

# THE LIVING CHURCH



Dr. Lawrence (left) and Bishop Moore: An award from Bard [see p. 5].

Cults and Their Victims • *page 9*

# AROUND & ABOUT

With the Editor

The following are some ponderabilia gleaned from other people's orchards and fields. (When I do it I'm gleaning, when others do it it's stealing, of course.)

(1) "There is a legend that was told hundreds of years ago among the Jews of Russia. They felt at that time that the world was so full of lawlessness, and evil, and cruelty, that God would destroy it at any moment were it not for the fact that somewhere on earth there were still thirty-six righteous men. No one knew who they were. But in thirty-



six different places, quietly and humbly, thirty-six righteous individuals were living a saintly life. And the survival of the human race had depended on their ability to resist temptation. According to the legend, a rabbi discovered that one of the thirty-six righteous individuals was living in his own village. 'I know that you are one of the righteous,' said the rabbi. 'I have observed your ways for years and I can see that you are a saint. But I wonder. Though you seem to love all people, you do not change them. Why do you not try to change the people in this village — to help them to be righteous also?' The righteous man replied, 'All my life I have tried to do only one thing. And if I fail, the world will not survive. All my life I have tried to do only one thing: I have tried to keep the people in this village from changing me.'"

— The Rev. Andrew E. Fiddler, sermon, Trinity-Church-on-the-Green, New Haven, Ct., June 5, 1977.

(2) "The prize fighter came out of his corner for round one after quickly making the sign of the cross. A spectator nudged the priest seated next to him and asked, 'Do you think that will help him, Father?' 'It will,' the priest replied softly, 'if he can fight!'"

The Rev. Donald G. McCarthy, in *The Catholic Herald Citizen* (Archdiocese of Milwaukee), June 25, 1977.

(3) "Money will not bring you friends, but it will bring you a better class of enemies."

*The Milwaukee Journal*, June 22, 1977.

(4) "When a soul is sent down from heaven, it contains both male and female characteristics; the male elements enter the boy baby, the female the girl baby; and if they be worthy, God reunites them, in marriage."

*The Zohar*, a 13th-century Jewish compendium of cabalistic speculations.

(5) "Christian writers (notably Milton) have sometimes spoken of the husband's headship with a complacency to make the blood run cold. We must go back to our Bibles. The husband is the head of the wife just in so far as he is to her what Christ is to the Church. He is to love her as Christ loved the Church — read on — *and gave his life for her* (Eph. 5:25). This headship, then, is most fully embodied not in the husband we should all wish to be but in him whose marriage is most like a crucifixion; whose wife receives most and gives least, is most unworthy of him, is — in her own mere nature — least lovable."

C. S. Lewis, *The Four Loves*. 1960

## Agapé

Bright-eyed Christian standing there  
Full of love — wrapped in prayer

Take time receiving,  
Take care believing,  
Take joy when leaving,

Dare!

B. J. Bramhall

# The Living Church

Volume 175 Established 1878 Number 4

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

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

## Board of Directors

Robert L. Hall, Milwaukee, president; the Rev. Dudley J. Stroup, Scarsdale, N.Y., vice-president; the Rev. Carroll E. Simcox, Milwaukee, secretary; the Rev. Kenneth Trueman, Wauwatosa, Wis., treasurer; Warren J. Debus,† Wauwatosa, Wis., assistant treasurer; the Rev. Robert L. Howell, Chicago; Jackson Bruce, Jr., Milwaukee.

## The Living Church Foundation, Inc.

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire; the Rt. Rev. William A. Dimmick, Bishop of Northern Michigan; the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee; the Rt. Rev. Richard B. Martin, Suffragan Bishop of Long Island; the Rt. Rev. Quintin E. Primo, Suffragan Bishop of Chicago; the Rt. Rev. Paul Reeves, Bishop of Georgia; the Very Rev. Leslie Skerry Olsen, Topeka, Kan.; the Very Rev. C. Cabell Tennis, Seattle, the Rev. C. E. Berger, Chevy Chase, Md.; the Rev. Robert Cooper, Neshotah, Wis.; the Rev. William E. Craig, Salina, Kan.; the Rev. R. Emmett Gribbin, Jr., Northport, Ala.; the Rev. Robert L. Howell; the Rev. Darwin Kirby, Jr., Schenectady, N.Y.; the Rev. William S. Lea, Winnetka, Ill.; the Rev. H. Boone Porter, Jr., Kansas City, Mo.; the Rev. George C. L. Ross, San Diego; the Rev. Robert Shackles, Muskegon, Mich.; the Rev. Carroll E. Simcox; the Rev. Sheldon M. Smith, Valley Forge, Pa.; the Rev. Dudley J. Stroup; the Rev. Murray Trelease, Milwaukee; the Rev. Kenneth Trueman; the Rev. Paul D. Urbano, Phoenix, Ariz.; Jackson Bruce, Jr.; Peter Day, New York City; Robert L. Hall; Mrs. William Horstick, Oconomowoc, Wis.; H. N. Kelley, Deerfield, Ill.; Prezell R. Robinson, Raleigh, N.C.; Miss Augusta Roddis, Marshfield, Wis.; Robert Shoemaker, Naperville, Ill.; Mrs. Arthur C. Sprague, Columbia, S.C.; Frank J. Starzel, Denver; William J. Wainwright, Milwaukee.

†Director but not member of the Foundation.

EDITORIAL AND BUSINESS OFFICES  
407 E. Michigan St., Milwaukee, Wis. 53202  
TELEPHONE 414-276-5420

The Rev. Carroll E. Simcox, editor, Georgiana M. Simcox, news editor, Eleanor S. Wainwright, editorial assistant, Paul B. Anderson, Paul Rusch, associate editors, J. A. Kucharski, music editor, Warren J. Debus, business manager, Irene B. Johnson, assistant business manager, Lila Thurber, advertising manager.

## DEPARTMENTS

Around and About	2
As Others Say It	14
Books	13
Editorials	12
News	5
People and Places	15

## ARTICLE

The Cults and Their Victims	9
Joel A. MacCollam	

## CALENDAR

### July

- 24. Pentecost 8/Trinity 7
- 25. St. James the Apostle
- 26. Parents of the BVM
- 27. William Reed Huntington
- 29. SS. Mary and Martha of Bethany
- 30. William Wilberforce
- 31. Pentecost 9/Trinity 8

### August

- 4. St. Dominic

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.

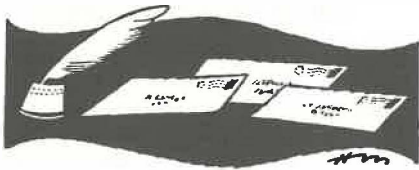
# LETTERS

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.

## Too Simple?

That our times are marked by chaos and hedonism is, I believe, understandable from the position of the Christian traditionalist.

The absence of any significant authority of moral and ethical standards is, I agree, perilous, as Prof. Thomas Reeves also says in his article "Religion and Reformers" [TLC, June 5]. But his argument is seriously wrong, I think, in



its simplistic treatment of an enormously complicated combination of ingredients which make up our present situation.

To place on the same level and without distinctions such things as urban riots, ten million alcoholics, a million abortions a year, soaring crime, divorce and suicide rates, forced busing, open admissions, affirmative action (which he calls reverse discrimination) and the virtual collapse of public education demonstrates, at the least, an insufficient understanding of history and ethics and sociology, as well as theology.

We are in deep trouble, I agree; deeper than we know or understand. The writer, I believe, has made it too simple, and that is not enough — in spite of the last paragraph which contains the truth and, ultimately, the answer.

(The Very Rev.) DAVID S. BALL  
Cathedral of All Saints  
Albany, N.Y.

## Justice for Native Americans

I am happy to see that at the recent convention of the Diocese of Maine, delegates urged all churches in the state to form a committee to "foster non-violence, mutual understanding, and justice" with the Indians in Maine [TLC, June 26].

With the growing assertion of their legal rights by Indian people, it is good that the church recognizes her responsibility in this field. Unless we respect

the legal rights and privileges of the native Americans, we cannot expect our children to grow up with respect for law and in the fullness of Christ that each human should experience.

I was born in territory that is the land of the Cherokee Nation (Adair, Okla.) and until I was a young woman I lived most of my life in the capitol of the Creek Nation (Okmulgee, Okla.). One of my favorite professors at the University was a Choctaw whose mystery stories are all on the shelves of Widener Library at Harvard and whose anthropological works are in the Boston Museum of Science. One of my other favorite professors married one of the leaders of the North Carolina Cherokees, who was a Dartmouth Indian in all meanings of the word. Three of my high school friends were children of a lawyer, a Cherokee senator. One of my son's claims to "true greatness" was that the Blackfeet Indians allowed him to fight forest fires in Montana and the Idaho panhandle on their team, etc.

People who know Indians only through cowboy and Indian stories on TV are likely to make fearful judgments, and I'm delighted to see the conclusions of the convention of the Diocese of Maine.

JANE L. KEDDY  
Wakefield, Mass.

## "Avowed" or "Confessed"?

Referring to the news story, "Re-Licensing of Lesbian" [TLC, June 12], it seems to me that Bishop Myers and many others miss the point of ordaining homosexuals from a biblical point of view. The issue is not whether one is a "closet" or an "out-of-the-closet" homosexual. The issue is not whether one is known to have such a problem. The issue is whether, knowing it themselves, they see it as a problem. The word "avowed" suggests that they approve of being homosexual, and that, I suggest is the issue, not whether being such is known by any and all.

I could in conscience approve ordaining a "confessed" homosexual, where the word "confessed" represented a real admission of guilt and personal responsibility for change. The question then would be simply whether, in the bishop's judgment, the person had sufficiently worked through his problem to be effective in his priestly ministry.

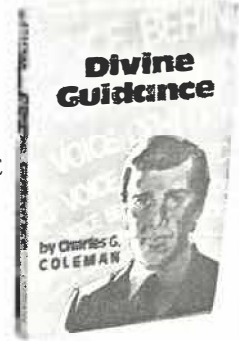
That, I hope, is the intent of the General Convention's stance that homosexuals are to be treated as God's children. In Christ there is no condemnation for the sinner, only for the sin.

I do not think it really matters much whether one calls homosexuality a sin or a disease. What is important is that the person take personal responsibility for himself and recognize the Lord's judgment on homosexual behavior. If

New!

How to know  
God's will

DIVINE  
GUIDANCE  
That Voice  
Behind You  
by Charles  
G. Coleman  
paper \$2.50



Plus—a unique Spiritual Gift  
Questionnaire to discover your gift

From your Christian Bookstore or  
LOIZEAUX BROTHERS  
Dept. LC, Box 70, Neptune, NJ 07753

## AGING MYTHS

Most old people are alienated from and neglected  
by their families.....



The fact is, while the three generation household is no longer prevalent, the three generation family, with ties of affection and mutual help, remains essentially unchanged.

EPISCOPAL SOCIETY FOR  
MINISTRY ON AGING, INC.  
RD 1, Box 28 • Milford, NJ 08848

# Use the CLASSIFIED COLUMN!

Whenever you want to find it — buy it or sell it — a job to fill or want a job — use the Classified Columns of THE LIVING CHURCH. A modest 24-cents-a-word classified ad will add your name to the growing ranks of classified ad users. The majority of you, our readers, read the ads in The Living Church. Rates are nominal — 24¢ a word for a single insert; 22¢ a word an insertion if three or more insertions are used, with a minimum rate of \$2.50 for any insertion. See details on page 14 or contact The Living Church Advertising Department.

**MARY MOORE**  
 Box 3394-L  
 Davenport, Iowa 52808  
**FINEST OLD WORLD CRAFTSMANSHIP**  
 Fair Linens Chasubles Communion Linens  
 Chalice Palls Funeral Palls  
 Needlepoint Pieces  
 HERE THINGS ARE STILL CREATED  
 OUT OF A LOVE OF EXCELLENCE  
 Write for our Catalogue

*New Address* **PAYNE STUDIOS**  
 P.O. BOX 885, 190 MARKET ST.  
 SADDLE BROOK, NJ 07662  
 STAINED GLASS • MEMORIALS

1880 **THE SOCIETY OF MARY** 1902  
 for more information, please write the  
 Regional Secretariat  
 Mr. Everett Courtland Martin  
 Post Office Box 856 - Old Towne Station  
 Alexandria, Virginia 22313  
 1931 1977

GIFTS • PARISH SUPPLIES • BOOKS  
 CURRICULUM • CHURCH APPOINTMENTS  
**MOREHOUSE-BARLOW CO.**  
 78 Danbury Road, Wilton, Conn. 06897  
 Telephone: 203 762-0721

**UNDER ONE ROOF**  
 ALL THE NEEDS OF YOUR CHURCH

**VESTMENTS & PARAMENTS**  
**ALTAR LINENS**  
**ECCLESIASTICAL METALWARE**  
**CHOIR VESTMENTS**  
**CLERICAL CLOTHING**

COME IN, PHONE, OR WRITE FOR INFORMATION

 **Cuthbertson**  
 2013 ANSOM STREET • PHILADELPHIA, PA. 19103 • 215 564-6033

**TO THE CLERGY:**  
 Introduce your parishioners to the challenges and responsibilities of the Church by subscribing to **THE LIVING CHURCH BUNDLE PLAN**. Rates are nominal. Participation by every parish would make the Episcopal Church the best informed Church in Christendom.  
 Write for details to  
 Subscription Manager  
**THE LIVING CHURCH**  
 407 E. Michigan St.  
 Milwaukee, Wis. 53202

homosexuality is not a sin in the specific sense of being a deliberate and conscious choice, it is still in any event the result of other choices in life style tending toward self-centeredness rather than Christ centeredness. And it is in those choices and misconceptions that the battle must be fought with *any* habit, style of life, or spiritual power not of God that grips our life.

(The Rev.) F. EARLE FOX  
 St. Stephen's Church  
 East Haddam, Conn.

**A Church Supreme Court?**

Some of your correspondents have voiced sentiment concerning the creation of a third branch of our church government, similar to the U.S. Supreme Court, whose purpose would be to check on the actions of General Convention in the light of the will of God as revealed in Christian holy scriptures, the creeds (Nicene and Apostles'), and church tradition.

This third branch could be established by amending Article I of the Constitution of the Protestant Episcopal Church to read as follows:

Article I, Sec. 1-a. In addition to the House of Bishops and the House of Deputies of General Convention a Supreme Church Tribunal shall be established by the authority of the Convention to review all acts of said Convention as they conform to the will and teachings of Jesus Christ our Lord, as found in the Holy Scriptures, the Nicene Creed and Church Tradition.

The Supreme Church Tribunal's decision, by a majority vote of its membership, to approve or disapprove of such acts shall be final. Both Houses

of Convention must accept its decisions.

The Supreme Church Tribunal membership shall be composed of not less than nine (9) persons, communicants of this Church in good standing, learned in Christian theology, the Holy Scriptures and Canon Law. Each member shall be appointed by the Presiding Bishop of the Church for a period of not less than six (6) years. Three appointees shall be members of the House of Bishops; three shall be Presbyters; three shall be lay persons. From the membership of this Tribunal the Presiding Bishop shall choose the Chief Tribunal Officer who shall be a member of the House of Bishops. This Chief Officer shall hold this position for a six (6) year term with right of succession.

(The Rev.) DAVID C. TRIMBLE  
 St. John's Church

Hagerstown, Md.

**Prayer Book Copyright**

Do you not find it significant that while the 1928 Prayer Book was never copyrighted, deliberately so, the Proposed Book is copyrighted and much ado is made of late towards enforcing that right?

As long as our devotion was that of truly classic beauty, it was openly available to all who would use it; now that it is a smudgy work of less than such quality, strict enforcement of copyright becomes the rule of the day.

If pride goeth before a fall, is it not time to start asking, "How soon dare we pray for that fall?"

(The Rev.) ROBERT A. SHACKLES  
 St. Paul's Church

Muskegon, Mich.



**Kyrie from a Microcosm**

This morning as I walked my garden path,  
 I wondered what small worlds beneath my feet  
 Trembled. And sent out calls for earthquake aid.

It was a curiosity, but no concern  
 Until I wondered what small particle I am  
 Of someone's world much grander than my own.

O macrocosmic Being of some super star;  
 Step lightly, lightly on my little lawn!

**Erwin S. Cooper**

# THE LIVING CHURCH

July 24, 1977  
Pentecost 8/Trinity 7

For 98 Years  
Serving the Episcopal Church

## EPISCOPAL CHURCH

### Urban Bishops Meet

Nineteen bishops from dioceses with significant urban population centers met in Des Plaines, Ill., to form an association of common concern, to study the theological and political implications of the urban crisis, and to question the Presiding Bishop on the church's program, Venture in Mission (VIM). Fourteen other bishops cited prior commitments for their absences.

The Rt. Rev. John Allin said it is his hope that the bishops in urban areas might develop singular examples of ministries to the cities which would be models for the whole church, and that the several dioceses would not necessarily wait or depend upon VIM for meeting the urban crisis.

The bishops expressed two concerns: assurance that at least 50% of VIM funds would be returned to the several dioceses for work in cities and whether challenge gifts from donors (the larger contributions) might be solicited by national VIM visitors without that information being given to the bishops or taking local solicitations into consideration.

Bishop Allin assured the group that "we will not come into any diocese and call on someone who is a diocesan prospect.

"There is an exception," he continued. "In agreement with you — the diocesans — we will call on those who will give both to the total project and the diocesan project. The national church has no mission apart from yours."

The 19 bishops adopted a resolution reaffirming "that a minimum of 50% of

Venture in Mission funds raised from any source, including challenge gifts, in any urban diocese shall be allocated at the discretion of that diocese."

Meeting with the diocesan bishops and the Presiding Bishop was the Rt. Rev. Richard G. Millard, coordinator for VIM.

A major item on the agenda for the urban bishops was the consideration of a coalition for "initiating and administering program pertinent to the present urban crisis."

Several members of the Joint Commission of the Church in the Metropolitan Areas recommended the establishment of an Episcopal Urban Coalition. In presenting this report, the Rt. Rev. James W. Montgomery used APSO, the Appalachian People's Service Organization, as an analogy.

The recommendation to organize, approved by the bishops, called for a VIM funding proposal of \$3.8 million for a three-year program of mission, with emphasis on minority church development.

As a coalition, the group of bishops then approved several proposals for action — administer a series of public hearings on the urban task of the church, plan for training institutes on public policy, establish Washington residency programs, and as a top priority, establish an Episcopal Washington Office on Public Affairs with a staff of one or more "to interface with the decision makers in the capital city."

Matters of investigating details and the funding of these projects were referred to the steering committee — the Rt. Rev. John T. Walker, convenor of the meeting, the Rt. Rev. John Burt, chairman of the meeting, the Rt. Rev. Morris F. Arnold, the Rt. Rev. John S. Spong, the Rt. Rev. Lyman Ogilby, the Rt. Rev. Robert L. DeWitt, and the Rt. Rev. Bennett J. Sims.

A portion of the meeting was spent on a study of the theological and political significance of the present urban crisis. Guest speakers were Dr. Richard Barnet of Washington, D.C., and Dr. John C. Bennett, retired president of Union Seminary.

During the Discussion, the Rt. Rev. John Coburn said: "I am concerned that the church will focus on the revitalization of the interior programs of the church, when the fact is that probably that isn't the most important contribution that the church is going to have in relation to society. The political and

economic issues are the conditions by which the mission of the church is going to be carried on. We (the coalition) need to lift the vision of the church to the energy program, the welfare program, the medical care program, the housing program — all areas in which the church, by and large, is silent . . . I would like to see a large amount of this Venture in Mission funding be devoted to meeting the national and international problems of society in which we carry out our mission."

## NEW YORK

### Local ARC Commission Acts

Acknowledging that matters of division exist between communions, members of the Anglican Roman Catholic Committee of the Diocese of New York and the Ecumenical Commission of the Archdiocese of New York issued a statement in which it was noted that differences on the same issues also exist within each communion.

However, the committee members feel that there can be "no lessening of our effort toward the reconciliation and unity of the Anglican Communion and the Roman Catholic Church.

The Rev. John A. Osgood of Stone Ridge, N.Y., chairman of the ARC/NY, said: "I cannot help but believe that this will help us greatly to assist pastorally those who thought this issue (ordination of women) would terminate our official dialogue."

## ENGLAND

### Bishop: Correct Our Course before It Is too Late

Preaching for the first time in the Roman Catholic Westminster Cathedral, the Anglican Bishop of London suggested that Britons' thanksgiving for Queen Elizabeth's Jubilee could be achieved by the nation's awakening to what is happening to its way of life and to correct its course before it is too late.

"It is surely one of the most disquieting features of our national life today, that we have so largely lost sight of seeking for the highest and best," said the Rt. Rev. Gerald Ellison.

He spoke of the role of the Welfare State as a means of placing upon the

### The Cover

Dr. Charles Lawrence, president of the House of Deputies, received Bard College's 1977 Episcopal Layman Award which is given each year to a man or woman whose life and work exemplify the intellectual and religious values of Bard College and the Episcopal Church. The presentation was made by the Rt. Rev. Paul Moore, Jr., Bishop of New York.

strong and the wealthy the task of caring for the weak and the poor. These laudable ambitions, he noted, had been accompanied in many cases by a toleration of the second best.

"Rather than scaling up our objectives," he said, "we scale them down to a deadpan level of mediocrity. . . ."

"Failure to set perfection as the goal to which we as individuals and a nation aspire, this contentment with mediocrity, has a disastrous effect upon our morale and our character. . . . We can see all too clearly the evidence of this baleful process at work."

Bishop Ellison illustrated this by citing the widespread disregard for the law, the rejection of moral restraints, and an increasing refusal to allow parents to choose what education they desire for their children even when they are prepared to make sacrifices to achieve it.

He added: "We had better wake up to what is happening and correct our course before it is too late. For the enemies of our way of life are all too ready to fish in troubled waters and to make capital out of the discomfiture of others."

## CLERGY

### **Grecian Formula or "A Hoary Head"?**

The editor of the inter-Lutheran periodical, *Forum Letter*, has criticized parishes which express a preference for young ministers in choosing a pastor.

The Rev. Richard Neuhaus, pastor of St. John the Evangelist Lutheran Church in Brooklyn, N.Y., writes: "As a child we were taught that 'a hoary head is a crown of glory' and in no way to be despised. Today, Grecian Formula and its imitators are a multi-million dollar industry. This is one form of Hellenization the churches should resist."

He relates that in a recent conversation with some bishops of the Lutheran Church in America, "it was noted that a growing number of parishes looking for a pastor specify that no one over 50 need apply. Some even put the cut-off at 45. This absurd and dangerous development is not, of course, unique to the LCA."

Pastor Neuhaus said that "more commonly, reference is made to wanting somebody who can 'work with the young people' or 'is a go-getter with new ideas' etc. . . ."

He advises that "a discerning parish in search of a new pastor will list such virtues as deep spirituality, proven love and understanding for people, aptness in teaching, and the wisdom that comes with time. The parish that specifies a go-getter, hustler, super P.R. man and organizer really wants a corporate ex-

ecutive and not a pastor. And a parish that wants nobody over 50 simply gives testimony to its own immaturity and captivity to the youth cult."

In conclusion, Pastor Neuhaus comments that "in calling a pastor, the biblical formula (e.g. I Tim. 3) cannot coexist with the Grecian Formula."

## CHURCH AND STATE

### **Little Property Taxed in R.I.**

Three Rhode Island towns are taxing non-exempt church property for the first time this year, according to a survey by the *Providence Journal-Bulletin*.

A study made six months ago by Tom Gariepy, religion writer for the newspaper, disclosed that 31 of the state's 39 cities and towns were violating some provisions of the state laws by failing to tax non-exempt church property.

His latest survey indicates that 17 Rhode Island communities now properly tax church property or are working toward that end.

A proposal to increase exemption on rectories from \$10,000 to \$50,000 failed to reach the state General Assembly floor for a vote, the legislature instead creating a commission to study the entire field of tax-exempt property held by religious and other non-profit organizations.

Exempt from taxation, in addition to \$10,000 of rectory valuation, are buildings used for religious purposes and one acre of land surrounding them. Some communities do not tax clergy or church-owned automobiles, an apparent violation of state law.

## ORGANIZATIONS

### **"Right to Life" Hits Scouts' Use of Pro-Abortion Papers**

The board of directors of the National Right to Life Committee (NRLC) called on two national groups — The Girl Scouts of America and the National Conference of Parents and Teachers — to curb their use of publications issued by pro-abortion organizations.

Specifically, the resolution deplored the scouts' use of publications from Planned Parenthood, Zero Population Growth, and the National Organization for Women.

The board urged the National Conference of Parents and Teachers to "re-assess its position" in using a brochure, "11 Million Teenagers," published by the Alan Guttmacher Institute in a proposed "parenting" program.

A third resolution adopted by the NRLC board charged that the International Women's Year (IWY) was a "fraud perpetuated by a vocal minority of women." It charged that IWY is a "dis-

service to the American family, a misuse of taxpayers' money" and a "manipulation of American women into a predetermined mold."

The resolution also charged that "IWY conferences have used federal funds for lobbying . . . in distribution of other materials during state meetings in favor of public funding of abortion, exclusion of conscience clauses to protect public and private hospitals, and against a human life amendment."

The resolutions were adopted during a four-day pro-life convention in Chicago.

## CULTS

### **What is Christian?**

The Commission on Faith and Order of the National Council of Churches has concluded that the Unification Church "is not a Christian church" and that many of its teachings are "incompatible" with Christian belief and foster anti-Semitism."

The official study document of the commission echoes the conclusions of a commission working paper released more than a year ago on the movement led by Korean evangelist Sun Myung Moon, but it is more detailed.

Comments from the Unification Church and others led to the decision to produce a new document, written principally by Sister Agnes Cunningham, SSCM, president of the Catholic Theological Society of America.

Other drafters included Dr. Jorge Lara-Braud, the Rev. J. Robert Nelson, and Prof. William L. Hendricks.

The document says the Moon movement is anti-Semitic and also un-Christian in teachings about salvation, the Trinity, and the Bible.

It also takes direct issue with the Unification Church's claim in a 1975 petition filed with the New York State Supreme Court that it is "a Christian church committed to the ministry of spreading by word and deed, the gospel of the Divine Lord and Savior, Jesus Christ."

The commission critique is based on the official doctrinal text of the Unification Church, *Divine Principle*.

The commission's negative assessment of Unification doctrine comes in seven areas — dualism, secret revelations, a certain materialism, anti-Semitism, relativizing Scripture, the triune God, and Salvation.

Further, the document states, there is "absence in *Divine Principle*, of any clear indication of the existence of the Christian community as church and the role of grace and divine intervention by God in human history." Since the fullness of salvation "is to be achieved by another than Jesus, namely by the 'Lord of the Second Advent,' . . . this

doctrine must be rejected as un-Christian . . . It is not faithful Christian teaching to elevate any nation to a messianic role. Hence, Christians cannot accept the role assigned to the nation of Korea by *Divine Principle* for the 'last days.' "

The critique of *Divine Principle* does not in any way call into question the freedom of the Unification Church to exist and propagate its beliefs under the protections of the First Amendment of the U.S. Constitution.

There were no dissents from any of the church representatives on the commission.

## **SEMINARIES**

### **15th Century Work on the Market**

Trustees of General Seminary decided at their recent meeting to sell the school's copy of the Gutenberg Bible, "if a suitable buyer can be found."

The price that the 15th century work could command would be added to a major endowment for the seminary library.

A gift of the Very Rev. Eugene Hoffman, third dean of General, the Gutenberg was purchased at auction in London. It is generally conceded that its value lies solely as an example of the first book printed on a movable type printing press.

## **HUMAN RIGHTS**

### **Slum Worker Tortured**

Mrs. Trinidad Herrera, a Filipino who is world renowned for her work in Manila slums, has filed a formal complaint against the regime of President Ferdinand Marcos that she was tortured by his military police.

Intervention by the Filipino Catholic bishops and the U.S. government led to her release.

President of ZOTO, a community organization in a Manila slum area, Mrs. Herrera had been detained by the military at two different interrogation centers over a period of several weeks. She claimed she was "brutally tortured."

Her lawyer, former Sen. Francisco Rodrigo, said in a deposition that Mrs. Herrera was a "pitiful sight" when he saw her at a detention center. "She was in a state of shock . . . and her eyes were blank and expressionless. . . ." He said he learned later that she had been tortured with electric shocks as electrodes were applied to various parts of her body.

Mrs. Herrera has long been engaged in a struggle against the Marcos' government for land rights in the Tondo slum area of Manila — an area that

was reclaimed by the government for more port facilities in the city.

After a documentary concerning Mrs. Herrera's arrest was carried by BBC in London, the Philippine government vowed those responsible will be punished.

However, her supporters are asking for an investigation by an independent commission and a public trial.

## **KENTUCKY**

### **Bishop Foresees "Splinter Sect"**

At a press conference following her ordination to the priesthood in Owensboro (Diocese of Kentucky), the Rev. Margaret Sue Reid was asked how she would respond to those who oppose her ordination.

"I would ask them to pray," she said.

"Were Christ again to be born in this age," she commented, "there would be no compelling reason for the birth to not be that of a woman."

The ordaining bishop, the Rt. Rev. David Reed, said he had had "reservations" several years ago about the ordination of women and it took him "a while to realize that God calls women as he calls men."

Bishop Reed said he believes that women priests will "enrich our experience."

However, he indicated that there will be some opposition to Miss Reid's ordination. At one point in the service, two men, reportedly from Louisville, walked out of the church.

The bishop told reporters it is likely that "between 5,000 and 20,000" of the church's "one million members" nationally would form what he calls a "splinter sect" because of their "dislike" for women priests. [According to the 1977 Episcopal Church Annual, PECUSA reported 3,039,519 communicants in 1976.]

The Bishop of Lexington, The Rt. Rev. Addison Hosea, has said he has "no intention" of ordaining women to the priesthood.

## **MINISTRIES**

### **Thoughts After A Disaster**

"We share the grief of all those who lost loved ones and our hearts ache for those who must now pick up the pieces of their lives and start again," wrote the Rev. David Heil to his parishioners at St. Andrew's Church, Ft. Thomas, following the terrible fire at northern Kentucky's Beverly Hills supper club.

He praised the "heroic efforts of firemen and volunteers at the fire," the "quick and efficient organization of volunteers into a capable disaster team."

But the church was there, too, Fr.

Heil said. "Teams of clergy representing all communions were at the fire, at the hospitals, receiving centers, and at the temporary morgue in the armory. . . ."

"At the supper club, priests said a prayer over each body as it was carried from the building.

"At the morgue, clergy went to work helping those who came to try to identify bodies . . . It was the decision of the disaster team that clergy were to be involved at the very center of this gruesome task. It was a wise decision."

Each inquiring family was assigned to a clergyman at the nearby Veterans Administration Hospital. Then the process of identifying the missing began. If the name was on a list of those already identified, the family was taken to the armory to make a positive identification.

But for most inquirers, Fr. Heil said, there were no names on the prepared list. However, these people were also taken to the armory by the clergyman, where they were met by a volunteer nurse to begin a "dreadful and long walk down two aisles of stretchers looking at faces of the dead, trying to make an identification."

The clergyman stayed with the family while necessary arrangements were made and to pray with them.

Fr. Heil was one of the many who offered their services during that long Saturday night following the fire that cost so many lives and caused so many injuries.

"I shall never forget that experience," he said. "As I dragged myself home at 6:30 a.m. to prepare for services, I was strengthened by the knowledge that God's love and power had been revealed anew in the midst of a tragedy no one could fully understand.

"There were no denominational lines. No one was asked to which church he belonged or to which minister or priest he wished to speak. But there was at the center of all encounters the presence of caring love.

"God was at work healing, strengthening, loving in a terrible time of crisis.

"I have no doubt that, for some, faith was reawakened; for others, it was born for the first time."

### **BCPs to Philippines**

An estimated 5,000 copies of the 1928 Book of Common Prayer and about 500 hymnals have been shipped to the Bishop of the Northern Philippines.

The Philippines Prayer Book Project was begun by the Foundation for Christian Theology through its publication, *The Christian Challenge*, after the Rev. Paul Sagayo of Holy Trinity Mission, Lidlidda, Illocos Sur, wrote to the editor, Dorothy A. Faber, to ask help in

finding copies of the Prayer Book for the missionary diocese.

Most of the more than 39,000 Episcopalians in the jurisdiction have no prayer books or hymnals and very little money to spare to buy them.

In addition to the books sent to the Rt. Rev. Ricard A. Abellon, Bishop of the Northern Philippines, for distribution, there have been gifts of altar appointments and several vestments and money to help defray shipping costs.

Future gifts should be sent directly to the bishop, who should be informed by letter of the contents and date of shipping.

## RHODESIA

### "Too Many Injustices"

An American physician who served an African mission station in Rhodesia for more than two years before he was expelled for aiding guerrilla forces (with medical advice and medicines) said he saw "too many injustices" and "too much harsh treatment of blacks" by white forces.

Dr. Selwyn Spray said that when the



white government expelled him it added to its record of injustices by depriving thousands of poor blacks in southeastern Rhodesia of a doctor's care.

Aiding guerrillas in "small ways," as he did, was, he said, in keeping with his "commitment to humanitarian and Christian principles." He also aided white farmers and security forces.

A physicist turned physician, Dr. Spray was the only medical man serving two mission hospital centers conducted by the United Church of Christ near Chipinga, close to the Mozambique border. He also visited six clinics in outlying areas on a regular basis.

He said that as a physician, he had seen the results of "torture" by security forces, in the forms of beatings and intimidation, ostensibly to extract information from local blacks.

Given the antagonistic and patronizing attitudes of whites toward blacks in Rhodesia, the physician said he cannot see how the regime of Ian Smith can turn over the government to blacks without reprisals against whites, particularly the police. He said the issue is largely political, but the racial dichotomy is still there.

Right now, Dr. Spray said, blacks have few rights.

## BRIEFLY . . .

The church in the Caribbean must seriously examine itself and formulate a "statement of its own self-understanding" because it affects its involvement in, and of, the mass media, according to a statement issued after a workshop for representatives of churches affiliated with the **Caribbean Conference of Churches** and members of secular news media. The meeting was arranged so that those concerned with communications could exchange ideas.

The **Albert W. Van Duzer Pavilion of "Evergreens,"** the Episcopal Home for the Aging in Moorestown, N.J., was dedicated earlier in the summer. The \$1 million building provides rooms and small apartments for an additional 40 residents, two dining rooms, and other facilities to aid in the care of the present 117 residents. The pavilion, built without any state or federal aid, received its support from individuals and parishes. It is named for the Bishop of the Diocese of New Jersey.

The **National Council of Churches** has joined 19 other organizations in a friend-of-the-court brief to the U.S. Supreme Court supporting school admissions policies that give special consideration to minority applicants. It is an appeal of a California Supreme Court ruling that the University of California's special admissions policy is unconstitutional.

**Amnesty International**, an organization concerned with mistreatment of detainees in countries throughout the world, says its reports indicate that foreign visitors to Argentina appear to have no immunity against attacks and abductions. Some sources indicate that as high as 17,000 persons have been abducted by Argentine security forces since the 1976 coup.

**Religious bumper stickers** are receiving mixed reactions. In a *Sentinel Star* survey in Orlando, Fla., Dean O'Kelley Whitaker of St. Luke's Cathedral said: "Religious bumpers turn me off." Other clergy thought they may be good as "idea stimulators." A book dealer said they are "a good item." In North Carolina, a director of a "Christ

Bumper Sticker Crusade" who wants to have his stickers displayed on 5 million bumpers by 1982, recently mailed invitations to 300 North Carolina clergy to buy a sticker for \$1. He received two replies, according to the Orlando paper.

Bishop **James P. Clements**, Suffragan of the Diocese of Texas from 1956-61, died of cancer, June 6, in Houston. Recently, he had been assisting the Bishop of Texas.

The **Church of England in Australia**, the **Roman Catholic Church**, and the new **Uniting Church in Australia** have endorsed a hymn book for use by most Christians in the country. It will be published this fall with one edition of 579 hymns and another with a supplement of 45 additional hymns for Roman Catholics.

Choirboys of **St. Clement's Church**, Philadelphia, and organist Norman Sill have been singing their way across country on a camping trip to California and back. The boys had engagements in Cleveland, Scottsbluff, San Francisco, La Jolla, Flagstaff, and St. Louis, in addition to lots of sight seeing.

In the Province of Dublin, the Diocese of Ossory, Ferns, and Leighton has been merged with the Diocese of Cashel, Waterford and Linsomere with Bishop **John W. Armstrong** of Cashel as diocesan. His title is now Bishop of Cashel and Ossory.

The **Church of England** is to have a full Bench of Bishops (43 diocesan) for the first time in years with the appointments of Archdeacon **David Nigel de Lorentz Young**, 45, as Bishop of Ripon (Province of York) and Bishop **Peter Knight Walker**, 57, Suffragan of Porchester as Bishop of Ely (province of Canterbury).

An ecumenical paper on African Christian marriage, prepared after six years of study and consultation, urges Christians "to distinguish between socially approved polygamy and the modern abuses which go by the same name." The paper also discusses divorce and remarriage. A summary has been issued in Nairobi by an agency of the **Association of Episcopal Conferences in Eastern Africa**.



# THE CULTS AND THEIR VICTIMS

*The concept of deprogramming  
and rehabilitation,  
when effectively used, can cut through  
the cult's usage of mind control techniques  
and return the person to his personal integrity.*

By JOEL A. MacCOLLAM

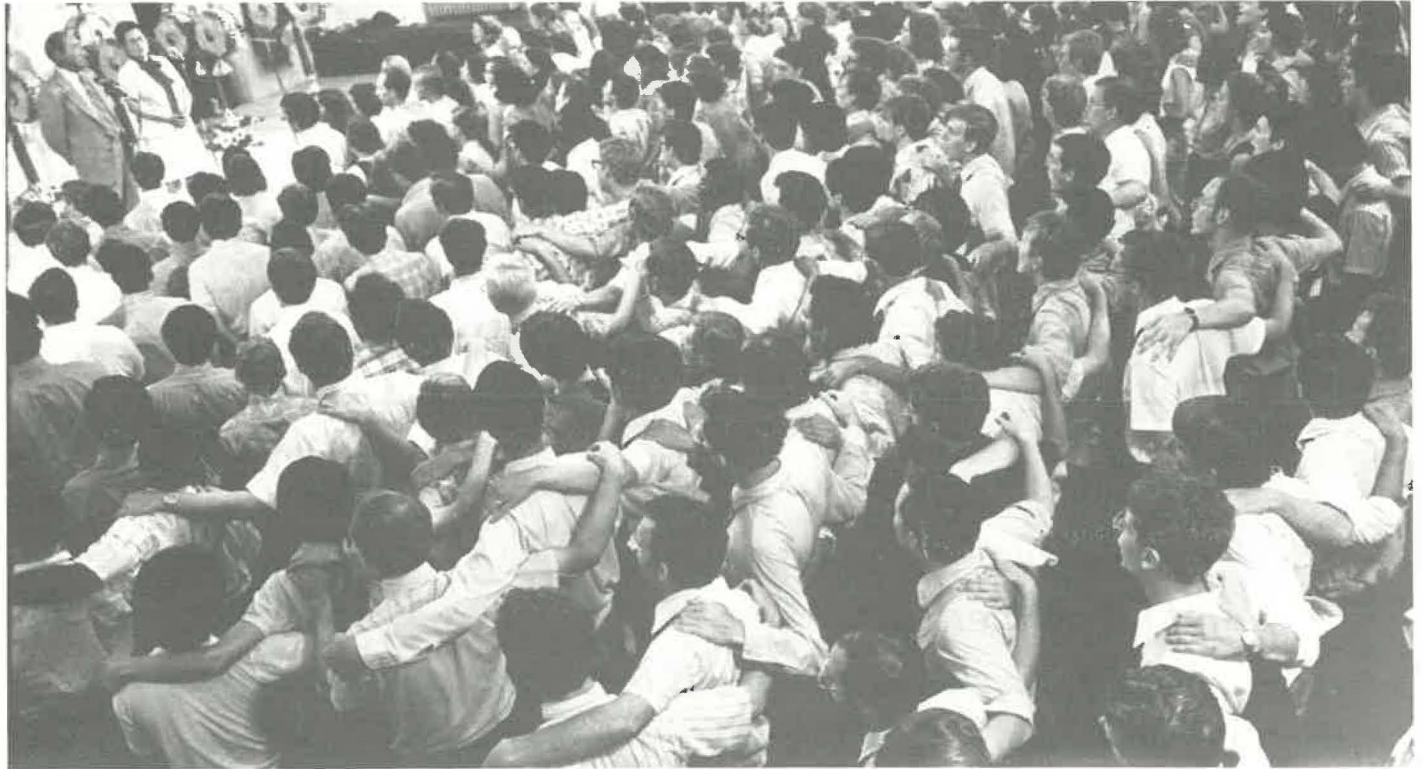
While many people refuse to acknowledge that cults are undermining a large number of our population (estimated at 3,000,000 people in some 5,000 groups), the fact is that these organizations are allowed to continue to use their well-documented techniques of brainwashing and hypnosis. The American public simply does not want to admit that its youth could be susceptible to such forms of persuasion and mind manipulation. But still it happens and is protected (at this time) under what the cults claim as "freedom of religion," thereby raising an emotive issue for almost every American citizen. But is there freedom for the individual once he joins?

*The Rev. Joel A. MacCollam is rector of St. Stephen's Church, Schuylerville, N.Y.*

When most people think of a person being brainwashed, they envision the sort of mental torture which many American soldiers endured during the Korean conflict of the early 1950s. People who have this image of cult brainwashing are not far from the truth; consider this observation:

... an intelligent young person can have taken away his power of independent thought and choice. In our western civilization we just can't seem to think in these terms. . . . The methods of mind persuasion and conversion employed by the Unification Church appear as classic textbook examples of the methods used by the Chinese Communists and the North Koreans as set forth by J. A. C. Brown in *Techniques of Mind Control and Persuasion* (from *The Kansas Farmer*, Dec., 1975).

The power which a cult can have over a person has been well documented by the media. Consider the New York City investigative reporter, from a conservative and practicing Roman Catholic background, who was sent two years ago by his newspaper to infiltrate and report back on the recruitment and indoctrination procedures of the Unification Church. Once he had managed an invitation to a "weekend retreat" by mingling with cult members in front of the New York Public Library, he entered on an incredible journey for 48 hours. "Camping out" with almost 50 prospects in a house in Queens, this reporter found himself with absolutely no free time to himself. His time was consumed with exercise, singing, praying, and lectures. He reported that the food was minimal and not nourishing. There was one working toilet in the entire house for everyone present, and no showers or baths. Like a horse with blinders, he found himself being led through a vast array of sensory bombardment, a great quantity of "information" about Unification, with no opportunity to ask questions, strong peer pressures to agree with one another that the weekend was a fantastic experience, and, most startling of all, a



RNS

**Mr. Moon and followers at the Unification Church's training center in Barrytown, N.Y.:  
The power which a cult can have over a person has been well documented.**

gradual acceptance of the materials which the leaders were presenting. The reporter felt, upon reflection, that if the weekend had been a few hours longer the techniques used would have prompted him to accept the doctrines and practices of the group. And this is the reaction of an experienced reporter with a college education and a disciplined religious life.

Closely related to the persuasive techniques of brainwashing are the hypnotic techniques which the cults use and maintain through isolated social situations, with converts cut off from their accustomed social or emotional supports. Americans have an image of hypnosis: a bearded man with beady eyes swinging a watch before a person's eyes, saying "You are in my power." With the cults, the methods of inducing hypnotic states are different, but the overall effects are about the same.

American people want to believe that a person makes a choice of religious preference, and exercises that choice, through the freedom of religion guaranteed by the Constitution, and the freedom of thought and association which we cherish so much. But it is actually possible to experience a non-holy conversion through the influence of a powerful leader and with careful manipulation. Consider the remarks of two recognized authorities on hypnotism: first, Frederick L. Marcuse, in *Hypnosis: Fact or Fiction*, reports a controlled scientific attempt at hypnotic control to induce a vocal, convinced atheist into a

"religious" state. After three sessions, the attempt was so successful that it was stopped for ethical reasons: the atheist began to attend church and to profess a belief in God. This is only one example, but it does suggest that a person can be brought to a point of total reversal of religious belief, and in fact be made a "believer," quite apart from the working of the Holy Spirit.

On the other hand, in Karlin's and Abelson's *Persuasion*, psychologist James McConnell is reported to state:

The time has come when if you give me any normal human being and a couple of weeks . . . I can change his behavior from what it is to whatever you want it to be, if it's physically possible. I can't make him fly by flapping his wings, but I can turn him from a Christian into a Communist, and vice versa.

There have been numerous instances in counseling sessions with cult members of self-induced hypnotic trances being used to avoid confronting the counselor. A number of young adults who were apparently rehabilitated successfully from the cults have been reported to have reentered their group because of a post-hypnotic suggestion. Some have encountered cult members quite by accident and then drifted back into cult activity; others have rejoined groups such as The Way International because they picked up and read the same translation of the scripture which they were accustomed to in the cult (the King James Version). Still others have

shown a marked change in handwriting techniques from cursive writing to block printing; this is acknowledged by many to be a sign of hypnotic control.

The spectre is not a happy one: thousands of people who have lost their original goals in life and have placed their minds under the control of a religious leader who is intent perhaps on personal fortune, as well as world fame and even political power. The overall effect on young adults has been likened to flag-rant or borderline schizophrenia; from the psychiatric viewpoint, the phenomenon strongly resembles the emotional characteristics of the Hitler Youth. The psychological changes are also manifest in the dissolution of the convert's mind into a childlike ego state which can no longer think for itself; the mind has adopted the thoughts of the leader and the group. Comparisons of letters written by cult members before and during their religious adventures shows that intelligent individuals, capable of putting together grammatically correct compound-complex sentences while dealing with both abstract principles and concrete realities, could write only in the most simple sentence structure once they joined the cults, writing letters which would respond primarily to the parental letter, with little or no reference to the activities the cult member was engaged in. The return to childlike dependency is so strong in the Unification Church that members have been medically documented to have undergone hormonal

changes while in the cult; these changes manifested themselves, among the male converts, in visible physical changes such as the loss of beard growth and other discernable changes such as a shift in vocal timbre.

The involvement of young adults in organizations which use the type of techniques described above raises profound questions of ethics for both the medical and legal professions, as well as for theologians and sociologists. The one word which cults fear and abhor the most is "deprogramming," because this concept is able, when effectively used, to cut through the cult's usage of mind control techniques and to return a person to his personal integrity. There is only one reason that the cults fear the concept of deprogramming: if a person needs to be deprogrammed, he must have been programmed in the first instance.

Deprogramming is a new field in the mental health arts for most practitioners. Currently the demand for this skill is great and the people equipped to administer this treatment therapy from both the psychological and theological disciplines are few in number.

## Repersonalization

Deprogramming is not a single event. It is a process of repersonalization which is designed to bring back old language skills and memories and to restore the original personal relationships, while at the same time trying to block relapse. Even more important in the practice of deprogramming is the effort to bring the cult member to a return to personal choice. The cults accuse deprogrammers of "reverse brainwashing" (implying that the initial brainwashing also exists!). Because deprogramming is such a new field of care and is just as vulnerable to quackery as any other healing art or even preaching the Gospel, there are, admittedly, bad deprogrammers. But they are few in number compared to the health-care professionals who are submitting their work to the evaluation of their peers.

It is not possible to describe exactly what happens in a deprogramming session, because the cults have used such information in the past to program their people against deprogramming. However, the general process, usually with a psychological professional present as well as a clergyman and even the child's parents, is simply to confront the individual with information about the group, perhaps to give an opportunity to talk with a former member of the group, and to help the person regain the ability to ask himself questions about the group and to investigate the principles of the group himself.

Physical violence is not a normal part of deprogramming, although some cults program their members to resort to vio-

lence to resist any deprogramming efforts. Nor can the charge of "reverse brainwashing" be substantiated against ethical deprogramming. The classical tools of brainwashing (lack of sleep, reduced caloric input, sensory bombardment, the inability to ask questions, limited access to toilet facilities, and other means of degrading a person's self-image) are not used in responsible deprogramming.

The cults charge that deprogrammers are making a fast dollar off the susceptible parents of their members. The people with the highest reputations for ethical deprogramming are expensive (just as in almost any other professional field): \$10,000 is the average cost for one deprogramming and rehabilitation center in Arizona. But there are two facts which keep the costs high: the length of time needed for rehabilitation (usually four to six weeks) under the full-time supervision of qualified medical and psychological staff members in a live-in situation with abundant recreational and educational activities; and secondly, the high legal costs involved with this work. One deprogrammer has estimated that well over 50% of the fees charged by deprogrammers and rehabilitation centers are often held in special accounts reserved for legal expenses to facilitate the battle against mind control through the courts.

Many people say that deprogramming is not necessary with cult members; however, the evidence points to the contrary. Parents have attempted to talk their children out of cults, to no avail once the mind manipulation has started; local pastors have also tried, and usually failed. Even the traditional methods of psychiatry have not been effective. In testimony delivered before the Vermont State Legislature, Dr. John Clark, a Boston psychiatrist, reported that "... while outer symptoms resemble flagrant and classical schizophrenia, the mental state does not respond to antipsychotic drugs or accustomed treatment, such that normal techniques can't restore thinking processes because physical control can't be externalized long enough to use confrontation therapies."

## Shifting Personality

What deprogramming seeks to accomplish is a shift in personality in the cult member back to his original state of personality and intellect, in fact a process of repersonalization. With some, the process requires several days of constant attention; with others, the time elapsed might only be a few minutes. Once the break is made in the mind's thinking processes to restore free thought, there is a fairly rapid return to the individual's former mental organization.

Once the deprogramming stage is

finished, rehabilitation must begin. While best done in an atmosphere apart from home, this is a process of helping the former cult member to readjust to society, to reintegrate himself with his family, to share his experiences with his peers also going through rehabilitation, and to accept what he did to himself, while restructuring his future life by a reassessment of personal and career goals and the opportunity to begin to nourish a healthy appetite of theological and spiritual inquiry.

## Family Affair

Rehabilitation is also a family affair. Parents are often tormented by nagging questions such as "What did we do wrong?" Whether the answer lies in something that actually was done wrong or in the effective marketing of the cults, the opportunity is needed for the family to discuss the recently passed time of anguish together, learning of the depths of each other's emotional involvement in the cult member (and thereby the commitment of love which they feel), and to be counseled how to leave the guilt feelings and the pain behind them, while looking toward the future. Each day after the cult experience represents one step forward toward a renewed life.

Rehabilitation is absolutely necessary to thwart "quick recapture," which is the relapse into cult activity. Rehabilitation is also needed to reinforce the deprogramming work; it is entirely possible for a cult to program a person to fake an effective deprogramming. Rehabilitation is not a casual counseling relationship; people entering into such a relationship must be willing to spend the time to work for upwards of one year on a part-time basis with cult converts who are seeking to reenter society.

The questions around this matter are numerous; we have not even hinted at the legal entanglements involved in ministry to cult members. But the questions must be confronted; the cults and their victims will not simply melt into the overall picture of American society, only to be forgotten. Cult leaders and lawyers are quick to claim constitutional protection of their religious beliefs and practices. A lawyer for the Unification Church summed the case up well recently on a syndicated television talk show. When asked if the flurry over cults didn't suggest some need for medical and legal guidelines on the effects of brainwashing on an individual's ability to think freely and to enjoy free association, the lawyer's answer was brief and to the point: "Of course, I think it would be a wise thing to set down some guidelines." He paused for five seconds, and then added, "Except, of course, when a person's religious beliefs are involved."

# EDITORIALS

## The Anglican — Orthodox Impasse

**E**cumenical conversations between the Anglican and Orthodox churches continue, but precariously and — at least from the Eastern side — with a conspicuous lack of enthusiasm. Recently only some diplomatic heroics by the Archbishop of Canterbury and the Bishop of St. Albans prevented the discontinuance of official talks between the Church of England and the Orthodox.

Theologically there are two major causes of direct conflict and non-negotiable difference in the current discussions: the ordination of women to priesthood in some Anglican churches with the doctrinal approval of that practice by others, and the retention of the *Filioque* clause in Anglican texts of the Nicene Creed.

The two Anglican hierarchs were able to persuade the Orthodox to continue the talks by explaining to them the peculiarly Anglican systems and procedures by which doctrinal discussions are authorized: such things as the General Synod of the Church of England and the General Convention of the Episcopal Church in the U. S.

And so the Orthodox consented to return to the table for a continuation of the talks. But they must wonder, as all must wonder, how long can this go on; or rather, to what end can the joint effort toward unity between the two communions be pursued. To the Anglicans the Orthodox appear doctrinally intransigent. If to others Anglicans commonly appear as God's spiritually frozen people, the Orthodox seem to be the dogmatically frozen people. Be that a virtue or a vice, they do know where they stand on such an issue as the ordination of women or the *Filioque*, and they know also that all of them stand together on that issue.

With Anglicans it is by no means so. They may know individually where they stand, but they cannot speak for their co-religionists as a whole. The Anglican of England, or Canada, or Zambia, or the U. S. must say that until the judicatory of his particular Anglican church has spoken and acted he can speak only for himself.

There is no way in which the two communions can ever reach any meeting of their corporate minds on any doctrinal issue so long as their systems remain as totally incompatible as they are. Conceivably, the Orthodox might embrace the Anglican system, such as it is; though when we say "conceivably" our impish daemon nudges us and whispers, "Why don't you try to conceive of it, just for kicks?" Or conceivably (it nudges again) the Anglicans might become systemically Orthodox. If cats become rain and dogs become rain it can rain cats and dogs; but hardly before.

Before any organic union can take place the Orthodox will have to know where the Anglican Communion as a whole stands on points of essential doctrine. There are some Anglicans who would welcome the same information.

## Do Pregnancies Just Happen?

**P**ro-abortionists won a famous victory just four years ago, in the Supreme Court's decision that any woman has a right to abort her child. But it is now becoming evident that what was won at that time was a battle, not a war. The most recent legal battle has resulted in a clear victory for the pro-life, or, if you will, anti-abortion forces, in the decision of the same court that the state does not have to pay for abortions.

Whether abortions are always justified, or only now or then, or never, remains the big issue, and it will not be settled in this country for a long time to come. Pondering this most recent development we want to offer only two comments of our own. One of these concerns something that is being said, the other concerns something that needs to be said.

Many, led by dissenting Justice Harry Blackmun, are complaining that this decision discriminates against the poor by depriving them of the right to abortions at public expense, whereas the rich can afford to pay for themselves. But where in either the U.S. Constitution or the Holy Bible do we read that the poor are entitled, at the expense of their neighbors, to anything that the rich can pay for out of their own pockets? John F. Kennedy rightly said that life isn't fair. Clarence Darrow rightly said that there is no justice, either in or out of court. All of us who don't have as much money as we should like (and who has?) must learn to live with that. Evidently God will not change it, and government cannot change it — except by equalizing us all by making us equally poor. Crying about it is childish, demanding that it be changed is futile, unless we are willing to go the whole government-take-all route. (Whether we take it all at once, or one step at a time, the end is the same — the death of personal freedom.)

That's our first comment.

The next one is something that needs to be said often and openly, and isn't. We'll try to put it as delicately as we can: The best way to get out of some kinds of trouble is never to get into them. This preventative solution is effected by the exercise of that lowly but precious gift which moralists have called prudence, a virtue which consists of weighing all consequences of any action before we do it. Nobody is either too poor or too rich to be prudent. Nobody is so poor that he/she cannot, nobody so rich that he/she need not.

In our opinion the most important fact of this whole abortion issue is this most neglected one. Where prudence prevails, there is no abortion problem. But this fact is as neglected in our discussion and consideration of the problem as it obviously is neglected by those who find themselves with the problem immediately on their own hands. It is almost as if we are all assuming that pregnancies are not consequences — just happenings. Surely we all know better than that. Why then do we think, speak, and act as if we did not?

# BOOKS

## The Lord Protector

**CROMWELL.** By Roger Howell, Jr. Little, Brown. Pp. 269. \$8.95

Although Oliver Cromwell's impact on the religious life of England in the middle decades of the 17th century was far ranging and profound, it is very skimpily treated in this brief volume in the series titled "The Library of World Biography." Roger Howell, president and professor of history at Bowdoin College, has indeed stressed Cromwell's conviction that it was God who blessed him with military victories and chose him to serve as Lord Protector of England in the years of turmoil following



King Charles I's execution, but comments on other facets of religious life and ecclesiastical controversy are negligible. The political struggles between two Puritan factions called "Presbyterian" and "Independent" are delineated, but their differences in polity and doctrine receive no mention. References to the Church of England are so slight for those years when the bishops were banned and Prayer Book worship illegal that the author never even mentions that the Archbishop of Canterbury, William Laud, was beheaded in 1645 after four years imprisonment in the Tower of London.

This biography does cover military and political events quite well, and gives real insight into the complexities of Cromwell's character. The Lord Protector's sense of duty and personal dedication to serve God are movingly described as well as the agonizing frustrations he experienced in governing when there was no precedent for a government without a king.

The Society of King Charles the Martyr (listed in *The Episcopal Church Annual*) sought to have "Charles, King and Martyr" included in the Calendar of the *Proposed Book of Common Prayer*. In his own view and that of many Anglicans the king died a "martyr for episcopacy." It could also be said he went to the block for his perfidy and because he had twice precipitated England into civil war.

Oliver Cromwell has also been both exalted and execrated. It is unlikely, however, that he will ever be a hero to Anglicans.

(The Rev.) EMMET GRIBBIN  
Tuscaloosa, Ala.

## A Woman of Genius

**THE SIMONE WEIL READER.** Ed. by George A. Panichas. David McKay. Pp. 500. \$17.50 cloth; \$7.95 paper.

Well edited, intelligently annotated, this book will serve well either the already established Weilian or the person who wants to make a reading acquaintance with one whom Albert Camus called "the only great spirit of our time" and of whom T. S. Eliot said: "We must simply expose ourselves to the personality of a woman of genius, of a kind of genius akin to that of the saints."

Eliot's phrase strikes me as the exactly right one: expose ourselves to the personality (in the deep sense of "mind and soul") of Simone Weil. That's how I have read her for years, with this result: after I have read what Weil has to say on some particular subject, whether I agree with her in full, in part, or not at all, I will never think about that matter in quite the same way that I did before reading her. Just two or three examples from among scores of possibilities will sufficiently make my point:

(1) "The Kingdom of God means the complete filling of the entire soul of intelligent creatures with the Holy Spirit" (p. 494);

(2) "God has separated force and the good in this world, and kept the good for himself. His commandments have the form of asking" (p. 426);

(3) Here's one that may rock you, as it does me; I won't say that I agree with it — perhaps because I don't dare? But after reading it I'm not quite where I was before. "One cannot perceive the presence of God in a man, but only the reflection of that light in his manner of conceiving earthly life. Thus, the true God is present in the *Iliad* and not in the book of Joshua. The author of the *Iliad* depicts life as only a man who loves God can see it. The author of Joshua as only a man who does not love God can see it. One does not testify so well for God by speaking about him as by expressing, either in actions or words, the new aspect assumed by the creation after the soul has experienced the Creator. Indeed, the truth is that the latter is the only way" (p. 427).

If you want to stay just where you are, in that cozy mental hammock, don't read Simone Weil.

C.E.S.

## Books Received

**ABOVE THE BATTLE: The Bible and Its Critics,** Harry R. Boer. Discussion of the doctrine of Scripture. Eerdmans. Pp. 109. \$2.95 paper.

**TELLING TRUTH: The Foolishness of Preaching in a Real World,** James Armstrong. A bishop of the United Methodist Church says "the role of a preacher is a covenant act that provides celebration amidst bewilderment, inspiration amidst disenchantment . . ." Word. Pp. 114. \$5.95.

**THE HEALING POTENTIAL OF TRANSCENDENTAL MEDITATION,** Una Kroll, M.D. A scientific and theological examination of TM. John Knox Press. Pp. 176. \$3.95 paper.

**CHRISTIAN MEDITATION: Its Art and Practice,** H. Wayne Pipkin. Describes how CM has been practiced in the past and what is being done today. Hawthorn. Pp. 146. \$6.95.

**THE BIBLE ANSWERS US WITH PICTURES,** Christa Meves, tr. by Hal Taussig. The author, a psychotherapist, compares biblical passages and language to the symbolism of the unconscious. Westminster. Pp. 171. \$5.95 paper.

**HANDBOOK OF BIBLICAL CRITICISM,** Richard N. Soulen. A unique and comprehensive guide to basic terms and concepts. John Knox Press. Pp. 176. \$7.95 paper.

**THE PURSUIT OF THE DIVINE SNOWMAN,** Peter Macky. A search for modern symbols to express the biblical witness of God. Word. Pp. 239. \$6.95.

**FOR SUCH A TIME AS THIS,** Vonette Zachary Bright. The wife of the founder of the Campus Crusade describes her discovery of how to make life joyful again. Revell. Pp. 122. \$4.95.

**REACH OUT FOR A NEW LIFE,** Robert H. Schuller. The author is the host of TV's "Hour of Power" and a minister in the Reformed Church in America. Hawthorn. Pp. 216. \$7.95.

**THE BIBLE MAKES SENSE,** Walter Brueggemann. Introduces major themes and describes a biblical understanding of the world. John Knox Press. Pp. 96. \$3.95 paper.

**PRAYING THE PSALMS,** Leslie E. Stradling. The author has been a bishop in Africa for 30 years. Fortress. Pp. 117. \$3.50 paper.

## SCHOOLS

### COEDUCATIONAL

#### ST. PAUL'S ACADEMY Northern California



7-12 Boarding, "A" & "O" Levels.  
1124 Butte Ave. Oroville, CA 95965  
Tel: 916-533-0332

### LEARN WHAT THE CHURCH IS DOING

Follow the news of  
the Church each week in

### THE LIVING CHURCH

Subscribe Now!

One Year — \$15.95

THE LIVING CHURCH  
407 E. Michigan St.  
Milwaukee, Wis. 53202

# AS OTHERS SAY IT

In its June issue, the evangelical journal *Christianity Today* features an interview with the Most Rev. Fulton J. Sheen, conducted by CT's senior editor David Kucharsky. What follows are some excerpts, which we present with the kind permission of CT.

**Q.** What effect have modern philosophies such as existentialism had on the Catholic Church?

**A.** The flight from reason and the exaltation of the ego have done much to diminish the apologetic approach to Christianity. Apologetics is a very essential part of our theological system, for it considers the motives of credibility. Now we have dropped it. Has it been under the influence of existentialism? To a slight degree. Existentialism was a little too abstract to be of concern even to many teachers. But in a popular

way it produced subjectivism, not exactly as a philosophy but rather the primacy of the ego, the viewing of the world through the eyes of Narcissus: "I see my image"; "I gotta do my thing"; "I gotta be free"; "I gotta be me."

**Q.** Where is Catholic theology going with Hans Küng?

**A.** A professor at Yale doubts that Hans Küng is Catholic. For one thing, he denies that Christ is a mediator. If we overthrow the Epistle to the Hebrews to deny that Christ is a mediator, there is no theology. I read Küng's last book and it seems to me like nothing but twentieth-century Arianism.

**Q.** To go on to another subject: where are we in the ecumenical picture? I

sometimes get the impression that there are now more differences within the Protestant and Catholic communities than between them.

**A.** Sometimes that happens. The ecumenical movement has made tremendous strides. I told one non-Catholic group that 10 years ago they would not have invited me, and if they had I would not have come. I think the closer we get to Christ the closer we get to one another. That is why one feels very much at home with a real Christian. Our differences as Protestants and Catholics are lovers' quarrels. Husbands and wives do not fight about their love for each other; it's about a damaged fender or a high meat bill. Their love for one another is never in question. And what is not in question in ecumenism is our love of Christ.

## CLASSIFIED

advertising in *The Living Church* gets results.

### FOR SALE

**A SERIES** of five professionally lithographed illustrated letters which are sent to a child to help prepare for receiving first Holy Communion; recommended ages 7-9. \$1.25 per set (includes resources and helpful hints). **St. David's Press, 13000 St. David Road, Minnetonka, Minn. 55343.**

**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.**

### POSITIONS OFFERED

**HOUSEMOTHER** and secretary wanted for Episcopal Church boarding school in midwest. Reply **Box M-326.**\*

**ORGANIST-CHOIR DIRECTOR**, part time, RSCM tradition, wanted for Long Island parish, new Casavant organ, excellent volunteer choir. Successful applicant must have a sense of music ministry. Reply **Box A-327.**\*

**RETIRED PRIEST** for parish calling and Sunday assistance; excellent southwest Florida retirement area; small salary. Reply: **Good Shepherd, 320 Cross St., Punta Gorda, Fla. 33950.**

**WE NEED** another retired priest to serve a rural congregation. Rectory, allowances, etc. Reply: **Archdeacon, P.O. Box 17025, Raleigh, N.C. 27609.**

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

### POSITIONS WANTED

**PRIEST**, 39, now in good church position, desires change in large urban or suburban parish with focus on youth and education ministry. Excellent references. Full dossier available. Reply **Box D-323.**\*

**PROFESSIONAL** choirmaster seeks fulltime position in "no desertion, no surrender" parish. Serious inquiries reply **Box C-286.** \*

### PROBERS

**BIBLE LESSONS** from the New Prayer book. Free Samples. **The Probers, 6062 East 129th Street, Grandview, MO. 64030. (816) 753-6480.**

### PUBLICATIONS

**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.**

### RETIREMENT VILLAGE

**INFLATION PINCHING?** Live independently \$55 month, plus improvement charges — monthly fees. **National Church Residences, Waverly, Ohio 45690.**

### SERVICE BOOK INSERTS

**INSERT** for Altar Service Book. Large print, fits loose leaf Altar-Service Book. Contains all Rite I and Rite II, all Prayers of Consecration and six intercession forms. Send \$7.50 (post-paid) to **St. Bartholomew's, 1608 North Davis Dr., Arlington, Texas 76012.** Reprinted by permission of the Rev. Canon Charles A. Guilbert, Custodian of the Standard Book of Common Prayer. All rights reserved.

### SERVICES OFFERED

**ACOUSTIC COUNSEL** for churches. Experienced, reasonable. **Ian Morton, 1500 Goodrich Ave., St. Paul, Minn. 55105.**

### CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 24 Cts. a word for one insertion; 22 cts. a word an insertion for 3 to 12 insertions; 20 cts. a word an insertion for 13 to 25 insertions; and 18 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$2.50.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$1.50 service charge for first insertion and 75 cts. service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 15 cts. a word
- (D) Copy for advertisements must be received at least 20 days before publication date.

THE LIVING CHURCH

407 E. Michigan Street

Milwaukee, Wis. 53202

### NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

# PEOPLE and PLACES

## Positions Accepted

The Rev. **James E. Baltzell** is the director of Christian education for St. John-in-the-Wilderness Church, White Bear Lake, Minn. 55110.

The Rev. **Earl R. Baublitz** is the supply priest at Galloway Memorial Church, Elkin, N.C.

The Rev. **Donald B. Clapp** is in charge of St. Timothy's Church, Calhoun, Ga.

The Rev. **Porter Burks Cox** is vicar of St. Paul's, Thomasville, and part-time assistant at St. Timothy's, Winston-Salem, N.C.

The Rev. **Grover Fulkerson** is vicar of St. Paul's, Olney, Tex. 76374.

The Rev. **John Crocker, Jr.** is rector of Trinity, 33 Mercer St., Princeton, N.J. 08540 effective Sept. 1.

The Rev. **Otis Hovencamp** is vicar of Trinity, Bryan, Oh.

The Rev. **Michael R. Kyle** is assistant at Emmanuel, Webster Groves, Mo. 63119.

The Rev. **Albert R. H. Marshall** is the supply priest at Christ Church, Box 482, Walnut Cove, N.C. 27052.

The Rev. **Daniel W. McCaskill** is in charge of the Church of the Messiah, Mayodan, N.C. 27027.

The Rev. **Donald Owens** is in charge of St. Mary Magdalene, Norman, Okla. 73069.

The Rev. **Fred C. Pace** is Chaplain of the Penick Memorial Home, Southern Pines, N.C.

The Rev. **Thomas H. Phillips, Jr.** is assistant to the rector of St. Paul's, Akron, Ohio.

The Rev. **G. William Poulos** is rector of St. Andrew's, Box 10068, Greensboro, N.C. 27404.

The Rev. **John S. Scannell** is rector of St. Thomas, Bethel, Conn. 06801.

The Rev. **Ernest K. St. Johns** is vicar of the Church of the Mediator, P.O. Box 27, Lakeside, Mich. 49116.

The Rev. **Richard Simpson** is rector of St. John's, Hermiston, Ore. 97838 effective Aug. 1.

The Rev. **Lincoln F. Stelk** is rector of Harcourt Parish, Box 377, Gambier, Ohio 43022 effective Sept. 1.

The Rev. **George G. Swanson** is rector of Ascension Church, Jersey City, N.J. 07307.

The Rev. **Anthony Van Ham** is vicar of the Church of the Holy Spirit, Safety Harbor, Fla. 33572.

The Rev. **James E. Williams** is rector of Epiphany, P.O. Box 93, Orange, N.J. 07050.

The Rev. **George Zabriskie II** is rector of St. John's, #4 Fountain Square, Larchmont, N.Y. 10538.

The Rev. **J. Robert Zimmerman** is rector of St. Mark's, Frankford, Philadelphia, Pa. 19124.

## New Addresses

The Rt. Rev. **Elliott Lorenz Sorge**, 815 2nd Ave., New York, N.Y. 10017.

The Rev. **Jay L. Croft**, vicar for the deaf in Ohio has moved to St. Peter's Akron. Add: 482 Orlando Ave., Akron 44320.

The Rt. Rev. **Earl M. Honaman**, Landis Homes, Route 3, Lititz, Pa. 17543.

The Rev. **Roland S. Pierson**, P.O. Box 528, Mountain Home, Ark. 72653.

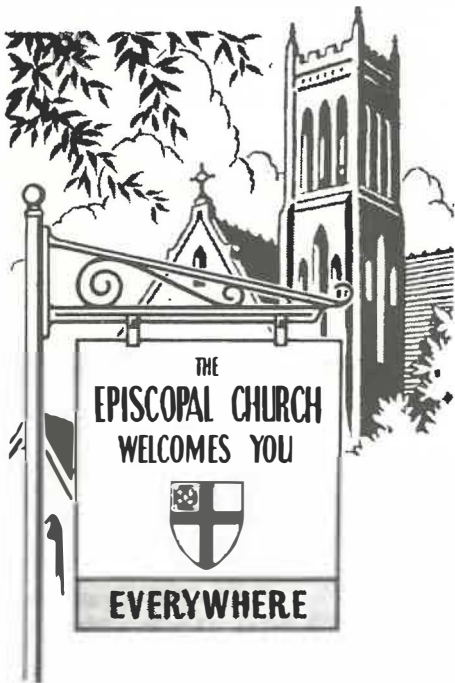
**North Conway Institute**, 14 Beacon St., Boston, Mass. 02108. The Rev. **David A. Works**, president.

## UTO

**United Thank Offering** — **Judith Gillespie**, a communicant of Holy Trinity Church, New York, the new coordinator of UTO, has had wide experience both in the business world and in volunteer services. She will succeed Mrs. Alice Emery.

# SUMMER CHURCH SERVICES

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



## ANCHORAGE, ALASKA

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

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

## LITTLE ROCK, ARK.

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

## 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

## LA MESA, CALIF. (near San Diego)

**ST. ANDREW'S** Lemon Ave. and Glen St.  
The Rev. **C. Richmond, r**; Chap P. **Linaweaver**, asst  
Sun 8 HC, 10 MP & Ser (HC 1S & 3S). Wed & Saints Days 10 HC

## LOS ANGELES, CALIF. (Hollywood)

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

## SAN DIEGO, CALIF.

**ST. LUKE'S** 3725 — 30th St.  
Sun 8 HC, 10 Cho Eu (1S, 3S, 5S), MP (2S, 4S). Sun 10 S.S. & child care. Wed 11:30 HC, HS; Fri 5:30 HC

## 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

## 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.  
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

## 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

Continued on next page

# SUMMER CHURCH SERVICES

(Continued from previous page)

## 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. Carozzi, 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 H Eu

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad at Federal Square  
The Rev. George H. Bowen, r  
Sun Masses 8 & 10; Mon thru Fri 12:10; Sat 9:15

## 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

## SANTA FE, N.M.

**HOLY FAITH** 311 E. Palace Ave.  
Rev. Donald L. Campbell, r; Rev. W. J. Marnier, 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

## DOUGLSTON, 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 HC, 11 MP & Ser (HC 1S). Wkdy HC Tues 12:10; Wed 8 & 5:15; Thurs 12:10 & Holy Days 8. Church open daily 8. to 6. EP Tues & Thurs 5:15

**EPISCOPAL CHURCH CENTER**  
**CHAPEL OF CHRIST THE LORD** 2nd Ave. & 43d St.  
Daily Eucharist, Mon-Fri 12:10

**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

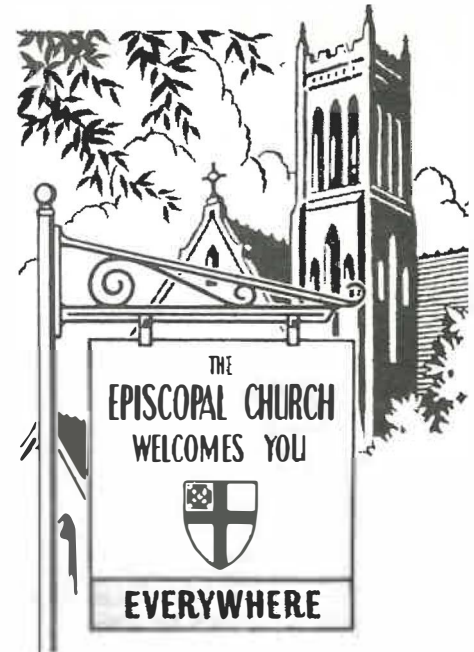
**J. F. KENNEDY AIRPORT PROTESTANT CHAPEL**  
Middle of airport near IA Bldg.  
The Rev. Martin L. Bowman, chap; Michael Wallens, seminarian  
Sun Mass 1 followed by Happy Hour

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

## 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

**ST. CLEMENT'S** 20th at Cherry Sts.  
The Rev. E. Hendricks, r, the Rev. W. Fox, ass't; the Rev. R. T. Morton, ass't  
Sun Masses 8, 9:15, 11 Sol, 6:15. Daily, Mon, Tues, Wed & Fri 7, Fri 12:10, Thurs 10:15 (St. Anna's Home), Sat 10. C Sat 5

## 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. Jack E. Altman, III; the Rev. Lyle S. Barnett; the Rev. Canon Donald G. Smith, D.D.  
Sun Eu 7:30 & 9; Sun MP 9 & 11:15 (Eu 1S); Daily Eu at noon Mon, Thurs, Fri; 7 Tues & Sat; 10:30 Wed with Healing

## FORT WORTH, TEXAS

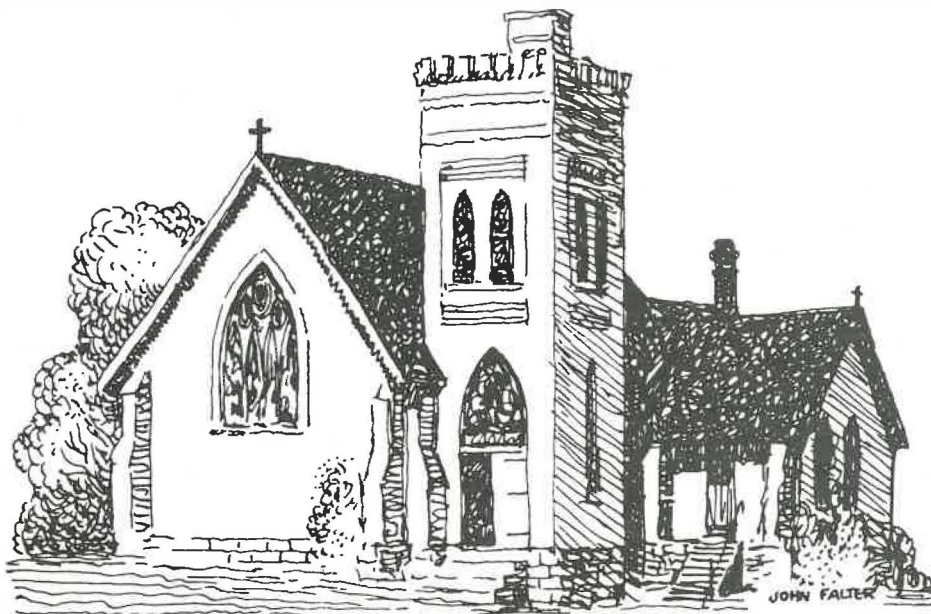
**ALL SAINTS'** 5001 Crestline Road  
The Rev. Canon James P. DeWolfe, Jr., r  
Sun Eu 7:45, 9:15, 11 & 5; Daily MP & Eu 6:45 ex Thurs 6:15; Also Wed & HD 10; EP daily 6

## 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



St. Thomas Church, Falls City, Neb.