head of the Antiochian Orthodox Christian Archdiocese of North America, is one such possibility.

The jurisdictional question is a reminder that, despite its name, the OCA is not the only, or the largest, Orthodox church in America.

The Greek Orthodox Archdiocese of North and South America, headed by Archbishop Iakovos, is considerably larger in membership. This body is a jurisdiction of the Ecumenical Patriarchate, based in Constantinople (Istanbul).

The OCA's autocephaly has not been formally acknowledged by the Greek archdiocese or the patriarchate. Procedures for granting autocephaly and

the whole question of the situation of Eastern Orthodox in the "diaspora" (such as the Western Hemisphere where Orthodoxy is not traditionally a dominant form of Christianity), remain unsettled. They are not unrelated to traditional ecclesiastical rivalries between Constantinople and Moscow.

The sensitivity of the diaspora question is suggested by the indefinite delay of a consultation of Orthodox theologians on the subject, which was to have been held in early June at St. Vladimir's Orthodox Theological Seminary, an OCA school at Crestwood, N.Y.

The meeting was to have been another in a series of inter-Orthodox theological gatherings sponsored by the World Council of Churches, but it was postponed after the Ecumenical Patriarchate objected that the subject is an internal one and to be discussed at the projected Great Synod of Eastern Orthodoxy some time in the next few years.

A report on the postponement in the OCA newspaper, *Orthodox Church*, says "informed sources" think the patriarchate's position is "an expression of lingering fear that a free debate on the diaspora would lead to questioning the Patriarch's direct control over the communities of Western Europe and, par-

ticularly, America. . . . The systematically negative attitude towards free debate and discussion on the issue . . . is indeed a poor omen for the forthcoming Council and for any kind of leadership of Constantinople in the resolution of pending problems in Orthodoxy."

In the same issue the editor, the Rev. John Meyendorff, a professor at St. Vladimir's, attacks the "blind phyletism" of Greek and Greek-American newspapers which object to proposals for a common agreement on an autocephalous American Orthodox body as an effort to "de-hellenize" the Greeks.

("Phyletism" was condemned by the Council of Constantinople in 1872 as "formation of special national churches, each accepting all the members of its particular nation, excluding all aliens and governed exclusively by pastors of its own nation.")

Fr. Meyendorff says the campaign shows "the real predicament under which the leaders of the Greek Church in this country are exercising their ministry. If they were to move in the direction of Orthodox unity, they would have to overcome a rather frightening journalistic and political demagoguery by people who consider the Orthodox Church as nothing more than an ethnic



A grant from the Presiding Bishop's Fund for World Relief enabled Brent Hospital in the Diocese of the Southern Philippines to buy this ambulance. Shown with the medical unit are Orlando Rodriguez (l), hospital administrator, and the Rev. M. L. Damian, chaplain.

club, designed to serve the interests of nationalism, and, in America, the dependence of the various ethnic churches upon ecclesiastico-political centers abroad."

He concludes that the OCA's "progress in the past years shows that the heresy of phyletism is bound to rescind and that all those who really desire Orthodox unity — without losing anything which is precious and positive in their ethnic traditions — will join us in our common Orthodox witness to the world of today."

The continuing multiplicity of mostly ethnic U.S. Orthodox jurisdictions suggests that the OCA's appeal to "join us" has not yet engendered great enthusiasm, particularly by those who think the denomination should not have opted for autocephaly without common agreement (which agreement others think would be much longer in coming apart from the pressure of the OCA "fait accompli").

Despite the Romanian, Albanian, and Bulgarian dioceses in the OCA, there continue to be non-OCA jurisdictions of those groups. The Romanian and Bulgarian jurisdictions are tied to their respective Old World patriarchates.

The recent reception of some Bulgarian parishes by the OCA reportedly brought indirect complaints from the Bulgarian Orthodox Church. The possible OCA reception of one or more Greek parishes is another potential occasion of friction.

On the other hand, the head of the Romanian patriarchal jurisdiction in the United States visited OCA headquarters late last winter. The archbishop's "formal approach . . . was seen as a positive and helpful step toward fuller unity of the Orthodox in America," the OCA newspaper said.

ROMAN CATHOLICS

Better Relations with Anglicans Goal of Truth Society

Ways in which relations between the Roman Catholic and Anglican Churches can be improved are contained in a pamphlet published in London by the Catholic Truth society. Areas of agreement and disagreement between the two communions are also included.

The pamphlet was written by the Rev. Canon Richard Stewart, secretary of the Roman Catholic Ecumenical Commission for England and Wales. "Are all major denominations," he asked, "equally part of the one church as most Anglicans would say, or does the one church of Christ subsist in one communion, as Catholics maintain, without thereby denying a churchly reality in other churches and communities?"

Canon Stewart, emphasized the many actions people of the two churches could take together such as prayer, conversations, social action, sharing of property, and joint pastoral care of new residents and of partners in mixed marriages, and classes for engaged couples.

The Truth Society also has published a pamphlet by the Rev. Edward Yarnold, S.J., who said the church has a duty to explore ways of reconciliation with the Anglican Church on the issue of the validity of Anglican orders.

He said Pope Leo XIII's Bull of 1896 which described Anglican orders as null and void was correct in its teachings on the nature of the priesthood and in its interpretation of the historical split with the Anglican Church. He asked if it was possible that the Roman Catholic Church might revise the Bull's conclusion that Anglican orders "have been and are completely null and void."

"Dare we conclude," he asked, "that since the case for invalidity is not proved, validity should be presumed?"

TEXAS

Effort Made to "Deprogram" Episcopalian

A Baptist mother reportedly hired Ted Patrick in an unsuccessful attempt to "deprogram" her 28-year-old son who had joined an Episcopal church — the Church of the Redeemer, in Houston.

The incident, during which the son was forcibly detained for 17 hours in a motel room by a burly "muscle man," was recently uncovered by Louis Moore, religion writer for the *Houston Chronicle*.

In an interview with the *Chronicle*, Mr. Patrick revealed that the Houston parish is on his list of 5,000 "cults" in the United States. He called it an example of "new religious cults" in this country.

However, the Rt. Rev. J. Milton Richardson, Bishop of Texas, says the parish "is a bona fide Episcopal church in good standing" in his diocese. In 1973, it was cited as "Church of the Year" by *Guideposts* magazine.

The church is noted for its charismatic ministries, including "households" in which families and single people live together and share their possessions.

In the course of the interview, Mr. Patrick told Mr. Moore that he had deprogrammed several people belonging to the Church of the Redeemer.

Mr. Moore tracked down Patrick Willis, who was baptized in the Redeemer church three years ago and who said he was the object of a deprogramming attempt by Mr. Patrick. He reported that the attempt began when his mother was visiting him from Chicago,

that she and another woman his mother identified as a "friend" met him at the church and said they were taking him to dinner.

They took him to an inn, where he soon found himself a prisoner in the custody of a "muscle man" named "Goose." He was forced to listen to tapes of other people who had been deprogrammed from religious groups.

Mr. Patrick was in charge of the treatment. "I just kept trying to tell them that I had not been brainwashed," Mr. Willis recalled. "At no time did he (Mr. Patrick) concede that what I was involved in was legitimate."

Mr. Willis said that he tried to escape once, but "Goose" fought him.

At about 11 a.m. the following day Mr. Patrick decided to let Mr. Willis return to the Redeemer church. Mr. Willis said he was not sure what prompted that decision.

At the church, Mr. Willis said some of his friends who came over to see him became embroiled in a heated argument with his mother and Mr. Patrick.

He said that his mother initiated the deprogramming because she has had a difficult time "letting me become my own man" and because she was misinformed about the Church of the Redeemer. She is an American Baptist and he attended American Baptist and Evangelical Free churches when he was growing up.

MINISTRIES

Woman Aids Disaster Victims

A victim of the 1974 Xenia, Ohio tornado, Donna Hart of Christ Church, has since aided others in seven disaster-struck communities.

Her most recent call for help came from members of the United Methodist Church's National Committee on Relief. Mrs. Hart responded by renting a motor home, taking some supplies, and driving to Williamson, W. Va., a flood-hit community of 9,000.

Once there, she began training volunteers whom she calls "advocates." These people in turn assist the disaster victims.

Many resources are available to people in need, Mrs. Hart said, but victims of storms and floods are tired, frustrated, and find the red tape and paper work necessary to receive government or other aid too much to handle. Thus the need for advocates is acute. These volunteers are good listeners, understand the victims' grief, and know what available resources can best serve the individuals and families.

Working in Williamson with Mrs. Hart was Louisa Snyder, also of Christ Church.

Usually the group requesting help pays Mrs. Hart's expenses. However, this time, the Rt. Rev. John Krumm, Bishop of Southern Ohio, supplied the money for the rental motor home.

The United Methodist Church sent \$500,000 for relief in the Williamson area and the Rt. Rev. Robert Atkinson, Bishop of West Virginia, sent \$15,000 to St. Paul's Church for relief aid.

Mrs. Hart assisted in the formation of the Tug Valley Recovery Center, an organization formed by representatives of churches and businesses.

The group's initial response has been to immediate relief but its long-run effort will be recovery assistance in the area where 591 dwellings were destroyed, 1,345 received heavy damage, another 3,658, minor damage; 257 mobile homes were destroyed, 310 received major damage, and ten apartment units were destroyed. In all, 900 small businesses suffered major damage.

Mrs. Hart also received funds from the Rt. Rev. John Allin, Presiding Bishop, for rental of the motor home. Because of this additional support, she would like to be able to move the unit into other hard hit areas of West Virginia and eastern Kentucky. In fact, she would like to start a fund to buy and equip a motor home for use in disaster areas.

Her husband, James, who is rector of Christ Church, Xenia, said such a unit, properly equipped, could be rushed to almost any disaster area in the United States within two or three days.

ECF

Grant for Female Clergy

The Episcopal Church Foundation has given a career counseling agency \$7,500 for a program to help female clergy, seminarians, and lay professionals find jobs as well as advancement in the Episcopal Church.

The Mid-Atlantic Career Center, Washington, D.C., founded in 1970, was the grant recipient.

An official organization of the Episcopal Church, the ECF "initiates research and demonstration projects and generates funds for such needs as theological education and loans for construction."

ISRAEL

Orthodox Jews Protest Conscripting of Girls

United Nations Secretary General Kurt Waldheim and members of the U.N. Security Council have been urged to intervene with the Israeli government in the matter of "forced" conscription of religious girls into the army.



The Rev. James Golder (l), president of the Recovered Alcoholic Clergy Association conferred with the Rt. Rev. Richard B. Martin, executive for ministry, during the recent conference on alcoholism sponsored by the association. Fr. Golder expressed the hope that "through the conference and others like it we can do more than merely have discussions about how the church can confront alcoholism".

The appeal was made by Rabbi Yeslea Schwartz of Neturei Karta, U.S.A. Neturei Karta (Guardians of the City) is an ultra-Orthodox Jewish group which has a principal affiliate in Jerusalem. It believes the founding of the Jewish state of Israel was contrary to Scriptural law.

Rabbi Schwartz, in his message to Dr. Waldheim, accused Israeli authorities of "forcing religious girls to serve in the army against their will and against the dictates of their conscience." He charged that within recent months several Orthodox young women in Israel have been arrested for resisting conscription. "Hundreds" of Israeli girls who are religiously opposed to military service have gone into hiding, he said.

CHURCH OF ENGLAND

Priesting of Women to be "Tested"

The Church of England's House of Bishops has decided that it will be proper to test the opinion of the church's General Synod in 1978 on the question of admitting women to the priesthood.

The November 1978 session of the synod will follow the decennial Lambeth Conference at Canterbury next year.

Voting in the House of Bishops on a test of synod opinion was 31 in favor, none against.

The past occasion on which the synod debated women's ordination was in July 1975 when it endorsed a motion in all three houses — bishops, clergy, and laity — "that there are no fundamental

objections to ordination of women to the priesthood."

The 1975 motion went on to invite the House of Bishops to bring before the synod a proposal to admit women to the priesthood when, in light of developments throughout the Anglican Communion as well as in Britain, it judges the time for action is right.

Anglo-Catholics Hope to Revive "Tired" Voice

In a bid to revive the "tired" voice of Anglo-Catholicism, invitations are going out to a thousand leading churchmen to attend a conference at Loughborough University next March 20 to April 1 on the revival of the catholic tradition in the Church of England.

The planning committee is chaired by Bishop Eric Kemp of Chichester, who is also president of the Church Union, the main Anglo-Catholic organization in Britain.

He said the catholic voice in the church had become tired and needed refreshing. He accused the Anglo-Catholic movement of being "too involved in bickering over trivialities" and of neglecting the fundamental catholic truths within the Church of England. "There is a widespread realization that we have got to get back to the really important essential things," he said.

Anglo-Catholics form one of the two main streams in the Church of England, the other being the Evangelicals. The Anglican Evangelicals recently held their second great conference in ten years. The Loughborough Con-

ference is not being set up as a rival or a reply to that. On the contrary, Bishop Kemp said, "One of the things I hope we can look forward to is perhaps having a joint Catholic-Evangelical conference."

IRELAND

Irish Anglican Apologizes for Historic Wrongs

A distinguished Irish Anglican scholar has made what he called "a token apology" to Ireland's Roman Catholics, Presbyterians and Methodists for "any offense given by myself and my own church (the Church of Ireland)," and for "all the medieval abuses we kept up into the 19th century."

The Rev. Cosleth Quinn, a former professor of Greek at Trinity College, Dublin, said he also apologized "for the ridiculous claim of a minority (his church) to be the church of the nation."

Speaking at an inter-Church meeting in Dundalk, near the border between the Republic and Northern Ireland, the 70-year-old Anglican priest said the Church of Ireland was "badly named," and much of its history was "regrettable."

In times past during British rule in Ireland, he said, the Church of Ireland was "backed by the might of Britain" and "this was unfortunate for other believers, particularly Roman Catholics."

"We misused power when we had it to persecute or intimidate often without the excuse of being fanatics," said Mr. Quinn. "We imported and imitated bad qualities from England, overlooking England's 'inimitable' virtues and our own accessible Irish ones."

Criticizing those who "sneered at" the ecumenical movement, the Anglican churchman expressed his concern for Christians in Ireland "who would like to drive us all back into our ghettos, and intimidate, persecute and even kill all who think otherwise."

ORGANIZATIONS

Diaconate Not A Stepping Stone

The council of the Associated Parishes approved a statement on the diaconate at its meeting in Wewoka, Okla., and placed itself on record as "committed to the renewal of the order of deacon as a full, normal ministry in the church, alongside the priesthood."

"The diaconate is not properly a stepping stone or a back door to the priesthood," the Wewoka Statement said. "It is not an auxiliary ministry. Deacons and priests have equal but different ministries."

In an address to the council, the Rt.

Rev. Frederick Putnam, Suffragan Bishop of Oklahoma, described the diaconate as "one of the major unsettled issues of the church."

The Wewoka Statement suggests that "in an effort to clarify the distinctive character and importance of each order, as well as the ministry of the laity, candidates for the priesthood should be directly ordained to that order" rather than being ordained deacons first.

"Deacons should be eligible to be elected bishop and ordained directly to that order," the statement continued. "The ministry of lay persons, bishops, priests, and deacons, is one in the Body of Christ our great high priest who came as one who serves."

CHURCH AND STATE

A Tax Exempt Congregation?

Can a church operate in a way that all its members are tax exempt?

"Based on present law as I know it and as it is being interpreted around the country," says Dan Rehak of the Internal Revenue Service, "members of such a group would not be granted tax exempt status."

However, the Rev. David Holmes of the Miletus Church, Inc., Wayzata, Minn., says it's not only possible, it is being done by his group. Members of Miletus Church, he claimed, can legally avoid paying income taxes without being required to apply for tax-exempt status.

Members do not pay state income taxes either, he said.

Miletus Church functions as a religious order, similar to orders of nuns and monks, and calls each member family an "integrated auxiliary" of the order.

Mr. Holmes says that by organizing itself as an order the Miletus Church can offer its members exemption from paying income taxes. Any other church could do the same, and "I expect multitudes will," he added.

But his interpretation has not been tested locally, and officials in the IRS district office in St. Paul doubt it will stand when it is.

"You can't just say your members are in a religious order," Mr. Rehak said. "They have to be performing some sacerdotal function for the church — and you'd have to prove that these people are authorized by some church to do that."

Well, Mr. Holmes responds, that's exactly what the approximately 100 adult members of the Miletus Church do. His church, a two-year band of "New Testament Christians," takes seriously the concept of the priesthood of all believers. Every adult member is considered a priest with "circumscribed duties."

BRIEFLY . . .

Gethsemane Church, Sherrill, N.Y., called the Rev. **Beverly Messenger-Harris** for its rector, reportedly making her the first woman priest to accept such a position. Her husband, James, is a Presbyterian minister.

Americans gave a record \$29.42 billion to charitable causes in 1976, an increase of 9.4% over 1975. The **American Association of Fund Raising Counsel, Inc.**, said 43.6% of this amount went to churches and other religious organizations. This was an increase of 9.9% over 1975 religious contributions and is the largest share of total charity giving.

The three bishops of the heavily populated multi-racial **Diocese of Southwark** have condemned the racist policies of the relatively new British political party, the National Front. And the 350 members of the diocesan synod voted almost unanimously in support of a motion that referred to N.F. manifestos as "encouraging racism" and "inconsistent with Christian commitment." The N.F. is often described as extreme right-wing, racist, and anti-immigration. Recent manifestos have called for the immediate repatriation of black immigrants.

The **Massachusetts Supreme Judicial Court** has ruled 5-2, that public school teachers cannot be ordered to lead students in the daily recitation of the Pledge of Allegiance to the Flag. The advisory opinion was made at the request of Gov. Michael S. Dukakis on a measure approved by both branches of the legislature. The bill provided that teachers would be fined \$5 every two weeks they failed to lead the pledge.

Bishop John Coburn of the Diocese of Massachusetts and **Humberto Cardinal Medeiros**, Archbishop of Boston, issued a joint pastoral letter describing members of their churches as "neighbors and friends who share the same Christian imperatives" and urging them "to do all those things together which one's conscience and spiritual authorities permit and encourage." The pastoral named May 22 as Anglican-Roman Catholic Dialogue Sunday and stressed the "close relations being strengthened" in the two communions.

A LETTER TO A COMMUNITY CHURCH FRIEND

By CLINTON H. BLAKE, JR.

My Dear Brother-in-Christ:
I write in reference to your sermon some months ago, in which you advocated referring to God in female terms. I have considered, prayerfully, your remarks.

You and I are of quite different traditions, but the question of referring to God in female terms will be, shortly, an issue which will transcend the individual polities and theologies of our American denominations. It is in the cards. It is a question which has, indeed, already been raised in my own denomination, the Episcopal Church.

If I understand you correctly, you advocate referring to God in female terms as an antidote to the overly-male and anti-female-oriented culture in which western and, in particular American society has grown. I quite agree with you in your characterization of our present culture. With the exception of some fringe thinkers, this society does have a vast over-emphasis on the "red-blooded," "Jack Armstrong, all-Amer-

ican boy," together with an invidious suspicion of any male who indulges in the God-given gift of tears, too much sensitivity or the gentle refusal of violence. These qualities are considered errant from acceptable norms.

You couple this characterization with the contemporary "feminist" reaction against the centuries-old male domination of western civilization. Then you call for a redefinition of the nature of God. Much of this may well be true; and old Screwtape may, indeed, have been at work in this aspect of our development, opposing feminist individuality to the separation of the sexes, while confounding the latter with misogyny. What I most fear is the over-all loss of true humanity and the divinely ordered sexual corporateness of the family and society. The growingly popular term "uni-sex" is, to me, devilishly inspired.

But must we not ask whether your observation, however sociologically true, must carry over into our theology?

You say that our male-oriented culture impels us to refer to God as HE. Does our concept of God, then, arise from our male-oriented culture? Or, perhaps, does our cultural orientation arise from our concept of God? The dif-

ference in these alternatives is profound; and I am not aware that anthropologists have yet declared either of them to be undisputed dogma. Psychology is, still, too much of a neo-science to have the authority to do so. Quo vadimus, ergo?

Questions!

Firstly, if our concept of God as HE arises merely from a cultural orientation of some 4000 years, does your call for a female reference to God signal, indeed, the start of a new depth-culture and a rejection of the past history of human nature as basically fallacious?

However, if our cultural concept of maleness derives from our historic concept of God, do you, then, assert a basic misunderstanding both of Scripture and revelation as to the nature of God over the past three millennia — or a simple misinterpretation of maleness and femaleness? These would seem to be the basic questions and alternatives.

May I pose the question therefore: "Is this present impulse to refer to God in female terms a truly theological reinterpretation of the nature of God, or is it merely a sociological attempt to reinterpret the nature of maleness and femaleness?" While the latter may be most needed and laudable, it would be less than true to the faith, or simply honest, to use the former as a crutch for the second. To put the question another way: "As the historic parent of the humanitarian sciences, is theology now to be placed, by its clerical children, in an intellectual home for the aged and in-

The Rev. Clinton H. Blake, Jr., a retired priest of the Diocese of New Hampshire, makes his home in Lower Waterford, Vt.

firm? Is it to be replaced by mere sociology and psychology?" We can allow such a change only at our peril. Such a change will leave us with merely those moral mandates which the individual may choose to give to the values he may elect as his individual standards. And the result? We, already, are surrounded by it in today's growing rejection of the laws of the land, the morals, the mores and the ethics of Christian behavior, all rejected in the name of conscientious libertarianism.

Two further observations, if your patience will permit.

Maleness, to most people seems to imply judgment. The father-figure is the judge. Femaleness seems to imply compassion and forgiveness. The mother-figure is one of forbearance. It has been a keystone of Christian theology that the impossibly judgmental aspect of the Old Testament (male-dominated?) Law was mitigated by the New Testament (female-forgiving?) Gospel. Further, it seems a part of human nature that a sense of insecure separation and moral demand arises between a judge and the judged. Equally a sense of intimate security and relaxed morality arises between a compassionate forgiver and the forgiven.

In any case, our Lord chose to reveal himself in a male personality, while being both judge and forgiver, demander and intercessor. Yet his humanity was, in every respect, male at all times. Must we not ask: "Need judgment be essentially male? Need forgiveness and compassion be essentially female? Cannot they all be of either gender?" I believe they can be so; but this is where, I feel, you confuse a sociological and psychological need for the rethinking of gender qualities with a call to reinterpret two thousand years of Scripture and revelation. Such reasoning, I submit, does disfavor to theology and relegates it to a status of intellectual senility. (I must confess to assuming the validity of Scripture and revelation.)

The great issues in our churches today are tragically confused at precisely this point. Our sociologists and psychologists claim the authority of the laboratory. They deal, however, in only partially demonstrated and inexact sciences, yet do not hesitate to relegate the revealed truths of God to a place secondary to the experimental ideas of man. At the same time, our theologians are teaching more about the socio-political nature of man than they study the eternal divine nature of Jesus Christ and of God. I suggest that the cart and horse have been reversed.

Finally, consider the two historic yet divergent concepts of creation contained in theism, of which Christian theology is a part. One theory has held

Continued on page 15



Harold M. Lambert

Comparing a lifetime in one of our "failure factories," to capital punishment, one might see death as desirable.

DEATH WITH DIGNITY

By R. CHARLES MEYER

Gary Gilmore is dead. Ordinarily these words might be neither startling nor strange. We could substitute your name or my name and the statement would some day be true. The certainty of death, though we like to delude ourselves otherwise, is assured for you and me; the only uncertainties are time, place and means. These are the very things that Gary Gilmore sought to control, and our envy and jealousy about his power to control them nearly prevented us from granting him his wish.

We argue that if you and I can't choose the time and manner of our deaths, why should we allow this or any other convicted killer to choose his? We become indignant at an inmate telling prison officials what to do. We wanted to control his death, to keep it on our terms. We became angry at his suicide attempts. He must die our way or not at all. We saved his life so we could kill him (The cells in "The Ballroom" — the large circular room where inmates were kept the night before going to the electric chair — at the old Sing Sing death house were thickly padded so the prisoner couldn't kill him/herself before being taken to be executed.) It's as though we adamantly demand death for "capital offenses" — until the offender agrees with us — then benignly beg off

The Rev. R. Charles Meyer is Protestant chaplain in the Westchester County Department of Correction, Valhalla, N.Y.

to re-examine our proscribed punishment, leaving a trail of confusion and anger behind us as we deliberate.

One of the issues thus raised to our consciousness by the Gilmore execution is our own inconsistency. As individuals (and often as a nation) we're big on threats and promises and lousy on consistent follow-through. We tell our kids, "If you do that again I'm going to swat you" (translated: "I feel really angry when you do that"). Then we think, "Oh, I don't want to hurt the kid" (translated: "I don't want him/her not to like me"). Thus we let future repeated behavior go unnoticed and unrewarded (with the promised verbal or physical swat). The message that's communicated is "I don't care enough about you to reprimand you" or "You're not worth caring about." Future behavior then escalates to get some notice — physical or verbal "stroking" in Transactional Analysis terms.

The same model is operative in the criminal justice system. "First offenders," "youthful offenders," "persons in need of supervision" are treated with "leniency" by well meaning and overworked judges, social workers and administrators. Often this supposed "leniency" is simply the result of the professional's own personal need for positive strokes and does not relate to the offender's real life situation at all. The professional needs strokes, the offender needs responsible consistency. Neither gets what he wants and so the

*There is a vengeful part of each of us that indignantly
demands death for all "those
people" who kill.*

offender's behavior must escalate repeatedly before he can get the system and its professionals to respond with the consistency he is unwilling to provide for himself. Even negative strokes are better than no strokes at all so the behavior is repeated until the "leniency" gives way to an explosion of anger and retribution that is disproportionate to the current act.

If we could get over our individual and societal guilt and anxiety about reprimanding (or our fear of being disliked for it) then we could construct a system of justice that is *consistent* in its responses to proscribed behavior.

The major obstacle in constructing such a system is our unwillingness to take full responsibility for our *own* behavior. Just like the inmate, we too complain that "He made me feel . . .," "She made me do . . ." or "If it weren't for you I'd . . ." These are cop-outs. Everything we do is our own choice, and while we may not have complete control over our environment we *do* have responsibility for the choices we make within it. Until we realize these truths we will continue to support a justice system that is inconsistent in its reprimands and thus confusing, angering and debilitating to us all.

Gary Gilmore also presented for us a double bind. On the one hand he "deserved" to die. On the other hand we did not have the "right" to kill him. There is a vengeful part of each of us that indignantly demands death for all "those people" who kill. We can sometimes understand the crimes of passion where someone not ordinarily prone to violence commits a murder. Perhaps we can even imagine ourselves in a similar situation and can identify with this type of killing. (Witness the applause and approval of the audience during the movie *Death Wish*.) We business oriented Americans can even accept the idea of "hit men," so glamorized by TV and Hollywood. We rationalize that "it's a job for them and they wouldn't be aiming at us anyway — so who cares?"

But the person who kills in cold blood or in the commission of a crime surely "deserves" to die. He/she has taken a life needlessly, even purposely, and the

victim quite easily could have been you or I. In the crimes of passion or of hit men we identify with the anger or acumen of the killer, while here we identify with the fear and helplessness of the victim and demand the death penalty for the perpetrator.

In every family system there is an "identified (or designated) patient" — usually a child — who acts out in response to the "sickness" or conflicts within the family. Likewise in our societal family the criminal is the "identified patient" acting out the conflicts the rest of us suppress. It is no wonder then that we clamour for the death penalty, hoping that our own hostile/angry/vengeful feelings and fantasies might die with him and so not embarrass us or raise our own guilt.

We even set up a legal structure to carry out the plan. We claimed that Gilmore had done the unpardonable by *acting* out the feelings and impulses we all have and argued that he had legally earned the right to die — and indeed he had. Then came the bind. We were reluctant to kill that part of ourselves that identified with Gilmore partly because of our moral hunch that killing is ethically wrong ("thou shalt not kill"), partly because of our intellectual hunch that there is something dishonest about outlawing killing and killing outlaws, and partly because of our own personal fear of what would happen to us if we indeed did divest ourselves of our own hostile/angry/vengeful feelings — what would we do without them as a part of our personal and social psyche? Caught in this painful double bind we opted to rely on the rationalizations of our legal system, temporarily repress our identification with Gilmore, and permit his execution only to go through the whole pattern again the next time such a person surfaces.

Gilmore's argument for dying confronts us too with the issue of "cruel and unusual punishment." Nearly everyone by now has heard the arguments as to whether or not capital punishment is cruel and unusual. In comparison with maiming, drawing and quartering, torturing or pre-frontal lobotomy, capital punishment indeed may be neither

cruel nor unusual. In comparison with a lifetime of imprisonment in one of our "failure factories" (euphemized as "correctional facilities") one might even sadly begin to see capital punishment as desirable, as Gilmore claimed to do. While a firing squad might be a bit dramatic it is not cruel or unusual. We also have no moral right to impose it.

What is cruel and unusual is the mandatory complicity of the executioners in Gilmore's death, regardless of their eagerness to participate. Rather than supposedly remedying one immoral situation (Gilmore's murdering) by creating another one (murdering Gilmore), we could have instead allowed him the choice of self-death. A fast-acting lethal capsule could have been left for him under this agreement. Gilmore could have taken the capsule himself, thus saving other persons from direct responsibility for and complicity in his death. If he (or any other person) has been legally condemned to die and has condemned himself and wishes to die then let it be — and let it be by his own hand.

I am against the death penalty. It is not cruel and unusual. It is, however, irrevocable, and I want to keep options open for change. Since we do have it and impose it I would like to see us develop the same kind of respect for the criminal's death that we have (only recently) developed for the rights of dying patients to death with dignity. It will be some time before we individually and societally divest ourselves of the need for vengeance, of which the death penalty is a direct result. We will need to look within ourselves and admit that our impulses are the same as the inmate's. We will need to face our own fear, anger, love, hope, vengeance. We will need to face the inevitability of our own death. Until that time we will go on murdering and being murdered.

Gary Gilmore is dead. Until we no longer need to kill each other, until we no longer need to kill the part of us that identifies with a Gilmore, we could in the meantime begin to permit death with dignity in capital punishment. A first step would be to make self-death an option.

EDITORIALS

Whither American Orthodoxy?

Elsewhere in this issue (on page 5) appears a special report on the present condition, the problems, and the prospects of the Orthodox Church in America (OCA). We are presenting it to our readers partly because they are Episcopalians, and their church and the Orthodox are inseparably bound together by a common faith and, fundamentally, a common ecclesial nature, and also because many Episcopalians, alienated from their church by recent official actions and developments, are seriously looking for another church for themselves and the Orthodox Church of America is often proposed as a possible answer to their need.

The report makes it clear enough that Orthodoxy in America has much house-cleaning to do. Among its urgent and imperative tasks is that of putting behind it what the Orthodox call "phyletism"—which is the nationalization of the church to such an extent that, *e.g.*, the Greek church becomes an expression and a vehicle of Hellenism to the exclusion of persons and things that are non-Greek. Phyletism in the Russian church does the same with Russianism, and the same sanctification of ethnicity takes place in any church in which phyletism is to be found. The thing itself is by no means unknown to the Western churches. PECUSA is American where C of E is English, the Roman Catholic Church in Ireland is Irish, the same church in Italy is Italian. But anybody with any direct knowledge of Eastern Orthodoxy knows that in its churches there is phyletism "with a vengeance." What it comes to, in actual church life, is that the Greek-American Orthodox and the Russian-American Orthodox, to say nothing of the other ethnic bodies within Orthodoxy, have been and are separate churches not because they differ in doctrine but solely because they come from separate histories and they represent separate cultures.

These divisions are rooted in long histories, and to this should be added the fact that those histories are not only long but painful, tragic, and redolent of heroic martyrdom. The blood of martyrs is not only the seed of the church; it is its cement, or at least a vital ingredient of that cement. Western Christians who have not shared the historical experience of their Orthodox brethren must try to understand why they are so tenacious of their Old World traditions and customs. For hundreds of years the Greeks, under Turkish rule, found their Christian Orthodoxy their one and only way of remaining Greeks. When this fact is only partially understood it begins to make sense.

There is encouraging evidence that some of the best minds and ablest leaders in the American Orthodox "diaspora" are mindful of their church's calling to administer the Lord's saving health to people of today and tomorrow, in the New World in which it has pleased God to set it. The forthcoming All-American Council of the OCA to meet in

Montreal in October will be a crucially important event in the ongoing history of Orthodoxy in North America, and we hope, pray, and expect, that it will prove to be a step into a more catholic, comprehensive, evangelical, and modern expression of that ancient church's ministry to God's people and mission to the world.

Fighting Porno in Your Town

If you are either a cleric or a layman, you may be wondering what you can do to combat the growing flood of pornography in your community.

Sermons don't seem to do much good; the porn peddlers aren't listening.

Agitation for corrective legislation often seems equally futile for a number of reasons, among these being the fact that in this country, if not in others, the outlawing of something tends to make it only the more piquant to the adventurous taste.

There may be a more effective weapon now at your disposal. It originated in the mind of the Rev. Richard U. Larom, Jr., while he was a curate at Christ Church, Tarrytown, N.Y. Now rector of St. George's, Astoria, L.I., he has put it to work there. The procedure is simple and direct: you print little cards saying either "Thank you for not displaying pornographic material in this store" or "Thank you for having family programming and avoiding X-rated material in this theater." You and your fellow parishioners hand these tickets to the right person — the store keeper or theater ticket seller.

The rector of the Tarrytown parish, the Rev. William D. Eddy, offers this rationale:

"As the moral blight and real estate blight of pornography have corrupted our minds and our communities, so has the need for whatever moral forces exist to do something become imperative.

"What can the ordinary person do? He can and does pay for what he likes and can avoid what he doesn't. That is the plain fact, and there is often an unspoken passage in the support or non-support. But with porno, silent objection is often drowned out by the garish hard-sell of hard immorality. It is not only the customers who are misled; it is also the merchants. They must hear money and its message. They are in business. If their good efforts don't make money and their pandering ones do, they say they have no choice. The message is clear.

"Can messages be transmitted in favor of moral, innocence-protecting values? Where the money goes is fundamental, but here is a plan to assist in getting money flowing in the right direction and at the same time saying something with it.

"Most people are not good at saying moral things publicly. We are embarrassed and much more afraid of being called hypocritical than we are of being called profane or vulgar. But there must be a way of making a moral point without fear of embarrassment."

You can take it from there.

A LETTER

Continued from page 10

creation to be an immanent emanation from God (often crudely analogized as the rays from the sun). Thus God is a part of his creation and it is a part of God: a kind of mystical, psychic-physical identity. This concept has been embraced by many faiths and is essentially pantheistic or panentheistic, depending on personal emphasis and interpretation. This appears to be (without any gross biological analogy), a concept essentially female in character.

The second major theistic view of creation is that of God as transcendent creator, who creates by conscious will and continues to act upon and within the life of his creation, yet remaining always transcendent to it. This concept is essentially male in character. It is the transcendent Creator who is the revealed God of both the Old and New Testaments and who is the fundament of the Christian faith.

(Perhaps one might say that the Incarnation was, in a way, the molding of these two concepts; but again, Christ was fully male and not, *horribile dictu*, in any sense uni-sex.)

Aside from this last parenthesis, if we refer to God in feminist terms, do we not incur the grave danger that our subliminal thinking and, in time, our theology will move from the transcendent creator of Scripture and revelation to the more pantheistic and immanent form of theism? And here, we are applying psychology to theology, not substituting one for the other. Such a move would imperil the trinitarianism of orthodox Christianity and inevitably bring us into the camp of unitarianism.

Therefore, I would raise with you, my brother, the following questions regarding your sermon urging us to refer to God as SHE:

(1) Does your suggested female reference to God rest on Christian theology or on psycho-sociological grounds?

(2) If your suggestion rests on the latter, what authority do you have other than the fallibility of human conjecture and experimental sciences?

(3) If your suggestion rests on the former grounds of theology, what do you do with the authority of Scripture and of revelation?

(4) Is there not a less shallow way of reinterpreting the essence of maleness and femaleness in modern society than by the assertion of an amorously neuter theology?

(5) Is the assertion of a neuter theology worth the possible cost of the historic Trinity and of the complete redefinition of God which would be involved for future generations?

Your brother in Christ,
CLINTON BLAKE, JR.

BOOKS

Correcting the Myths

WITH MALICE TOWARD NONE: The Life of Abraham Lincoln. By Stephen B. Oates. Harper and Row. \$15.95.

While all things diminish equally in the perspective of space, the perspective of time either raises them into gigantic and mythical super-realities or diminishes them to non-being. Abraham Lincoln is one of those who looms larger than life in the American consciousness.

His stature is assured but, from the first, his image has been inflated by the saint-makers. Lincoln has become the great marble figure of the Lincoln Memorial, a long way from the state-house politician and railroad lawyer of Illinois.

There have been biographies enough. The facts are certainly there but, for most of us, Lincoln is a kind of montage: the boy doing his sums on the back of a fire shovel with a bit of charcoal; the young man walking for miles to return a penny in change; the flat-boatman, the rail-splitter. Suddenly and miraculously the president, and then, having brought the ship of state through terrible storms, the martyred president.

We remember the Lincoln-Douglas debates and forget that Lincoln lost that election; that he never did get to the Senate and that he only served one term in congress.

There is no question of "debunking" in Stephen Oates' biography of Lincoln but there is an effort to correct the myths. Lincoln was an ambitious man who had to make his way in spite of an inadequate education and a dirt poor background of which he was heartily ashamed. He chose the way of politics and the law in a day when it did not cost a fortune to run for office and a man could read the law in his own time until he could pass the bar. In spite of his disappointments on the national level: failing a second term in Congress and his attempt at the Senate, he became a power in Illinois politics, helped organize the Republican Party, and so won a "favorite son" nomination for President at the convention which his friends had arranged to be held in Illinois.

Mr. Oates is more kindly than common legend to Mary Todd Lincoln. She was a woman whose family had some status in Kansas and felt that she had married beneath her. She lived for the first years of her married life in a rented room above a tavern and forever afterward fluctuated between bouts of wild extravagance and a horror of pov-

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erty. Her largest worry during Lincoln's second campaign was that his defeat would force her to reveal that she had spent \$25,000 on the furnishing of the White House above the amount allotted to her.

Lincoln himself, as presented by Mr. Oates, was a man who (like Jimmy Carter) had few connections in Washington and floundered about badly as his term began. The administrative morass was incredible. It was up to Lincoln, personally, to employ civil servants and generals.

It is interesting to see the civil war from headquarters. With no Pentagon, or general staff and the regular officers more anxious to avoid mistakes than to

win battles, the conduct of the war fell on the President as commander in chief. Lincoln had to take a crash course on strategy and tactics, borrowing books from the Library of Congress so that he could make the decisions forced on him by his reluctant generals.

The Lincoln that emerges from Mr. Oates' book is a man of human stature: a self-taught lawyer, a state-house politician, but most of all, an honest man who did his best and just managed not to be overwhelmed in the greatest crisis ever faced by this nation. That was enough. Myths are not needed.

(The Rev.) EDGAR M. TAINTON, JR.
Church of SS. Matthew and Thomas
Eugene, Ore.

Books Received

DRUMBEAT OF LOVE: The Unlimited Power of the Spirit as Revealed in the Book of Acts, Lloyd John Ogilvie. Word. Pp. 291. \$7.95.

BIBLICAL REVELATION: The History of Salvation, J. Salguero, O.P. Trans. by Sr. Judith Suprys, F.M.A. The author is the dean of the Faculty of Theology, Pontifical Univ. of St. Thomas Aquinas in Rome. Christian Culture Press. Pp. 196. \$8.95 paper.

ONE MAN'S PRAYERS, George Appleton. Second edition of prose poems of the former Anglican Archbishop of Jerusalem. SPCK, London. Pp. 146. \$1.25.

A QUIET REVOLUTION, John Perkins. A Christian response to human need . . . a strategy for changing the lives of the poor today. Word. Pp. 224. \$4.50 paper.

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ALTAR SERVICE BOOKS

ALTAR EDITION — RITES I AND II. Morehouse-Barlow announces their Altar Edition of **THE HOLY EUCHARIST**, Rites I and II. Printed in 18-point type. The Penitential Orders (Nos. I and II), and the Prayers of the People included. 80 pages, spiral bound with durable cover richly colored in red. Size 8" x 11". Price: \$8.95. Published with the official permission of the Custodian of The Book of Common Prayer, Charles Mortimer Guilbert. Morehouse-Barlow Co., 78 Danbury Road, Wilton, Conn., 06897.

BOOKS

"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.

FOR SALE

NAVY BLUE ties with Episcopal Church Shield in color. \$10 each, quantity prices on request. **Church of St. James the Less**, Box 419, Scarsdale, N.Y. 10583.

*In care of **The Living Church**, 407 E. Michigan St., Milwaukee, Wis. 53202.

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PROPERS

CHRISTIAN EDUCATION MATERIAL from the New Prayer Book. Free Samples. **The Propers**, 6062 East 129th St., Grandview, MO. 64030. (816) 753-6480.

PUBLICATIONS

EPISCOPALIANS outside the Episcopal Church? For news and views subscribe to **ECCLESIA**, St. Peter's, 1416 S.E. 2nd Terrace, Deerfield Beach, Fla., 33441.

NEED SUNDAY SCHOOL, E.C.W. program, or art ideas? **A-CROSS**, new 32-page quarterly magazine, Box 1615, Iowa City, IA 52240. \$4/year — \$1/back issue samples.

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PEOPLE and PLACES

Positions Accepted

The Rev. **Donald Amussen** is the associate rector of St. Paul's, Box 1190, Fayetteville, Ark. 72701.

The Rev. **Robert B. Appleyard, Jr.** is rector of St. Michael's, 112 Randolph Ave., Milton, Ma. 02187.

The Rev. **William E. Blotner** is vicar of St. Stephen's, 690 Decatur, Vermillion, Ohio 44089.

The Rev. **George H. Bowen** is rector of Grace Church, 950 Broad St. at Federal Sq., Newark, N.J. 07102.

The Rev. **Dr. Winthrop Brainerd** is rector of Christ Church, 1208 St. Paul St., Baltimore, Md. 21202.

The Rev. **Lawrence K. Brown** is rector of St. Michael's, 1520 Canterbury Rd., Raleigh, N.C. 27608.

The Rev. **Wayne Carlson** is vicar of St. Luke's, Manchester, Mo. 63011.

The Rev. **Charles E. Cason, Jr.** is rector of Trinity, 311 Division St., Oshkosh, Wis. 54901.

The Rev. **Roy F. Cederholm** is rector of St. Paul's, White River Junction, Vt. 05001.

The Rev. **John Rodney Croes** is rector of St. Peter's, Perth Amboy, N.J. 08861.

The Rev. **George Curt** is curate at St. Bede's, 2500 16th St. N., St. Petersburg, Fla. 33704.

The Rev. **James F. Dugan** is the assistant at St. Paul's, Maumee, Ohio 43537.

The Rev. **Robert William Dunn** is rector of St. Andrew's 925 S. 84, Omaha, Neb. 68114.

The Rev. **Norman Faramelli** is Chief, Environmental Management, Mass. Port Authority, Boston, Ma. Add: 29 Harris St., Waltham, Ma. 02154.

The Rev. **John H. Gray** is rector of St. Andrew's, P.O. Box 339, Rogers, Ark. 72756.

The Rev. **Linda Grenz** is the assistant of St. John's, and Church of the Messiah, Newton, Ma. Add: 297 Lowell Ave., Newtonville, Ma. 02160.

The Rev. **Harry W. Hansen** is rector of Grace Church, 432 W. 8 St., Plainfield, N.J. 07060.

The Rev. **Warren Herrick** is the assistant at Christ Church, 1132 Highland Ave., Needham, Ma. 02194.

The Rev. **John L. Jenkins** is rector of St. Paul's, 212 N. Jefferson St., Albany, Ga. 31707.

The Rev. **David K. Johnston** is the assistant at St. Paul's, 15 E. Central Ave., Natick, Ma. 01760.

The Rev. **Vern Jones** is rector of St. Peter's, 731 Valota Rd., Redwood City, Cal. 94061.

The Rev. **Henry Lentz** is vicar of Christ King, Sturgeon Bay, and Holy Nativity, Jacksonport, Wis. Add: 512 Michigan St., Sturgeon Bay 54235.

The Rev. **Paul W. Lingle** is in charge of St. Stephen's, Whiting, N.J. Add: 50 Brackenbury Dr., Toms River, N.J. 08753.

The Rev. **Beverly Messenger-Harris** is rector of Gethsemane Church, Sherrill, N.Y.

The Rev. **Christopher C. Moore** is rector of Grace Church, 240 Robinwood Terrace, Linden, N.J. 07036.

The Rev. **Michael P.G. Randolph** is assistant

rector of Christ Church, 318 E. 4 St., Cincinnati, Oh. 45202.

The Rev. **Betty Bone Schiess** is chaplain-at-large for women's ministry, Syracuse Univ., effective Sept. 1.

The Rev. **Clifton Joseph Sitts** is rector of Christ Church, Warren, Oh. 44482.

The Rev. **Graham M. Smith** is rector of Good Shepherd, 23599 Cedar Rd., Lyndhurst, Oh. 44121.

The Rev. **Frederick S. Thomas** is the assistant at Grace and St. Peter's, 707 Park Ave., Baltimore, Md. 21201.

Colleges

Bard—The college's Episcopal Layman Award has been presented to **Dr. Charles Lawrence**, president of the House of Deputies and senior warden of Trinity Parish, New York City. This is the second year the award has been made.

Seminaries

Episcopal Seminary, Lexington, Ky.—The Rev. **Carroll E. Simcox** received a D. Litt. degree.

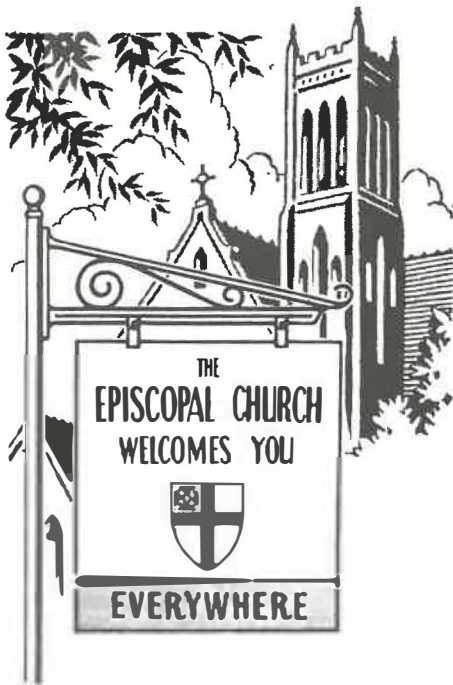
General Seminary, New York, N.Y.—The Rt. Rev. **Wilbur E. Hogg, Jr.**, the Rev. **Robert L. Clayton**, and the Rev. **Rowland J. Cox** received honorary degrees; 33 students received M.Div. degrees; three students the STM degree; and one student the Th.D. degree. Five students received certificates of the seminary.

Virginia Seminary, Alexandria, Va.—The Rt. Rev. **Joseph T. Heistand**, the Rt. Rev. **John S. Spong**, the Rt. Rev. **Charles Vache**, and the Rev. **Samuel Van Culin** received D.D. degrees.

St. Andrew's Seminary, Manila—**Dr. Robert Hodgson, Jr.**, a Roman Catholic, is teaching Old and New Testament studies.

SUMMER CHURCH SERVICES

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



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

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 JOLLA, CALIF.

ST. JAMES-BY-THE-SEA 743 Prospect St., 92037
The Rev. **Benjamin V. Lavey**, r
Sun 7:30 H Eu, 9 Family Service, 11 Choral Service. Daily Eucharist. Holy penance, 1st Sat, 5 to 6

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

WOODLAKE, CALIF. (Near Sequoia Nat'l Park)

ST. CLEMENT'S 498 N. Valencia Blvd.
The Rev. **Donald A. Seeks**
Sun HC 8 & 10. Wed HC & Healing 10

DENVER, COLO.

EPISCOPAL CENTER 1300 Washington
HC Mon-Fri 12:10

DANBURY, CONN. CANDLEWOOD LAKE

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

STONINGTON, CONN.

CALVARY CHURCH 33 Church St.
Summer Schedule begins June 26
Sun 8 HC; 10 HC 1S & 3S, MP & HC 2S & 4S. Daily MP 9 ex Wed & Sat; Wed HC 9:30

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

Continued on next page

SUMMER CHURCH SERVICES

(Continued from previous page)

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
"Serving the Loop"
Sun 10 HC; Daily 12:10 HC

DODGE CITY, KAN.

ST. CORNELIUS' First Ave. at Spruce
The Rev. R. W. Treder, r
Sun 7:30 HC, 10 HC (1S & 3S); Wed HC 10

BALTIMORE, MD.

GRACE & ST. PETER'S Park Ave. & Monument St.
Sun 7:45 Matins, 8 H Eu; 10 Choral Eu & Ser. Wkdy H Eu:
Tues 11:30; Wed 6

BOSTON, MASS.

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

CHATHAM, CAPE COD, MASS.

ST. CHRISTOPHER'S Main St.
The Rev. Carl G. Cariozzi, D., Min., r
Sun 8 HC, 10 HC & Ser (MP & Ser 2S & 4S)

FALLS CITY, NEB.

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

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 I+Eu

ALBUQUERQUE, N.M.

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

SANTE FE, N.M.

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

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

DOUGLASTON, L.I., N.Y.

ZION 243-01 Northern Blvd.
The Rev. Rex L. Burrell, S.T.M., r
BCP Holy Communion 8 & 10:30

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, 11 MP & Ser (HC 1S); 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

EPISCOPAL CHURCH CENTER

CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
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NEW YORK, N.Y. (Cont'd)

EPIPHANY 1393 York Ave., at E. 74th St.
Ernest E. Hunt, III, r; Lee A. Belford, George Benson, John Pyle, William Stemper
Sun 8, 12:15, 10:30 MP (HC 1S & 3S). Wed 6

ST. IGNATIUS OF ANTIOCH
87th Street, one block west of Broadway
Sun Masses 8:30, 11; Tues, Thurs 8; HD as anno

J. F. KENNEDY AIRPORT PROTESTANT CHAPEL
Middle of airport near IA Bldg.
The Rev. Marlin L. Bowman, chap.
Sun Mass 1 followed by Happy Hour

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; Mon-Fri MP 8, HC 8:15, 12:10, EP 5:15; Tues HS 12:30; Wed HC 5:30; 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

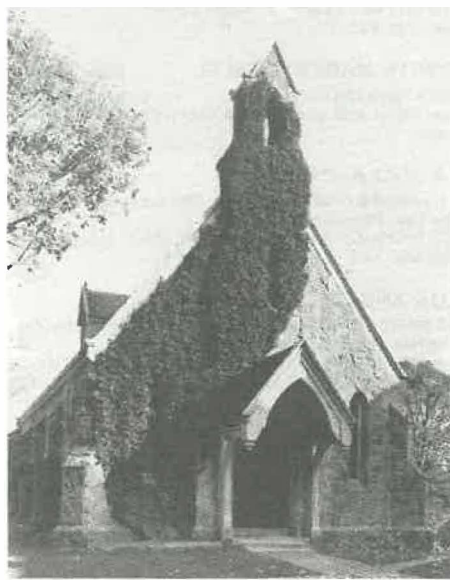
ST. PAUL'S Broadway at Fulton
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

UTICA, N. Y.

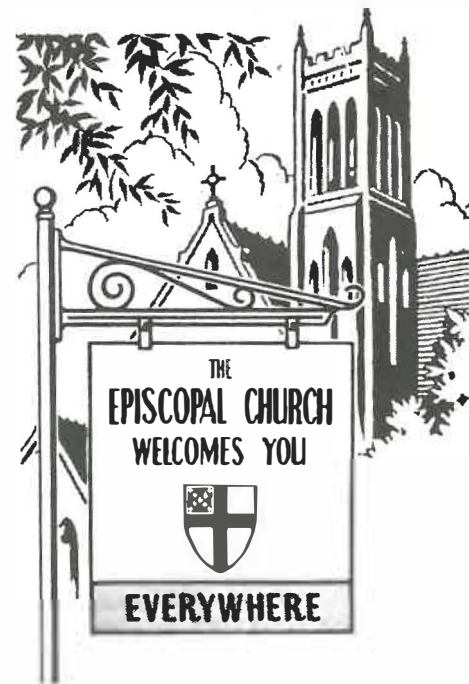
GRACE CHURCH Downtown
The Rev. S. P. Gasek, S.T.D., r; the Rev. D. E. Remer, c; the Rev. L. C. Butler
Sun H Eu 8, H Eu & Ser 10; Int daily 12:10

HERSHEY, PA.

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



Calvary Church, Stonington, Conn.



PHILADELPHIA, PA.

ANNUNCIATION B.V.M. 12th and Diamond Sts.
Sun Masses 8, 9:30 & 11. Daily Mass. C Sat 4-5. Exposition & Ben 1st Fri 7. A Traditional Anglo-Catholic Parish.

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

PITTSBURGH, PA.

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Sun Mass 8:30 & 10:15 (Sung). Weekdays as anno

CHARLESTON, S.C.

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

MYRTLE BEACH, S.C.

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

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. Stephen 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

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

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