

THE LIVING CHURCH

Hope or Heresy?

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A Seminary's Stand

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Mr. Oscar Carr: Though the campaign to aid Cuttington College has been oversubscribed, the way was not easy [see p. 6].

AROUND & ABOUT

With the Editor

To GERTRUDE K.:

I do say a good word for the Proposed Prayer Book whenever I possibly can, and right now I'm going to do so, *contra* you, on the point you raise about the change from "sedition" to "oppression" in that suffrage in the Great Litany which in all editions through 1928 begins "From all sedition, privy conspiracy, and rebellion" (BCP p.55), and which in the PBCP (p.149) begins "From all oppression, conspiracy, and rebellion." This change not only can and do I "buy"; I heartily welcome and commend it.

The Litany was born in an age and society in which "sedition" against the "Most Christian King" and his absolutist and despotic administration was considered rebellion against God him-



self. Any monarch like Henry VIII, James I, or Charles I would have told you, if you had been his subject, that to be against the Crown on any matter whatever was to be against God. That was it, that was all. And so sedition was a form of blasphemy.

Do you believe that today? For if you do, and you ever speak a word of criticism of the Carter administration, or you vote for Mr. Carter's opponent in 1980, you will be committing this very grave sin. But of course you don't believe that.

Almost any Christian today would say that sometimes sedition is one's duty to God and to one's neighbor. Such great Christians as Dietrich Bonhoeffer thought so in Hitler's Germany. You and I might think so if we were citizens of the Soviet Union or the People's Republic of China today, though about that we can only guess.

Sedition may not always, in all circumstances, be sinful; oppression always is.

Episcopalians who will be using this new text of the Litany from now on should be taught that every one must examine his own conscience to ask if he is not only a victim of somebody else's oppression of him but may be an oppressor himself. The truth is that anybody can oppress anybody else. We seldom think about it that way, but ponder it and see if you don't agree. I can oppress other people by boring them, imposing upon their good nature, failing to do them justice in what I say about them: I have

at my command a hundred good ways and means of oppressing, as has everybody else.

If from now on we pray to be delivered not only from the pain of being oppressed but also from the sin of being oppressors we may all grow in grace as a result.

Okay, so I said something nice about the PBCP text of the Litany. I'm sorry I can't stop here. Another verbal change in the Litany has me boiling, and now I'm boiling all over on my typewriter and it's a hot day and I want to quit and I can't. For hundreds of years we have prayed the good Lord to deliver us "from all evil and mischief; from sin; from the crafts and assaults of the devil; from thy wrath, and from everlasting damnation." Henceforth, if we follow the new text, we shall pray for deliverance from all these objects of dread except "thy wrath."

I know, without being told, what the rationale for this change is: the modern mind has trouble reconciling the wrath of God with the love of God. But if that is so, isn't it equally true that the modern mind has trouble reconciling the idea of an everlasting damnation with that of an everlasting salvation? "In my salad days, when I was green in judgment," confronted by such a plea for the modern mind as this I was wont to say "To Hell with the modern mind." (Yes, Hell should be capitalized, as Ralph Toledano once explained — "like Scarsdale.") I don't say that any more. The modern mind is as good as any mind of any age; all it needs is to be shown what it needs to know. It should be no big deal for any teacher of the faith to show that the wrath of God and the love of God are opposite sides of the same coin, ultimately one and the same thing; that is, if the teacher knows that himself, believes it, and cares enough for souls to teach it to them.

Through the ages Christians who have loved God and have known that he loved them, who have known also that they had by their sins most justly provoked God's wrath and indignation against them, have cast themselves upon his mercy to deliver them from his wrath. That's what we did in the Litany, before the SLC and the GC 76 made this pointless change in the text, for apparently the most trivial of reasons.

Well, we can go on looking to God's love to save us from God's wrath and from everlasting damnation, Litany or no. But it's a pity we can't get more help from the church's official book of liturgy to guide and encourage us in such wholesome and essential praying.

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31. St. Aidan	
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16. St. Ninian	
18. Pentecost 16/Trinity 15	

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LETTERS

No anonymous letters can be published, though names may be withheld at the writer's request; however, THE LIVING CHURCH must have the name and address of any contributor. You are asked to limit your letter to 300 words. The editors reserve the right to abridge.

When to Ordain

The current discussion of clergy placement again suggests the importance of reconsidering our practice of not ordaining seminary students to the diaconate until their senior year, usually after graduation. Why not ordain seminarians to the diaconate at the end of their middler year, and to the priesthood at the time of graduation? Most of them are performing diaconal ministries after their middler year anyway and could well use an entire year in that order. They might even discover their vocation to be in an honest diaconate rather than in the priesthood — a distinction the Episcopal Church barely makes clear nowadays. Deacons are not sub-priests.

This would also mean that rectors requiring an assistant priest in June could seriously consider a recent seminary graduate, who would then be a priest, without having to celebrate every eucharist until the deacon's ordination to the priesthood during the following Advent at the earliest, as the present policy requires.

As for ordaining to the priesthood without ever serving in the diaconate, it might well be that one's vocation lies in the diaconate and not in the priesthood. It ought to be tested. Today we have occasional priests whose vocations would have been far happier in a true diaconate than in the priesthood had the church been faithful to the three orders of ministry it professes.

The growth in the centrality of the eucharist makes this matter of serious importance to the employment of graduating seminarians.

(The Rev.) PETER CHASE
 St. James' Church
 Greenfield, Mass.

"Supernatural" and "Psychic"

The article "The Occult" [TLC, June 12] dealt very deftly with a most difficult subject. Rather, while not difficult in itself, it has turned out to be a source of profound confusion and error for the modern mind.

We moderns, since we were brought up in the dogma that only tangible phenomena are knowable and real, when

confronted with such happenings as dreams, meditation, trances, hypnotic trances, hallucino-genetic drugs, and divination or oracles, as well as ESP, jump to the conclusion that this is the stuff of the supernatural which the church has illicitly withheld from us all these centuries. That, indeed, is the view of Morton Kelsey, whom I happen to know both as a fellow Episcopal clergyman and as a colleague at Notre Dame. If one pays close attention to his language, however, one notes a fateful confusion. On the one hand he insists that such processes are "as natural as the physical world. The physical and the nonphysical are equally real." He also insists, in the same breath, on calling the latter "supernatural." He is right in saying that the little known or widely neglected psychic occurrences and powers of man are within the realm of nature. The supernatural, by contrast, is man's contact with the living God, the uncreated light of grace and truth.

One of the foremost scholars of comparative religion, R. C. Zaehner, has worked out the important distinction between "nature mysticism" and "theistic mysticism," in his profound book, *Mysticism Sacred and Profane* (Oxford). On the basis of copious evidence he analyzes, on the one hand, three types of "nature mysticism:" (a) Pan-en-henic mysticism, "where all creaturely existence is experienced as one and one as all," (b) the state of isolation of the self from all that is other than itself, and (c) the simultaneous loss of the human personality, the 'ego,' and the absorption of the self into the essence of God.

All these have been achieved as the result of men's own efforts and certain techniques (meditation, yoga, zen, and even drugs) and they never transcend the bounds of nature. They also culminate in a state of the mind in which it abandons all works, whether good or evil, and discards the distinction between good and evil. The underlying view envisages being as beyond the Good, and this is the source of the error.

In the case of theistic mysticism, however, it is the concern for goodness that guides the soul in its desire for God, and "it is God who takes the first step, and it is God who works in the soul and makes it fit for union," and the result is not the loss of the human personality in an absolute beyond good and evil but rather its loving union with the God who is love. How far someone like Kelsey is from recognizing the vast difference between these two kinds of mysticism becomes clear when we find that he looks on C.G. Jung's "integrated" self, a merger of the collective unconscious with the personal unconscious, as the Holy Spirit.

The faddish excitement about the unknown aspects of nature, and our great theological illiteracy, induce many to confuse the psychic with the super-

natural and the cultivation of dormant natural powers with religion. These practices and cults, however, ultimately turn on a worship of nature rather than of God. At their best they can amount to a preparatory "cleansing of the house" in getting ready for the real union of the soul with divine love. At the worst, they come dangerously close to magic.

(The Rev.) GERHART NIEMEYER
Notre Dame, Ind.

A Female Christ?

Margaret Sue Reid, Diocese of Kentucky, is quoted [TLC, July 24] "Were Christ to be born in this age there would be no compelling reason for the birth to not be that of a woman."

Speculation as to the sex involved, "were Christ again to be born," presupposes that clear Christian theology concerning the Incarnation of God's Messiah is open to change by the spirit of the age which runs so amuck through the church today. Indeed, "were Christ again to be born" as speculated by Ms. Reid, we would have not one Christ but two, for Christian theology clearly teaches that the union of the divine and human natures in the person of Jesus Christ is complete and inseparable.

Of course, it is by raising the speculations of philosophy, sociology, psychology, and other sciences of *human* empiricism, to equality with revealed divine truth that leads to error of faith and doctrine. I am not saying that these sciences should not be used, only that it be remembered they are not equal to theology, and should not be confused with theology in setting the standards of faith and doctrine.

GEORGE W. THOMAS
Clearwater, Fla.

A Gay Response

The Rev. F. Earle Fox [TLC, July 24] seems completely out of touch with modern discoveries when he labels homosexuality a sin or a sickness. Assuming to be true the exploded theory that being gay is a matter of choice, he ends with the astonishing statement that being gay is the result of "self-centeredness rather than Christ centeredness." This judgment comes from another assumption, that our Lord forbade homosexual behavior. I have searched the scriptures diligently and cannot find any instance in which our Lord spoke on the subject. Certainly if being gay were so wrong — indeed a paramount sin in the minds of so many well-meaning but uninformed persons — he would have made some reference to it.

With no statement from Christ, the enemies of gays are thrust back to two primary sources for their strictures — in the company of Anita Bryant. Their first source is *Leviticus*, that document which contains a multitude of prohibitions

which almost nobody takes seriously any more. It was written when it was generally held that God's Israel could be spread only in the line of Abraham, in other words only by reproduction.

In the thinking of those people, after a generation had served its turn it went to extinction in Sheol. Those Old Testament people had no conception of the uniqueness given to the individual by the hope of resurrection. The Christian with his assurance of resurrection is no mere link in a reproductive chain.

The other stick used for beating gays is the Apostle Paul. Gay apologetics quickly points out the fact that the apostle never knew Jesus and does not once quote him. The same apologists cite St. Paul's views about women and his apparent implicit approval of slavery. I think there are difficulties in any simplistic reading of these passages as there are in the passages habitually used by anti-gay people. I am by no means certain that the meaning of several key words has been determined. They need restudy in the light of contemporary usage.

I am sure that if St. Paul had had the experience of discovering himself irreversibly gay — as we have, or if he knew as much about human nature as modern studies have taught us, that he would have come out for the acceptance of homosexuality as a norm loved by God.

After all, St. Paul could set aside such other "Leviticisms" as circumcision.

In reply to the Rev. W. Kilmer Sites [TLC, July 31], I should like to make two comments. First, people living in remote spots where gays are kept invisible by their fears do not realize that we are not "a small fraction" compared to those who "grow up" to the dubious position of reproductive function and overpopulation, but that we are a very large group. Conservative estimates calculate American gays alone to be 20 million in number. We are not an inconsiderable group, and our large numbers must be taken into account in determining norms.

Second, I do not think that Fr. Sites understands the teaching of that distinguished theologian, Norman Pittenger. Fr. Sites shows this when he says "Love alone . . . is much too general and difficult even for experts to translate into concrete actions." He is right. It is too difficult, but it remains precisely what our Lord demands when he says, "Thou shalt love the Lord. . . ." It is so tempting to fall back on some scriptures, on some rules, on some list of do-nots. But this is sub-Christian. Fr. Pittenger is exemplary in avoiding that pitfall and insisting that we follow the more difficult and dominical admonition.

T.J. JACKSON
Atlanta, Ga.

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Cuttington Supported at Home by Government, PECUSA

Sometime ago a campaign to aid Cuttington College in Liberia was launched with a goal of \$3.1 million. That aim has been over subscribed well within the time frame, but the way was not easy.

Executive director of the campaign was Marvin Josephson, who worked with Oscar C. Carr, Jr., then director of development and stewardship for the Episcopal Church. Mr. Carr is now president and chief executive officer of the National Council on Philanthropy.

Recently, Mr. Carr sent a report to PECUSA's Executive Council to say that the campaign had been completed, but due in large measure to the USAID grant of over \$2.8 million for the Rural Development Center at Cuttington University College.

"I doubt," Mr. Carr said, "if many council members would have thought I was spending the church's money wisely when I bought a plane ticket for Washington many, many months ago to commence this process by testifying before the Senate Subcommittee on Foreign Operations."

Today, about \$4.4 million has been pledged toward the \$3.1 million goal.

"The funds were not raised for the exact original objectives, because we had to be flexible in order to be successful," Mr. Carr said. "This was without question the toughest fund raising challenge I have ever been connected with (inside or outside the church) and I feel that over-subscription of the goal in less than the anticipated time frame is exceedingly significant."

In addition to the grant from USAID, the campaign secured pledges of \$50,000 from the Peace Corps, \$420,000 from the USAID Hospitals and Colleges Abroad, and \$150,000 from foundations and corporations.

The campaign had been geared toward the members of the Episcopal Church. They were given opportunities to contribute to a worthwhile Anglican institution in a country where students need encouragement and help. However, PECUSA pledged \$350,000, a little over one-tenth of the goal. The people of Liberia, a country where the annual per capita income is \$195, also have pledged \$350,000. In addition, the government of Liberia has pledged \$250,000.

The Executive Council had approved the campaign — there was only one dissenting vote. But with the vote, support and interest appeared to stop. Although three or four council members "made significant financial pledges," Mr. Carr said, "no member — I repeat — no member made a significant effort to suggest prospects or offered to make calls and solicitations."

He was unable to motivate "anyone among those who had agreed to serve in the campaign organization to do anything of substance," he said.

Describing diocesan "resistance" to the campaign as "massive," Mr. Carr noted that there was "massive apathy also. Bishop after bishop said to me, in effect, 'Stay out of my diocese' (three of them said this after personally saying to the Presiding Bishop by telephone that they would cooperate.) . . . One of the leading stewardship bishops of the church, who had made a major gift to the campaign, said: 'To attempt to raise this amount of money under the given conditions is ridiculous. Raise \$1 million quit, and say you succeeded.'"

Mr. Carr has recommended to the Executive Council of the Episcopal Church several "learnings" he considers important: 1) Executive Council should never again vote to authorize a national fund drive; 2) any national campaign effort should be large enough to challenge the church; 3) any future campaign presentation should have built into it elements of integrity and understanding so that those who vote for it will know that they are expected to support it with their time and their money; and 4) the great implications for Venture in Mission.

Many of the "learnings" in the campaign, Mr. Carr noted, were recognized early enough to allow VIM to be structured in such a way as to avoid some of the earlier mistakes. The Venture program is the current campaign now under way in PECUSA through which church leaders expect to receive \$100 million.

The most important implication of all for VIM, Mr. Carr stressed, "is that if two persons working virtually alone in a resistant climate, can raise in excess of \$4 million for a specific institution in Africa, then an organized church led by the Presiding Bishop, the entire Executive Council and its staff, operating under the imprimatur of General Convention, with a campaign coordinator and an enlarged development staff, with

computerized and up-dated prospect lists, with both resident and regional fund raising counsel, with a Committee of Two Hundred, and a national organization and diocesan organizations, with a broad spectrum of projects to which one can designate funds, ought to be able to raise without much more difficulty at least 50 times as much. That translates into more than \$200 million."

ANGLICAN COMMUNION

Radical Theologians Rapped

The "traditional catholicity" of the Church of England was reported threatened by the utterances of radical theologians and by the ordination of women when the London Diocesan Branch of the Church Union met.

With more than 10,000 members, the organization is considered the most prominent Anglo-Catholic body in England.

Leading the attack on radical theologians was the Rt. Rev. Eric Kemp of Chichester, the union's president and leader of the Movement Towards Catholic Renewal.

He singled out the recently published *The Myth of God Incarnate* [TLC, Aug. 7] which challenges the concept of the divinity of Christ and seeks to place traditional theology into terms readily acceptable by modern unbelievers.

"Let us make it clear," he said, "that the religion for which we stand is not merely ecclesiastical and sacramental, but first and foremost orthodox, believing in the Christ of history, the Christ of the creeds and of the virgin-born Word made flesh — true God and true man.

"No reduced or minimized Christologies will be able to stand against the tempest that is gathering. They will be swept away as chaff before the wind, for they have no power of gripping men's imaginations, affections, and wills. In the days that are to come, men will turn to the Catholic church once more for they will realize with certainty in whom she has believed."

The Rt. Rev. John Trillo of Chelmsford said he believed that the church had failed to provide Christian teaching for the laity. "I feel very guilty," he said. "There is appalling ignorance of the main tenets of the Gospels. I find I can do nothing better than to give simple teaching about the faith. My own ministry is renewed at the same time."

Derek Pattinson, secretary general of

the Church of England's General Synod, said "the importance of the laity and of synodical government does not detract an iota from the catholicity of the Church of England."

He added that during the debates on the ordination of women he found lay members had shown great responsibility by voting against women's ordination — even when they believed in it — if the parishes which elected them were opposed.

"If in a consensus one in three or one in four are unhappy, that's a lot of unhappiness," he said. "We must be patient until a decision can be taken without hurting."

ACU

Church Crisis Subject of Meetings

At recent meetings sponsored by the Washington-Baltimore branches of the American Church Union plans were announced for the Fellowship of Concerned Churchmen's Congress to be held in St. Louis in September.

The Rev. Robert S. Morse, executive director of the ACU and editor of its publication, *The New Oxford Review*, predicted that the event will be "a great witness for the Faith."

The Rev. George Clendenin, chairman of arrangements for the congress, said: "We are determined to stand fast against the satanic forces of secular paganism which have taken control of the leadership of the Episcopal Church."

Both priests have been suspended by their respective bishops in California.

Fr. Morse warned that "the Episcopal Church is suffering and dying. . . . What we are saying here today is that we are struggling to rally our church people — to preserve what we have received — to be able to remain Episcopalians rather than having to go into the Roman or Orthodox or Old Catholic Church to maintain our Catholicity, so that we can pass on our experience of God as Anglicans to our children's children. If we stand fast we will succeed, but if we allow the radical hierarchy to possess us, our cause is lost."

He went on to say that "under this leadership the Episcopal Church will ultimately be absorbed into COCU, which, along with the National Council of Churches and the World Council of Churches, sees the church today as motivated by *zeitgeist* — the spirit of the times — and as an agent for social upheaval, change, and revolution." He cited the current book edited by the Rt. Rev. Robert L. DeWitt, *Struggling with the System: Probing Alternatives* and produced by the Church and Society Network/The Witness Magazine (whose directors include Bishops Arnold, DeWitt, Gressle, Hines, Krumm, and

Mosley), which sees Mao's China as the ideal state.

Fr. Clendenin commented that some regard the crisis as temporary. "They think it will go away if we are patient enough. It won't. Others think it can't happen here. It can, and will. One group believes they can 'turn things around' at the next General Convention. They can't. The radicals are in control of the operational processes of the church and of the media. Still others, woefully ignorant of the true situation, will merely look on, until we have lost all our validity."

He called for action now. "In a crisis, crisis measures must be used. Radical surgery is necessary in an operation for malignancy and PECUSA is suffering from biblical and moral malignancy. It has to be either surgery or submission, for the present leadership's idea of reconciliation is capitulation. Their law suits attest to this: suing has become the ultimate pastoral act. We have had a taste of how they will deal with us after Denver [1979 General Convention]. They are after complete subjugation of Catholic and traditional churchmen. Bishop Rusack [of Los Angeles] has said it publicly: 'I want them deposed, I want their property, I want them out of this diocese forever.' Bishop Krumm has publicly stated that after 1979 the 1928 Book of Common Prayer will no longer be an option."

Fr. Clendenin charged that the national church "has tried to represent the Catholics and traditionalists as a rag-tag, divided group, whereas in actuality our unity is growing, and it transcends the lines of churchmanship."

He called attention to the recent joint declaration of common cause by the FCC and the ECM (Evangelical and Catholic Mission) in seeking "to recall the Episcopal Church to the revealed Catholic Faith and to living and preaching that Faith with Evangelical fervor," though admitting their respective means of attaining the goal may differ.

ECM is pledged to stay in the church and fight hoping to reverse the Minneapolis vote on the ordination of women, which Fr. Clendenin regards as unrealistic. "A policy of inaction will achieve nothing, for it is only a matter of time until a woman priest will sue one of the ECM bishops for admission," he declared.

"We have a crisis," he concluded, "but also a great opportunity for we are not alone — there are many thousands, and we can achieve the preservation of our faith, liturgy, and order. What we must do is inform our church people of the true nature of the crisis and coalesce. The Holy Spirit has moved us to act. We are on the march and are gathering strength. And St. Louis will tell the church, the nation, and the world who we are and what we are!"

DOROTHY MILLS PARKER

MINNESOTA

Coadjutor Candidates Down to Ten

The search committee for a coadjutor for the Diocese of Minnesota has reduced the number of candidates to 10 from an original list of 81 names.

Explaining that the names had come from the people of the diocese "and all the active bishops" in PECUSA, the Rev. R. George Richmond, chairman, said a series of questions had been developed as a screening measure. The initial "rough screen" criterion was based on three qualifications — the candidate should be between 40-55 years old, have 10 years experience in at least two parish-missions as priest in charge, and hold a bachelor's degree.

Candidates were asked to supply biographical information and in some instances respond to 20 questions about actual experiential history, such as: What are the ingredients of spiritual renewal for a diocese? What do you think are the most important duties of a bishop? How do you say "no" with love? How have you developed a lay ministry?

When the questionnaires were returned, each committee member rated



RNS

Archbishop Makarios III, 63, President of Cyprus and spiritual head of the Orthodox Church of Cyprus, died Aug. 3, in Nicosia, after a second heart attack in four months. Known throughout the world for his courageous stands for the rights of all people for self-determination and justice according to God's will, he had survived 15 Greek governments, an effort to defrock him, and several assassination attempts. He had been exiled for a year by the British in 1965 and had fled Cyprus during a short-lived coup by Greek Cypriotes in 1974. A World Council of Churches' message to the Metropolitan in Nicosia said: "We pray the almighty God to assign his soul to a place 'whence pain and sorrow and sighing have fled away.'"

each candidate to find a natural break, with nine above average candidates. The committee members then discussed each of the candidates and each candidate was rated against each of the other candidates with the ranking compared to the original ranking as a check.

Members of the search committee have been checking with the bishop, wardens, a parishioner, and a non-parishioner acquaintance of each of the remaining candidates. A standard interview is the next step for "those who continue to rank high." Then the field will be cut to those who, according to the committee, "are excellent candidates for bishop coadjutor."

Eventually the list will be reduced to a slate of 3-5 suggested nominees. The coadjutor will be elected during the diocesan convention which will be held Oct. 14-16, in Rochester.

Fr. Richmond said the 25 members of the search committee "have profited greatly from the consulting help of the Rt. Rev. David E. Richards, director of the Office of Pastoral Development."

ENGLAND

Gay Magazine, Editor, Convicted of Blasphemy

Guilty verdicts marked the end of Britain's first case of blasphemous libel in 56 years involving publication of an illustrated poem in a homosexuals' journal which allegedly vilified Christ in his life and crucifixion.

The poem, "The Love That Dares to Speak Its Name," by James Kirkup, was published in *Gay News*, which was fined the equivalent of \$1,700 at the end of a six-day trial in Central Criminal Court (Old Bailey), London.

Editor Denis Lemon was sentenced to nine months in jail, to be suspended based on 18 months of good behavior, and fined \$850. Both the paper and Mr. Lemon plan to appeal.

Copies of the poem were circulated to the jury. However, reporters were warned not to quote from it.

A prosecuting attorney said the poem suggested that Christ was "utterly promiscuous. You will find at least 15 identifiable individuals with whom Christ is alleged to have performed buggery." There were also references to groups and orgies involving the apostles, the lawyer said.

The acts were explicitly described, he continued, and asked the jury to consider the illustration for the poem. He said the poem desecrated the idea of the love of Jesus Christ because what was displayed was lustful love. Even the salvation of Jesus was desecrated and salvation and joy were taken to refer to further homosexual acts of love, as was the resurrection, he declared.

The prosecution was instituted privately by Mary Whitehouse, chairman of the National Viewers' and Listeners' Association, which watches over the morals of performances on radio and TV, but was taken up by the government as an official action.

A lawyer for the defense said the poem and illustration in *Gay News* was no "lavatory limerick."

"This is a genuine expression of how one man came to love God," he said, charging that the poem had been misread, misunderstood, and misquoted by the prosecution as an attack on Christianity.

Two defense witnesses said they did not think *Gay News* was encouraging illegal sex practices by writing about them. They were also questioned about an article on paedophilia which appeared in the same issue as the poem.

The editor said in answer to questions that paedophilia was illegal but he did not accept that the article was encouraging it. Rather, he held, it was encouraging an understanding of the feeling in the people who were impelled to that form of love.

The defense maintained that the poem was not blasphemous because it did not attack but glorified Christ by asserting Christian beliefs and speaking of a love for him as understood and experienced by a homosexual.

After a five-hour recess, the jury convicted both *Gay News* and Mr. Lemon.

Prof. Kirkup, author of the poem, rates more than a column of space in the *British Who's Who*. He is a prolific writer, broadcaster, playwright, and translator and has had wide academic experience. He has won a number of literary awards beginning with the Rockefeller Foundation's Atlantic Award in Literature in 1950.

RELIGIOUS ORDERS

Order Leaves PECUSA

A four-member religious order in the Episcopal Church has decided to move over to the Orthodox Church in America.

The two priests, a lay brother, and a nun who make up the Congregation of St. Augustine are opposed to the ordination of women and other recent changes in the church.

Before the two priests, the Rev. William K. Hart and the Rev. Michael (William) Adams of the diocese of Mississippi, are accepted as Orthodox priests they must be ordained under the OCA rites.

Although an OCA decision would allow the order to retain the familiar rites for non-eucharistic worship, the congregation has decided to adopt all the liturgical forms of the Byzantine rite.

A spokesman said the option of joining the Roman Catholic Church was con-

sidered, but rejected because that body "seems to be going through the same thing as the Episcopal Church."

He added that the order chose the OCA over other U.S. Orthodox bodies in part because it is "very mission minded" and committed to English-language worship.

The congregation's principal apostolate is the operation of the home and school for delinquent boys at St. Michael's Farm, Picayune, Miss.

It is understood that two other priests of the diocese have also joined the OCA.

CHURCH OF ENGLAND

Clergy Would Repeal Divorce Ruling

In Britain, a survey by the group, Parish and People, shows that a large majority of clergy of the Church of England now favors relaxation of the rule banning remarriage of a divorced person in church while the other partner is still living.

Of the 405 clergy who responded, 58% said they would like the present position changed and 32% said they would be prepared to carry out such marriages if circumstances demanded it. The questionnaire had been sent to 512 clergy. Eight percent of respondents said they had already conducted a marriage service for divorced people.

Civil law in England allows remarriages to be conducted in church but an Act of Convocation passed 20 years ago urges the clergy not to conduct such services. Some clergy do not actually perform a remarriage but they read a service of blessing. A strong minority of clergy was shown by the poll to be against remarriage of divorcees in church.

The issue was debated by General Synod in 1973 when two motions — one favoring change and the other upholding the present rule — were defeated and a commission was set up to study the question. This commission is due to report by the end of the year.

Priest: Support Prince's Freedom of Choice

An Anglican priest says the Church of England should speak out "firmly and officially" in a statement endorsing the freedom of Prince Charles, heir to the British throne, to marry the woman of his choice and stressing that the bride's religion is not a factor.

Often described as an advocate of disestablishment, the Rev. Peter Cornwall, vicar of the Church of St. Mary the Virgin, Oxford, said: "To raise this issue is not to go chasing after the speculations of newspaper gossip writers, but to affirm a basic human value and to seek the repeal of legislation which is deeply

offensive to many of our fellow Christians.

"If there are residual anxieties about where this might place the special role of the monarch in the Church of England, then let these anxieties be quelled by the recognition that upholding human rights is a more important Christian concern than the status of the established church."

COLOMBIA

New Church Formed

A new church has been formed in Baranquilla by a former priest of the Episcopal Church, Tito Jesus Mora, and a number of his lay followers, according to the press.

Called Iglesia Episcopal Misionera Catolica, Apostolica y Colombiana, it was legally established in the presence of a judge of the Republic.

It is based on the principles "of our guide and golden rule: the Bible," the papers stated. The constitution and canons of the Episcopal Church have also been adopted.

Approval was given for adoption of the following article: "Our spiritual leaders and director ought always to be Colombians without discarding the meaning of catholicity and respect for our brothers throughout the world." Another article asserts that the missionaries of the new church "have fought for justice and the purification of our church."

Fr. Mora reportedly was relieved of his parochial duties last year by the Bishop of the Diocese of Columbia, the Rt. Rev. William Franklin, OBE.

WHITE HOUSE

Chief Ignores Captive Nation's Observance

President Carter is the first chief executive since 1959 not to proclaim "Captive Nations Week," and the national committee chairman of that observance is upset.

Dr. Lev E. Dobriansky, head of the National Captive Nations Week Committee, sent a sharply-worded letter to the White House which said:

"Your failure to proclaim Captive Nations Week is a source of grave disappointment to millions of Americans and our allies abroad. Those in the Kremlin and other Communist totalitarian centers are doubtless happy and delighted by this generous inaction and certainly will weigh it accordingly.

"For one who is supposedly committed to human rights globally we expected from you the strongest proclamation yet. Instead, for the first time since 1959 and in strange contrast to your five predecessors, you chose to ignore this traditional observance of Captive Nations

Week that has consistently given coherent expression to human rights on the scale of over 27 nations held in Communist captivity.

"Your indifference to this concrete issue reflects not only poor judgment but also casts heavy clouds of doubt over the substance and directions of your human rights advocacy."

He said he and his colleagues are "appalled by this indifference. On record, it may be a cosmetic 'first,' but it is also a new low in this basic barometer of our foreign policy course toward the imperio-totalitarian part of the world."

Dr. Dobriansky, a Ukrainian-American, is professor of economics at Georgetown University.

AUSTRALIA

Draft Prayer Book Will Not Replace BCP

If the General Synod of the Church of England in Australia approves the just-released draft form of an Australian Prayer Book, it is expected that the first press run will be 100,000 copies.

The book will be used in conjunction with, but will not replace, the Book of Common Prayer first published in 1662, and it has a provision for alternative rites along what compilers call "conservative" and "radical" lines.

Considerable study went into the modernizing of the Lord's Prayer. The liturgical commission rejected as having "sporting connotations" an English version which included the words, "Do not bring us to the test."

The Australian radical version of the Lord's Prayer reads:

"Our Father in heaven
hallowed be your name,
your kingdom come,
your will be done on earth as
it is in heaven.

Give us today our daily bread.
Forgive us our sins as we forgive
those who sin against us.

Lead us not into temptation, but
deliver us from evil,

For the kingdom, the power,
and the
glory are yours, now and forever
Amen."

The conservative version of the Lord's Prayer retains the traditional wording, other than the adoption of *who* art (which art) in heaven, *on* earth (previously in earth), *those who* (previously them that) trespass against us. In all other sections of the book, *thee*, *thy*, and *thine* have been replaced by *you* and *your*.

Drawings of Australian plants and flowers illustrate the headings for various services. The liturgy is divided into a three-year cycle.

The language of the psalms is modernized, one of the few instances in which

the new wording was imported from Britain and the United States rather than being the work of the liturgical commission.

At the insistence of the Diocese of Sydney, whose standing committee threatened to withdraw financial support if (as originally intended) they were omitted, the book contains the 39 Articles of Religion. These have not been watered down to foster ecumenism, nor has the spelling been modernized.

Article XXII states: "The Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Reliques, and also invocation of Saints, is a fond thing vainly invented. . . ."

ENGLAND

Anglican Condemns New Party

Britain's 10-year-old National Front Party, whose major stance is anti-immigrant, has been accused of having "evil policies that are utterly opposed to the teachings of Our Lord Jesus Christ" by the Bishop of Southwark.

The Rt. Rev. Mervyn Stockwood is a member of the Labor Party and his diocese embraces many multi-racial areas in southeast London. In one of these areas, East Lewisham, the National Front, which has been accused of being right-wing and racist, is campaigning on an anti-immigrant platform. Of this, Bishop Stockwood writes:

"When a country finds itself in economic difficulties, it is easy to find a whipping boy. Hitler placed the blame on the Jews. The National Front blames the immigrants. . . . In Germany, the church for the most part allowed itself to be silenced with disastrous results. Within a short time Christians were murdered or sent off to concentration camps alongside the Jews.

"It is to be hoped that the National Front is a passing episode and that it will never be in a position to effect the policies of this country. Meanwhile, Christians need to be on their guard. The misguided men who proclaim these views may be sincere in their convictions. But nothing can alter the fact that their racialist policies are evil and must be condemned and exposed as such by every Christian who takes his stand on the Bible and on the teachings of our Lord Jesus Christ."

The National Front, which started in a small way, has been growing in strength recently and at the next General Election is certain to offer several candidates. Liberals are becoming fearful of it. Its East Lewisham manifesto calls for the repeal of the present race relations law, the immediate repatriation of all immigrants convicted of crimes, and separate education for whites and non-whites.

HOPE OR HERESY?



However interesting or supportive the findings of life-after-death research may be, Christians must remain on their guard.

By DAVID G. DeVORE

My *New York Times* tells me that books about death and life thereafter are presently dominating the paperback book market. *Life after Life* by Dr. Raymond Moody is currently #4 among sales of the mass market paperbacks, while *On Death and Dying* by Dr. Elizabeth Kubler-Ross is no less than #2 among trade paperbacks in sales.

Death and what comes after death is a topic that is making it big these days. The question which ought to be presenting itself to us as Christians is whether this national curiosity about dying has any significance for our mission in and to the world. In fact two questions are nestled here, conveniently represented for us by the respective subjects of the two bestsellers mentioned above: What are we as Christians to make of the now long sustained, though still growing, interest in the *process* of dying, an interest sparked by the writings of Dr. Kubler-Ross? And then, secondly, what are we to make of the more recent research on, and interest in, the life-after-death stories of those who have been revived after being declared clinically "dead"? Dr. Moody's book has excited a good deal of fascination with this subject at the popular level.

Back to our first question: Is the widespread attention now being given to

the process of dying telling Christians anything about the contemporary world to which we are to witness the Gospel? Dr. Kubler-Ross herself has given us a clue. When patients are permitted time, says Dr. Kubler-Ross, to work through the stages of dying (denial, anger, bargaining, depression, acceptance) and further, if patients are permitted time to, as she would put it, "finish unfinished business"; then death's sting is blunted if not removed and death becomes a natural stage in life's flow. What we cannot cope with, says Dr. Kubler-Ross, is the prospect of sudden, uncontrollable, overwhelming death, the kind of death some of her terminally ill children have variously depicted in drawings as a tremendous blast in the sky or as a huge, black tank before which one feels tiny and helpless.

So why all the interest in the process of dying? The answer I heard Dr. Kubler-Ross give in a lecture a few weeks ago was startling. The thunderous enthusiasm and deeply serious interest which has greeted her work has not, she insists, been brought on by any supposed new compassion in the Western Hemisphere for the dying patient. Rather it is sparked, she says, by a global fear of this catastrophic, overwhelming, instantaneous kind of death. In a word, it is fear, not pity or love, which is driving hearers to her SRO lectures and readers by the millions to her writings.

Nuclear holocaust? Yes, principally, I imagine. There is now a USA-USSR total

of nearly 3,000 ICBMs ready for launch; any four of which would, if set off, create the most incredible disaster in world history. And that is not counting the some 14,000 other nuclear warheads immediately usable between the two superpowers. But beyond the nuclear reality is that swelling catalog with which we are all too familiar of potentially genocidal threats to the human race: undegradable nuclear wastes buried in rusting containers under our soil and our oceans; germ and chemical warfare arsenals stored in mountain dens; increased assaults on the protective ozone layer above us. The list inflates daily.

If Dr. Kubler-Ross is right about the real reason for the surge of interest in her work, then surely we Christians ought to sit up and take note. Possibly, just possibly, we are as a nation starting to admit that we are more frightened for our very lives than we have let on, even to ourselves. Perhaps we are starting to catch the hollow ring in our plaintive assertions about how we are going to come out all right, we always have; about what no world leader in his right mind would or would not do; about how undiscovered technologies will yet pull our irons from the fire, etc., etc. Perhaps we are starting to notice for the first time that our hands are shaking.

Once we *admit* to ourselves that we are desperately afraid we may at last be able to go the next step and own up to the emptiness we still feel, despite our titanic attempts to deny our anxiety and our frantic efforts to escape from it. There may be no atheists in foxholes, I don't know; but whether there are or not, men in foxholes still try to distract themselves from the terror around them with local girls, booze, and mystery stories. In our massive, global foxhole of to-

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day mankind may be just starting to concede that these distractions are not really helping much at all.

At this point our bestseller list is even prophetic. There sits the discussion of our transition to eternity itself (*On Death and Dying*, #2) wedged between the world's vacuous alternatives, sex and money. (*The Joy of Sex* is #1, and *Sylvia Porter's Money Book* is #3.) Pleasure, power, or God. In the last analysis these are the only three final purposes for which man may live his life. All these are top contenders among the current choices of bestsellers. It is a neck and neck race, but that there is a race at all would suggest that lost men are ready to hear about the ultimate things of the Christian faith as they have not been ready for some while. Will Christians rise to seize this opportunity for their Lord, or will they be found sleeping? Worse still, will Christians themselves be found flirting with the world's narcotics of pleasure and power? If Dr. Kubler-Ross is right, then the frightened and bewildered children of this age are at the present moment uniquely disposed to hear the Gospel. It should be a rewarding time for those who are willing to proclaim it with boldness in the power of the Spirit. When the sower goes forth to sow he will find the field already plowed, and very fertile.

I believe the popular response to Dr. Kubler-Ross' book should tell Christians something about the times in which we live. On the other hand I find Dr. Moody's runaway bestseller, *Life after Life*, or rather more accurately the response of Christians to Dr. Moody's book, somewhat disturbing. *Life after Life* is being often quoted from pulpits. It is being snapped up in quantity by earnest Christian laymen. A newsletter has come in my mail just this morning from our state's Association of Christian Churches informing me that the Association will sponsor Dr. Moody on a speaking tour in our area this fall. And further, the Association is tickled pink (if not to death) that it will be able to do so.

Dr. Moody's book is very simple, very direct, and so far as I can tell, very objective. He recounts stories told him by some 100 persons who have been revived after being for a brief period clinically "dead." These narratives generally recount a series of experiences on the other side of death most all of which appear to be, in general, confirmations of what the Bible has to say about the matter. The subjects almost all experience the same series of events: There is a sense of passing quickly through a dark tunnel during and after which the subject gradually realizes that his physical body is dead. He begins at once to look around him and discovers that he has a new, "spiritual," healthy body. He often can look back and see doctors or loved ones trying to resuscitate his physical body.

He feels unutterable peace, and he wants to tell them he is very happy and that they should not worry about him. At this point the subject is approached by a spirit-being. Often this is a friend or a relative who has died somehow before the subject. Sometimes it is a religious figure such as Jesus or Mary. Most often it is described as a "Being of Light" which approaches the subject, talks with him, and communicates to him a tremendous feeling of love and acceptance from which the subject does not want to part. Usually the subject is led through a point by point yet amazingly instantaneous review of his life in which nothing is hidden. The subject understands that the "Being of Light" or other person who has met him is there to lead him on further into the new world he has just entered. However it soon develops that the subject is to return to earth, usually to complete unfinished business.

My concern with the present enthusiasm among many Christians with all this life-after-death research lies in the shortage of faith it suggests and the misplaced hope it is grasping for. I have no quarrel with the material Dr. Moody and others have dug up. Much of it is quite interesting, and I hope they continue in their work. But we know that it is too often the case that the so-called "assured results" of this or that scientific or para-scientific investigation find themselves in time being changed or even discarded. The researchers may at some point tell us they have "discovered irrefutable facts" indicating some aspect about life after death which is contrary to Christian teaching. Will Christians then be obliged to alter their beliefs to conform to the new "discoveries"?

Of course not. However interesting or supportive the findings of life-after-death research may be, Christians must remain on their guard. They must be unambiguously clear in their allegiances. The Christian hope itself does not rest, and may not rest, on Dr. Moody's or any-

one else's research results. The Christian expectation of eternal life rests finally on the resurrection of Jesus Christ from the dead. It is the empty tomb, not the researchers findings, that gives the Christian earnest of his eternal salvation. If the Easter remembrance of the resurrection of our Lord and Savior from the tomb has not sealed in our hearts the assurance of eternal life, then we may wonder — if we call ourselves Christians — just what kind of comfort we are so urgently seeking from various other investigations into life after death.

The New Testament takes a very dim view of the demand from men that they be supplied more and more evidence in order to, and before they will, believe. Men's hearts are either disposed in good will to believe or they are not, and the matter is not altered by endlessly multiplying the evidences. "If they do not hear Moses and the prophets neither will they be convinced if someone should rise from the dead."

Soren Kierkegaard puts this whole matter of faith and evidence in perspective for us. In his *Philosophical Fragments* (Chapter 5) he asks his readers to consider whether a contemporary of Jesus — someone who actually walked the paths of the Holy Land with him — was able to believe more easily than we who live some centuries later. Even to pose the question this way is to startle us out of those silly searches for ever more and more evidence from which we anticipate we shall generate in ourselves more faith. We see at once that faith does not increase proportionally to multiplied evidences. "There is no disciple at second hand," says Kierkegaard. "The first and the last are exactly on the same plane, only that a later generation finds its occasion in the testimony of a contemporary generation, while the contemporary generation finds this occasion in its own immediate contemporaneity and in so far owes nothing to any other generation."

Whether Dr. Moody's very financially successful book (and so we may be certain others of lesser quality will follow) will serve to bring non-believers to faith in Christ remains to be seen. But as for those who are Christians, they already know more about life after death than people who are dependent on the tales of resuscitated patients for their information have dreamt of. They know the real truth of the matter: They shall be eternally in the presence of him who died and rose again for us. They have his word on it. "There are many rooms in my Father's house, and I am going to prepare a place for you. I would not tell you this if it were not so. And after I go and prepare a place for you, I will come back and take you to myself, so that you will be where I am." What more information, what more assurance, could we ever require than that?

Death

When a loved one dies
We also die
Not into freedom
But into a bondage
Of self sorrow.
Bereft of that visible love
We shared
That contact of thoughts
And touch
Our bondage seems
Unbearably tangible.

Alice G. Rouleau

EDITORIALS

A Seminary Takes a Stand

There are two items on facing pages of the June-July issue of *Integrity Forum*, “a journal for gay Episcopalians and their friends,” which call for our comment. But before commenting we would thank and commend those who edit this publication for publishing one of these two articles — the Statement of Policy of the Virginia Theological Seminary — which is undoubtedly unacceptable to them and to most of their constituents. They present that statement without complaint or cavil of their own. This is good Christian journalism, and we recognize and respect it.

One of the articles is a statement by retired Bishop George W. Barrett, issued in response to the many objections to Bishop Paul Moore’s ordination of an acknowledged lesbian to the priesthood. The other is the VTS statement.

The seminary document begins by saying: “This seminary does not knowingly accept an applicant or retain a student who is a practicing homosexual.” It then goes on to set forth the collegial position of the Virginia faculty

concerning homosexuality from a theological and pastoral perspective.

Neither Bishop Barrett nor the VTS faculty has anything new and different to say about the subject. Indeed, who has? But the seminary statement impresses us as a profoundly Christian combination of strong biblical doctrine with loving, compassionate regard for the tragic realities which abound in the area of sexuality. Reading it we find ourselves recalling Chesterton’s dictum that men seldom achieve sanity in sex before they achieve sanctity, and to this we would add: seldom, *if ever*. If that is true, it follows that none of us who has not yet achieved full sanctity can claim full sanity about sex.

The understanding of that hard truth about ourselves is strongly implicit throughout the VTS statement. Yet it is plain and positive.

“We view this condition of homosexuality with the deepest compassion,” say the professors. “We are convinced that the Bible deals in a condemnatory way only with culturally approved or culturally consenting homosexual relations and not with psychogenic homosexuality. Therefore we view psychogenic homosexuality in a pastoral and not a moralistic context.”

That distinction between a psychogenic condition of being, which a person cannot help, and voluntary conduct, which a person can help, is absolutely basic to any responsible approach to not only the sexual question but to any other moral question. We can’t help being who we are, or to a large extent what we are; but we can help doing what we do.

The Virginia faculty say straight out: “All Christian homosexuals are obligated to use all the resources of grace including psychotherapy — individual and group — to effect a transfer to heterosexuality”; no ifs, ands, or buts. Such straightforwardness is refreshing in the discussion of any complex moral question, especially this one.

In his statement Bishop Barrett makes it clear that he is far from any such view of the matter, which he would regard as simplistic. To his way of thinking, when we are dealing with the biblical and traditional Christian condemnation of homosexual behavior we are dealing with a primitive taboo rather than with a moral mandate for which divine prescription might reasonably be claimed.

The Virginia statement declares: “Sexual differentiation on the human level was given by God in creation. Full humanity is intended to include males and females in relationship to each other. The fundamental expression of this relationship is lifelong monogamous marriage excluding all premarital and extramarital coitus.”

How can any believing Christian ponder the Creation story in Genesis and the Redemption story in the Gospels and come away with a conclusion substantially different from that?

The professors counsel any homosexual, of either sex, who has “failed honestly to make the transfer to heterosexuality” to consider seriously “adhering to the norm of celibacy.” We often hear the complaint that this counsel to homosexuals is unfair: the heterosexual per-

The Promise

... *ut ubi ero ego, et vos sitis.*
Evang. Sec. Joannem, 14,3.

The rising moon discovers in the grass
What last night was not there:
A narrow place wherein a man might pass
Completely from the air
And lie there quietly
As long as earth shall be.

No longer Man, but simple dust once more,
Body goes its way.
The Soul, free now its Maker to adore
Without let or stay,
Soars heavenward to come
To its celestial home,

Where love is Worship and where joy is Praise
Of Him who gave us breath,
Who will sustain us while in bliss we gaze
On that pure radiance Death
(Like an open door) reveals,
But jealous Life conceals.

O wounded brow! O broken, welcoming hands!
The awed, ecstatic Soul,
Kneeling in adoration where He stands,
Attains His promised goal:
*That where I shall be,
You, too, may be with Me.*

Harold Lewis Cook

son can find a lawful outlet for his sexual desires by marrying somebody, while the homosexual, on this reasoning, cannot. Bishop Barrett thinks it wrong to ask homosexuals to deny themselves "to a degree not required of others."

In our equalitarian culture there are a large host of Christians who share this assumption that if one person enjoys a certain freedom or privilege everybody else should, on equal terms. This may be good democratic dogma, but there is no evidence that God's creation is meant to be an equal-opportunity society. When Jesus told parables about people endowed with greatly differing and grossly unequal talents he never made any kind of moral point about the inequity of inequality, any more than he did about the "injustice" of God's causing his rain to fall and his sun to shine upon just and unjust alike; he simply accepted it as the way it is in God's world.

If the Christian homosexual is asked to forgo the pleasures of overt sexual expression and to embrace "the norm of celibacy" are we to say that he is being singled out for persecution by God, or by fate, or by society — or is this just one more of those innumerable "injustices" which he suffers, not because he is homosexual but because he is human?

If justice means equity, and equity means equality in the means of achieving happiness and in access to happiness, there is no justice in this world — there is only God's mercy.

Authentically Christian thinking about justice, how-

ever, is biblically determined rather than culturally and sociopolitically, and it finds nothing to surprise or scandalize in the fact that a happiness or fulfillment open to one person may be closed to another one.

And have all Christians of today forgotten what our fathers in the faith understood so well about the high, holy, and *joyful* calling of celibacy? Are we to suppose that Jesus lived a stunted, warped, unfulfilled, incomplete, unhappy life because he was celibate?

Bishop Barrett argues that because we still know so little about homosexual behavior we are in no position to condemn and reject it. The Virginia faculty hold that we can claim no such excusing ignorance, that Christians are taught of God that only marital coitus is divinely ordained and sanctioned for human beings.

We must agree with them. If we cannot simply say that God has revealed to us his will and purpose for us in this matter, can we say that the holy scriptures and the moral tradition of God's people contain any light of revelation or gleam of revealed truth about any other matter? And Christianity is a religion of revelation or it is nothing at all.

It has never been easy for Christians to decide which of two rival and often opposing authorities to follow — that of what seems to be the most enlightened and respectable modern opinion, or that of what they are taught by the church is the revealed will and purpose of God. Certainly that is the challenge presented by the problem of homosexuality to the Christian conscience today. We stand with the VTS faculty on this issue.

BOOKS

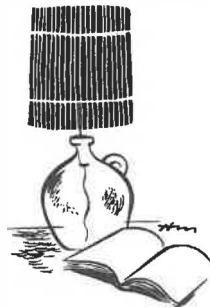
Memoirs of a Good Man

THE MEMOIRS OF CHIEF JUSTICE EARL WARREN. Doubleday. Pp. 377. \$12.85.

The former Chief Justice died before he could complete his purpose to tell the story of his life up until the time of his retirement in 1969 after more than 50 years of public service. *The Memoirs* end with his account of the commission to investigate the assassination of President Kennedy. This alone is worth the price of the book, but there is much, much more, and all of it intensely interesting. There is the inside story of the Brown vs. Board of Education decision of 1954 which led to a series of reform decisions, some would say revolutionary, outlawing legal discriminations against racial and religious minorities. The impact of these was immense, and we have not yet seen its end. Eisenhower reportedly said his appointment of Warren was the "biggest damn fool thing I ever did." Senator Joe McCarthy said, "I will not say that Earl Warren is a Communist, but I will say he is the best friend of Communism in the United States." If a man may be known

by the enemies he makes, Earl Warren had some honeys: Richard Nixon, George Wallace, the John Birch Society, and, unkindest cut of all, the American Bar Association from which he resigned.

That is going at the book backwards. It begins with a loving look at a happy childhood in a California frontier town before oil caused the state to boom, goes on through college and law school, into the Army for World War I, and then almost by accident, into public life. He was successively assistant district attorney, district attorney of Alameda County, attorney general of California,



then thrice elected governor, from which Eisenhower appointed him Chief Justice. Along the way he found time to marry and raise a brood of six. He dedicates *The Memoirs* "to Nina, the best thing that ever happened to me." He also ran

with Tom Dewey in the 1948 national election, losing to Harry Truman.

The whole is not only a stunning success story, but perhaps more importantly, a picture of a good man in action striving throughout a long life to make the motto on the Supreme Court building "Equal Justice Under Law" a living reality in the lives of all Americans. To read about him is to revive one's sorely tried faith in the future of this country.

(The Rev.) WOODB. CARPER, JR.
Lewisburg, W.Va.

Myth and Establishment

A BOOK OF PARABLES. By Daniel Berrigan. Seabury. Pp. 149. \$7.95.

There is this myth. There is this establishment, see: colonels and generals, and big-wig politicians, and fat-cat preachers, and the boys with the money. Now that isn't the myth, exactly. The myth is that these people reward lavishly those who sing their praises.

The people who tell this myth are different. They prefer to tell the truth, whatever happens. They are the scorned, the outcasts. But they know that the little man, the poor man, the powerless man, is good. Of course, as soon as he loses any of these attributes; becomes big, wealthy, powerful, singly or all three, he is promptly evil and repentance

CLASSIFIED

ACOLYTE MANUAL

THE ORDER of Saint Vincent Acolytes' Manual for the NEW Prayer Book, \$1.00. P.O. Box 1461, Galesburg, Ill. 61401.

BOOKS

"PARENTS GUIDE to Drug Abuse." Narcotics agents, drug addicts collaborate with all their tricks. Invest in a child's future, don't guess — know who's abusing drugs. This could be the most borrowed book in your library. \$3.50. DRUGS, Dept. B, Box 9626, Pittsburgh, Pa. 15226.

CHURCH MUSIC

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

FOR SALE

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

FIVE choir pews, two choir pew fronts; solid oak, seven feet long. Perfect condition. Christ Church, Box 97, Somers Point, N.J. 08244 (609-927-6262).

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POSITIONS OFFERED

COMPANION for enterprising old lady. Boston area. Episcopalian. Charming home. Some driving, cooking, manage other help. Prefer mutually satisfactory arrangement with congenial single lady. Excellent salary. Reply Box L-331.*

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PRIEST—ORGANIST—CHOIR DIRECTOR for ministry of music together with regular parish duties in mid-sized parish, New York City area, nice community. Reply Box A-333.*

RETIRED PRIEST for Sunday assistance December 1, 1977 through April, 1978. Beautiful winter resort area and climate. \$150 per month. Write: Fr. J.D. Harrison, P.O. Box 201, Palm Desert, Calif. 92260.

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.

doesn't do him any good, either. For it is written on tablets of stone that the rich and powerful never repent of their riches or their power. David's no good. Solomon's no good. The only good guy is some poor slob coughing out his guts with cheap cigarettes.

The odd thing is, the people who tell this myth are published in their hundreds. You couldn't make a nickel publishing a book in praise of IBM.

Maybe the establishment isn't IBM or GM or GE or even the Pentagon (that diabolical sign built out of solid concrete). Maybe the establishment — for publishers anyway — is the mythmakers, those poor, humble, outcast folk who write books and go on talk shows to tell you how bad the establishment is.

Maybe Dan Berrigan is establishment. Anyway, his style is terribly catching. (The Rev.) EDGAR M. TAINTON, Jr. Church of SS. Matthew and Thomas Eugene, Ore.

Beautiful in Every Way

WILLIAM BLAKE: A *New Kind of Man*. By Michael Davis. University of California Press. Pp. 181, illustrations. \$12.95.

In every way this is a beautiful book: to read, to look at, and about a beautiful man and his art.

Most readers of this magazine would have a primary interest in Blake as a seer, a mystical genius, and for them much information and explanation is provided in the book; but Davis's main focus is upon Blake's art as an engraver and poet; and this is as it should be.

It is the experience of many to be drawn to Blake by their original encounter with him in his most familiar poems, such as "Tyger" and the "Songs of Innocence." But as they move deeper into his work and encounter his great visionary works like "Jerusalem" and "Milton" they soon find that they need much help, for in by far the most of his writing Blake is far from self-explanatory.

The only way to penetrate Blake's visionary world is to cultivate a personal knowledge of the man himself. To this end Mr. Davis's study is very helpful.

The beautiful reproductions of some of Blake's engravings and watercolors are a large part of the beauty and value of the book.

C.E.S.

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.

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CLASSIFIED

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CHURCH OF ENGLAND minister, 54, Dip.Soc.Sc., L.C.D. (King's College, Durham and London College of Divinity) seeks opportunity of ministry in USA: Pastor, Bible-teacher, preacher, evangelist. References. Reply Box F-332.*

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

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.

SERVICE BOOK INSERTS

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

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- (C) Resolutions and minutes of Church organizations: 15 cts. a word.
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PEOPLE and PLACES

Episcopal Church

The Presiding Bishop has named an advisory committee on Christian-Jewish relations — Dr. Cynthia Wedel, chairman; the Rt. Rev. John H. Burt; the Rev. Frs. Lee A. Belford, Lawrence McCoombe, and William L. Weiler. Dr. Peter Day, ecumenical officer, is staff for the committee. The committee will not be responsible for developing programs, but will serve as a channel for reporting activities that have been effective and could be tried elsewhere.

Drama Contest

Dramas suitable for use within the framework of parish life may be submitted to an independent church organization by Sept. 15. For further information write to: The Episcopal Foundation for Drama, Mt. St. Alban, Washington, D.C. 20016.

Renunciations

On July 8, the Bishop of Chicago, acting in accordance with the provisions of Title IV, Canon 8, Section 1 and with the advice and consent of the clerical members of the Standing Committee, accepted the renunciation and resignation of the Ministry of this

Church made in writing on March 9, by Michael Kenneth Bice. This action is taken for reasons which do not affect his moral character.

On July 8, the Bishop of Chicago, acting in accordance with the provisions of Title IV, Canon 8, Section 1 and with the advice and consent of the clerical members of the Standing Committee, accepted the renunciation and resignation of the Ministry of this Church made in writing May 19, by John Michael Haas. This action is taken for reasons which do not affect his moral character.

On July 8, the Bishop of Chicago, acting in accordance with the provisions of Title IV, Canon 8, Section 1, and with the advice and consent of the clerical members of the Standing Committee, accepted the renunciation and resignation of the Ministry of this Church made in writing March 25, by Brian Morris Groves, deacon. This action is taken for reasons which do not affect his moral character.

On July 1, the Bishop of Southwest Florida, acting in accordance with Title IV, Canon 8, Section 1 and with the advice and consent of members of the Standing Committee, accepted the renunciation and resignation of the Ministry of this Church, made in writing June 13, by Jon A. Caridad.

On July 1, the Bishop of Southwest Florida, acting in accordance with Title IV, Canon 8, Section 1 and

with the advice and consent of members of the Standing Committee, accepted the renunciation and resignation of the Ministry of this Church made in writing June 21, by William H. Robinson. This action is taken for causes which do not affect his moral character.

On May 31, the Bishop of Kansas, acting in accordance with Title IV, Canon 8, Section 1 and with the advice and consent of the clerical members of the Standing Committee, accepted the renunciation of the Ministry of this Church made in writing by Hubert Mack Dye, Jr. This action is taken for reasons which do not affect his moral character.

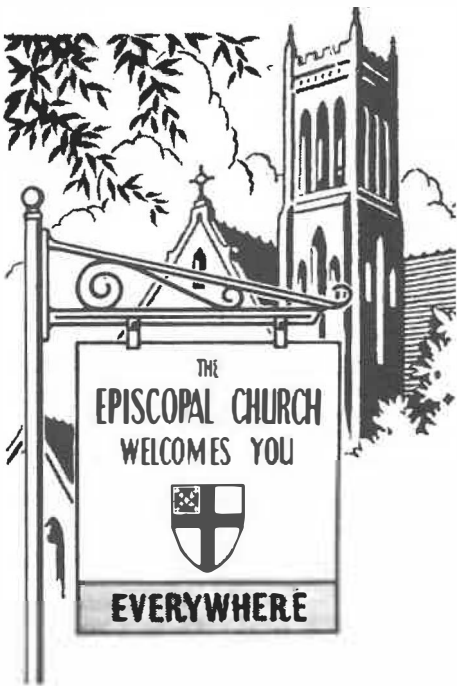
Deaths

The Rev. John A. Benton, 52, director of the Episcopal Counseling Center, Tampa, from 1964-76 and more recently, director of the Christian Counseling Center, Doylestown, Pa., died suddenly June 26. He had been a chaplain with the U.S. Army in Korea and Japan. Burial was in Gainesville. Memorials are suggested to the Counseling Center in Tampa.

Phyllis Mae Iseman Burton, wife of the Rev. H. Robert Burton, archdeacon of the Pecos-Big Bend Ministry, Diocese of the Rio Grande, died in El Paso, June 1.

Marc Brownlee, 20, son of the Rev. and Mrs. Hugh Brownlee, North Olmsted, Ohio, was killed in an accident, June 20.

Memorials are suggested for Christ Church, Yankton, S.D., in the name of the Rev. James W. Munck, 49, who died Dec. 15.



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 9:45; C Sat 9:45; LOH 1st Sat 9

SAN DIEGO, CALIF

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

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

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

DENVER, COLO.

EPISCOPAL CENTER 1300 Washington
HC Mon-Fri 12:10

DANBURY, CONN.

ST. JAMES' CANDLEWOODLAKE
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 8

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
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. Rev. 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



Christ Church, Las Vegas, Nev.

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

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.

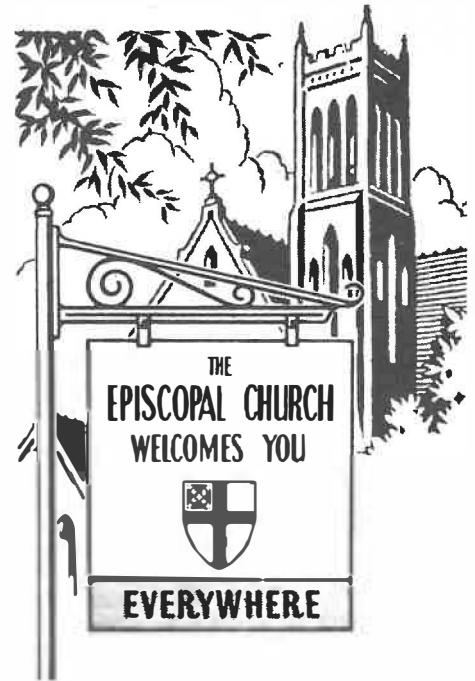
GRACE CHURCH Downtown
The Rev. S. P. Gasek, S.T.D., r; the Rev. D. E. Remer, c; the
Rev. L. C. Butler
Sun H Eu 8, H Eu & Ser 10; Int daily 12:10

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.



PHILADELPHIA (Cont'd)

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. RL 885) & Johnston Aves., & Gertrude St. —
Hazelwood
Sun Mass 8:30 & 10:15 (Sung). Weekdays as anno

CHARLESTON, S.C.

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

MYRTLE BEACH, S.C.

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

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev. 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

SAN ANTONIO, TEXAS

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

HOT SPRINGS, VA.

ST. LUKE'S
The Rev. George W. Wickersham II, D.D.
Sun 8 HC, 11 MP (1S HC)

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

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