

# THE LIVING CHURCH

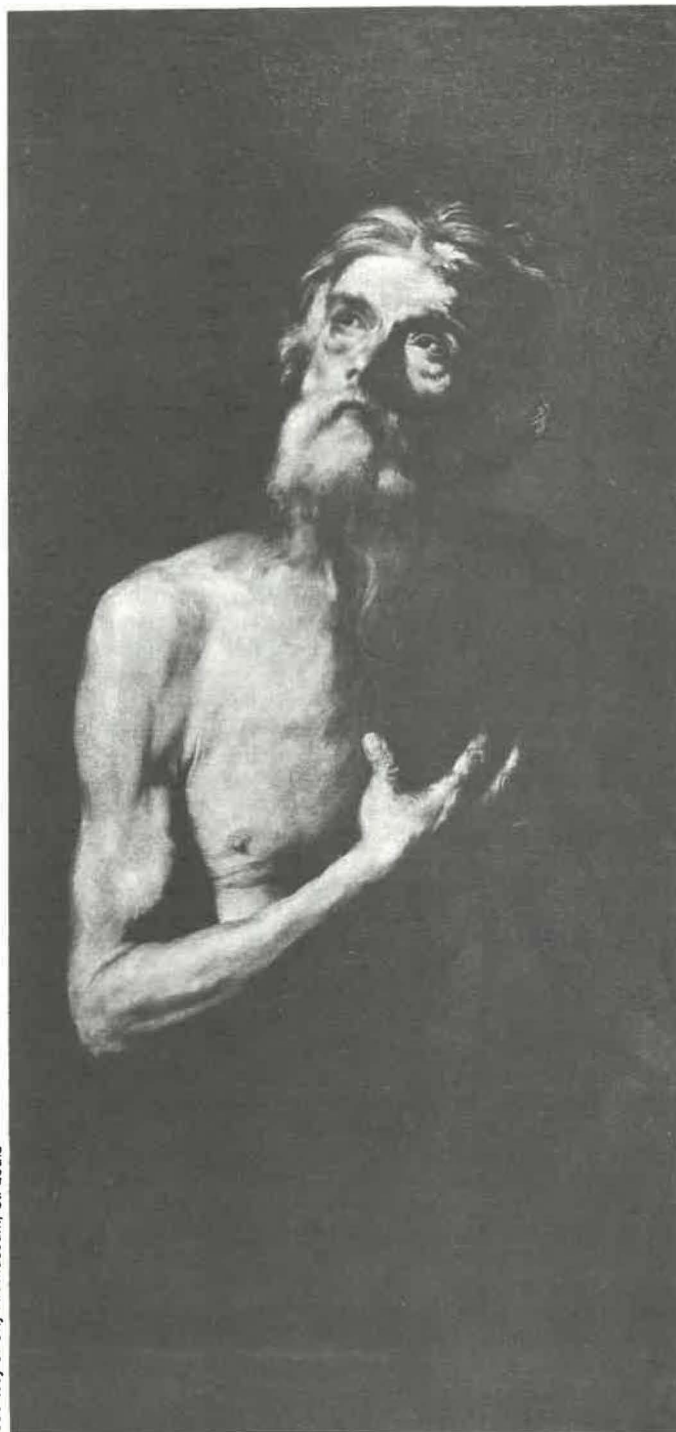
## Saint Bartholomew the Apostle

(August 24)

*"And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the Lord said unto Satan, Behold, he is in thine hand . . ." (Job 2:4-6).*

A mint of suffering can coin true saints.  
God *does* permit his servants painful test,  
Wherein they may rise to their royal best.  
Job soared in strength within archfiend's constraints!  
Bartholomew's bold mission-saga paints  
In blood the suffering that is costliest.  
The *Message*, burning, burning in his breast,  
Drove him to barbarous East, past all restraints.  
Far India . . . Armenia, at last,  
Felt imprint of his apostolic feet.  
Then he was flayed alive . . . serene, steadfast.  
Nathaniel's martyrdom was not defeat;  
His death proclaimed the Cross like flag at mast.  
Armenians kneel now at Jesus' feet!

Joseph Forster Hogben



Courtesy of City Art Museum, St. Louis

# AROUND & ABOUT

With the Editor

# The Living Church

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## KALENDAR

### August

- 21. Pentecost 12/Trinity 11
- 24. St. Bartholomew the Apostle
- 25. St. Louis
- 28. Pentecost 13/Trinity 12
- 31. St. Aidan

### September

- 2. The Martyrs of New Guinea
- 4. Pentecost 14/Trinity 13

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.

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Another theological scandal in book form is rocking our old mother church in England, and PECUSA will be feeling some shock-waves from it within the next few months. But every such scandal seems less scandalous than its predecessor, because more and more people are greeting it with a Ho-hum, what else is new?

In this one some eminent Anglican theologians are telling us that the Gospel isn't really true in the way your well-meaning parents, pastors and masters may have taught you — rather it is true in the way that Santa Claus is true. They don't put it quite that way, but keep it in the mealy-mouthed idiom of theological Academe so that the point of what they are saying will seem somehow — well, less bald and blunt. Stripped to bare bones, however, that is the thesis. What the Creed asserts in the form of historical propositions about what God has done, is doing, and will do for our salvation is not really history but myth: true myth, however; truth embodied in a tale. Though what the New Testament and the Creed declare as happenings (virgin birth, bodily resurrection, *et al.*) didn't actually happen, if you realize that what you are believing is true myth rather than true history it will do you a lot of good anyway — might even "save" you, as our pious Christian forebears were wont to say.

This believing in the true myth of the de-historicized Jesus is the new gnosticism. And on all the evidence from the centers of theological scholarship it is the religion of the future in the Anglican Communion. On one point it isn't quite so bad as it sounds: unless the doctors decide, as they have not yet, that Jesus never actually existed at all, you will not stand in jeopardy of their intellectual Inquisition if you cling to the quaint old belief that there really lived once upon a time a worthy of that name.

From the dim antiquity of the mid-19th century we may recall an Irishman who was a pre-Bultmannian prophet of this new gnosticism. When Bernard Shaw was a lad his father used to give him much godly-sounding counsel and advice about reading. He commended the Bible above all other books. He ticked off its supreme virtues one by one — its splendid style, its insights to human character, its edifying precepts, its vivid examples of conduct to be emulated and conduct to be avoided. Thus he went on solemnly extolling the Bible as the indispensable *vade mecum* for a

young man who would get on well with his life, and to wrap it all up he would add, with no change of tone: "And besides all this, it is the damndest parcel of lies ever written."

The new gnostics are saying that, but you do have to translate their text into plain English. Shaw the Elder set an example of clarity which we commend to their attention as a model. Accurately and lucidly he defined the real issue posed to us by the new gnosticism: How can we embrace, and be savingly embraced by, the True Myth that is embodied and embedded in the Damndest Parcel of Lies ever written? Perhaps those Anglican savants will give us another book telling us how. Plain English, please.

What are they trying to tell us — those people who loot, steal, and vandalize given such opportunities as the recent blackout in NYC? Everybody else, especially our liberal friends, seems to have an answer. The usual answer is: "They're trying to tell us that we still haven't solved the problem of the cities." Somehow, as a guess at what "they" are "trying to tell us" I find that about as convincing as a "spontaneous" exchange of thoughts about toothpaste in a TV commercial. Like all other would-be listeners to what "they" are "trying to tell us" I too have not asked "them" — and do not intend to, because they would be fools to tell me or anybody (even themselves) the truth. So I present my theory — as authoritative as anybody else's, which isn't saying much for it. If "they" were "trying to tell us" truthfully what's on their minds it would be something like this: "Just don't get caught living in the same town with us when the lights go out."

Why make it any more complex than that? They are thieves. A thief is a person who steals. And why are they thieves? Because they enjoy stealing. Stolen waters are sweet; stolen color TVs are nice, especially when you have a dozen of them in your living room. After six centuries "Occam's Razor" is still sharp with truth, and it applies to our present case. In trying to understand why people behave as they do, "Entities" — or explanatory complexities — "are not to be multiplied without necessity." Ergo: "Why does somebody smash up a poor man's store and loot it during a blackout?" "Because he wants to." It's as simple as that; and as hard to take.

# 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.

## Patriotism in Worship

I was most impressed by Paul Coke's article, "Patriotism and Worship," [TLC, July 3]. As a military chaplain, I am most interested in sound expressions of patriotism in each Sunday mass.

The congregation on this NATO base at Ramstein, Germany, is one of the largest military congregations in the world. It includes parishioners from the United Kingdom and Canada as well as the United States. In order to include the patriotic expressions of all these nations, we sing the fourth stanza of "America" (*The Hymnal 1940*, No. 141) immediately following the "Doxology." Including this expression of patriotism with our offerings greatly increases our feelings of giving our whole lives as an oblation unto the Lord.

In addition, we seek to celebrate the national holidays of all these nations. In doing this we try to demonstrate that we are, indeed, a family of nations under God.

Sound expressions of patriotism in worship exhibit in a very real way that God permeates all of life. To a military person engaged in maintaining the peace of the world, expressions of patriotism go hand in hand with expressions of the truth and love of God and of his son Jesus Christ.

(The Rev.) PETER W. BOOKE  
Episcopal Chaplain, USAF

## Evangelism and Growth

Chaplain E. William Paulson's letter on "Evangelism and Growth" [TLC, July 17] makes a constructive suggestion that the willing, unused surplus of candidates for the priesthood be sent to the parishes as evangelists. What a role for deacons!

Last fall I said in a sermon to Bloy Episcopal School of Theology that it is a scandal to hesitate to ordain priests because we don't have enough communicants to go around. Ordination should be governed by the call of the Spirit, not somebody's program projection!

We ought to take St. Paul seriously. We ought to organize a new Order of Lazarus, made up of persons raised by the strong grip that raised the first Lazarus; of tentmakers who like Paul support themselves and serve the world.

That Order should consist of family teams under a three-fold vow of family stability, ethical dealing, and social involvement as they are moved by the Spirit through leadership of parish Prayer and Listening groups.

Let us hear the word, and then go out into the street, and make our tents, and open the eyes of the minds of persons. Let us meet the people on their own ground, out in the neighborhoods, in house communities of two or three gathered together if need be. If they respond to our ministry then we have been called, and ought to be ordainable. As a layman who has never applied for Holy Orders, that is the only call I could regard as real.

DONALD B. ROBISON

Downey, Calif.

## TLC, July 24

Your issue of July 24th sparked several responses. The meeting of urban bishops concluded with a position that calls forth from me the sigh "here we go again." In contrast to the bishops, I for one hope the church does indeed "focus on the revitalization of the interior programs of the church," rather than meeting "national and international problems of society." I thought we went all through that before. Didn't we have hearings in the dioceses a while back issuing a call for evangelism and education?

Your editorial "The Anglican — Orthodox Impasse" combined with a letter proposing a "Supreme Church Tribunal" focuses on the core of our problem. I have seen little evidence that the Episcopal Church is interested in conforming to holy scriptures, the Nicene Creed and church tradition or in arriving at truth with the Orthodox. If we were interested, the proposed tribunal would not be necessary. One wonders who the "splinter sect," mentioned in a news article, in fact really is.

Fr. Fox, in his letter, goes a long way in clarifying the homosexual issue. I would add that we are also addressing ourselves to deviant heterosexual behavior.

Finally, thank you for your editorial, "Do Pregnancies Just Happen?"

(The Rev.) HARRY W. SHIPPS  
St. Alban's Church

Augusta, Ga.

## Has Hollywood Discerned?

Recently I went to see *Star Wars*, a movie that has caused considerable confusion in our neighborhood because the theater where it has been showing was for several weeks the only one in Washington where it could be seen. Lines stretched for blocks, beginning (what appeared to be hours) before the shows, with the hopeful audience seemingly to have set up light housekeeping on the sidewalks. One Sunday afternoon I walked by just when one audience was



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## THE LIVING CHURCH FOUNDATION

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coming out — and for the first time in years I saw whole families that seemed to have enjoyed themselves “at the movies.”

I write about this because I think it demonstrates the great hunger that the United States (and probably the world) is suffering from. The need for a believably presented myth, demanding discipline from its adherents, conveying a belief in a power of both transcendence and immanence, and unequivocally siding with righteousness.

Please do not, I beg you, tell me that the audiences were enjoying a pastiche of several popular heroic genres — Westerns, the RAF in World War II vs. the Wehrmacht, Flash Gordon, the Crusades. Most of the people in the audiences I saw were too young to *remember* (as distinct from having heard of) any of these except Westerns, and certainly too young to appreciate the humor of the juxtaposition of these mythic creations.

This morning I went to church, which I have not done regularly in this year of grace, mostly because I felt that neither I nor the church was particularly *in* grace. We prayed according to the Book of Common Prayer, the sermon was preached on the gospel (for the day as well as the gospel), and we were fed in Holy Communion. It was not that I had been nostalgic for the church-of-my-youth — as some critics would have us

believe — unless it can be said that a man dying in the desert is nostalgic for cool water.

Or perhaps we are all nostalgic for heroes, for triumphant joy, for heaven — although few of us have actually known any of these except in snatches. It just seems a pity that if Hollywood — that butt of intellectual and aesthetic jokes — can perceive and recognize the universal hunger, the church cannot.

ANNE SWEARINGEN  
Washington, D.C.

### The PBCP

Without questioning the motives of those who worked to complete the PBCP, I would like to have outlined the rationale which has produced a book, to be central to our worship and mission, with which alone it is almost impossible to fully celebrate the eucharist.

In a work professedly set to exalt the Lord Christ in the eucharist, “the principal act of Christian worship on the Lord’s day and other major feasts,” it is strange that, aside from the Lord’s Prayer, missing is any substantial word from the one who for us all hung on Calvary’s tree.

Again, in this proposed book of about 1,000 pages, almost a quarter of it is given to the Psalms. It is astonishing that this OT book should occupy so large a section in a work which provides but

little room for the words of our Lord.

This pressing need for direct scriptural instruction is most commonly met, apparently, by bulletin insert sheets carrying in mimeograph pattern the biblical passages for the day. It is difficult for me to see how the church in good conscience can adopt as a norm of worship a book which in effect reduces the words of the Lord Christ (and the Bible) to a throw-away status.

Here, at least, the church is entitled to something better especially if Matt. 28:19-20 is to be seriously served by the Prayer Book.

Indeed, the individual communicant also deserves more. Among other things, he deserves for his devotion and worship that which he has long had . . . one book where he may find again and again the words of his Lord and Savior as they came with special meaning in some service of worship within a certain context and even set translation.

I think that John Wesley somewhere spoke of becoming a man of one book. He referred, of course, to the Bible.

Unless the church rethinks this whole matter on a somewhat more realistic level, we will be in a fair way to become a church of no book.

(The Rev.) SHERMAN S. NEWTON  
Chicago, Ill.

### Unwanted Pregnancies

I was so glad to read your editorial, “Do Pregnancies Just Happen?” [TLC, July 24]. I agree with your two comments completely, and have wondered why they haven’t been voiced by thinking people before this.

In my opinion too many people these days expect the government to take care of all their problems, and forget that this same government must be financed through the “people’s” taxes!

Your second comment has certainly been neglected by most. Why isn’t more done to prevent these unwanted pregnancies? With all the sex education available it is useless unless there is a return to higher moral principles. I think this should be the concern of parents, teachers, and leaders of our church (and others!).

OLIVE TAYLOR  
Pittsburgh, Pa.

### Godly Admonition

May I respectfully suggest to our Rt. Rev. Fathers in God that at their next meeting at the House of Bishops they, one and all, eschew alcohol in any of its forms. The bishops will need to keep their minds as unfuddled as possible so that the Holy Spirit may direct them in right actions. If the wrong “spirit” makes the decisions at the House of Bishops, God bless PECUSA!

(The Rev.) GEORGE E. GOODERHAM  
Folsom, Calif.

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# THE LIVING CHURCH

August 21, 1977  
Pentecost 12/Trinity 11

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## DISASTERS

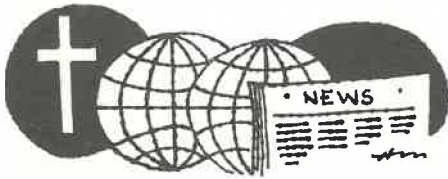
### Johnstown Devastated

For a few hours, death and destruction raced through Johnstown, Pa., ruining lives, homes, churches, schools, and businesses. The final assessment of the havoc may never be completed.

Among early responses to the disasters were those from the Episcopal Church. The Presiding Bishop's Fund for World Relief sent \$10,000 to help provide emergency food, clothes, and medical supplies. Neighboring dioceses were at work gathering funds, supplies, and for longer term relief, the names of people willing and able to go into Johnstown to work as soon as possible.

The Ven. William Lewis of the Diocese of Pittsburgh, said: "The picture is very confusing and unclear. People in Johnstown have three reactions: anger — let's get out of here and never come back; shock — too numb to think or act; and bootstrap — let's get to work and clean up."

The Rev. Alexander Seabrook, rector of St. Mark's Church, Pittsburgh, and chairman of the diocesan Christian social relations commission, has been



named coordinator of assistance for the Johnstown area, but contributions may be sent to Archdeacon Lewis at the diocesan office.

Fr. Lewis told THE LIVING CHURCH that St. Mark's Church in Johnstown was badly damaged. Water reached the top of pews carrying in its wake prayer books, hymnals, and even heavy furniture. The organ and furnace may be completely destroyed. Most parish records are gone.

To illustrate the force of the water within the church buildings, Fr. Lewis cited the fate of the parish house refrigerator. The commercial, double-sized, stainless steel appliance was knocked from its foundation, tipped over, and covered with water.

The diocese plans to provide financial assistance not only to its own parish but to people in the community. As soon as feasible, a group of Episcopalians from

around the diocese will move into Johnstown to begin the massive cleanup at the church and wherever else they are needed. Most of the volunteers will live with other Episcopalians probably in the nearby communities of Indiana, Ligonier, and Somerset.

Archdeacon Lewis said there had been "dozens and dozens" of callers, all asking: "What can we do?"

"It sounds crass," he said, "but we do need money."

## EPISCOPAL CHURCH

### Hispanic Commission Approves Grants

The National Commission on Hispanic Affairs of the Episcopal Church approved a number of proposals at its recent meeting.

Members of the commission also began a move which will set the direction for more Hispanic participation in the development of Christian education material and in the worship of the church.

The commission agreed to the request that the Executive Council "take care that there is Hispanic representation on the church's committees responsible for liturgy, music, and ministry." Members were especially concerned about seminary education and other preparations for ministry.

Grants were approved for a Cursillo Center, Diocese of Southeast Florida — \$8,000; a campus ministry in San Antonio, Diocese of West Texas — \$4,000; a consultant, also Diocese of West Texas — \$8,040; and Tercer Instituto Teologico de Verano, Diocese of Long Island — \$15,000.

The Rev. Herbert Arrunategui, national officer of Hispanic Ministries, reported three additional grants to assist Hispanic work — Diocese of Southern Ohio — \$700; Puerto Rico — \$600; and Diocese of Southeast Florida — \$500.

### Divided "Traditionalists" Closing Ranks

Several groups of Anglican traditionalists, after many months of division, appear to have set aside their disagreements and come together in a united effort to establish a "continuing" Episco-

pal Church which has been provisionally titled the Anglican Church of North America.

Following a mid-July meeting, the largest and most comprehensive of the organizations, the Fellowship of Concerned Churchmen, announced it had closed ranks with Anglicans United and with two dioceses established by parishes which have separated from the Episcopal Church.

Both the Diocese of the Holy Trinity and the more recently formed Diocese of San Francisco also include several congregations created by Episcopalians who have rejected many actions of the General Convention of the Episcopal Church in September, 1976, including the decisions to permit the ordination of women to the priesthood and to replace the Book of Common Prayer.

The Fellowship of Concerned Churchmen, an umbrella group representing 15 organizations and publications related to the Episcopal Church, has called a Church Congress for Sept. 14-16 in St. Louis as the first major step toward the establishment of the Anglican Church of North America.

Also involved in the Fellowship's effort is the Council for the Faith and *Comment* magazine, both connected with the Anglican Church of Canada, which has also ordained women to the priesthood.

The first parish to secede from the Episcopal Church — St. Mary's Church, Denver — hosted the first meeting of the Diocese of the Holy Trinity which preceded the gathering of the Fellowship in Estes Park. The diocese, which was organized in late April, now has a membership of about 4,000 persons.

The Rt. Rev. Albert A. Chambers, the retired Episcopal Bishop of Springfield, Ill., is the spiritual advisor to both the Diocese of the Holy Trinity and the Diocese of San Francisco, which was formed in June. Bishop Chambers has conducted confirmation services in most parishes which have separated from the Episcopal Church, in others that have either "broken fellowship" with their dioceses or have refused to invite their diocesan bishops to confirm, and in several of the newly-formed congregations. Bishop Chambers is also president of Anglicans United.

Leaders of another Episcopal Church organization, the Evangelical and Catholic Mission, signed a joint statement with leaders of the Fellowship of Concerned Churchmen in late June.

The statement expressed agreement

from both groups that the General Convention had acted improperly and without authority in voting to ordain women to the priesthood.

In an obvious rejection of the Episcopal Church's stand on abortion, the joint statement also declared that "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 statement also opposed a relaxed view toward homosexuality, declaring that the church "must preach . . . the practice of sexual activity only within the bonds of Holy Matrimony. . . ."

However, the statement concluded by saying the two signing organizations might be "compelled to pursue different courses in acting to maintain their common beliefs. . . ." But they agreed to "make common cause" in teaching them and "in seeking to recall the Episcopal Church and Anglicanism to the path of the revealed Catholic faith. . . ."

The Evangelical and Catholic Mission has given no indication it would support the Fellowship's move to establish the Anglican Church of North America.

But Perry Laukhuff of Amherst, Va., Fellowship president, said he has been advised by many ECM members in both the U.S. and Canada that they will attend the Church Congress in St. Louis.

"Some of these people," Mr. Laukhuff said, "have indicated they no longer feel there is any hope of reversing the present humanistic and secular trends in the Episcopal Church, and the only solution is the formation of the Anglican Church."

He added, "We also anticipate, of course, that the Congress will be attended by some Episcopal bishops and clergymen who hope to persuade us to remain in the Episcopal Church in the U.S. and the Anglican Church of Canada.

"But they may find their efforts frustrated," he continued, "because the Congress is being structured so they will have no opportunity to address the meeting. Most people who plan to attend will be in no mood to listen to speeches from anybody who wants to defend or rationalize the current destructive and divisive trends in the Episcopal Church."

## ORGANIZATIONS

### Demand for Faith Alive Program Grows

At the annual meeting of the directors of the Faith Alive program, it was announced that 725 Faith Alive weekends have been held in Episcopal Churches in 85 dioceses during the seven years since the program was established.

Fred Gore, president, said that of the 112 weekends held last year, 90% were rated by the clergy as excellent or good.

Plans for 1977-78 include more atten-

tion to a follow-up after each weekend in order to have a better understanding of spiritual renewal, Mr. Gore said.

Directors adopted a budget of approximately \$65,000 to operate the national program for the coming year. Fees to help parishes hold Faith Alive programs are being kept at the same level.

Dr. T.S. Pennington of Bradenton, Fla., is chairman of the board.

Founded as an organization within the Episcopal Church, Faith Alive has assisted 75 churches in other religious bodies in having the weekend.

## OKLAHOMA

### Bishop Presses Parish to Stay in the Fold

The Bishop of Oklahoma has asked the congregation of St. David's Church, Oklahoma City, not to pull out of PECUSA in order to become a part of a "schismatic group."

In his letter, the Rt. Rev. Gerald McAllister, who was consecrated in mid-April, warned that "legal action already has been taken" to prevent a "schismatic" group from obtaining St. David's property. The bishop said he wrote the letter because he had heard from several members that the church was seriously considering leaving the fold. "I think some of the people there feel deeply enough that they might be tempted to break away from the Episcopal Church and form a schismatic group," he said.

The Rev. R.D. Pressley, 50, rector of the parish since 1966, and some of his parishioners are in sympathy with the Fellowship of Concerned Churchmen.

Fr. Pressley said it was his belief "that the bishop has been given some faulty information. I've been hearing rumors for some time that St. David's is on the verge of pulling out of the diocese and the rumors are, as usual, without foundation, although it is quite accurate to say that it (leaving) is being considered."

The parishioners "are quite loyal to the doctrines of the one holy, catholic, and apostolic church, and of course some undoubtedly will feel that that loyalty will require them to support the Protestant Episcopal Church in the USA and all of its doctrines while some of us deplore what we can only regard as vandalization of Christian teaching," the priest said.

According to the *Oklahoma City Times*, Bishop McAllister said he has tried to meet with Fr. Pressley and even invited him to his home. "He has indicated he doesn't care to come," the bishop said.

However, Fr. Pressley reported he had not talked with the bishop personally and merely received a dinner invitation from Mrs. McAllister which he had to turn down because Mrs. Pressley works

and would not have been able to attend.

The bishop said there is disciplinary action he could take against the priest "depending on what he does."

"I'm not going to do anything right now," the bishop said, "because I don't want to make a hero and martyr out of him. So I am not going to do anything that will enlist the sympathy of other people."

He went on to say that the parish of St. David's "has been really cutting itself off for a number of years, so what is going on right now is not something new."

He described the parish attitude as a "sort of a final expression of a process that has been going on for at least several years and I would hope that there is some way to reverse that process and see them come back into full membership in the church rather than being members in name only and going their own way as a congregation."

The bishop said he believes the problems at St. David's revolve around its rector "and a small group who share his extreme views. I don't believe we are talking about the whole congregation by any means."

Fr. Pressley said he was not surprised that the bishop sent the letter to members of the parish but, he added, he did not intend to reply.

He is still loyal, he said, "to the law of the Episcopal Church and its ethics, and I do not seek people from other parishes, nor do my people, as far as I know. I just wish the same could be said of others."

In recent months, several families from other Oklahoma City area PECUSA congregations reportedly have transferred to or are attending St. David's.

In recent months, the vestry of the parish has adopted two resolutions "reaffirming the loyalty of St. David's vestry to the teaching of the Holy Bible, the Holy Catholic Church for 2,000 years, and their intentions to maintain this loyalty, no matter what," Fr. Pressley emphasized.

Several days after the bishop's letter reached parishioners, the vestry of St. David's replied:

"We do not know why there have been no attempts to communicate with our rector or this vestry about the matters which concern us all prior to your letter sent directly to our parishioners. We do, however, wish to inform you of the true facts in this matter and to set right the misinformation you apparently have received in your 'reports.'

"There is no one person or small group in our parish. We are all concerned about the implications of schism and even more so about the effects of falling into the various heresies promulgated by the latest General Convention. We can find no solace in the 'conscience clause' you mention because the House of Bishops during the General Convention failed to

pass a similar measure, which makes it null and void in this diocese and no comfort to anyone. We are not alone in our concern. Surely, it is well known that the actions of the latest General Convention have caused a multitude of parishes throughout the nation to separate, break fellowship, withhold money, and make preparations for actual secession.

"Any reports on which you rely about our rector's preoccupation with the disposition of the bricks and mortar here are entirely false. He knows and teaches that what is really at stake are individual souls, not real estate as some seem to believe.

"It is our prayer that all who call themselves Christians may be led into the way of truth and righteousness. If it is your desire, we would be pleased to communicate with you further on these matters."

The letter was signed by E.G. McGhee, Jr., for the vestry of St. David's Church. Copies of it were sent to parishioners.

## LUTHERANS

### **Missouri Synod Asks Delay in Worship Book**

Because "theological questions" have risen, the convention of the Lutheran Church-Missouri Synod has asked for a delay in the publication of the proposed inter-Lutheran worship book until a committee has conducted a "thorough review" of the volume.

Leaders of the other three Lutheran bodies — American Lutheran Church, Lutheran Church in America, and Evangelical Lutheran Church of Canada — have indicated that having completed their reviews of the book, they will likely publish it before the end of 1978 regardless of what the Missouri Synod decides.

During the decade of work on the worship book, interim materials were released for comment and review, and revisions were made based on reactions from the four churches.

The Missouri Synod constitution requires the "exclusive use of doctrinally pure agenda, hymnbooks, catechisms in the church and school."

## RHODESIA

### **Black Leaders Reject Election Plans**

United Methodist Bishop Abel Muzorewa, leader of the United African National Council, in Rhodesia, said he would not accept Prime Minister Ian Smith's plan for an election Aug. 31.

Both Bishop Muzorewa and the Rev. Ndabangini Sithole, a United Church of Christ minister who heads the more "militant" faction of the African council, said they would accept nothing less than

a one man, one vote formula.

Fewer than 100,000 people would be eligible to vote in the proposed election — more than 85,000 of the 270,000 whites and about 7,500 of the 6.1 million blacks. Most blacks are excluded by property and educational qualifications.

In calling for a new election and envisioning a new constitution by the end of the year, Mr. Smith spoke of a "broad based government incorporating those black Rhodesians who are prepared to work peaceably and constitutionally with the present government in order to establish a base from which we would be able to draw up our future constitution."

This was widely interpreted to mean that Mr. Smith hoped to achieve a settlement with Bishop Muzorewa and Mr. Sithole and ignore the Patriotic Front group of Joshua Nkomo and Robert Mugabe which has been engaged in guerrilla warfare with the Rhodesian government.

Asked whether Mr. Smith had any chance of reaching a settlement with his latest plan, Bishop Muzorewa replied: "I'm sorry, but he's doomed from the start. Such an agreement would not be respected or honored outside Rhodesia or by the masses I represent inside this country."

Mr. Sithole, who recently returned to Rhodesia, said: "I don't know what Mr. Smith hopes to achieve. I don't expect to be asked to join his government, and if he asked, I would refuse."

## ROMAN CATHOLICS

### **Priest: Bingo "More Greed than Charity"**

The Rev. John J. Capuano of Worcester, Mass., has announced the elimination of parish bingo because "it no longer fits into the spiritual life" of Our Lady of Mt. Carmel-St. Ann Roman Catholic Church. The current bingo license will expire Oct. 31.

Writing in his parish bulletin, Fr. Capuano explained that as a priest, "my duty is to help spiritualize your minds and your hearts, while at the same time keeping our parish strong in a temporal sense. Bingo has certainly helped us financially and somewhat socially. But it is no longer helping us morally or spiritually."

He admitted he had been "blind" to certain abuses of bingo and he now believes the game created "an unhealthy environment" that could hurt the parish community.

The people who came to play the weekly bingo games "weren't coming to help the parish or take part in a parish social," he said. "They came to make money." He also said there was "more greed than charity" in the games.

He is not being judgmental of others,

the priest said, but doing only what he considers best for the parish. The parish council approved of the decision.

Beginning in November, Fr. Capuano wrote, the parish center will be used only for "cultural and religious education. We shall be able to run all the educational programs — unhampered — for the spiritual and cultural welfare of our beloved people."

## LONG ISLAND

### **Priest Credits Bishop**

In 1956, the Rev. William Howard Melish was ousted by court order from his position as assistant at Holy Trinity Church, Brooklyn, where his father, the Rev. John Howard Melish was rector.

The younger Mr. Melish had been at Holy Trinity for a number of years during which time he had become chairman of the National Council of American-Soviet Friendship, an organization listed as subversive by the U.S. Attorney General.

When the vestry ordered Mr. Melish removed as a radical, his father refused to act. Eventually, came the court order.

In 1957, the late Rt. Rev. James P. DeWolfe, then Bishop of Long Island, closed the church. Dr. Melish died in 1969.

That same year (1969), Mr. Melish (he does not like the title "Father") became rector of Grace Church, Corona, a position he holds today. He is still national chairman of the American-Soviet Friendship council and has just made his seventh trip to Russia.

He told a reporter he credited his return to parish life to "a new bishop who has been very cooperative with me." This was a reference to the Rt. Rev. Jonathan G. Sherman, who retired as Bishop of Long Island earlier this summer.

Of the recent trip to the Soviet Union, Mr. Melish said: "Just curiosity."

### **Jews for Jesus Sue Church Council**

Henini Ministries, popularly known as Jews for Jesus, have filed suit against the Long Island (N.Y.) Council of Churches charging that it has made "false and defamatory" statements about the Hebrew Christian group.

The suit asks for an injunction to stop the council from using negative statements about the group and calls on the council to "withdraw their previously issued false and defamatory statement. . . ."

According to the Rev. Jack Alford, executive director of the Long Island council, the board plans to stand by its statement. He said the statement resulted from concern expressed by rabbis and

others in the community about the proselytizing tactics of Jews for Jesus members.

The statement expressed concern about "the alleged dishonest conversionary tactics employed by such groups as Jews for Jesus, B'nai Yeshua (another Hebrew Christian group), and the Unification Church (of the Rev. Sun Myung Moon)."

It also noted that there is "a confusion which results in mixing religious symbols in ways which distort their essential meaning. The board also deplores the pressures which result when any faith group calls into question the right to continued existence of another faith group."

Moise Rosen, leader of Jews for Jesus at its national headquarters in San Rafael, Calif., described his group as an "evangelical agency like Campus Crusade for Christ. We are members of other churches, generally evangelical bodies."

Hebrew Christians, he said, retain their Jewish cultural heritage and do not feel it is inconsistent with their Christian religious belief. "Our Jews prefer to marry other Christian Jews. We still identify strongly with the plight of Jews in Russia. . . ."

The council does not intend to get into a "doctrinal battle" with Jews for Jesus, Mr. Aldford said. He charged that the suit sought to "deny us our rights protected under freedom of speech and religion."

## CONGRESS

### Delegation Reports on Korean Surveillance

A Congressional delegation, reporting to Congress on a meeting it had with President Park Chung-hee of South Korea, said he "denied that the human rights issue was relevant in his country."

A member of the delegation, which met with some South Korean dissident groups there, said Korean Central Intelligence Agency (KCIA) "surveillance of religious services (in South Korea) is commonplace."

As the delegation member approached a church to attend a service, "the KCIA agents watching the people entering the church were pointed out to him. Church members have been discouraged from attending religious services being held in recognition of the Myung Dong defendants." (This refers to people involved in the March, 1975, incident at the Roman Catholic Cathedral in Seoul, resulting in the arrest and imprisonment of several church leaders.)

"Regarding recent Easter services," the member said, "it was pointed out that the government sponsored service was given special preference in terms of advertisements and transportation.

"In contrast, the independently

organized service was denied the opportunity to advertise and transportation arrangements were not facilitated."

"Priests and pastors in the rural areas are being discouraged to undertake social welfare activities unless they endorse the government's 'new village movement,'" the delegation member said.

He reported that "many dissidents feel that the suppression of human rights is adversely affecting Korea's security; that discontent is not limited to the intellectual and Christian elite, but that the working people are unhappy about the very low level of their wages; and that this discontent could invite subversion and the will of the Korean people to resist aggression from the North."

Regarding U.S. policies, some dissidents expressed these views, the member reported: "Despite President Carter's avowed human rights policy, they see little evidence of its implementation with respect to South Korea; and the reduction of U.S. forces will give President Park more independence to continue and increase his repression."

## CHURCH AND STATE

### Minnesota: Clear Separation Stipulated

Religious ceremonies, programs, celebrations, and practices should be kept separate from education in public schools, the Minnesota Board of Education said.

Furthermore, the public schools "may not be used for religious socialization of students," the board agreed.

In endorsing a "policy statement," the board reaffirmed its belief that a clear separation must be maintained between religious and school activities during such holidays as Christmas and Easter.

The board issued a similar policy statement in 1970. But a policy statement, unlike a board of education rule, is not enforceable. However, such a reaffirmation indicates the board's current philosophical position and provides school districts with updated guidelines.

A second related policy statement that says teaching "about" religions in the public schools is legal and "educationally valuable" was considered and may be considered in an amended form later this year.

This statement says school districts may: use the Bible or other religious books as source books in teaching about religions; allow students to recite documents such as the Declaration of Independence which contain references to God; allow students to sing the national anthem and other patriotic songs that contain assertions of faith in God; and rent school facilities during off hours to religious organizations if there is a general policy of renting the facilities to non-school organizations.

Westminster Abbey, visited by up to four million tourists each year, is building a sound-proof chapel in a part of St. George's Chapel near the main entrance. The thousands of tourists who visit the Abbey each day, a spokesman said, make "quite a din. . . . Not all visitors are simply sightseers. Some are . . . on a kind of pilgrimage. There have been requests to the duty clergymen for somewhere quiet to pray." The other quiet place in the Abbey is the Chapel of St. Faith.

Listing more than \$2.7 million in secured and unsecured claims and \$486,000 in assets, the Rev. James E. Ewing, 44, and his Church of the Compassion filed for bankruptcy in Los Angeles. In 1971, its peak year, the church took in \$4.2 million in contributions. Mr. Ewing's salary in recent years has been \$63,000 to \$76,000. In his own bankruptcy petition, he listed four cars and a motorcycle — \$23,800; a \$40,000 boat, and \$7,320 for jewelry and clothing connected with the ministry, plus a \$1,000 savings account.

The Lutheran World Federation has been granted permission by the Russians to ship a variety of Bibles to German-speaking Christians in the Soviet Union. The 5,000 Bibles will include some printed in German script, the version for the visually impaired, and modern editions.

Traditionalist French Archbishop Marcel Lefebvre, CSSp, and five priests traveling with him in the U.S. were denied permission to enter Mexico where he had been scheduled to celebrate the Tridentine Mass in Atlatlachuan, Mor., and in Acapulco. The unremitting opponent of Vatican II reforms consecrated a chapel in Dickinson, Texas, telling his followers to defy Pope Paul and help restore the "true" Catholic faith in the world. No reason was given for the Mexican ban.

Two Danish tourists were expelled from the Soviet Union for distributing 700 Danish-printed, Russian-language Bibles into the country. Pastor H.K. Neershov of the Danish European Mission said he did not know why the two were expelled "because the Soviet government claims there is religious freedom in the Soviet Union and that 10,000 Bibles were printed there last year."



# A PRESSING MORAL ISSUE

*Is a smoke screen being set up  
on the issue of homosexuality?*

By RICHARD G. CIPOLLA

One of the most pressing moral issues which faces the church in this age of great moral concerns is that of homosexuality. Like the issue of women priests, the homosexual issue is a question which the church is being forced to face not because of some internal impetus but rather because of strong pressure from groups outside the church with little or no concern for Christian faith and morality.

The analogy between the homosexual issue and the question of women priests is too striking to go unnoticed. The acceptance of women priests by the Episcopal Church is based upon a truly gnostic understanding of the Christian faith, where sexuality is seen to be irrelevant to anything except in a purely accidental way. For these modern gnostics, maleness and femaleness can have no ontological significance whatever, and, therefore, can have no possible bearing on the doctrine of the Incarnation and its application to the catholic priesthood.

The question of women priests was indeed forced upon the Episcopal Church from the outside. This is true despite the dishonest claims of the official press releases of last autumn which described General Convention's vote as the culmination of 70 years of study on this question. The fact remains that if it were

not for the timely American women's liberation movement, there would be no women priests in the Episcopal Church today. This is no criticism of that women's movement; it is just a statement of obvious fact.

The Episcopal Church was caught off guard when confronted with the strident demands from within and without for women priests. It was caught off guard not because it failed to read the signs of the times — for the Episcopal Church excels at reading these signs and keeping up with them — but rather because it had not done its homework in the foundations of its own priesthood. The Episcopal Church, like all of Anglicanism, has not ever really thought out the doctrine of the priesthood, its nature and essence. In fact one can say that this policy of non-thinking about the priesthood has been thought to be very desirable and necessary in a church which lives by the shaky ideal of compromise. So it was no surprise when the issue of women priests was met not with a theological debate on the nature of the catholic priesthood, but rather with slogans of repression, liberation, equality and fraternity, all of which have little to do with the nature of the priesthood.

The church is now faced with a direct and forceful challenge to its traditional attitude towards homosexuality. Once again there are signs in the beginning debate over this issue in the Episcopal Church that the sloganeering of equality, liberation, and compassion will so cloud the issue at hand that we will say whatever we are asked to say about homosexuality. The setting for this

debate is so similar to that on women priests: a lack of preparedness by the church for this debate because of no thought out understanding of the nature and role of sexuality within the Christian life; and the attempt to divert attention from the main issue by calling attention to the church's failure to act according to her Lord's gospel when dealing with so-called minority groups. This device worked so well with women priests. There were and still are two separate but related issues involved in that question. The first is the role of women in the church and the church's real failure to make use of women in its life and ministry. The second is whether, given the church's understanding of the priesthood, a woman can be ordained to this order. Using the church's failure to utilize women in the church, a failure which surely in some instances was due to outright discrimination, the party favoring women priests was able to erect this smoke screen which deliberately and effectively hid the fact that there were two separate issues involved. With remarkable agility the two separate issues were illogically conflated, so that to be against priesting women was equated with being against women in positions of power within the church. Given that scenario — to vote against women priests is to vote against women — one cannot be too surprised at the outcome.

Now once again the smoke screen is being set up on the issue of homosexuality. The slogans are all there once again. The tactics seem to be the same as before: to make the church feel so guilty about its real past failure to be as loving and compassionate as it should have been, that it will embrace whatever demands are made upon it to change its

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traditional teachings. Let us be absolutely clear about this: that there are indeed two separate but related issues in the homosexual question currently being debated. The first is the place of the homosexual man or woman in the church and the church's attitude toward their presence. The second is more crucial: the question of whether the church can give its blessing to the homosexual life-style, which includes homosexual activity, as a morally viable option to that of heterosexual relationships.

As regards the first issue, there can be no doubt that the homosexual man or woman is as much a member of Christ's body, the church, as any heterosexual baptized Christian. There is no doubt that the homosexual must be welcomed and treated with the same love and compassion as any other member of the church. And there is no doubt that the church has failed to act with the proper love and compassion toward the homosexual, and that the church must reorient her thinking and actions on this first issue.

But what all of the talk about love, compassion, and equality is hiding is what the church is really being asked to do: to do a *volte face* on its traditional teaching on homosexual activity, which according to the entire Judaeo-Christian tradition, is wrong and sinful. We must beware lest we are talked into another illogical equation: to be against homosexual activity is to say that homosexuals are not children of God or members of Christ's church. What is at stake in the second issue is the church's teaching that homosexual activity is *not* a morally viable alternate lifestyle for the Christian; that it is *not* an acceptable expression in a physical way of the Christian understanding of love between two people.

Can the church indeed make this *volte face*? For some within the Episcopal Church, whose motto seems to be, *L'Eglise, c'est moi*, the issue seems to be settled with the ordination of a practicing homosexual to the priesthood. But for those of us who hold to the catholic understanding of the church as not merely a collection of individuals but as the *community* of the people of God, where decisions of this importance are made by an authoritative consensus, the issue is not at all settled. And this consensus must be reached by the church, not by yielding to pressures of a semi-pagan society, nor by attempting to outdo everyone else in radical or prophetic chic. Rather the consensus will be reached by a prayerful, cautious, and intelligent thinking out of the Christian understanding of maleness and femaleness, and of sexual relationships in general. It will be a consensus founded upon the absolutely binding moral authority of scripture and tradition, upon the moral imperative of love for God and one's neighbor.

# AFTER 50 YEARS

*We remember this summer  
the achievement of Bishop Brent,  
one of the men credited  
with the rise of the modern  
ecumenical movement.*

By J. ROBERT NELSON

There are three patriarchs of first magnitude who are given credit for the rise of the modern ecumenical movement: Sweden's Archbishop Nathan Soderblom initiated the Life and Work Movement; American Methodist layman, John R. Mott, provided the impetus for the International Missionary Council; and Episcopalian Charles H. Brent, Bishop of Western New York, initiated the movement for church unity called Faith and Order. These three streams converged to form the present World Council of Churches.

After the Episcopal Church's General Convention of 1910 in Cincinnati, where the planning mechanism was created, Bishop Charles Anderson of Chicago and Bishop Brent were effectively supported by the remarkable lawyer and lay theologian, Robert H. Gardiner. What

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they worked for was simply designated as the World Conference on Faith and Order. For the first time in history, they sought to convene a representative meeting of all churches of the world to discuss the disagreements which cause and perpetuate disunity of Christianity and discover the agreements which could lead to visible unity. With amazing persistence they succeeded, despite the international fragmentation of the 1914-1918 war, to constitute such a conference. Anglicans came in strength of numbers and abilities, as did Eastern Orthodox and many Protestants. Concerted effort was made without avail to secure participation of the Church of Rome. The city of Lausanne, Switzerland, was chosen as the site, and the time was August, 1927.

Unanimously elected to preside over this conference of nearly 500 persons (only seven of whom were women!) was Bishop Brent. It was his conference, his lengthened shadow. At Lausanne a second generation was already taking over, through such venerable and vigorous leaders as Bishop Charles Gore, Dr. A. E. Garvie, Bishop E. J. Palmer, Professor



Foto Bauswein, Geneva.

Adolf Deissmann, and Bishop Azariah who were heard and heeded in the discussions of church unity, the sacraments, ministry, the authority of creeds, and the nature of the church as such.

Reading the conference record and reports today, one is struck by the fact that 50 years of ecumenical effort have not eliminated these issues from the agenda, but immense progress has been made in converging doctrinal understanding and approximation to, or realization of, church unity. How Bishop Brent and his contemporaries would rejoice over recent advances since the Roman Catholic Church entered the ecumenical arena, various church unions have been consummated, and more being sought!

That summer in 1927 was the evening of his long life. As a missionary in the Philippines, adviser to presidents on Asian issues, leader of the Army chaplains, and undistracted ecumenical pioneer, he had earned admiration and affection of people everywhere. But illness was already advancing, so much so that he often turned over the gavel at Lausanne to Dr. Garvie of England.

Two years later, having just visited General John J. Pershing in Paris and en route to a Mediterranean vacation, the bishop was passing through Lausanne. It was his destiny to go no further than this site of his life's achievement. He died and was buried there.

In this summer of 1977 a semi-centennial observance of the Conference on

At the grave of the Rt. Rev. Charles H. Brent, who died in Lausanne in 1929, are (l to r) the Rt. Rev. Oliver S. Tomkins, Bristol; Dr. Paul Crow, Indianapolis; the Rev. Peter Cranford, Geneva; Prof. John Deschner, Dallas; Prof. Paul S. Minear, New Haven; Miss Christian Howard, England; Miss Daphne Fraser, England; Dr. Lukas Vischer, Geneva; Dr. G. Muller-Fahrenholz, Geneva; and Dr. W. A. Visser 't Hooft. Facing the group is Prof. J. Robert Nelson, Boston.

### Summer Morning

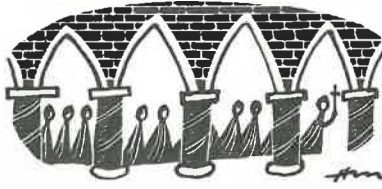
I heard this morning  
the crows' loud treetop arguments;  
what were they chattering about?  
Their raucous riot reminds me  
of the dialectical dance of  
student lamas, of diocesan  
delegates debating issues.

From these diverse and diverting  
sources comes the message: Love;  
not as desire, but as care;  
not as possession, but as concern;  
compassion of hands touching in blessing.

Brooks Lushington

Faith and Order has been held in the same city, the same old cathedral, the same university aula where earlier delegates discussed, argued, and worshipped. Hundreds of persons took part in the four-day commemoration. They looked back in respect to the ground-breakers of 1927, but gave greater attention to the present and future ecumenical developments. Many young people took part. The name of Bishop Brent was frequently invoked. And his own constant insistence was reiterated: that unity is given in Christ to the church, that it will be manifested through faithfulness and love, and that unity serves the mission of the Gospel to all persons of the world.

Today the Faith and Order Movement has burgeoned into commissions of the World Council of Churches, many national councils, denominational agencies, bi-lateral conversations, consultations on church union, and local ecumenical fellowships. Not all can be credited to Bishop Brent. But where might we be without his great achievement?



# A SERIOUS CALL

*Either clergy are different  
from other men, or they  
are no true servants of Christ.*

By ROBERT SHACKLES

Our Lord once condemned a Pharisee who, going to prayer in the synagogue, said "God, I thank thee that I am not like other men." Today, we've changed things through a bizarre bit of theological sleight-of-hand (or mind, as the case may better be). From much of the leadership of the church, notably the clergy, the cry is "God, we thank thee that we don't have to be different from any other men!" This would not be all that bad if every other man were that publican crying "God! Be merciful to me, a sinner." But anyone who believes that certainly is not paying attention.

A while back a prominent psychiatrist stirred folks up by titling his book *What Ever Happened to Sin?* As far as I know, sin got buried in my seminary homiletics class where our instructor repeatedly warned us never to use the word "sin" in the pulpit as that tended to make parishioners nervous. The tragedy is that apparently most of us believe him. For others, I suppose it was the fault of the idiot who coined the phrase, "If it feels good, do it!" I would not want to bet it *wasn't* a clergyman who really thought he was quoting St. Augustine.

Whatever the exact causes, among today's crop of "fearless" moral leaders

and posturing political protesters it has been easily accepted that the standards for clergy behavior are simply an agreeable answer to the question, "Why should I be different from other men?" I recall too many seminarians of my own generation disdaining the clerical collar and black suit because they wanted to relate to their prospective parishioners as "one of them," or, in a twist of the Dominican teaching "God, I thank thee that I can be just like any old sinner, especially adulterers and wine-bibbers!"

Tragically, we have got it firmly fixed in mind that the way to fulfill one's calling to priesthood is to deal with that sort of empathetic understanding in which one participates in the same guilt as the rest of mankind. In other words, the way to reach sinners is to join the sinning and, while you're at it, enjoy it! We have purchased betrayal by accepting the idea that clergy are not obliged to live any better moral lives than anyone else. It is no wonder therefore that clergy tend also these days to buy any secular attraction or heresy that comes down the aisle, always referring to "changed cultural conditions and consequent deeper insights into truth," rather than biblical warrant, as justification for all that happens.

The fact of the matter is that we clergy are required, *obligated*, to live our lives by a more stringent set of moral stan-

dards than others. We are obliged by our calling, if it be truly of the Holy Spirit, to join the publican in his glorious plea for mercy and to acknowledge that, once priested, there is no way ever again that we can step back into careless morality or easy secularism, arrogantly claiming that such rationalized betrayal is how we are allowed to order our personal *ordained* witness.

According to the Ordinal in the 1928 Book of Common Prayer, which is still the official manual and under which most of us were ordained priests, the question remains: "Will you be diligent to frame and fashion your own selves, and your families, according to the doctrine of Christ; and make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?" The answer we gave, if validly intentioned, was "I will apply myself thereto, the Lord being my helper."

None of us has been dispensed from that, or from the other equally stringent requirements of priestly example and conduct. Anyone who really thinks those vows are now nullified simply is no longer practicing catholic priesthood and has literally abandoned Christ! It is a tragic commentary that Episcopal priests are often better known for bending the elbow at the profane altars of mammon than for bending the knee at the sacrificial altar with publican-like humility before Christ.

Until the clergy of the church are ready to return to the Christ-like witness and serving ministry of morally different and truly "set-apart" lives, we cannot expect *any* standard of disciplined morality to describe either us or the institutional church we supposedly lead and guide to Christ. It is time our seminaries started showing students how to put the words "sin" and "discipline" into their vocabularies and into their lives as something that deacons, priests and bishops, *more than anyone else*, are required to deal with on pain of being inhibited from entering or, having entered, from practicing ministry in Christ at all.

Either clergy are different from other men, or they are no true servants of Christ. That is a terrifyingly hard standard by which to live and none of us dares it on his own. But none of us is expected to try it alone! That is heresy at best; humanistic secularism at worst. We have Christ! We have the Holy Spirit! We have God to sustain us if we have faith and integrity enough once again to accept the truth that clergy are different; that they must meet, accept, and by God's helping grace, live by far higher standards than other men if other men are to accept the truth that Christ calls them to Holy Living. Jeremy Taylor! William Law! Thomas a Kempis! Front and center for the reverend clergy, please!

*The Rev. Robert Shackles is rector of St. Paul's Church, Muskegon, Mich.*

## What Sells "Religious" Books?

There is currently a hefty boom in the "religious book" market — but hardly in the kind of books which would appeal to most readers of this magazine. Before getting into the subject any deeper let's say that as we set down this observation about the best-selling "religious books" and the beautiful people who read TLC we are neither puffing nor slamming either those books or our readers. If we have any regret about the matter it is that all those millions of people who are reading all those ultra-popular "religious" books are not reading the books you see advertised and reviewed in TLC.

In a recent issue of *Newsweek* (July 25) there is a special report on this book boom, prepared largely on the basis of communication with people who participated in the annual convention of the Christian Booksellers Association. There were 7,000 people at that convention, which will give you some idea of the size and scope of the religious-books industry. In the world of print it's big business.

But Episcopalians are not among either the leaders or the consumers of this big business. Publishing houses related to the Episcopal Church or seeking Episcopalians and other Christian main-liners as a market are not producing books whose buyers are numbered by the hundreds of thousands; their buyers do well to get up into the tens of thousands.

Because the publishers of books on religion send review copies to us, we have a chance to see what's being printed, and what's selling in a big way. We risk violating the Tenth Commandment when we think about the royalties to these authors that result from sales that run into six figures. But as we ponder the titles and inspect the contents of many of them we are, frankly, appalled by the frequent appeal to self-interest which these books are intended to make to the reader. Let's suppose that it's a book on religion and health. There is certainly a strong and deep and vital connection between religion and health. The subject is of universal interest and importance, and nobody can be faulted for either writing or reading a book on the subject. But if the book is on some such theme as "Pray Those Pounds Away" (the title is fictitious but only too horribly plausible in today's market) it raises this question: Is God the subject of this book, or the anxious human weight-watcher? The book may be "religious," but is it Christian?

We could name names and cite examples at great length to document our observation that a lot of what passes for "religious" writing today is man-centered rather than God-centered. It is pious in tone, and perhaps sincerely so. But if any "religious book" is primarily addressed to some human need or concern which, the author proposes, God can take care of completely, or at least help us with, if we know how to deal with him, that book is essentially sub-Christian. And we must say that we see very many books which must be so classified — man-centered rather than God-centered, coming to us as Christian literature. "Religious" they may be; popu-

lar they may be; a moral substitute for pornography they may be — although if they encourage a false idea of God they may be worse than pornography; but Christian, in any serious theological sense, they are not.

Such books are written, and read, by people who evidently consider the petition "Give us this day" more essential than "Hallowed be thy name" or "Thy kingdom come, thy will be done."

The theology implicit in any such book is that God is here in the world to serve us — rather than that we are here to serve him. Suppose the book is about how we can enjoy a happy family life. It can be dealt with in either of two ways. The author can instruct us in how to get most valuable cooperation from God in our effort to achieve that goal. That is the "religious" approach; and it will



always have immediate and wide appeal, for who does not prefer the idea of God working for us to the idea of our working for God? The other way is the Christian one. Whoever is bold to commend this approach to a happy family life must spell out very plainly that God will give such familial happiness only to people who do indeed hallow his name and pray for his kingdom ahead of their daily bread, who know that in his will alone is their peace.

You may agree with us that the latter approach, the Christian one, to a happy family life is the sounder one. But if you want your book on the subject, and taking that approach, to go through several printings and reach a million or more readers you had better have some special gimmick that most publishers and authors in this field evidently don't know about.

We have said nothing about the books published by "our sort of people" that enjoy no such box-office success. They really are a subject all by itself, and perhaps we had better defer discussion of it until another time. But before passing from those "religious books" that prosper so enviably, one more thing needs to be said: very many of them do have the merit of readability. They set an example of simple, direct, down-to-earth writing that could be employed just as well by writers who have a much more substantial message to communicate. When a book on such a subject as religion and health, or family living, or any such subject of universal interest and importance, appeals to only a very few people, it may be because only very few people can or will wrestle with its ponderous style. However, as suggested above, there really needs to be another editorial about those other books. We'll get down to it some day soon.

# AS OTHERS SAY IT

I want to share a phrase that I have coined for myself, but behind the phrase lies a common difficulty for most of us. The phrase is: "The people behind the rubber band." Let me explain what I mean by that.

All of our lives run similar courses in many ways. One of the ways is the number of other people we come to see, to meet, to know and to love in a lifetime. We probably *see* millions of people in any one of our lifetimes. We *meet* thousands of them by name, if not tens of thousands. We come to *know*, in some personal way, hundreds, perhaps. And how many do we *love*, of the millions we've seen, the thousands we've met, the hundreds we've come to know? Each of us may love, in some deep enduring manner, perhaps a few dozen — if as many as that.

Although the individual human life has an unlimited amount of love to give,

we each have a limited amount of *time* in which to give it. We cannot possibly give our love in an equal manner to each and every person we come to meet and know. And so we choose to whom we will give our love, on whom we will spend our time.

William Barclay, the British theologian and author, has said that for each of us there are three things that will make for a happy life: someone to love, something to do, and something to hope for. The three cannot really be separated if we see that human life must ultimately be centered in Jesus' command to love each other, God and the world.

But once we have heard that word, and wish to take it to heart, then we are confronted by the limitations of time. And so we must choose. Whenever we stop and reflect on how well, or poorly, we have been doing, we frequently realize how much time has passed since last

seeing old friends, since last responding in love to people who need us.

I carry with me, almost always, a little black appointment book, and I move from week to week (marking my place in the book) by using a rubber band, binding together those weeks in the calendar now behind me, thus permitting this week and those left in the year to be unbound and available. In so doing, however, I sometimes neglect people who have asked to share their lives with me — last week, the week before that, etc. In my schedule, for my limited time so often consumed by the demands of the moment, they have become "the people behind the rubber band."

For most of us, the demands for our love and our time are great. We all have so many important things to do. But what is *more* important than the time and the love we have to offer to one another? Periodically we need to stop and so reflect.

(The Rev.) BART SARJEANT  
Christ Church  
Sausalito, Calif.

## CLASSIFIED

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# PEOPLE and PLACES

## Positions Accepted

The Rev. Alexander A. Aiton is curate at St. George's, Rumson, N.J. Add: 48 1st St., Rumson 07760.

The Rev. Jack E. Altman, III is on the staff of the Church of the Incarnation, 3966 McKinney Ave., Dallas, Tex. 75204.

The Rev. Richard Barry is rector of St. Agnes, 1750 NW 3rd Ave., Miami, Fla. 33142.

The Rev. Roland Benjamin, Jr. is assistant at St. James', Edison, N.J. 08817.

The Rev. Bruce W. Boss is vicar of St. Gabriel's, 2924 Clay's Mill Rd., Lexington, Ken. 41653.

The Rev. Gregory Brewer is vicar of New Covenant, Winter Springs, Fla. 32707.

The Rev. Whitney Haight Burr is rector of Trinity, 47 East St., Wrentham, Ma. 02093.

The Rev. H. James Considine is rector of Trinity, 7 and Market, Logansport, Ind. 46947.

The Rev. Nicholas Dand is rector of Trinity Church, 800 Park Ave., Elizabeth, N.J. 07208.

The Rev. Gordon J. Dean, rector of St. Barnabas and All Saints, Springfield, Mass., is associate direc-

tor of the Mass. Council of Churches Regional Ecumenical Network.

The Rev. Ernest S. DuRoss is rector of St. Martin's, 6295 River Rd., Chagrin Falls, Ohio 44022.

The Rev. Lawrence M. Estey, is assistant rector of Redeemer, 5603 N. Charles St., Baltimore, Md. 21210.

The Rev. Charles Farrar, in charge of St. Mark's, Halifax, N.C., is also in charge of St. Mary's, Speed, N.C. 27881.

The Rev. Kenneth Gluckow is assistant at Trinity Church, 65 W. Front, Red Bank, N.J. 07701.

The Rev. Jack R. Habberfield is vicar of The Church of the Holy Spirit, P.O. Box 645, Dawson, Ga. 31742 and in charge of Holy Trinity Church, Blakely, Ga.

The Rev. Dr. M.E. Hollowell, Jr. is assigned to the U.S. Army Chaplain Center and School, Ft. Wadsworth, Staten Island, N.Y.

The Rev. T. Nicholas King is assistant to the rector of St. Martin's, 1510 E. 7th, Charlotte, N.C. 28204.

The Rev. Dennis Kuhn is rector of St. Paul's, 1802 Abercorn, Savannah, Ga. 31401.

The Rev. William J. Lawson, Jr. is assistant at

St. John's, Elmwood and Boston Aves., Lynchburg, Va. 24503.

The Rev. James Lemler is assistant to the dean of Christ Church Cathedral, Indianapolis, Ind.

The Rev. David A. Lewis is vicar of St. Barnabas, Clear Lake, and St. Philip, Turtle Lake, Wis.

The Rev. Charles Bruce McNab is rector of St. Andrew's, 1607 Baker Court, Panama City, Fla. 32401.

The Rev. Kenneth Lee Ornell is chaplain at St. Mark's School, Southborough, Mass. 01772.

The Rev. Charles Peek is rector of St. Luke's, 2304 2nd Ave., Kearney, Neb. 68847.

The Rev. Richard Pobjecky is rector of St. Gabriel's, 400 S. Palm Ave., Titusville, Fla. 32780.

The Rev. Joseph Riggs is director of the Episcopal-Community Services, Diocese of Indianapolis.

The Rev. Jon C. Shuler is with the Community of Celebration, Box 130, Woodland Park, Col. 80863.

The Rev. Ray Smith is rector of Saint Martha's, P.O. Box 386, West Covina, Cal. 91793, effective Sept. 1.

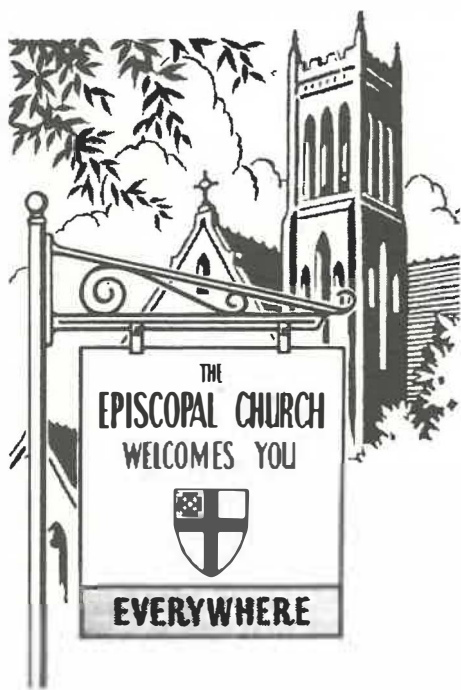
The Rev. John P. Thomas is rector of St. Peter's, Ashtabula, Ohio 44004.

The Rev. Warren Thompson is in charge of St. Patrick's, 3803 NE 7, Ocala, Fla. 32670.

The Rev. William K. Tibbett is rector of St. Peter's, 33 Throckmorton, Freehold, N.J. 07728.

The Rev. James E. Trapp is assistant rector of Christ Church, 569 Main, Fitchburg, Mass. 01420.

The Rev. Thomas B. Woodward is chaplain at the University of Wisconsin, Madison, Wis. 54306.



## 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

## 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

### 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, ass't  
Sun 8 HC, 10 MP & Ser (HC 1S & 3S). Wed & Saints Day 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.

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

### WASHINGTON, D.C.

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

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

### COCONUT GROVE, MIAMI, FLA.

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

### ATLANTA, GA.

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

### CHICAGO, ILL.

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

### DODGE CITY, KAN.

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

### BALTIMORE, MD.

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

### BOSTON, MASS.

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

**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.

# SUMMER CHURCH SERVICES

(Continued from previous page)

## 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, r  
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. Marnar, 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. (Cont'd)

**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. 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; Fr. T. R. Morton, c; Fr. W. Fox, 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

## PITTSBURGH, PA.

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

## 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

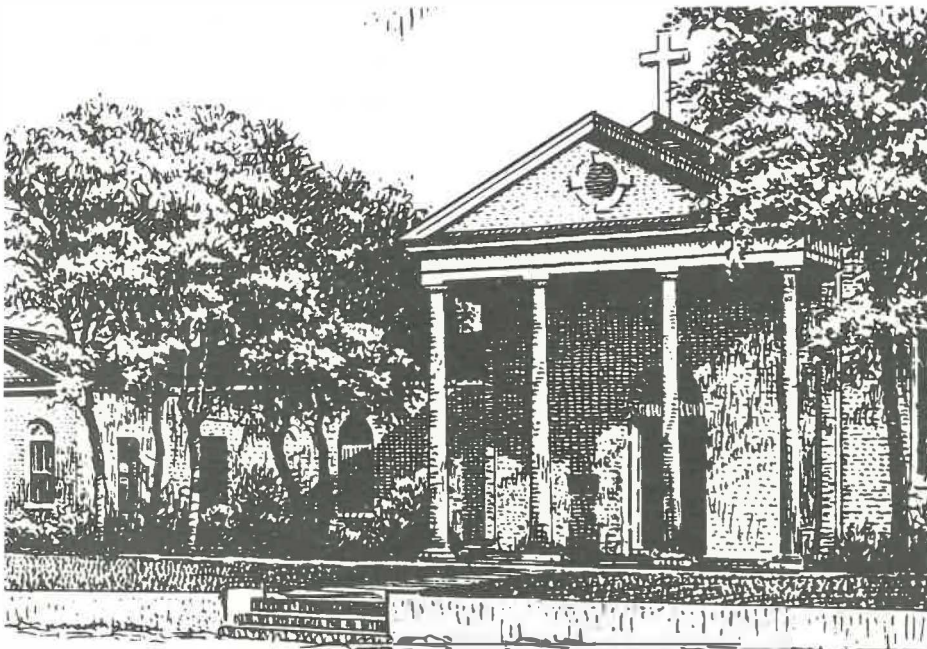
**ALL SAINTS'** 5001 Crestline Road  
The Rev. Canon James P. DeWolfe, Jr., r  
Sun Eu 7:45, 9:15, 11 & 5; Daily MP & Eu 6:45 ex Thurs 6:15; Also Wed & HD 10; EP daily 6

## 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



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