

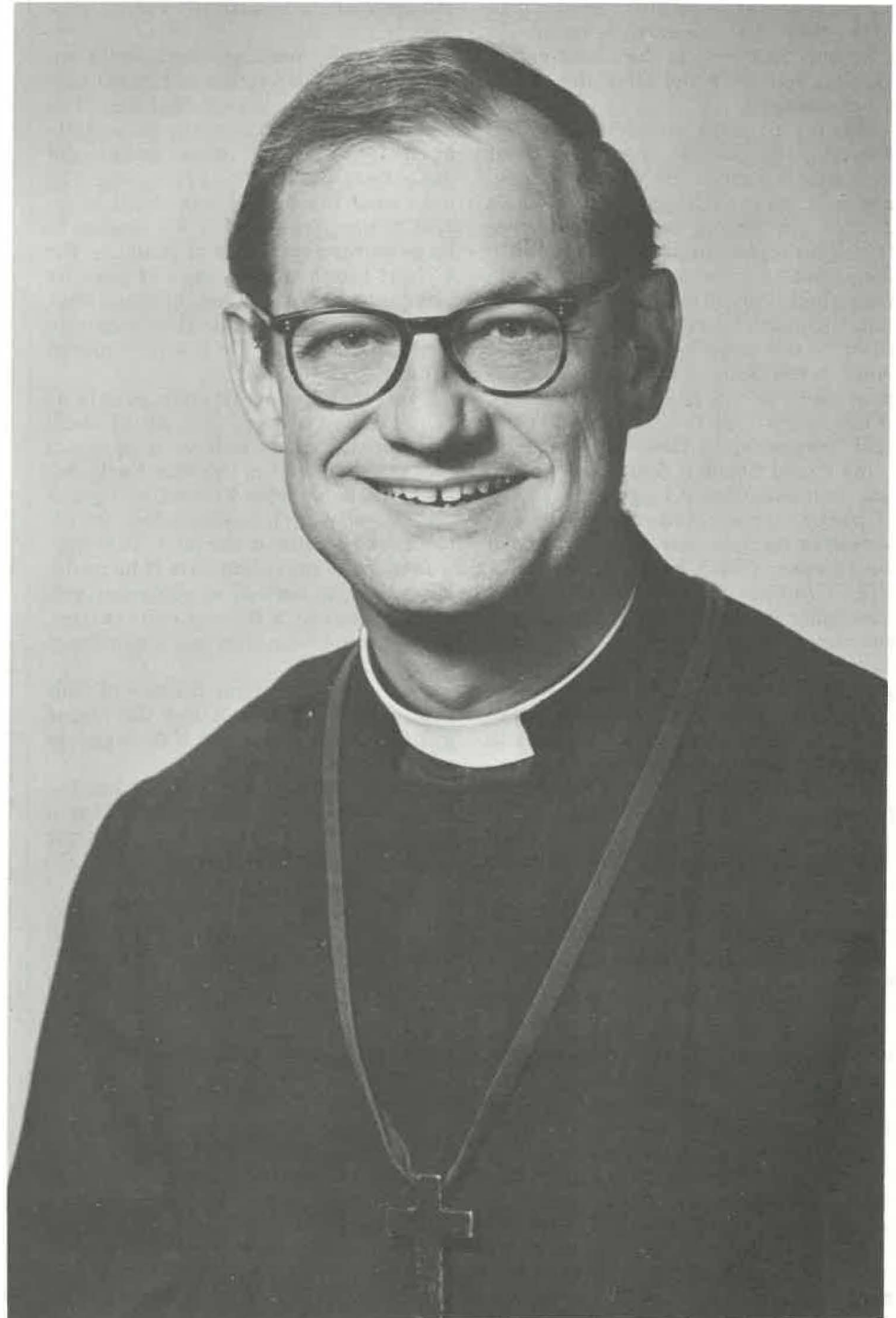
July 31, 1977

35 cents

THE LIVING CHURCH

The
Next
Editor

• *Pp. 5 & 11*



The Rev. Dr. H. Boone Porter, Jr.

AROUND & ABOUT

With the Editor

Our morning paper yesterday carried a news story datelined Lancaster, California, about Mr. Charles K. Johnson, president of the International Flat Earth Research Society. His views are both interesting and positive, and he is confident that their intrinsic sanity and demonstrable validity will ultimately prevail over the currently popular notion that the earth is round. He is saying, in effect, to the round-earthers that you can't fool all of the people all of the time.

But my present subject is not Mr. Johnson's cosmology; the news about that only triggered the following reminiscence. As my editorial career winds down I am sorting out my memories, trying to decide which ones to take with me, which to leave, and which to junk. One which I shall certainly carry with me, through the rest of my days and then to my pre-Copernican eternal home, is the memory of my brief term as president of the Flat Earth Society (FES) in 1970, at the time of the General Convention in Houston.

My friend Sheldon Smith is a collector, connoisseur, and I suspect a coiner of wacky buttons, and as a fellow conservative he gave me one at Houston which read: "THE FLAT EARTH SOCIETY. *In your heart you know it's flat.*" Somebody in the exhibit hall met me wearing this banner with its strange device, and having read it he remarked genially: "There really are some people down in Florida who believe that the earth is flat." I replied, "I ought to know. I'm their president."

My golden memory is of the man's prolonged, silent, rapt gaze at me as I said that, as my words registered upon his mind as true and worthy of all men to be received. Perhaps he should have apologized for staring, with some remark like "I'm so sorry. I didn't know." "I meant no offense." Or if he was a highly original fellow he might have said jovially, "What a dull world this would be if we all thought alike!" But he was speechless. Upon his countenance, which will pleasantly haunt me forever, was an ineffable blend of wonder and compassion.

You will remember that Keats, in his lines on first looking into Chapman's Homer, compares his rapture with that of stout Cortez when with eagle eyes he stared at the Pacific with a wild surmise, silent upon a peak in Darien. As a result of my encounter with that gentleman in Houston I know exactly what

was on the faces of Cortez (actually Balboa) and his awe-struck companions, for I have seen it — except that the Spaniards felt, and therefore showed in their faces, no compassion for the Pacific such as my fellow Episcopalian most visibly felt for me. Criticize Episcopalianism all you want for their doctrinal vagaries, but they are a beautifully *caring* people.

This happy memory enormously enhances my appreciation of Keats's sonnet, because I have seen that face. The memory is accompanied by an equally happy fancy which I cannot believe did not come to pass much as I imagine. The man went home, and was asked to report to his parish and to his diocese at large on his experience at Houston. For a light touch and change of pace he wove into his talk a reminiscence that ran something like this (I've mentally written the script for him a hundred times):

"You meet some strange people at General Convention. Not all of them are Episcopalianism. Believe it or not, I met the president of the Flat Earth Society! He came from Florida, so I guess Los Angeles isn't headquarters for *all* the kooky outfits in the land. This man was there to make converts if he could. He looked as normal as some guy you might meet at a Rotary convention. Maybe apart from that one magnificent obsession he is."

I often wonder what became of that nice man who had not lost the divine gift of wonder. I wonder if he wonders whatever became of me.

In case you are wondering what became of the button, that provides a happy ending to the story. Another man, a Texan, gave me \$30 for TLC's Development Fund in exchange for it. I was to send the button to him after my term as president of the FES ended with the close of convention. And I did; we hold that a man should be as honest as the earth is flat. I like to think that the button is still bravely giving the word, deep in the heart of Texas.

My friend Mike R. sent me the following quote, but it's not original with him: "Lutherans accept schism so as not to be in heresy. Episcopalianism accept heresy so as not to be in schism." Can anybody identify the author? Whoever he is, he knows his Lutherans and Episcopalianism, also his heresies and schisms.

The Living Church

Volume 175 Established 1878 Number 5

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

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, Nashotah, 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 Horstieck, Oconomowoc, Wis.; H. N. Kelley, Deerfield, Ill.; Prezell R. Robinson, Raleigh, N.C.; Miss Augusta Roddis, Marshall, 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 | 12 |
| Books | 13 |
| Deaths | 15 |
| Editorials | 11 |
| Letters | 3 |
| News | 5 |
| People and Places | 15 |

ARTICLES

| | |
|----------------------------|----|
| Sexual Norms in the Church | 9 |
| The Moulder Memos | 10 |

CALENDAR

| | |
|------------------------------------|--|
| July | |
| 31. Pentecost 9/Trinity 8 | |
| August | |
| 4. St. Dominic | |
| 6. The Transfiguration of Our Lord | |
| 7. Pentecost 10/Trinity 9 | |

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

Disaster — or Vatican II?

In full assurance of courting eternal damnation in the minds of some theological purists, this practitioner of pastoral ministry would nevertheless like to say a hearty "Amen and thank you" to the Rev. Carl G. Carlozzi for his article "A Better Way" [TLC, July 3].

I wonder if he doesn't speak for many of us who have remained noticeably silent, or stoically resigned, or even presuming to hope that God is working his purpose out. Was General Convention '76 a great disaster or will history show it to be our own little Vatican II?

(The Rev.) ARNOLD F. MOULTON
Chaplain, St. Luke's Hospital
Racine, Wis.

Clergy Placement

The concern of Fr. Coyle [TLC June 26] with the placement of seminarians is certainly understandable. It is true that there are "No Easy Answers." The condition that obtains is one that could have been greatly alleviated by proper planning of those responsible for its creation. It can be reduced somewhat even now if those individuals in a diocese with final responsibility for recommendation of seminarians begin to act with more judgment.

Too many seminarians are being graduated each year because not enough care is being given by the bishops to placement considerations at the time the candidate enters the seminary. That old secular law of supply and demand cannot be repealed by ecclesiastical authority. This law governs the placement of seminary graduates just as it governs the placement of graduates of our secular colleges and universities. As Fr. Coyle points out, many bishops have more candidates than pastoral charges. And whose fault is this?

At present, certain college and university professors try to keep classes filled to prevent lay-offs, as demands diminish. Seminary professors are perhaps no different in that they have a vested interest in keeping their schools well filled. A reduction in the student body because of tightened standards would result in a reduction of staff. For bishops to recommend and for seminaries to admit candidates to the priesthood for whom there is small chance of placement is improper to say the least.

Solution of the problem, then, is twofold, requiring conscientious and tough decisions on the part of the bishops and on the part of the seminaries.

Basic management principles in personnel planning, or any other phases of management for that matter, appear to

be foreign to the knowledge of most bishops. It seems that they would rather be popular than make those hard decisions for which they are paid and which would provide fewer but better qualified candidates.

GEORGE W. HOWARD

Tucson, Ariz.

• • •

The Rev. D. Lorne Coyle has well expressed the plight of seminary graduates trying to begin their ministries in a church whose placement system was developed at a time when clergy were scarce.

The questions he raises are worth considering, but they tend to overlook the basic fact that no placement system can work well when there are almost no places to be filled. That this happens to be the case, diocese after diocese can testify.

As I see it, the fault does not lie with the bishops, or the seminaries, or even with the national church as such, but with all of us, that is to say, with our faithlessness in not believing that we are commissioned to preach the Word and administer the sacraments to God's world. Compared to that task, the laborers are few. Compared to maintaining the Episcopal Church, they are indeed too many.

The Rev. RODDEY REID, JR.
Executive Director
Clergy Deployment Office
New York City

A Continuing Church

Douglas Loudonback's article "Are There Ten Righteous Souls?" [TLC, July 10] was sincere and well-meaning. However, the idea of standing and fighting within the Episcopal Church, though noble, is often fruitless. My husband and I have been Episcopalians for

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 SANSOM STREET • PHILADELPHIA PA 19107 • 215 564-6033

THE CHURCH FARM SCHOOL

A college preparatory, boarding school for boys with one parent. Sons of active military personnel and clergy excepted from this requirement.

Grades 7 through 12

Tuition, room and board \$800.00 per year. Learn to study, work and play on a 1700 acre campus. 25 miles west of Philadelphia.

Write:

Headmaster, Box 5,
Paoli, Pennsylvania 19301

1880 THE SOCIETY OF MARY 1902

for more information, please write the
Regional Secretarist

Mr. Everett Courtland Martin
Post Office Box 656 - 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

THE EVERY PARISH PLAN

Now is the time for every parish to start on the bundle plan, so that THE LIVING CHURCH may be available to every parishioner. We are continuing our effort to make this magazine more helpful to more people. We believe that not just church leaders, but *all* Episcopalians and *all* parishes can be helped by the many special features we have in our program for the coming months.

A bundle of five copies per week costs only \$6.20 a month for a four-week month, and \$7.75 a month for a five-week month, but the purchaser pays 35 cents a copy. Additional copies cost only 31 cents each. Send orders to:

THE LIVING CHURCH

407 East Michigan Street Milwaukee, Wisconsin 53202

less than 10 years. We came from evangelical Protestant denominations. The catholicism of the Episcopal Church filled the void in our spiritual lives and we felt, for the first time, that we were worshipping God as we should. Unfortunately, we have watched what we found to be in most cases the veneer of catholicism slowly crumble and give way around us, taking with it entire parishes and their rectors! We have done our part to try and shore it up. We have written articles, we have been on vestries, we have edited newsletters, we have talked with priests. We have carefully and prayerfully examined our own beliefs, our own relationships with God.

The Episcopal Church continues to sink into a morass of secularism and heresy. The Devil gleefully rubs his hands as people like us cast about first in self-doubt, then in anger and finally in despair and loneliness. We come away from a now-unrecognizable mass sorrowing and confused. We are nourished by Jesus — no one can deprive us of that, thank God, at least at this point — but the church sends us away hungry. What of our spiritual lives, Mr. Loudenback? Do we sacrifice these as we stand and fight?

We are called to witness to our faith, but not only to those within the Episcopal Church! How can we be witnesses to our Lord in the world when we can't

even invite our next-door neighbors to church because our beliefs and those of the Episcopal Church diverge more and more? How do we explain this to a non-Christian?

We have seriously considered Orthodoxy. But we are Anglicans. We want to carry the uniquely Anglican expression of our Lord's gospel into the world. With God's help, by becoming part of a continuing church, we can do this, free from in-fighting and dispute. This is the decision we have prayerfully arrived at, realizing that no earthly church will ever completely embody the gospel of Jesus. We wish Mr. Loudenback and others of his opinion well. May God have mercy upon us all.

MRS. LARRY R. CLARKE

Miami, Fla.

Sins Against Citizens

In "Around and About" [TLC, June 26] you write: "I believe in the forgiveness of sins: but what do you do with a person (Nixon) who says that in his view the sin didn't really make any difference?"

You feel sorry for him, that is what you do, and, in this case, you also feel sorry for the nation.

Christ's guiding words are for our private lives. When Peter was told to forgive 70 times, I think that both he and

Christ referred to personal hurts and injuries. I must and do forgive Nixon for the personal hurt I suffered as I had believed in him and voted for him, but I am not called upon to forgive him for the wrong he has done to the nation and to God.

LYDIA M. KANZLER

Cohasset, Mass.

It seems to me when somebody wrongs a nation he wrongs each individual citizen thereof; for what is a nation if not an aggregate of individual citizens? However, it's a very moot point. Ed.

The Nuclear Family

Your comments to Anne K. [Around and About, July 10] prompt me to stand up and be counted as one who cares about the destiny of the nuclear family and with a fervor inspired by nothing less than the Divine Birthday in Bethlehem. The facts of family and parenthood are totally dependent on the birth of a child. Until then a man and woman can be nothing more than married. It is conceivable the significance of "nuclear" was within the comprehension of our Lord during his earthly ministry. He commented to his disciples, "I can tell you of many things but ye cannot bear them now."

When human beings become sufficiently civilized, mature, and responsible to emerge from all morbid preoccupations with the two original figures in Eden; when we cease to regard children as afterthoughts or beside the point; when we allow the family as a whole the primacy we continue to rivet obsessively on sexism even to its most microscopic minutiae, I have the faith we shall more closely approach the order, the dignity and the service to say nothing of the joy our Father who art in heaven intends for us here on earth.

LEONORE H. FINDLEY

Watertown, Wis.

Correction

Edgar M. Tainton wrote a fine article entitled "What Is Truly Good?" [TLC, Apr. 3].

However, may I humbly submit a correction?

He is in error when he attributes his quotation concerning laughter and friendship to G. K. Chesterton. The words were written by Hilaire Belloc and are found in his book *Sonnets and Verse*.

The entire verse goes like this:

"From quiet homes and first beginning,

Out to the undiscovered ends,

There's nothing worth the wear of winning

But laughter and the love of friends."

ANNE STORY BREIEL

Chillicothe, Ohio

A SPECIAL OFFER FOR NEW SUBSCRIBERS

THE LIVING CHURCH, a weekly record of the news, the work, and the thought of the Episcopal Church, is for the Churchman who cares — who wants to be informed, who is not content to let others do his thinking for him about the most important issues of life.

We want many more Church people to get acquainted with it, so we offer this special introduction — a 22 week's subscription for only \$3.00, which is far below our regular price of \$15.95 a year. The special introductory offer is for new subscribers only.

Fill in the coupon and send it to us today!

The Living Church
Dept. A. 407 E. Michigan St.
Milwaukee, Wis. 53202

I wish to subscribe to THE LIVING CHURCH on trial for 22 weeks, at the special introductory rate of \$3.00. This is a new subscription. I enclose my payment of \$3.00.

Name _____

Address _____

City _____ State _____ Zip _____

THE LIVING CHURCH

July 31, 1977
Pentecost 9/Trinity 8

For 98 Years
Serving the Episcopal Church

THE LIVING CHURCH-

H. Boone Porter, Jr. Named New Editor

The Rev. H. Boone Porter, Jr., will become editor of THE LIVING CHURCH on September 1st, succeeding the Rev. Carroll E. Simcox, who has edited the magazine since January, 1964.

A special search committee of the magazine's board of directors chose Fr. Porter from a long list of persons being considered and recommended his election to the board.

Fr. Simcox had announced his resignation early this year to give the board ample time to find a successor. He will stay on through the month of September to assist Fr. Porter in learning the "ropes and routines" of the job.

Dr. Porter's most recent position has been that of executive director of Roanridge, a training and conference center located on a large farm near Kansas City, Mo. In that capacity he has served as coordinator of the New Directions Program sponsored by the Episcopal Joint Commission on the Church in Small Communities.

The new editor was born in Louisville, Ky. in 1923. He is an alumnus of St. Paul's School, Concord, N.H., and of Yale University (1947, Phi Beta Kappa).

He served in the army in the Southwest Pacific in WW II. In 1947 he married Miss Violet Monser of Oneonta, N.Y. The Porters have six children, most of whom are now grown.

Dr. Porter graduated from Berkeley Divinity School with honors in 1950, then did graduate work at the General Theological Seminary and at Oxford University, from which he received his doctorate in 1954, having done his research in ecclesiastical history.

From that time until 1960 he taught church history at Nashotah House, then made an extended trip through Southeast Asia, visiting mission stations and lecturing in theological schools.

He returned to the U.S. to become professor of liturgics at the General Theological Seminary in New York, where he served from 1960 to 1970.

Dr. Porter is one of the original members of the General Board of Examiners of the Episcopal Church, an agency which examines candidates for holy or-

ders. He is now serving his third term on this board.

For the past 15 years he has served on the Standing Liturgical Commission of the church.

Among his other past and present services are these: past president of the board of trustees of the Church Army, and present membership on the boards of the Anglican Society, the Alcuin Club, *The Anglican Theological Review*, and the Living Church Foundation.

Dr. Porter is the author of a variety of pamphlets and books, including *The Day of Light* (1960), *Truman Hemingway, Priest-Farmer* (1961), *Growth and Life in the Local Church* (1967 and 1974), and *Canons on New Forms of Ministry* (1971 and 1974). He has contributed articles and reviews to both popular and learned journals in this country and in Europe.

For nearly 20 years he has served as president or as council member of Associated Parishes, Inc., an organization concerned with church renewal.

He has been a leader in what is commonly known as the worker-priest movement in the Episcopal Church.

As executive director of Roanridge (1970-1977) Dr. Porter has traveled extensively in this country as a speaker and consultant, and also has made occasional visits to Canada and Central America.

As dean of the Leadership Academy for New Directions (LAND) he has been active in programs of continuing education for clergy and for lay church officials.

He edited the Prayer Book for the Armed Services which was issued in 1967, and more recently has served a military congregation in Ft. Leavenworth, Kan.

His interest in ecology and environment has been reflected in occasional publications, and led to his appointment in 1976 to the Missouri Governor's Task Force on Environment and Health. He is a member of the board of A Christian Ministry in the National Parks, and was one of the leaders and speakers at the international conference on tourism and leisure sponsored by that body at Colonial Williamsburg, Va., in 1976.

He is also a member of the Human Resources Review Committee of the Mid-America Regional Council, the revenue-sharing agency for the Greater Kansas City Area.

Retiring Editor Not "Retiring"

The retiring editor of THE LIVING CHURCH, Dr. Carroll E. Simcox, is not planning to retire from activity. After spending the month of September in assisting the new editor he intends to lead a tour of Spain, Portugal and Morocco in October.

He is presently engaged in compiling a dictionary of quotations, and looks forward to having more time to spend on this and other writing projects.

In January he and his wife Georgiana, retiring from the news editorship of TLC, will move to Lexington, Ky., where he is scheduled to teach at the Episcopal Theological Seminary in Kentucky for the second semester of the 1977-78 academic year and the full year of '78-'79.

Fr. Simcox is vice president of the Fellowship of Concerned Churchmen and will be one of the speakers at the Congress of Concerned Churchmen in St. Louis.

CHURCH OF ENGLAND

Canterbury Resumes Jurisdiction over Falklands

Churchpeople of the British Falkland Islands, off the southeast tip of South America, have won their campaign for "independence" from the Anglican Diocese of Argentina and Eastern South America according to *Church Times* (London).

The journal said the Most Rev. Donald Coggan, Archbishop of Canterbury, has acceded to the islanders' request that he should resume the episcopal jurisdiction over them which his predecessor, Dr. Arthur Michael Ramsey, relinquished in 1974 in favor of the Anglican Council for South America (CASA).

This marks the second time within two years that Dr. Coggan has resumed jurisdiction over the islands, which have a predominantly British population of 2,000. The first decision had to be rescinded when it was pointed out that his authority had passed to CASA. But the latest move is in order because it has been made at the formal request of CASA.

It is now expected that Dr. Coggan



Pope Paul VI greeted the Rev. Connor Lynn, OHC, superior of the Order of the Holy Cross, during a consultation on the Religious Life held in Rome for Anglicans, Roman Catholic, and Lutheran superiors. Looking on is Bishop Rembert Weakland, OSB, Abbot Primate of the Benedictine Confederation.

will shortly appoint a bishop to minister in his behalf in the Falklands.

The situation has been, and remains, a delicate one, because Argentina resents Britain's possession of the Falkland Islands and lays claim to them for itself.

Rite 3: "Intelligible" or "Pedestrian"

A new Church of England service of holy communion has the wide approval of a great majority of clergy and laity, according to a query sent to a 10% sample of parishes with a comprehensive range of social environment and churchmanship.

The service, "Series 3 Holy Communion Rite," substitutes "you" for "thou," and in the Lord's Prayer "sins" for "trespasses" and "Lead us not into temptation" becomes "Do not bring us to the time of trial."

Many parishes are not using the service but adhere to the 1662 Book of Common Prayer.

Comments in response to the questionnaire included commendations for the service being "clear" and "intelligible."

A good number complained that the service was too long and according to some, "tries to say too much."

But one person saw no merit in a form of "ecclesiastical Esperanto."

Others thought the language had lost the sense of awe, grandeur, and mys-

tery, and that it was inconsistent — "sometimes flowery, sometimes pedestrian."

As was expected by the Anglican Liturgical Commission, those who disliked features of the service proved more likely to write their comments on the reverse side of the questionnaire than those who were content with it.

EPISCOPAL CHURCH

ECM, FCC Make Common Cause

Members of the Evangelical and Catholic Mission (ECM) and the Fellowship of Concerned Churchmen (FCC) have issued the following joint declaration of position.

"1. The Episcopal Church is part of the One Holy Catholic and Apostolic Church received by us from Jesus Christ and the Apostles, which is one in faith, although now divided.

"2. The Episcopal Church is based on and bound by the Authority of Jesus Christ, which is expressed within the authority of Holy Scripture, and the Tradition of the Church Catholic, including the decisions of the Ecumenical Councils.

"3. The Episcopal Church's life and witness are dependent on the validity of its Sacraments and upon the integrity of its Faith as definitively set forth in the Nicene Creed, elucidated in the Apostles' Creed and expressed in the Creed commonly named that of St. Athanasius.

"4. The Episcopal Church acting alone has no authority whatever to alter the Faith and Order of the Church Catholic which it inherits and shares with others. This includes the Ministry instituted by Christ and established by the Apostles. The Church's Priesthood, to be apostolic, must be male. Any action to the contrary, whether through Canon Law or the Proposed Book of Common Prayer, must be rejected as invalid and without authority, as putting the Episcopal Church in opposition to the Holy Church Universal.

"5. The Episcopal Church, if it is to be an authentic agent of God's redeeming love on earth, must, by virtue of its Catholic heritage, be true to the teaching of Jesus Christ and the authority of Holy Scripture and Christian Tradition, declaring a message higher and purer than of the world in all matters of human conduct.

"The Church must proclaim that human life from the moment of its conception is inviolable by man, allowing those narrow exceptions which moral theology has made.

"The Church must preach the God-given sacramental bond in Marriage between man and woman, as

God's loving provision for procreation and family life, and the practice of sexual activity only within the bonds of Holy Matrimony.

"The Church must also preach the message of repentance for sin and the Gospel of forgiveness after that repentance.

"The Church must proclaim the message of Christian morality as against all secular standards of behavior."

The ECM and the FCC see themselves "obligated by conscience to be loyal to the above principles of Faith and Order, yet may be compelled to pursue different courses in acting to maintain their common beliefs," their statement declares.

However, the two groups emphasize that "they do share these common principles and beliefs."

They "make common cause in seeking to recall the Episcopal Church and Anglicanism to the path of the revealed Catholic faith and to the duty of living and preaching that faith in purity and with Evangelical fervor."

Signing for the ECM were the Rt. Rev. Stanley Atkins, president of the organization, the Rt. Rev. Charles T. Gaskell, and the Rev. James C. Wattley.

FCC signers included Perry Laukhuff, president, the Rev. Richard W. Ingalls, and the Rev. Carroll E. Simcox.

ORTHODOX

Common Easter Step Offered

A consultation of Eastern Orthodox hierarchs, historians, canonists, astronomers, and sociologists has recommended a step which would lead generally to the celebration of a common Easter by Eastern and Western Christians.

The step, however, would first have to be approved by a second pre-synodal conference and by the subsequent Great Synod of Eastern Orthodoxy, the first since the Second Council of Nicaea of 787.

Currently, East and West celebrate Easter on the same date on the average of once in every four years.

The Great Synod is not expected to be convened for some years, and actions on proposals must be unanimous if they are to be accepted by the several autocephalous and autonomous Eastern Orthodox Churches.

The general principle used in calculating Easter traces back to a decision of the First Council of Nicaea of 325 — that Easter should fall on the first Sunday after the first full moon after the vernal equinox.

The consultation urged the second pre-synodal conference to have a body of astronomers calculate that date for

many years into the future. The date would not be dependent on the Julian calendar but rather on the actual equinox.

The result in many cases would be an earlier Easter date — in terms of the Julian calendar — and one which would coincide for the most part with that celebrated by Western and a minority of Eastern Christians.

A Greek phrase in the Nicæan decisions which warns against celebrating Easter "with the Jews" is often understood to mean a prohibition against celebrating Easter before the Jewish Passover in a given year.

It was the consensus of the consultation's historians and canonists that the phrase really is an injunction not to tie the calculation of the Passover of the "New Israel" (the Christian Easter) to the Jewish calculations of Passover. Christians should make an independent calculation of the Passover/Easter celebration, they held.

Proposals to observe Easter on a fixed Sunday (the Sunday after the second Saturday in April is commonly proposed) were not received favorably.

Present at the consultation were observers from the Church of England, the Vatican's Secretariat for Christian Unity, and the World Council of Churches.

Participants included representatives from the Ecumenical Patriarchate, the Patriarchates of Antioch and Jerusalem, the Churches of Greece and Finland, and the Serbian, Russian, Rumanian, and Bulgarian Churches; also the Rev. Nicon Patrinos of the Greek Orthodox Archdiocese of North and South America, and John Ericson of St. Vladimir's Seminary, Crestwood, N.Y.

MINISTRIES

Layman Marks 65 Years of Service

Several weeks ago ushers at Washington Cathedral surprised Sidney Forbes with a cake, gifts, and tributes to mark his 85th birthday.

Mr. Forbes, also an usher, first served at the cathedral in 1912 when he and his family attended the first service in Bethlehem Chapel and he was asked to assist at the offering. He continued as an usher occasionally until 1920, when he began to serve regularly. Prior to that time he was in the choir at St. Stephen's Church and later at All Saints Church.

He remembers many "firsts" at the cathedral, beginning with the laying of the foundation stone on Sept. 29, 1907. He was 15 and attended with his family. He was "right behind Teddy Roosevelt and J. P. Morgan. The president's car-

riage was tethered nearby and I was terribly impressed that it had two horses pulling it," he recalls.

Mr. Forbes talks about the first eucharist in the then open-to-the-sky sanctuary, on Oct. 11, 1928, for the United Thank Offering of the 49th General Convention. Earlier he had been among those to greet President Calvin Coolidge who gave the opening address at convention.

Today, Mr. Forbes is still on duty greeting worshipers as they enter the cathedral's north transept.

THE PRESIDENCY

Carter Repudiates Power to Judge Others

President Carter recently told reporters at a press conference that he has "never held it against people" if they held different moral standards from his.

He made the comment in response to a question by the Rev. Lester Kinsolving, an Episcopal priest and syndicated columnist.

Fr. Kinsolving asked the president about a comment attributed to him to the effect that he never "had anything against" people in his organization who were involved promiscuously with women other than their wives.

Mr. Carter replied, "My preference is that those who associate with me — in fact, all people — would honor the same standards that I honor.

"But I never held it against people who had a different standard from my own. I've done everything I could — well, properly and legitimately — to encourage my staff members' families to be stable, and I have also encouraged the same sort of thing in my Cabinet."

The president added, "If there are some who slip from grace, then I can only say that I'll do the best I can to forgive them and pray for them."

MINNESOTA

Churchmen Found New Parish

A group of the Twin Cities' area Episcopalians opposed to recent developments within their church has founded an independent Anglican congregation.

Incorporated as the Church of St. Dunstan, the congregation meets every Sunday afternoon in the Fort Snelling Memorial Chapel. The Book of Common Prayer and the Anglican Missal are used in the service.

Served by the Rev. John E. Holman, who commutes each weekend from Milwaukee, the church members plan "to maintain the Anglo-Catholic traditions abandoned by the Episcopal Church," according to John Fitzimons, president of the parish trustees.

In a statement prepared for publication, the Rt. Rev. Philip F. McNairy, Bishop of Minnesota, said "he regretted the necessity" of declaring that St. Dunstan's has "no relationship to the Episcopal Church."

The appeal of the parish, he said, is its claim that it is using the 1928 Book of Common Prayer, but he noted that portions of the eucharist celebrated there are interspersed with orisons from the Anglican Missal, "a book never authorized by the Episcopal Church."

This raises the question, he said, "as to who is preserving what and for what reason."

Bishop McNairy also referred to other questions raised by the "schismatic group," as he called the St. Dunstan's members: "What is the real issue? Where does the worship of God enter the scene of personal preference? What is our loyalty to Christ who prayed 'that they all may be one?'"

In an interview, Bishop McNairy said he was "not greatly disturbed" by the formation of St. Dunstan's. "Any good, sincere Christian group ought to have the privilege of setting up its own shop," he said. At the same time, he added, it was "a tragedy that personal preferences within the church should lead to fragmentation."

Fr. Holman, who has declared himself to be an Old Catholic, said he had obtained canonical permission to direct St. Dunstan's from Archbishop Walter X. Brown of Milwaukee, a leader of the Old Catholic Church of America.

"We know who we are and what we are about," the priest said in a letter to



Robert M. Ayres, Jr., of San Antonio, has been named acting vice chancellor and president of the University of the South. For the past two years he has been on leave from Rotan Moale, Inc., where he is vice president, to pursue work in world relief. He is a member of the Episcopal Church's Executive Council.

parishioners. "That was indicated so emphatically in our worship. . . .

"... We are the new beginning of a witness to all the sacrifices and glorious efforts of those who have gone before us in Anglican history. . . . We are not schismatics, we are not heretics. We are the maintainers . . . of all that was so dearly won in our church's history. We will not let go, nor sell so cheap the tradition, the faith, the doctrine delivered to us by our Fathers."

Fr. Holman was ordained a deacon in the Roman Catholic Church and in 1971, was received by Bishop McNairy. He was ordained to the priesthood later that year and served as assistant at Trinity Church, Excelsior. He was rector of Christ Church, Albert Lea, from 1972-77.

Mr. Fitzimons said the parish does not intend to proselytize or seek to convert church-going Episcopalians, but will concentrate on those who have left the church or no longer attend.

In a recent letter to parishioners, Fr. Holman listed six options for affiliation open, "at present," to "American Episcopalians:" the Diocese of the Holy Trinity, the Fellowship of Concerned Churchmen, the Orthodox Church, the Polish National Catholic Church, the Roman Catholic Church, and the Old Catholic Church of America.

Again Fr. Holman states, as he had earlier, that Old Catholic Archbishop Brown of Milwaukee "has given me permission to serve as spiritual director of St. Dunstan's (since no priest can function liturgically or otherwise without a bishop) until you make your choice of affiliation. Affiliation here would permit retention of Anglican Rites and customs, and appointment of myself (consecrated in 1969) as your bishop in Minnesota. . . ."

PROTESTANTS

No Quota on Female Leadership

The annual Conference of the Church of the Brethren held in Richmond, Va., approved a position paper affirming equality for women in the church, but rejected, 613-381, a proposal to require quotas of females in church leadership posts.

The decision came after four and one-half hours of debate which finally resulted in separation of the paper from the quota question.

Some delegates found the paper unsatisfactory. It "is not spiritual; it is humanism. . . . My right to be a biblically oriented woman has been violated," said one.

But a member of the committee which drafted the paper said the group "had the Bible on the table all the time

we were deliberating. We tried to arrive with a paper in keeping with the spirit of Jesus."

Meeting in advance of the conference, the General Board of the church decided to hold its future meetings only in states which have adopted the Equal Rights (for women) Amendment to the U.S. Constitution.

COURTS

Abortion Payments Not Mandatory

The U.S. Supreme Court has ruled, 6-3, that the states are not required to pay for abortions for the poor unless the life of the mother is in danger. It thus opened the way for federal and state legislation that could bar Medicaid and other welfare payments for abortions.

Deciding a series of cases from Connecticut and Pennsylvania, the court said that the Constitution's equal protection clause and provisions of the Social Security Act do not provide that states are required to pay for elective abortions for the poor.

Welfare rights organizations and American Civil Liberties Union lawyers argued that if the states pay for childbearing costs for poor women, they have the legal obligations to pay for abortions for poor women. The court rejected the argument.

Justice Lewis Powell, who wrote the majority opinion, said the Constitution "imposes no obligation on the states to pay the pregnancy-related medical expenses of indigent women or indeed to pay any of the medical expenses of indigents."

He did not say that the states were prohibited from paying for such "pregnancy-related" expenses, only that they were required to do so in cases where the mother's life is threatened.

In a related ruling, again by a 6-3 vote, the court decided that public hospitals have no legal obligation to provide abortions for poor women.

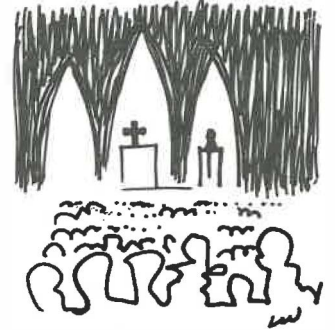
The majority opinion said: "We are certainly not unsympathetic to the plight of an indigent woman who desires an abortion, but the constitution does not provide judicial remedies for every social and economic ill."

At present, Congress is considering a measure that would outlaw any federal funds, such as Medicaid and welfare funds, for abortions. The amendment passed in the House recently and is on its way to the Senate.

The federal government now pays one-third the cost of all abortions performed through Medicaid, the federal health service for the poor. This accounts for 300,000 abortions per year at a cost of \$50 million. One-third of the Medicaid-financed abortions involved teenagers.

CONVENTIONS

Opposition to the ordination of practicing homosexuals or persons who engage in heterosexual activity outside of marriage was expressed by delegates in two resolutions presented to the 18th annual convention of the Diocese of Arizona meeting in Phoenix. In unprecedented action, the resolutions were presented by the diocesan, Bishop Joseph M. Harte. The measure on ordination of



practicing homosexuals was amended to delete words asking for the resignation of the Bishop of New York [who ordained an avowed lesbian to the priesthood earlier this year]. While minimum requests for the 1978 budget totaled \$613,814, the diocesan council pared this to \$445,500, estimating income at \$1,061 above that amount. Communicant strength declined last year 4.5% to 145,965, although general receipts increased 5.1%, up \$123,000. The budget was adopted as proposed leaving 17 items unfunded. Delegates voted to return to the single voluntary budget rather than the assessment and voluntary priority system tried for the past few years. Penalties against parishes and missions for non-payment of pledges were eliminated. All Saints of the Desert, Sun City, was received as a parish. There are now 70 Episcopal congregations in the diocese, about one-third of them missions, served by 130 clergymen. Three retiring priests were honored by resolutions—the Rev. Frs. Charles H. Crawford, Harold S. Knight, and William A. Pottenger, Jr. Paul M. Roca, chancellor, resigned for reasons of health and Bishop Harte named Bruce Irish as chancellor and six others as vice chancellors.

The Living Church Development Program

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.

Previously acknowledged \$21,147.00
Receipts Nos. 19,587-19,644, 2,276.00
June 16-July 8 \$23,423.00

SEXUAL NORMS IN THE CHURCH

*Human sexuality is
extremely complex and mysterious.*

By W. KILMER SITES

Throughout the long history of the Christian church the accepted norm for the expression of sexuality has been within a monogamous, lifelong relation between man and woman. This norm was carried over from Jewish beliefs rooted both in Scripture and tradition. While this standard was often flouted in practice, there was never in all these centuries any serious attempt to question or change it. Within the last few years, however, organized groups have developed both in and out of the church to advocate the acceptance of homosexuality as a Christian norm on a par with heterosexuality. Furthermore, some of the groups advocating this new standard claim to have the tacit or open support of a considerable number of clergy and bishops, some of whom are themselves homosexual. In view of this, I believe that the question of the status of homosexuality should have careful and studied consideration by the whole church.

The Rev. W. Kilmer Sites is rector of St. Andrew's Church, Vestal, New York.

For the church to approve of homosexuality as a norm will obviously require either a virtual negation of Scripture as a fundamental guide or a radical and ingenious re-interpretation of it. We surely look to the Bible in vain to find any explicit approval of the practice of homosexuality and a number of passages expressly forbid it. While Jesus spoke little about the whole issue of sexuality, there can scarcely be a doubt that lifelong monogamy based on the passage in Genesis 2 is the norm he accepted and approved. We find no hint either among his immediate followers or the early church that homosexuality was acceptable.

Some current writers like Norman Pittenger have attempted to justify homosexuality by using a rather involved argument based on "making sexuality human." But the word "human" has by now so many and varied connotations that almost any sexual practice can be shown to be good with this same logic. Actually a much better case for polygamy than for homosexuality could be made from Scripture since Abraham,

Jacob, Solomon and David, among others, practiced polygamy. These people seemed stable and prosperous with this arrangement. In fact, polygamy must have been common practice in New Testament times since the writer of I Timothy stipulates that a bishop can have only one wife.

Admittedly, the church has sometimes found it embarrassing that monogamy as the exclusive standard was not more clearly spelled out in the Scriptures. But if heterosexual monogamy be rejected as the exclusive norm for sexual expression then we have no norm other than love. Love alone, however, is much too general and difficult even for experts to translate into concrete actions. We should know by now how adept humans are in rationalizing any action, especially one so personal as sexual practice, to make any action fit in with a concept of love. To give no more guidance than the varied ways in which people interpret love will place us in a situation little better than that described in the Book of Judges where "every man did that which was right in his own sight."

Of course, it is possible that the Holy Spirit could bring us new truth and light on the subject, so we should carefully look for any new revelation he may be giving us. And one likely place to discover truth in this regard is the social sciences. When we search there, we discover a plethora of material about sexual behaviors, but, unfor-

Continued on page 14



THE MOULDER MEMOS

By VICKI RILEY

Recently in one of those shops that specialize in worthless trash sold at a high price, (Devil's Discount?), I came across a pile of correspondence and bills, an odd lot. Among them, however, I spied these bits which I am going to reproduce for you here. I managed to secure them at a not too unreasonable price, and I have endeavored to put them in chronological order.

I HADESGRAM

Attn. Moulder:
Be prepared stop Important assignment
coming stop Tie loose ends

Absinthe

II

My dear Moulder,

As you well know, this is the century that Our Father Below has picked for his all-out campaign on the abominable churches. Russia and China are now pretty well under control. As long as the divisions working in Africa can keep tribal loyalties strong and exploit the color angle, the churches there will never be really strong. Now we must concentrate our forces on Europe and America, where we must use real teamwork. A special task force is being assigned to every aspect of human society to improve the environment for our work.

The Council has noted your good work in the playing off of extremist groups against each other, and sees in you the ability to organize a campaign. We have decided to promote you to the rank of Division Commander and put you in charge of organizing the campaign on the Episcopal Church in America. If you handle this one well, we

Vicki Riley makes her home in Portola Valley, Calif.

might consider giving you a really tough nut to crack, like the Mormons or the Pentecostals.

Congratulations, and go to it! We're counting on you.

As always,

Absinthe

P.S. A thought of mine re. Sunday Schools: You know how suspicious we have always been of joy and fun. Well, our recent experiments with permissive child raising have shown us that fun, empty fun, can be much better for our purposes than rigorous training and education. We certainly don't want children to be enabled to defend their ridiculous faith. Therefore, our division on Sunday School has adopted a new slogan:

Make Sunday School Fun, Fun, Fun
And Half the Battle's Won, Won, Won.

A.

III

MEMO TO ME(Moulder):

What does the Episcopal Church have going for it? People writing about it say they like the music, the language, the dignity, the beautiful buildings, the clubby atmosphere. (That last one they don't say outright, but we know!)

TENTATIVE CAMPAIGN STRATEGY: Get them to do away with all those things.

A. MUSIC:

1. Convince an energetic young group that those organs, choirs, and practically celestial (horrors!) music don't speak to people today. Encourage the push for something more "popular."
2. Replace the organ wherever possible with guitars! Preferably played by amateurs.
3. Replace hymns with those folksy kinds of songs where nobody knows exactly the same tune. Choose ones that can be harmonized in such a way that new people can't find the melody. Make it so youth-oriented that no one over 40 can figure out

the style. They'll be too embarrassed to say so.

4. Discourage the leadership from buying and maintaining good instruments, and hiring trained musicians. Let them economize.

B. LANGUAGE: A tough one!

We'll just have to convince them to adopt a new prayer book. Convince them that they have to speak to the masses in words of one syllable or less (preferably less). Convince them to have informal and extemporaneous services, and to rely on the "spirit." I'm sure we could use that to good advantage.

Encourage them to make subtle changes in doctrine in their new services, just to confuse things. That should take care of that!

C. DIGNITY: A. and B. take care of some of that.

1. Send the rumor around that *nobody* follows rubrics anymore. "Adapt the service to your time and place." Aha!
2. How about those dignified robes? Encourage the clergy to decorate those things they wear with garish and outlandish "up-to-date" designs. They'll never know how foolish they look.
3. Best of all, encourage the "Birthday Party" attitude — crackers, confetti, balloons, streamers, horns, whistles, and lots of back-slapping.

D. BEAUTIFUL BUILDINGS:

Short of a few catastrophes there's not much we can do there. And catastrophes so often result in people racing back to the enemy's camp. In some places we'll be able to get people to introduce unaesthetic changes, garish lighting, etc. Mostly we shall have to rely on the attrition brought about by the rest of our campaign. That will lower the money available for maintenance. Eventually they can sell their buildings for rec. centers.

E. CLUBBY ATMOSPHERE: Only one way to handle that:

Introduce some issue so hot that they split to pieces over it. What can it be? Race? Communism? Doctrine? (Not enough interest) Discrimination? Some oppressed-feeling group? Women? Homosexuals? That's the ticket! I'm sure something along that line will do the trick.

IV

My dear Moulder,

We have seen and discussed the outline of your campaign strategy, and it has our approval. Try to meet your goal within twenty years. Enclosed is a list of the agents assigned to your division. You are cleared to move ahead. Remember, we're counting on you.

Absinthe

EDITORIALS

TLC's New Editor: A Scholar-Pastor

Probably every reader of this magazine, being a good faithful parishioner somewhere, has gone through the experience of a change of rectorships in his or her parish. There is always some transitional trauma — not necessarily unhappy or trying, but disconcerting and discommoding at best. The cry goes up: "Old St. Vitus's just won't be the same without the dear old Father Rector." But not long after from the lips of many parishioners may be heard such comments as this: "Our new rector is very different; but he has brought to the parish some good things we didn't have before. Everybody seems to have his own special contribution to make."

There is no substantial difference between the family life of a parish and the family life of a magazine like THE LIVING CHURCH when there is a change of rectors or editors. Such changes do not take place very often in this office. The present editor, who writes these lines, will testify that there's no place to go upward from this job — except to a happy retirement upon earth or straight to Heaven.

To speak of this magazine's community of managers, writers, and readers as a family is by all odds the only right way to speak of it. If there were several hundred thousand subscribers, rather than several thousand, it would have to be otherwise. As it is, our readership is not a vast multitude but an aggregate of individuals who virtually come to know one another personally through the magazine.

The editorship of TLC is fundamentally and primarily a pastoral ministry, and the man who has been called to this ministry, Dr. Porter, is first and foremost a scholarly pastor and a pastoral scholar. His whole diverse and distinguished ministry to date abundantly testifies to that.

Of course there will be changes. There always are. As we said at the beginning, it's much like the change from one rector or vicar to another in a parish, especially if the man departing has been there for a long time and has had a strongly individual style of his own in doing his work. But if a parish cannot pass through the change of command without being the stronger for the experience this inability can only be an unfavorable reflection upon its leadership in the past. As with parishes, so with magazines — especially small ones with a "special interest group" as its readership. The special interest of this magazine's readers is the Episcopal Church, its works and ways. It would be hard if not impossible to find anybody anywhere better qualified by learning, experience, and demonstrated ability to deal journalistically and editorially with that special interest than our new editor.

We welcome him to the "oval office" at 407 E. Michigan, Milwaukee, and wish him God speed in what is, in the judgment of this writer, the best job in

the Church Militant. We know that our readers will welcome him no less and join in our prayer for God's blessing upon his new ministry.

Saints and "Communication"

Informed and responsible opinions may vary widely as to whether or not the saints in Heaven hear, or answer, our "prayers" addressed to them. We put "prayers" in quotes because any believer in the invocation of saints who is theologically literate would insist that we do not pray to the saints in the way that we pray to God: rather, we invoke their prayers on our behalf. Thus the invocation of saints is not synonymous with prayer to the saints.

What put the matter presently into our mind is the statement made by Pope Paul VI at the canonization of the third American saint in the Roman calendar, St. John Neumann. He said that this joyous event has opened up a "new means of communication" between this world and the kingdom of God in Heaven.

Our reaction to this statement is by no means positively negative. We believe in the communion of saints, and that "blest communion, fellowship divine" assuredly consists of a participation and sharing in the love of God that unites all who live in Christ, whether in Heaven or upon earth. But "communion" and "communication" are not synonyms, and in the difference between them lies a difference in both theology and cult that has separated Christians and that helps to keep them separate to this day.

The Roman Catholic Church regards the canonization of a saint, by the church on earth, as an opening up of a "new means of communication" between Heaven and earth. It is easy enough to see how this belief, and its attendant cultic practice, arose and developed from the revelatory data contained in the New Testament. It is easy to see how intelligent and devout Christians can believe and embrace it.

But it is equally easy to see how other intelligent and devout Christians must say that they cannot believe and embrace it, and for any or all of the following considerations:

(1) There is nothing in the divine promises, and disclosures of eternal truth, given to us by Christ in his Gospel that calls for such a belief and practice. It is obviously a post-Dominical development. That fact doesn't make it untenable for Christians, of course, but it does deny to it any standing among the things that must be accepted as things necessary to our salvation through Jesus Christ.

(2) We are given direct access to God the Father, through Jesus Christ his Son, and in the Holy Spirit: such is our exalted privilege of "communication" as

heirs and children of God's promise which Jesus brings to us. With this incredible privilege already ours, need we any other "means of communication" between earth and Heaven? Does not the very idea of any other one detract from the glory of that which is given to us, inevitably dull our sense and appreciation of it, and thus distract us from full and hearty resort to it?

(3) Whatever communication there is, or can be, between Heaven and earth, or indeed between God and man or between creature and creature, must be of God's own creation and provision. To say that the canonization of a saint, by the church on earth, opens up a new means of communication is to raise a proper question about "faith and works" or "works *vs.* faith." To canonize a saint may be in every sense a good work, initiated and sponsored in human hearts by God the Holy Spirit. We have no problem with that. But is it within man's power — even the church's, acting as the whole people of God on earth — to "open up a new means of communication" between Heaven and earth?

We can think of a reasonable reply to that ques-

tion: "It is not within the church's power to do this all on its own. The church has no power except that which God exercises through the church. And Pope Paul certainly had it in mind that it is God who is doing this through the church — not the church doing it independently of God."

Undoubtedly the Pope would so explain his own language, and it makes good sense, to us, at any rate, if not to all others. As we said at the outset, our reaction to his statement is not positively negative. Neither is it negatively positive. (Could even Henry James get himself into a nicer state of balanced imbalance than this?) Speaking for ourselves, and for most Anglicans and for millions of other Christians, we will say that one of the ecumenical questions that all Christians need to be facing together, with minds and hearts open both to God and to one another, is this question of "means of communication" between Heaven and earth. It seems to us that in the present time it has not been getting the attention it must be given if Christ's faithful people are to draw closer to one another in the worship and service of him.

AS OTHERS SAY IT

I heard it first early in my days in seminary — and it was repeated many times afterward — that a priest must deny himself deep friendships and relationships within his congregation. Such words were said with good intentions. In order to command respect, as a preacher or pastor or priest, there must be some space between the clergyman and the people committed to his charge. That people might "look up to him," they must see him as somewhat apart from them. Thus, in order to be close when needed, there needs to be a sense of distance maintained normally. And so clergy continue to expect — and therefore experience — isolation from the people in their parish — to some extent self-imposed, to some extent imposed by the people.

Over the years I have questioned this idea and this practice. I have — as I often do — reached back to New Testament times for examples. As I do I see lives interlocked, interdependent, interconnected regardless of status. I see Jesus close to his disciples, and the early Christian community in Acts in close relationship one to another. My sense of what a Christian community is all about also questions the practice of a clergyman finding a place where he can be himself apart from the community of his daily life and work and worship. It seems to make far more sense for the

priest — and for his family, for they too live with this "apartness" and isolationism — to find his community within the Christian congregation he serves. Over my years at Holy Comforter I have found this to be true. You have allowed me the freedom to be myself — not just with my ideas and visions and interests and concerns and idiosyncrasies, but also with that personal, internal side of me which is subject to frustrations and celebrations, griefs and joys — and you have allowed me from time to time to share them with you, as you have shared your high and low moments with me.

To share, though, involves risks: "vulnerability" was the seminary word. For some to find themselves looking eye to eye with their priest goes against much that has been implicit in "looking up" to one's clergyman. It takes some "deprogramming" to allow him to have problems as well as anyone else and still be able to help people in need. To experience a priest expressing his own grief or anxiety could also put a parishioner on "overload," partially out of the seeming conflict between priest as the "man of God" and priest as the human being. It could also cause jealousies ("If he shares his feelings with 'so and so,' why doesn't he do the same with me?") or rumors ("Did you see how intensely he was talking with him/her?") or discounting ("If he's got problems of his own, how can he help others?"). All of this is part of the risk when anyone, including a priest, "opens up."

But the other side is said well in a letter I received recently:

"I have to say that you continue to amaze me with your needs being similar to the rest of us. When you preached a sermon on relationships and laid out all your humanness in front of us — that did something to me. . . . Then Sunday when you asked me to remember your mother in my prayers, I felt it again. It's great to know that you value my prayers as much as I value yours. Somehow, I've always (until about two years ago) felt that clergy-type prayers were a little more meaningful to God than those of us lay type. . . . I really love the part of you that is so free to ask that I pray for someone important to you. I suppose my upbringing made me feel that priests never had problems or that they were so right with God all the time that everything was already worked out before it got to the problem phase."

Those words say well where I am. I recognize the risks of being open, yet I find that to be the better way for me. I much prefer to find my community amongst you wherein I can be myself — warts and all — for I have found you to be people with whom I can share my life — as you share yours with me. And in that sharing we grow in respect for one another, not on some artificial basis of "priest up there" and "people down there," but as human beings who have certain skills and abilities and relationships to offer each other. And it is in that mutual sharing and mutual caring that I find meaning in my ministry among you — and for which I give thanks to you and to the Lord.

(The Rev.) J. FLETCHER LOWE
Church of the Holy Comforter
Richmond, Va.

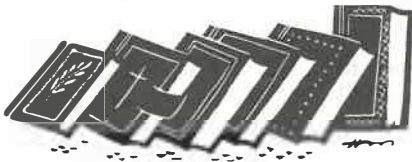
Reprinted with permission from the parish Messenger, Church of the Holy Comforter, Richmond, Va.

BOOKS

Admirable History

JOSEPH SMITH: The First Mormon. By Donna Hill. Doubleday. Pp. 439. \$12.50

This work is a well written and documented biography of the prophet and founder of the Church of Jesus Christ of Latter-day Saints. The author, a Mormon, admits that her "sympathies lie with the Saints"; but in this book she succeeds admirably in her effort to remain objective. Her research has been extensive and through much of her narrative she allows Smith and an array of his contemporaries to tell their stories in their own words. She presents not



only a overall view of Smith but a striking picture of American frontier life.

Covered in detail is the finding by Smith in 1827 of the "plates" inscribed with ancient hieroglyphs that were ultimately translated into "The Book of Mormon." This was to become the bible of the church he founded in 1830. From that time on Smith's life was one of preaching, strife and flight from antagonistic outsiders. Smith and his flock fled across the country — from New York to Ohio, Missouri and Illinois — where, in 1844, Smith was slain. After Smith's death Brigham Young led the faithful on to Utah, where the church still flourishes today.

Notes, bibliography, and biographical sketches of Smith's contemporaries are included in the book.

LOIS E. HILL
Peoria, Ill.

Church Life on the Prairie

THAT THEY MAY HAVE LIFE: The Episcopal Church in South Dakota. By Virginia Driving Hawk Sneve. Photographs. Seabury. Pp. 224. \$5.95.

That They May Have Life is also the best of its kind that I have read. (I said that earlier about another diocesan anniversary publication.)

But this one is different. It has to be, for it deals with two often opposing peoples and traditions.

For the many who wonder why the American Indian ever trusted any white man or woman at any time or any place, some sturdy answers are to be found in this book.

Mrs. Sneve has dedicated her work to

her father, the Rev. James Henry Driving Hawk, who died in 1948 at the age of 35.

A history always tells of people who caused something to happen and the story of the church in South Dakota is just that. Among those the author mentions are a Fr. Morris who rode "up and down the James River" looking for church people and who held services in five counties; Sheriff Seth Bullock of Deadwood, who borrowed a Book of Common Prayer to read the Burial Office for "Preacher H.W. Smith, an itinerant Methodist minister;" the first ordained priest to conduct the first service of the Episcopal Church in the Black Hills; the Rt. Rev. William Hobart Hare, who in 1880, wrote of the church in one area: "Old church habits do not exist. No church buildings, no church services remind the newcomers of things divine and eternal."

There are accounts of Red Cloud who first heard of Christianity in the Oglala tongue from a Jesuit in 1851; of Spotted Tail who wrote in 1871 to William Welsh asking for "a missionary" for his people; of the ordinations of Amos Ross and Philip Deloria during the 1892 Niobrara Convocation (Fr. Deloria was a Yankton chieftain. His figure is included in the 98 Saints of the Ages in the Washington Cathedral); of William Welsh's report about a camp of 2,500 Lower Brule Indians where nearby a company of U.S. soldiers was "principally needed to hold the lawless whites in check." And many others.

This work is a tale of church life clung to most tenaciously and laboriously on the prairie and to the glory of God.

G.M.S.

The Power of Prayer

THE INNER FIRE. By Allen W. Brown. Word. Pp. 94. \$3.95.

Allen W. Brown, retired Bishop of Albany, believed some new things needed to be written about the power of prayer, and in his first book urges "the praying believer" as well as "the man who has rejected prayer" to "stir up the fire that is in you!" (2 Timothy 1:6).

He discusses the spiritual energy generated in prayer by the extension of our own power. A commonplace example of the power of "directed human energy" is given in the description of a hand powered generator and a nearby antenna-equipped electric corn popper. When the generator crank was turned, power was generated through the air, picked up by the antenna, transformed into heat, and the corn popper activated! All analogies have their limitations, continues Bishop Brown, but if one accepts the idea that prayer is

power, the dynamo theory of prayer is consistent with the doctrine of creativity, on God's part.

As to unanswered prayer — "The healing power of medicine is not able always to effect a cure, but we do not abandon medicine. So sometimes the dynamics of prayer may be unequal to the task but we continue to pray" . . . "and the rain falls alike on the just and the unjust."

The second chapter states, "Prayer unites man with God, man within himself, and persons one with another!" Because prayer works miracles, those who pray find themselves growing in union with God, and developing a fresh sense of oneness with their fellow human beings.

We are further convinced that effective sharing motivates evangelism and evangelism is everybody's business, not just the hired, ordained clergy. Carroll Simcox is quoted: "If a church is not growing it is dying; growth is the result of the *faithfulness in mission and boldness in evangelism.*"

In the final chapter, Bishop Brown states that prayer restores integrity (that quality of being undivided, unimpaired, complete), and "God alone is the perfect whole, the ultimate integrity from which all meaning proceeds."

A fine book, rich in practical insight.

ANN MARTIN
Tulsa, Okla.

Homiletical Appreciation

LIFE WITHOUT LIMITS: The Message of Mark's Gospel. By Lloyd J. Ogilvie. Word. Pp. 290. \$7.95.

Lloyd J. Ogilvie is pastor of Hollywood Presbyterian Church, and wrote most of this book while on a study sabbatical in Edinburgh, Scotland.

The book's title points to the limitless life made available by the Savior. The bulk of the book is a kind of subjective homiletical appreciation of the pericopes in the Gospel according to Mark.

The author knows Greek and would have enhanced his book greatly had he printed out his own translation before each of his own chapters. It would have added little to the cost and much to the convenience of the book.

As any expositor of a gospel, he cannot resist peeking at the other gospels. He trips himself up as he comments on Mark 1:17 (p. 35) in terms of the fishers of men who will take *alive*, referring to the Greek word *zōgréo* which occurs, not here, but only in the parallel in Luke 5:10.

This reviewer found his own preaching stimulated by Ogilvie's homiletical suggestions, and would recommend this book to others.

(The Rev.) LESTER B. SINGLETON
St. Stephen's Church
Racine, Wis.

SEXUAL NORMS

Continued from page 9

tunately, the findings are at best inconclusive and often contradictory.

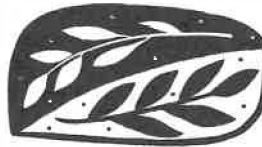
This shouldn't surprise us, for human sexuality is extremely complex and mysterious. Furthermore, qualified researchers in this area without an axe to grind are as rare as leprechauns. The oft-cited Kinsey report, for example, was the offspring of an expert on gall wasps. Many who investigate sexual customs appear to be looking for facts to back up preconceived conclusions. About the only consensus among them is that 30 to 40 percent of people have some sort of homosexual experiences during their lifetime with only a small fraction of these exclusively homosexual in their practice.

The ground is more firm when we turn to biology. We know, for example, that the human fetus starts out as bisexual. One writer has pointed out that there are not two roads traveled by the different sexes but one road with a number of forks where each traveler turns in either the male or female direction. Physiologically we become male or female by stages.

The same process would seem to take place psychologically. When distinct

sexual feelings develop in the young person these feelings are often unfocused or directed toward someone of the same sex. During adolescence, the person normally grows through this homosexual stage into heterosexuality unless something happens to arrest development or for some reason he takes the wrong road.

At this point in the story the picture gets cloudy and we don't profess to know all of the answers as to the causes



of homosexuality. Perhaps some people are physiologically or psychologically unable to grow into heterosexuality. But considerable evidence exists that a whole configuration of factors is involved in the forming of a homosexual. At least one of these patterns is a distortion in relationships, particularly with the opposite sex, as well as an inability or unwillingness to identify with and take responsibility for the biological sexual orientation. And it seems that those who form strong overt sexual attachments at this level are more

likely to remain there rather than grow through them. "Growing up" is not easy; a little encouragement either to settle down in one phase of growth or to travel on makes a big difference.

There is much we don't know about homosexuality, and both church and society have too harshly censored and condemned men and women who are homosexual rather than offering them understanding and redeeming love. Of course, the church should be concerned to promote justice for all people regardless of their sexual preferences. But no one, be he bishop, priest or layman, and for whatever motive, has the right to offer us standards which are not clearly consistent with the Gospels. Heaven knows, some in every age have attempted to modify the exacting standards of the Gospels to make them fit more comfortably with the outlook of the time.

Clear guidance is needed in a world where the expression of sexuality increasingly resembles the old fertility cults of Canaan. Many lives could be profoundly influenced by encouragement and direction toward healthy and Christian norms. The church should sound the trumpet of truth and faith given to it regardless of the cost or consequences.

CLASSIFIED

advertising in *The Living Church* gets results.

CHURCH MUSIC

ST. MICHAEL'S MASS Rite II by Benjamin Harrison now has *Addendum* for 1977 Prayer Book with revised Proper Prefaces, etc. Send 25¢ 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.**

LINENS & VESTMENTS

CREATED OUT of a Love for Excellence, Beautiful Hand Embroidered Altar Linens, Vestments, Funeral Palls, Needlepoint. Linens by the Yard. Write **Mary Moore, Box 3394-L, Davenport, Iowa 52808.**

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

POSITIONS OFFERED

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

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.**

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.

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

Use the classified columns of

THE LIVING CHURCH
to BUY OR SELL

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.

The Living Church

PEOPLE and PLACES

Ordinations

Priesthood

Central Gulf Coast — William Bry Shields, Jr.

Diaconate

Arizona — Derrill B. Manley, Jr.

Louisiana — Edmund Luther Dohoney.

Rhode Island — Paul Gordon Pickens, add: RFD #1, Sherman Ave., Lincoln, R.I.

Southern Ohio — David M. Hall, Rona R. Harding, Susan C. Lehman, and Jonathon F. Raff.

Episcopal Church

Sims Farr, a trustee of General Seminary and former senior warden of St. James Church, New York, has been named **chancellor to the Presiding Bishop**, serving voluntarily as a personal advisor on potential legal issues. The Standing Commission on the Structure of the Church presented to the 65th General Convention a bill to authorize the Presiding Bishop to appoint "a communicant in the church who is learned in both ecclesiastical

and secular law" to serve as his counselor. There have been legal advisors in the past, but this is the first time a canonical provision has been made for the post of chancellor to the P.B.

The National Commission on Hispanic Affairs has voted to initiate the process of changing its name to **National Commission on Hispanic Ministries**.

Schools

After 108 years of service in the educational field, **St. Mary's School, Peekskill, N.Y.**, has closed. The school was moved from New York City in 1910 40 miles away to Peekskill using property on the banks of the Hudson River. Fr. William S. Gannon has been headmaster since 1974.

Dioceses

The Rev. **Richard Janke**, rector of Trinity Church, Plattsburgh, Pa. was named on honorary canon of the Diocese of **Albany** on the 25th anniversary of his ordination.

Arizona — Ground was broken for the new **St. Michael's church, Coolidge**, with the Bishop of Arizona officiating. He also confirmed a class of 20. The Rev. Donald Monson is rector.

Deaths

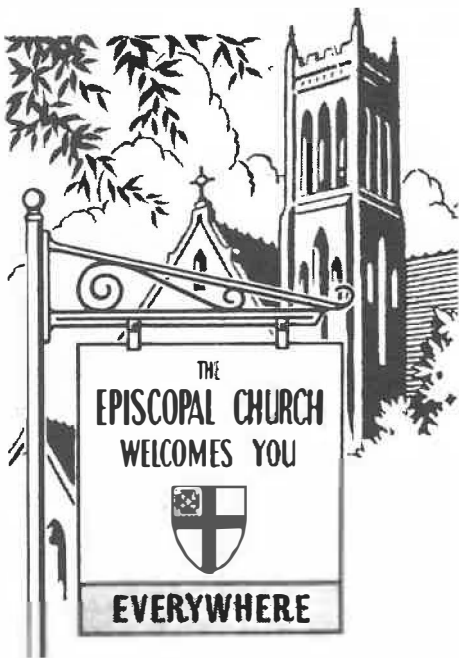
The Very Rev. **Merritt Francis Williams**, 78, dean emeritus of Christ Church Cathedral, Springfield, Mass., died June 22, in Stratford Conn., after a long illness. He was a veteran of WW I and WW II, retiring from the USNR with the rank of captain. Following cremation, the ashes will be interred in the National Cathedral. Memorials are suggested for either cathedral.

The Rev. **James Richards**, 70, rector emeritus of St. Paul's Church, K St., Washington, D.C., died June 20, after a long illness. He had been a member of the Standing Committee and the Committee on Constitutions and Canons. He was a chaplain with the USAF in WW II and the Korean War. Interment was under the high altar at St. Paul's.

The Rev. Canon **John Nelson Taylor**, 71, rector of St. Mark's Church, Fort Dodge, Iowa, from 1949 to 1977, died June 12, from injuries sustained in a fall. He had retired Jan. 1. Burial was in Nashotah House Cemetery.

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

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

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. CSat 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.

ST. CLEMENT'S (Near Sequoia Nat'l Park)
The Rev. Donald A. Seeks 498 N. Valencia Blvd.
Sun HC 8 & 10. Wed HC & Healing 10

DENVER, COLO.

EPISCOPAL CENTER 1300 Washington
HC Mon-Fri 12:10

DANBURY, CONN.

ST. JAMES' CANDLEWOOD LAKE
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

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; f-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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. Carlozzi, 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. Marner, 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 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

NEW YORK, N.Y. (con't)

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

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; 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

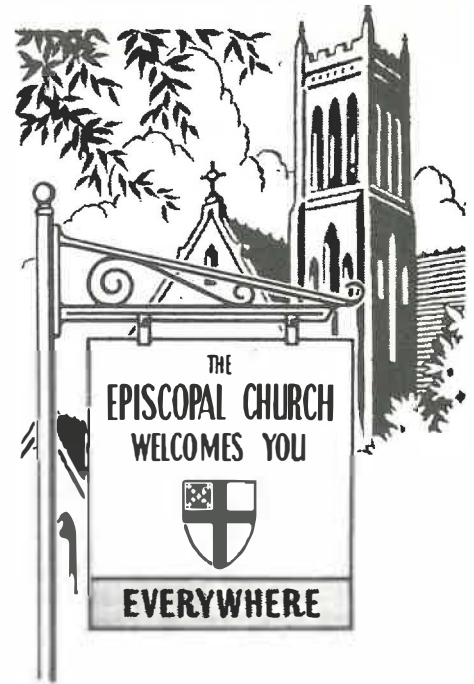
ST. PAUL'S Broadway at Fulton
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

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

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. Jack E.
Altman, II; the Rev. Lyle S. Barnett; the Rev. Canon Don-
ald 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

SAN ANTONIO, TEXAS

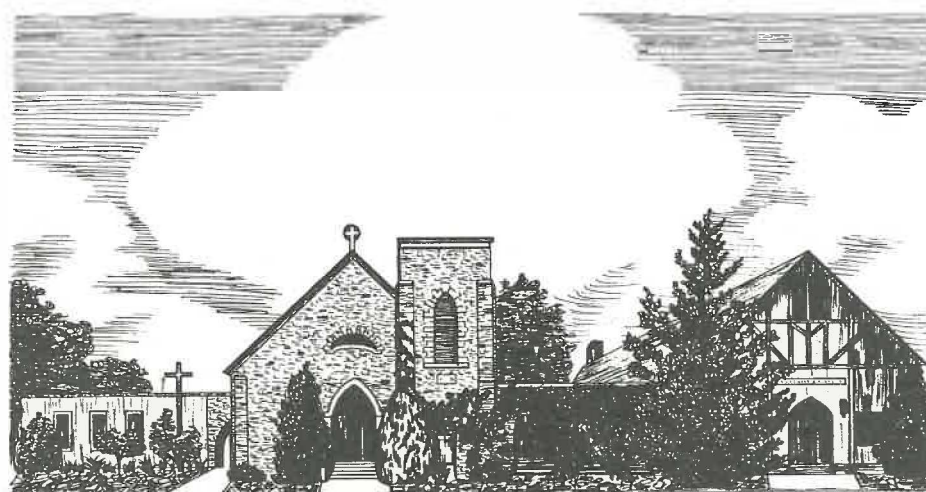
ST. PAUL'S East Grayson at Willow
Fr. John F. Daniels, r
Sun Masses 8 & 10:30. Feast Days; 10 & 7:30. C Sat 11-12

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



Church of the Holy Faith, Santa Fe, N.M.