

The Living CHURCH



Photo by V. Sladon © 1974

The Hon. John Ford and Thetis Blacker: A 100th anniversary gift for the Cathedral of St. John the Divine, New York City [p. 6].

Manifesto and Response

AROUND & ABOUT

— With the Editor —

An old friend, reader, and frequent contributor makes this comment in a letter: "I have made up my mind, following earlier impressions, that the more learned a man becomes, however perfectly he reads Greek, Latin, Hebrew, Aramaic and any number of other languages, however fluent his own essays may be, he can't translate into good modern English without slipping off into Boy Scout jargon, street expression, or kindergarten oversimplicity. I have been reading many different Bibles. I don't believe that kings, prophets, or God always reply 'All right' every time they accept suggestions. I started to list some of these boners but they were too many for me. I just shudder and read on."

From *Catholic Digest* comes the following, under the heading APOSTOLIC THEOLOGY.

Graffiti found on a wall at St. John's University:

Jesus said unto them: "Who do you say that I am?"

And they replied: "You are the eschatological manifestation of the ground of our being, the kerygma in which we find the ultimate meaning of our interpersonal relationships."

And Jesus said: "What?"

SISTER RUTH

Ordinarily we do not publish or acknowledge material submitted to us anonymously but I am here making an exception. The material itself is a public letter to *The New York Times* (May 12). The anonymity is that of the person at the General Theological Seminary who sent us a clipping of the letter, suggesting that we might also want to share this with our "many readers who may not see the *Times*." His reference was to our editorial commendation (TLC, May 19) of a letter to the *Times* by the Rev. George W. Rutler, taking issue with the *Times's* editorial endorsement (Apr. 21) of the priesting of women.

The hit-and-run writer's insinuation that we print only what accords with our own prejudices is snide, and demonstrably untrue. His unwillingness to sign his name to it is understandable.

The letter to the *Times* of May 12, in response to Fr. Rutler's, is signed by five members of the General faculty. It is a temperately expressed statement of the position that although "a number of

prominent theologians within the Anglican (Episcopal) Church" agree with Fr. Rutler that women cannot receive the order of priesthood "a far greater number take a directly contrary stand." The body of the letter consists of quotations from Anglican authorities favoring the priesting of women.

The gist of this argument is that a majority (and this itself is *Q.E.D.*) of Anglican theologians and legislating bodies since 1970 have expressed approval of women priests. Such an appeal to authoritative opinion as measured by counting heads on both sides of the question carries some weight, but is far from decisive all by itself. Among theologians as among all other experts, the majority can be wrong as easily as it can be right.

In this case, moreover, no appeal is made to authorities of the Christian past — to tradition, that still living voice of our fathers in the faith which Chesterton called "the democracy of the dead." Some of us believe, and frankly I am among them, that strictly contemporary theology is in a singularly poor position to reach decisive conclusions on this particular subject, because so many of today's theologians are hung up on sociology and psychology as criteria of theological truth. Many years ago, somebody well described these two disciplines as flippant young things — one of them all data and no conclusions, the other all conclusions and no data. That's still generally true of them. In any case, theologians who ground theological conclusions in sociological and psychological premises are not theologizing, and this is a theological question.

A great theologian of the last generation, Francis J. Hall, who taught at the General, held against the ordination of women to priesthood. If, now, these five teachers at GTS are prepared to say that they have information about God's will for his church which Fr. Hall and other Christians of the past did not have, and if they can convince us that such is indeed the case, I think we must all be prepared to change our views to accord with the new dispensation. But if, as in their letter to the *Times*, they have for us only the assertion (itself questionable) that most modern and contemporary Anglican authorities vote for the priesting of women, some of us must wait for more light before we depart from the teaching and practice of Christ's holy catholic church from its beginning until now.

The Living Church

Volume 163

Established 1878

Number 25

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

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

Robert L. Hall,*† Milwaukee, president; the Rev. Dudley J. Stroup,*† Scarsdale, N.Y., vice-president; the Rev. Carroll J. Simcox,*† Milwaukee, secretary; the Rev. Kenneth Trueman,*† Wauwatosa, Wis., treasurer; Warren J. Debus,* Wauwatosa, Wis., assistant treasurer. The Rt. Rev. William H. Brady,† Bishop of Fond du Lac; the Rt. Rev. Paul Reeves,† Bishop of Georgia; the Rt. Rev. John P. Craine,† Bishop of Indianapolis; the Rt. Rev. Richard B. Martin,† Suffragan Bishop of Long Island; the Rt. Rev. Stanley Atkins,† Bishop of Eau Claire; the Rt. Rev. Alexander Stewart,† Bishop of Western Massachusetts; the Rt. Rev. Charles T. Gaskell,† Bishop of Milwaukee; the Rt. Rev. Robert Wolterstorff,† Bishop of San Diego; The Rev. William E. Craig,† Salina, Kan.; the Rev. John Andrew,† New York City; the Rev. Robert Shackles,† Muskegon, Mich.; the Rev. Darwin Kirby Jr.,† Schenectady, N.Y.; the Rev. H. Boone Porter Jr.,† Kansas City, Mo.; the Rev. George C. L. Ross,*† Milwaukee; the Rev. Sheldon M. Smith,† Valley Forge, Pa.; the Rev. C. FitzSimons Allison,† Alexandria, Va.; Jackson Bruce, Jr.,*† Milwaukee; Prezell R. Robinson,† Raleigh, N.C.; John C. Pierson,† New York City; Robert Shoemaker,† Naperville, Ill.; Peter Day,† New York City; Frank J. Starzel,† Denver; Miss Augusta Roddis,† Marshfield, Wis.; Mrs. William Horstiek,† Oconomowoc, Wis.; Mrs. Arthur C. Sprague,† Columbia, S.C.

*Director

†Member

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

The Rev. Carroll E. Simcox, editor. Georgiana M. Simcox, news editor. Eleanor S. Wainwright, editorial assistant. Paul B. Anderson, Paul Rusch, associate editors. Christine and Harry Tomlinson, music editors. Warren J. Debus, business manager. Irene B. Johnson, assistant business manager. Lila Thurber, advertising manager. The Rev. John Wallace, circulation manager.

DEPARTMENTS

Around and About	2	Editorials	12
Books	13	Letters	3
		News	5

FEATURE ARTICLES

A Homophile's Manifesto	Anonymous	9
The Other Side of the Coin	Don Gross	11

THE KALENDAR

June

23. Trinity II / Pentecost III
24. St. John Baptist
28. Irenaeus, B.
29. St. Peter the Apostle / St. Peter and St. Paul, Apostles
30. Trinity III / Pentecost IV

July

4. Independence Day
7. Trinity IV / Pentecost V

NEWS. Over 100 correspondents, at least one in each diocese, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs. THE LIVING CHURCH is a subscriber to Religious News Service.

THE LIVING CHURCH is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$12.95 for one year; \$23.90 for two years; \$32.85 for three years. Foreign postage \$2.00 a year additional.

The Living Church

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.

Prayers

Whatever version [TLC, May 19], that we pray, the Lord's Prayer is the important exercise. Some of us would like to be relieved of all this scholarly analysis and interpretation. It is a straightforward, simple prayer—just difficult sincerely to embrace. It is understandable from its earliest translation. Tampering with it can change our Lord's instruction and certainly destroy the beautiful, meaningful language.

We read about prayer in many periodicals, other than religious, these days. There is much competition in efforts to enlighten us about wrong and right prayers, and little mention of our *intention* which is heard by God.

Even a favorite childhood prayer is on the chopping block. It must be dangerous, as I have heard this prayer ridiculed from the pulpit, discarded as infantile and erroneous, so I come to its defense.

"Now I lay me down to sleep;
I pray the Lord my soul to keep;
If I should die before I wake
I pray the Lord my soul to take."

The only difficult and key word is "keep" and though a child may not know its full weight and worth, with regular use as he matures, he can become aware of its true meaning, support and comfort. Once used it is strangely never forgotten. One is asking God, not just to take his soul at death, but to keep it *now* in health, in strength when tempted; to keep it intact, whole as is his will always to do; to keep it safely through this earthly life, safe from all dangers, from pride, idleness, all sin.

In fact, used faithfully, the meaning of this childhood prayer becomes a little Lord's Prayer in adulthood. Often at bedtime when I am too tired to make larger devotions, this prayer sends me off into God's safe keeping until such time as he may take me. He doesn't need a new translation or wording of this prayer or the Lord's Prayer. He knows what I mean.

DOROTHY D. HARRIS
Elmore, Ala.

I, too, stand rebuked and corrected about the "Now I lay me" prayer. And there's much to be said indeed for leaving it to the Lord to know what we mean. **Ed.**

Inter-Church Transfers

A resolution did not get out of committee at the last General Convention which would call for a special study of the canon on transfers (Title I, Canon 16, sec. 5). This is a great pity, for the canon makes no provision for the transfer of baptized persons to

or from other communions, creating a situation contrary to the spirit of Christian unity and ecumenicity and the Prayer Book definition of the church as "the Body of which Jesus Christ is the Head, and all baptized people are the members."

Knowing the bitterness which this lack has caused, I have worked for years to have the canon revised—by personal interviews, letters, and articles (e.g. *Episcopalian*, Feb. 1973); and I have referred the matter to a commission for a recommendation at the next Convention. In the meanwhile, there is *no law against the courtesy of asking for and giving letters of commendation* which can be properly recorded.

(The Rev.) MOULTRIE GUERRY
Norfolk, Va.

Hymn Switching

Re your note to Fr. T. on switching hymn texts and tunes [Around & About, Apr. 21], when singing in the shower I sometimes sing Hymn 422 ("What a friend we have in Jesus") to the tune "Ebenezer" ("Once to ev'ry man and nation"). I suppose the devil makes me do it.

(The Rev.) RICHARD H. SCHMIDT
St. John's Church
Charleston, W.Va.

Ah, but try "Once to ev'ry" to the tune of "What a friend we" if you truly relish the challenge of change. **Ed.**

Charismatic Movement

I agree with your continuing opinion about the charismatic movement in the Episcopal Church ("Around and About," May 12). I have studied this movement, too, and have come to the same conclusions that you have articulated so well.

(The Rev.) STEPHEN NORCROSS
Vicar of St. Michael's, Kingwood
and St. Matthias', Grafton
Kingwood, W. Va.

Contemporary Church Music

In a recent article on the Conference of Contemporary Church Music [TLC, May 26], Dr. Carlton Young's undoubtedly positive contributions are minimized in order to feature two sensational but unfortunate statements which require correction. In the first place, if it was unsafe to sing "We Shall Overcome" ten years ago in certain churches, it was not because of the hymn's being *musically* controversial (otherwise how explain the inclusion of "Were You There" in the *Hymnal 1940?*), but because of its being *politically* controversial. In the second place, the promotion of songs such as "Pennies from Heaven" and "Those Foolish Things" only confuses the issue of contemporary church music. The real distinction that needs to be made is not so much the obvious one between contemporary and earlier styles of church music, but the (apparently) more elusive one between *good* contemporary church music and *bad* contemporary church music (or, worse yet, bad

CHURCH MEMORIALS

PAYNE STUDIOS

758 MARKET STREET
PATERSON, N. J. 07508

- STAINED GLASS •
- ENGLISH SILVER •
- TAYLOR BELLS •

ANY SPECIAL TYPE OF MEMORIAL

need a
professional
church
musician?



The AGO's Church Musician Placement Service will help you find a qualified person. For complete information, write:

Church Musician Placement Service
American Guild of Organists
630 Fifth Ave., Dept. E, New York, N.Y. 10020
All inquiries are strictly confidential.

BRITISH BOOKS

Specially Imported
The BRITISH BOOK CENTRE, Inc.
996 Lexington Ave. New York 10021

Use the
CLASSIFIED
COLUMN!

Whenever you want to find it — buy it or sell it — a job to fill or want a job — use the Classified Columns of THE LIVING CHURCH. A modest 20-cents-a-word classified ad will add your name to the growing ranks of classified ad users. The majority of you, our readers, read the ads in The Living Church. Rates are nominal — 20¢ a word for a single insertion; 18¢ a word an insertion if three or more insertions are used, with a minimum rate of \$2.00 for any insertion. See details on page 14 or contact *The Living Church Advertising Department*.

Save up to 50% with
CUTHBERTSON
CUT-OUT KITS

All in one package with easy-to-follow instructions. Custom quality fabrics, perfectly centered. Wide choice of silk appliques, bandings. Hundreds of items for clergy, choir and altar.
Complete Altar Guild Supply Service



92 Page Color Catalog Mailed Upon Request



J. Theodore Cuthbertson, Inc.
2013 Sansom St. • Phila., Pa. 19103

Margaret Hall

A small college preparatory school for girls in Kentucky's Bluegrass region. Programs in Mexico and England. Emphasis on developing essential academic skills, fine arts, riding, indoor pool. Episcopal, but all faiths welcome. Founded 1898. Write: The Rev. Colley W. Bell, Jr., Headmaster Box B, Versailles, Ky. 40383



**GIFTS • PARISH SUPPLIES • BOOKS
CURRICULUM • CHURCH APPOINTMENTS
MOREHOUSE-BARLOW CO.**

14 E. 41st Street, New York, N.Y. 10017
Telephone: 212 532-4350

**HOW ABOUT
YOUR WILL?**

Have you a will, properly drawn up, assuring that your wishes will be complied with after your estate is settled? Has it been properly prepared, by a lawyer? Does it provide for the causes you cherish most — among them your Church?

Our next question: Do you value *The Living Church* for what it does for you and others as the only independent weekly journal of the news and views of the Church? If so, you may want to do something to perpetuate its service, by leaving a bequest.

We ask you to give earnest consideration to the need of this magazine for continuing financial support by its friends. Your bequest today will help provide *The Living Church* for Churchmen tomorrow.

Legally, our designation is: **The Living Church Foundation, Inc.**, 407 E. Michigan St., Milwaukee, Wis. 53202. This is a non-profit corporation, incorporated under the laws of the State of Wisconsin.

secular music which is given an unconvincing baptism).

We are living at a time when many inspired church musicians are writing hymns that are both good music and authentically contemporary; if, instead of such works, we give our young members the untimely-resurrected ghosts of Hit Parades Past, then they will undoubtedly write off the effort as another misguided attempt at relevance on the part of the middle-aged and middle-brow.

(The Rev.) LAWRENCE N. CRUMB
Racine, Wis.

"Feasts, Fasts, and Ferias"

I have read, with some measure of chagrin and disappointment, the appointment of the Rev. Dr. Boone Porter, Jr. [TLC, May 5] as a monthly columnist.

There are certainly some good suggestions set forth in Dr. Porter's first column, but just what "current thinking" favors keeping the Paschal candle burning unto Pentecost? True, the Paschal candle does have a tie with the Holy Spirit through the Easter Eve rites; but it primarily and basically symbolizes the Risen Christ—present 40 days with his disciples! But if we follow Dr. Porter's suggestions, why snuff it out on Pentecost? The Holy Spirit is always with the church; why not use it at every service during the year?

One of my thoughts *re* this first article relates to the implicit downgrading of the Feast of the Ascension. I know that it is a "hard" doctrine but it is a dogma of the

faith; it should have its proper place and honor in the Church Year. I wonder if the teaching in this article is a subconscious (or conscious) effort to see it relegated to a place where it really doesn't need any explanation or defense at all?

(The Rev.) GERALD L. CLAUDIUS
St. John's Church

Kansas City, Mo.

The Lord's Prayer

You have recently (in an article by the Rev. Howard Rhys, TLC, Apr. 7), mentioned the possibility of "poetic" paraphrases of current versions of The Lord's Prayer. On your head be it. Viz. . . .

Our Father above all
May your name be exalted
Your rule acknowledged
Your way embraced
In Time, as forever.
Give us, in Time, true bread.
Give us, in Love, forgiveness for our sins
As we forgive each other when they cut.
Give us in Life peace from their dead demands
And at the last, freedom from Sin itself.
For you are King by right
And you are strong in might
And glorious in light
O Lord we love you
Now and evermore
Amen.

BURNELL A. HERSEY

Rockport, Mass.



A Time to Weave . . .

The Robe—torn—
shredded—
patched with unlovely patterns
and stubborn stitches,
no longer fits the Son of Man.

How can I weave
a fine new garment—
seamless—
pure—
to shine—
where darkness feeds?

Unshroud the loom.
Warm my hands in yours.
Send sunlight, the Day Star, soft wind, a love song.

It's a good time for weaving.

Mary Frances Baugh

The Living Church

June 23, 1974
Trinity II / Pentecost III

For 95 Years
Serving the Episcopal Church

THEOLOGY

One-Time "God Is Dead" Theologian Calls for Response to Easter

A theologian identified with the "God is dead" movement of a decade ago has issued a call urging that theology return to the serious work of serving God.

Dr. Paul van Buren, a professor at Temple University and an Episcopal priest, appealed not for more "trendy titles" but for "response to Easter."

Writing on "Theology Now," published in *The Christian Century*, the ecumenical weekly, he displayed a significant change of mind since the early 1960s when, by his own earlier admission, he was trying to "make sense out of God."

Dr. van Buren never liked, and never actually used the phrase, "death of God." He always found that to be "utterly nonsensical" but he was involved in the movement that sought to find a "non-transcendent" way of interpreting the Christian gospel. The attempt brought him to a dead end.

He insisted in his latest article that when theologians enter the service of the word of God they realize "they know not of what they speak.

"That is the right way in which God is and ought to be a problem for theology," he added. "Theology's God can only be the utterly Unknown, the radically transcendent, and therefore strictly and quite literally inconceivable."

Not quite "inconceivable," he noted, but paradoxical and a concept people can not do justice to.

"Either theology has to take up the painful, impossible task of trying to say what can't be said, or it had better pack up its bags and go home," Dr. van Buren declared before launching into a discussion of Christ.

"Thanks be to God through Jesus Christ!" he quoted from St. Paul. "This is the light in which the utter darkness of our situation becomes known and known as a situation about which darkness is not the last word."

Given the oppression, hunger, confusion, and humiliation of modern life, and given the liberating message of Easter, "God have mercy on those who have time to sit around thinking up *new* theologies!" Dr. van Buren said.

Theology, he continued, is about active response—not talk—to Easter. The

implication Dr. van Buren finds in such an assertion has similarities with the Neo-Orthodox theology associated with the late Karl Barth.

God — not people — is the Liberator. "Whatever else Easter leads us to say, it opens us first of all to say Yes in response to God's Yes. . . . There is one greater and stronger than any thoughts or imaginings we may have had about an Absolute, a Transcendent, a Wholly Other."

Response to Easter, Dr. Van Buren wrote, is both theological and political. The political dimension, in his thinking, is acceptance of "the call to warfare" against all oppressive forces, spiritual and material.

"No blueprint has been given us for this warfare," he said, "no plan of battle or map of the terrain. Instead we are given freedom to find our way, to become witnesses by making use of this freedom and daring to exercise it—freedom to discover that God's liberation really is for men and women."

NEW YORK

Trinity Parish Emphasizes Transitional Grants

The Parish of Trinity Church, New York City, gave almost a million dollars in 1973, including \$590,844 in direct grants to church related organizations, many dealing with social change.

The Diocese of New York alone received \$356,184 for its Venture Fund which provides venture capital for mission and missionary strategies.

According to the Rev. Robert R. Parks, rector, the parish's grants board tries "to maximize transitional grants—those dealing with social change to better the human condition—and to minimize supportive grants to existing institutions."

In 1973, 68% of Trinity's grants were transitional and 32% supportive.

Another goal has been to balance national, international, and local grants, but last year national grants reached 71% and local and international were 12% and 17% respectively.

The parish reached a goal of a balance of 50% to support outreach projects and 50% for church renewal.

General Seminary in New York received \$43,000, for a new field training program and an Old Testament program. The seminary has been a beneficiary of parish grants over the years since 1817.

Greater Birmingham Ministries (Alabama) received \$40,000 to fund the first year's costs of possible litigation concerning unequal provision of public services.

Trinity's international grants in 1973 included \$25,000 to Cuttington College, Liberia, and \$5,000 to enable the International Documentation Center in Rome, to begin "Future of the Missionary Enterprise," to make available "new missionary methodologies and strategies," in the Third World.

Grant requests sent to Trinity Parish totaled \$8,248,617 in 1973.

SCOTLAND

Churchmen Issue "Thorough" Agreement on the Eucharist

Another important step in ecumenical relations between the Episcopal and the Roman Catholic Churches in Scotland was taken with the publication of a joint report on the eucharist.

Entitled "The Ecclesiastical Nature of the Eucharist," the report is the second by a joint study group of 24 representatives of the churches who have been meeting regularly for five years.

It expressed satisfaction that the members of the group had reached "extensive and thorough agreement on the doctrine of their respective traditions with regard to the eucharist, sacrament, and sacrifice."

The first joint publication of the group, in 1969, dealt with "Baptism and Its Place in the Life of the Church."

A statement released in Glasgow on the eucharist report said, "This is an important announcement, which takes on greater significance in the light of the group's next step—an examination of the Ministry of the Church. Two questions will have to be tackled in connection with this: the vexed matter of intercommunion and the equally thorny problem of Anglican Orders."

The report has received the approval of Roman Catholic bishops in Scotland and the Provincial Synod of the Episcopal Church in Scotland but it remains merely a "report" and is intended as a basis for further study.

The Rev. John Fitzsimmons, a Roman Catholic member of the joint study group, said: "It has been clear for some time that the heart of all ecumenical endeavor is an understanding of the nature of the church: the joint study group has kept this in mind, and has asked the question

"What does the eucharist tell us of the nature of the church?"

"In its discussions, lasting nearly five years, on the teaching of the respective churches with regard to the eucharist, the group found it necessary to spend considerable time in clearing up misunderstandings and clarifying a common language: after all, it is essential that when we speak of something together, we have to be absolutely sure that we are all speaking of the same thing and that we mean the same thing when we speak together.

"The procedure adopted by the group was to look at the eucharistic practice of both churches and then to move on to the doctrine which this practice expresses, according to the age old principle *Lex Orandi, Lex Credendi* (the law of praying is the law of believing).

"A second stage, then, involved the doctrine of the eucharistic sacrifice and the doctrine of the Real Presence. Then, and only then, did the group consider its main topic: the eucharist's 'ecclesial' nature—its relation to the reality of the church."

Fr. Fitzsimmons said the report was submitted to the respective authorities of both churches in the "earnest hope that what has been concluded will serve as a step on the way to the restoration of unity."

MEDIA

London Papers on Canterbury-elect

On the "caretaker" aspect of the future role marked for the Most Rev. Donald Coggan, Archbishop of Canterbury-elect, the influential newspaper, *The Times*, said the prelate "may consider himself a caretaker but he takes over at a time of crisis in the history of the Church of England.

"The past few years have been a period of much activity in the church's affairs; in liturgical reform, the revision of canon law, the development of synodical government, and the prolonged, if unsuccessful, attempt to secure organic union with the Methodist Church. There is unfinished business in many of these fields and the administrative burden of running the church is heavier than it has ever been. . . .

"Yet," the *Times* continued, "important though all these matters are, none of them is central to the challenge facing the church at this time. It will be satisfying if administration is conducted smoothly and there will be a wide welcome for any further progress in the ecumenical field. Yet none of this will be of value if the church fails to communicate its message to minds increasingly conditioned by other influences. . . .

"Perhaps the most encouraging feature

of Dr. Coggan's appointment is that he recognizes the importance of the church being evangelistic in this broader sense. He has always paid great attention to the need to communicate with the wider public."

Another important newspaper, *The Guardian*, said, "It is probable that Dr. Coggan will make as deep an impression on Lambeth and on the nation by his pastoral vigilance as Dr. Ramsey has done by the force of his keen and benign personality. Dr. Coggan's tenure at York has been successful not only for the high degree of inter-church collaboration which he has achieved with the Roman Catholic and nonconformist churches. His concern has been with the content of Christianity more than with its form."

The Church Times, leading independent journal of the Church of England, hailed Dr. Coggan's appointment and said editorially:

"No informed churchman can doubt the extreme seriousness of the situation with which the new archbishop will be confronted. Without intending the slightest reflection on the achievements of the retiring primate, to whose theological insights and spiritual acumen so great a debt is owed, observers are bound to admit the fact that during the past decade or so the Church of England, as an institution, has been showing signs of increasing weakness. It still has enormous resources, actual and potential, physical and spiritual. But there is no denying the statistics of numerical decline."

The Church Times also said the Anglican Communion today "lacks cohesive unity, with each church or province often choosing to go its own way on controversial issues of faith and order, with scant regard for its fellow members, and with the possibility of several losing their Anglican identity altogether by absorption in reunion schemes. The person of the Archbishop of Canterbury is almost the only effectual bond between the parts of this whole—a fact which in itself lays upon his back a burden which is great indeed to bear.

"As if this was not enough, a modern Archbishop of Canterbury is expected to take a leading part in endless ecumenical talks between churches. Dr. Coggan will

relish this aspect of his work. But the prospect here is clouded not only by the proven failure of past elaborate schemes of union but by a growing feeling that organized, institutional union may not be the right goal at which to aim at all. He must face this part of his enormous responsibilities in the bleak awareness that many members of his church now suspect that the best diversion of the Church of England's effort and energy in recent years, into ecumenical discussions has been in reality little more than a dangerous distraction from its primary evangelistic tasks. Above all, the new archbishop will be taking office at a time in history when Christianity itself will be under worldwide challenge."

AFP

One Objective: A Prayer Group in Every Congregation

Guest speakers at the 16th annual conference of the Anglican Fellowship of Prayer meeting in Minneapolis included the Rt. Rev. Philip McNairy, Bishop of Minnesota and host bishop; the Rt. Rev. Austin Pardue, retired Bishop of Pittsburgh; and the Rt. Rev. Charles Gaskell, Bishop of Milwaukee.

Although it was one of the smaller conferences in the number of people registered, forty-five dioceses were represented.

Bishop McNairy spoke at the opening general session of the conference before small discussion groups went to work on such subjects as personal discipline in prayer, the priest and the prayer group, prayer and healing, and prayer and evangelism.

Bishop Pardue spoke at the conference banquet, tracing the growth of the small prayer group movement from its beginnings to the present with the Anglican Fellowship of Prayer as the "umbrella" or "tent" which encloses all groups "growing and developing in the guidance of the Holy Spirit and in the love of God."

The closing communion service according to the Book of Common Prayer was held in downtown Gethsemane Church, which was the host parish to the conference.

Bishop Gaskell spoke after the service had been concluded.

In an interview, he said that many Episcopalians had neglected their spiritual roots in the 1960s with their concern for empowerment for the poor and the disenfranchised, and the war. They discovered, he said, the "activism has to grow out of a life of prayer and devotion" and that the Christian life must be rooted in a God-centered approach to prayer.

He said one of the objectives of the Anglican Fellowship of Prayer is to have a prayer group in every Episcopal parish and mission.

The Cover

The Hon. John Ford, British Consul General, and artist Thetis Blacker examine a fragment of the gravestone of St. Patrick which was presented by the Dean and Chapter of the Cathedral of the Holy Trinity, Downpatrick, to the Cathedral of St. John the Divine, New York City, in honor of its 100th anniversary. The fragment bears a miniature copy of the original inscription.

BRIEFLY . . .

■ Minnesota Gov. Wendell Anderson has withdrawn the appointment of Roman Catholic Bishop Paul Anderson of Duluth to the state's new six-member ethics commission which can have no more than three members from one political party. It had been believed, the governor said, that the bishop was an independent or Republican. The governor also said he should have known the bishop was a Democrat. "Most of the people who are doing the Lord's work are Democrats," he observed.

■ The first in an annual series of lectures in memory of the Rt. Rev. William Scarlett, sixth Bishop of Missouri, was given in Christ Church Cathedral, St. Louis, by the Rt. Rev. John E. Hines, Presiding Bishop. The series will deal with the church in society. Earlier, Bishop Hines delivered the annual "Flower Sermon," a sermon provided for in the will of Henry Shaw, founder of Missouri Botanical Gardens. Trustees of the garden provided an abundance of floral decorations for the cathedral and the Flower Festival occupied most of two days culminating in the Scarlett Memorial Lecture.

■ Clergy and laity gathered at the Bishop Mason Retreat and Conference Center, Grapevine, Texas (Diocese of Dallas), for the annual council meeting of Associated Parishes, Inc. The council's 30 members represent an organization that lists approximately 1,400 members. Guests at the meeting included the Rt. Rev. John M. Allin, the Rt. Rev. Lyman Ogilby, the Rt. Rev. Donald Davies, and the Rt. Rev. Theodore H. McCrea. The organization plans to employ a priest to serve as a liturgical consultant and educator, as well as a resource person for parishes and dioceses according to the Rev. H. Boone Porter, Jr., president.

■ After 34 years of service with the Church Army, Sister Hilda Havens has retired. For the past 25 years she has been in the Diocese of Albany, working in Hudson, Albany, Middleburgh, and most recently in Christ Church, Schenectady. Following a service of Holy Communion at Christ Church, with the Rt. Rev. Allen W. Brown as celebrant, Sister Hilda was honored by parishioners and other friends with a Letter of Commendation and a purse presented by the Rev. William Hio, rector.

■ Gov. Malcolm Wilson of New York has signed a bill making the death penalty mandatory for convicted murderers of policemen and prison workers, and for murders committed by inmates serving

life sentences. He said the bill appeared to be constitutional and that there was "no conflict at all between my approval for this bill and my deep devotion to compassion for the people." He also said he felt "no moral clash" between his opposition to abortion and his signing the death penalty bill.

■ "Marriage is not for the purpose of enjoying sexual intercourse but to produce children," said the Rev. Evangelos Mantzouneas, secretary of the Committee on Canon, Doctrines, and Moral Matters for the Church of Greece, in a memorandum. Persons who prevent birth, he ruled, are subject to the penalties of murder. "The problem of big families will automatically be solved by the development of social justice and the just distribution of national income," he stated. The memorandum, he said, represented personal views and that the matter of contraception was not before the church's Holy Synod. However, he insisted that he was merely setting forth the answer provided by the Sixth Ecumenical Council held in 680 A.D.

■ An opinion poll made for a newspaper in Ireland reveals that a major shift of attitude on the question of contraception has taken place. The survey shows that 55% of Irish men and 52% of women (39% and 29%, respectively, three years ago) approve the sale of contraceptives. Meanwhile, a government bill aimed at legalizing the sale of contraceptives to married people under fairly strict controls, is awaiting debate in the Irish Parliament. Recently, the Irish Supreme Court ruled that married people should have reasonable access to contraceptives.

■ The Rural Workers Fellowship (RWF) held its annual meeting at the Roman Catholic Franciscan Renewal Center, Scottsdale, Ariz., under the sponsorship of the Town and Country Committee of the Diocese of Arizona. The Rural Work Award was given in recognition of service to the Rt. Rev. Charles B. Persell, Jr., of Albany; the Rev. Roland Palmer, SSJE, of Toronto; the Rev. Louis Perkins of Eastern Oregon; and Mrs. Dorothy S. Goudie of West Missouri. The Rev. Derek Salter of Keremeos, British Columbia, is president of the organization.

■ The Diocese of Botswana (Central Africa) has been asked to assist the government by building and managing primary schools in three communities. The schools are to be staffed by the government and supported by fees according to the Rt. Rev. Shannon Mallory. "A sad feature of Botswana is that the vast majority of school children never come into living contact with Christianity. If these schools can be provided (estimated cost: \$5,000 each) such contact might influence the pupils for the rest of their lives," the bishop said.

MISSISSIPPI

Bishop's Son Consecrated

On the Feast of SS. Philip and James, the Rev. Duncan Montgomery Gray, Jr., 47, was consecrated to the episcopate in St. Andrew's Cathedral, Jackson, Miss.

Chief consecrator was the Rt. Rev. John E. Hines, Presiding Bishop. Co-consecrators were Bishop Hines' successor and then still Bishop of Mississippi, the Rt. Rev. John M. Allin, and the Rt. Rev. Iveson B. Noland, Bishop of Louisiana. Fifteen other bishops took part in the services.

The sermon was preached by the Rev. Albert T. Mollegen of the Virginia Seminary.

Bishop Gray's scarf, ring, and cross were once worn by his late father who was Bishop of Mississippi from 1943-66. The cross itself had been given to the late Rt. Rev. Theodore DuBose Bratton, third Bishop of Mississippi.

For his first month in office, Bishop Gray was Bishop Coadjutor of Mississippi, then on June 1, he succeeded Bishop Allin as diocesan.

RUSSIA

Priest Cites "Interference" in Leaving Ministry

The Rev. Dmitri Dudko told a congregation in Moscow's St. Nicholas Church that he is leaving the priesthood. The Russian Orthodox priest, who often criticized social and religious policies in the Soviet Union, said he is leaving "because of illegal interference of the goddess in the internal affairs of the church."

He had been ordered transferred from the parish in the Probrazhensky suburb where his presence was opposed by the Communist Youth League, to a church outside Moscow by Russian church officials.

Uniformed and plainclothes policemen were out in force in the area around the church during Fr. Dudko's final sermon. Two of the latter "forcefully" led the priest to a waiting car when he left the church. But later he went home accompanied by friends.

Fr. Dudko attracted hundreds of people to the tiny St. Nicholas Church, located in a cemetery, when he launched a series of Saturday night question and answer sessions early this year. The talks were stopped by the Patriarchate of Moscow last month pending a conversation between Fr. Dudko and Patriarch Pimen.

In the Saturday night talks, Fr. Dudko discussed the role of the church in an atheistic society and often touched on such controversial topics as Soviet labor camps and the relation of the Russian Orthodox Church to the state.

"Under any law a defendant has the right to the last word," he said at the

close of his last service. "This is my last word."

Most of the 500 people present waited outside the church to be blessed by the priest as he left. A petition protesting his transfer was circulated.

Fr. Dudko apparently viewed his transfer as punishment and he insisted that he had done nothing in violation of church law.

Two immediate concerns face Fr. Dudko, who was imprisoned for eight years under the Stalin regime and whose permit to live in Moscow may be revoked at any time. Where would he be allowed to live and where would he be allowed to find work that will support his family?

CANTERBURY

Cathedral Windows Hurt by Corrosion

The centuries old windows of Canterbury Cathedral are being removed for extensive cleaning and treatment to remove dirt and corrosive acid deposits which are slowly damaging the glass.

Once the glass is cleaned, an even greater problem will be how best to display the glass—much of which has become very fragile. Some of the windows were installed 800 years ago.

If the cleaned glass were simply replaced in the old positions, the corrosion from the acids in the atmosphere would start again.

Some of the glass is now so thin, it will not survive more corrosion, and in the future it will have to be maintained in a corrosion free atmosphere.

One suggested alternative is to place the glass in a museum. Another is to replace it in its present position but with some form of protective glazing.

U.S. SUPREME COURT

Hearing Refused on Fetus "Personhood"

The U.S. Supreme Court has left standing a lower court decision that Rhode Island's restrictive 1973 abortion law, which gave "personhood" to the fetus, is unconstitutional.

The Rhode Island law, passed soon after the 1973 Supreme Court ruling on abortion, authorized abortion only to save the life of the mother. It vested the fetus

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 are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged	\$11,512.25
Receipts Nos. 14,567-14,837, May 17-June 5	4,982.00
	\$16,494.25

with "life" from the moment of conception and also provided the fetus with the status and constitutional guarantees of a "person."

The new state law was challenged by the state chapter of the American Civil Liberties Union and in May, 1973, it was ruled unconstitutional by the U.S. District Court in Providence.

Rhode Island subsequently appealed to the Supreme Court.

Other Rulings

The High Court dismissed a challenge to a Virginia law which allows alimony payments only to women.

Also dismissed was an appeal from a California ruling that custody of young children must be granted to the mother rather than the father in divorce cases, "all things being equal."

The court let stand a decision upholding the constitutionality of dormitory regulations at Eastern Kentucky University which sets curfew hours for women but not for men students.

Also allowed to stand was a decision barring the University of Mississippi from prohibiting an English department magazine from publishing articles "replete with four letter words."

ECUMENICAL RELATIONS

Anglicans, RCs Meet in Montana

One result of a recent ecumenical meeting held in Great Falls, Mont., was the formulation of a Statement of Intent concerning relationships between Anglicans and Roman Catholics.

Basing their discussions on previous dialogues between the two church bodies on national and international levels, fifteen members from the Helena and Great Falls Roman Catholic Dioceses and the Diocese of Montana discoursed about the union of beliefs in the two churches.

Officially calling itself the Anglican-Roman Catholic Dialogues in Montana (ARC-MONT), the gathering, meeting for the first time, centered its talks on agreements which have been reached by theologians regarding baptism, the eucharist, and the ministry.

"Attempting to respond faithfully to the Will of Christ, and pursuant to the call of the leaders of our respective churches," the bishops of the three dioceses represented by those in attendance, issued a statement which pledged to:

✓ Pursue serious dialogue between the various dioceses in the spirit of the national and international dialogues, "in an effort to approach that unity in truth for which Christ prayed";

✓ Encourage the parishes of their respective traditions "to enter covenant relationships" with one another, building

"through a spirit of prayer, study and social life together, a mutual understanding which can form the basis" for the unity for which Christ prayed;

✓ Engage in further dialogues with other Christians "to overcome those barriers to unity which still scandalously divide Christians today."

Episcopalians who were present at the meeting included the Rt. Rev. Jackson E. Gilliam, Bishop of Montana, who signed the statement along with Roman Catholic Bishops Eldon D. Schuster and Raymond G. Hunthausen.

Also in attendance were the Very Rev. Raymond D. Brown, dean of St. Peter's Pro-Cathedral, Helena; the Rev. Ernest L. Badenoch, rector of St. James, Bozeman; Mrs. Miller Larison, and Mrs. Patti Drapes.

Dean Brown was elected to the coordinating committee.

VIRGIN MARY

Her Role Seen as "Ecumenical Question"

At the second ecumenical workshop on the doctrine of Mary, held in San Francisco, a leading Marian scholar, the Rev. Eamon Carroll, O. Carm., said that Roman Catholics must be slow to label as "enemies" of Mary other Christians who do not see or accept her role in the church.

Acknowledging that for 450 years the mother of Jesus has been a sign of division between western Christians and that Roman Catholic and Protestant beliefs and practices about Mary were characteristic of "two contending sides," he said that there had been a "thaw" in recent years.

Fr. Carroll noted that eucharistic prayers as early as the fourth century in the east and the fifth century in the west "commemorate Mary."

The Marian scholar suggested that many Protestants may exclude Mary from the Communion of Saints because they feel it harms the "majesty of Christ."

He told the workshop participants, "It is the hope and prayer of the San Francisco workshop to find an affirmative answer to this ecumenical question."

MORALITY

Cannibalism for Survival: Right or Wrong?

Is it morally permissible to eat the body of a dead human to survive?

Though this question has been a frequent theme of novelists it rarely becomes a real issue for theologians and clergymen because of the infrequency or absence of a situation that might predispose to cannibalism.

However, in the case of 16 survivors of an airplane crash in the Andes in late

Continued on page 14

A Homophile's Manifesto

"Must PECUSA be bound to a type
of ecclesiastical fundamentalism?"

By A CHURCHMAN

For the most part the churches have taken an active role in endeavoring to eradicate, or at least minimize, the sins and the agonies of *racism*. But, admittedly, the church waited for the state to get the ball of integration rolling and then said, in effect, "me too."

It is to be earnestly hoped that the churches will take a forthright lead in curtailing the sins and tragedies of *sexism* in our midst. In particular, reference is here made to homosexuality and bisexuality (or homoerotism and bierotism if one is a verbal purist).

Hetero, homo and *bi* are all equally "very members incorporate in the mystical body" if we really believe what we proclaim about baptism and the nature of the church. Let us, then, become what we are called to be—a "holy fellowship" with a loving, healing relationship.

The church continues to mirror or reflect the state and the culture, in that she has done virtually nothing to make all persons—of whatever sexual orientation—equally welcome at her altars, services and meetings. By her "do nothing" policy she has tacitly endorsed the archaic, brutal, criminal treatment by the state of homosexuals and bisexuals.

What have the American churches really done to support an adult mutual consent law in all the states, thus guarding and respecting the rights of individual privacy in sexual matters for those who are, say, eighteen and older? What have they done to put an effective quietus to those most damnable practices of police embarrassment, harassment, enticement, inducement and entrapment?

To many it appears that these policemen themselves have real identity problems. They are generally youthful and seductively attractive males in both appearance and attire. Are they possibly exhibitionists? What about the superiors who condone the tactics of these decoys? Surely the taxpayers' money should be invested more wisely and more fruitfully! Incidentally, genital, manual, oral and anal varieties of sexuality are increasingly practiced by *hetero, homo* and *bi*. Should not all laws against the last two sexual variations be struck from the books? The human body is not evil or sinful—to maintain such is Manichean heresy.

What are the churches doing to make homosexuals feel warmly welcome in their meeting places? True, there are a number of "gay churches" (especially the Metropolitan Community Church located in a number of cities) which do minister to all people, but they are unfortunately separated from the mainstream of historic Christendom. If PECUSA is catholic, as she indeed professes to be, why

does she not take a progressive and an aggressive stance in endeavoring to bring about more realism, understanding and compassion in the area of homoerotism?

There are altogether too many legends in circulation regarding homosexuals, and especially is this the case among ignorant and uninformed homophobes. Homoerotics are often pictured as rapists and seducers of children. Statistics show, on the other hand, that these two categories are almost exclusively peopled by the so-called "straight" world. Homosexual rape and child molestation are rare phenomena indeed, committed by sick persons who obviously need therapy, not brutality and ridicule.

Must PECUSA be bound to a type of ecclesiastical fundamentalism? Must she thus reject a probably substantial number of her membership? She has overcome the decadence and unrealism of biblical fundamentalism successfully, but she is all too slow to abandon the rigidity, harshness and inhumanity of an equally judgmental ecclesiastical fundamentalism, a hangover from the worst elements of primitive pharisaism, medievalism and puritanism.

If we follow the fundamentalist line, according to Leviticus 18:22, 29, we must condemn the homosexual to social and psychological, if not individual and physical, death. And if we agree with Paul, we must condemn these brothers and sisters to eternal damnation (Romans 1:26-32, I Corinthians 6:9, 10). Of course, sadistic

The author's name has been withheld by request.



“Christians” would readily agree with the Pauline dicta.

Interestingly, there is no record in the four Gospels that our Lord ever condemned homosexuals or homosexuality. And we cannot naively and gratuitously assume that there were no homosexuals in the days of his flesh. We must measure our own attitudes and behaviors by his standards of love and compassion. Would he support the business of stigmatizing, traumatizing and ostracizing the homoerotic?

It will not do to argue that our Lord came to fulfil, not to destroy, the law and so consequently supported the Levitical taboo. If we argue in this manner, we could easily be strangled by the entire Levitical law, including the dietary minutiae. He himself summarized the law as one of love to God, neighbor and self. The sabbath was made for man, not man for the sabbath. Sexuality is for man, not man for sexuality.

If one is to witness what is really happening today outside the established churches, he should certainly visit a “gay church.” These churches are understandably continuing to grow in the States and abroad, thanks to the historic churches’ ignoring the homosexual and his plight. They offer real love, acceptance and support, particularly during times of deep crisis. Little wonder, then, that more and more homosexuals are following the route of flight from the historic churches!

It is indeed a moving experience to behold lovers receiving their communions together unashamedly in quiet dignity with reverence and radiance. We will not see the cheap stuff of people “swishing” or “mincing” down the aisles or “camping” in church as most might suppose. Rather, we will see persons profoundly committed as gay Christians, fully and

positively accepting both their Christianity and their “gaiety.” Why should not the historic churches have a public service of holy union for homosexuals who are sincere in a long-term commitment one to the other?

However one may become homosexual, he does not deliberately choose to do so. Whether the origin is hereditary, environmental, or both, matters not. The gay person must be made to feel grateful, not guilty, about his own sexuality—he must accept it as a gift from God, no matter what its evolution may have been. The homosexual is already, by definition, deprived of the procreational aspects of sex. Should he, in addition, be deprived of the sacramental and wholesomely “recreational” aspects?

Some speak of the silly nonsense of God dispensing this condition to some of his children as a “cross to bear.” How absurd! If this were so, what a cosmic sadist indeed would the Almighty be! Society has imposed these “crosses,” not our loving Creator.

The church must forever divorce herself from the futility of believing that morality can be legislated. We simply cannot impose Christian standards on a pagan society. If there are legal bars, some could still argue that drinking alcohol is immoral or sinful; but one does not have to drink. If prostitution were legalized, that would not make it moral; one does not have to frequent brothels. If pornographic movies and literature are declared legal, it can still be maintained that they are immoral; one does not have to purchase, view or read such materials.

But homosexuality is not analogous to the realities just mentioned. Homosexuality in and of itself is neither sick nor sinful. Some homosexual acts may be sinful; for example, child molesting, be it

homo or *hetero*, is sick (if not also sinful, depending upon the elements of culpability in a given situation).

Many competent psychiatrists and psychologists are beginning to realize that homosexuality as such is not a sickness and that for most persons so involved the condition is irreversible. However, the non-acceptance by society, state and church, can and does create various degrees of illness in many homosexuals.

The homosexual must be permitted to express his own nature freely as long as there is no harm to anyone, including himself, and as long as there is no coercion of any sort. Naturally, extremes of sadism, masochism, exhibitionism and voyeurism, for example, would be manifestations of sickness whether practiced by *hetero*, *homo* or *bi*.

The churches have, in fact, ordained many homosexuals throughout the centuries. And why not? We would all agree that homosexuals as well as heterosexuals, lay and clerical alike, should be circumspect and discreet in their social demeanor and should not flaunt themselves in the public eye.

May the churches wake up! May the “straights” help the “gays” to realize their own humanity! May the “gays” try to understand the “straights’” hang-ups about gay sexuality, trying all the while to avoid anger and bitterness as much as they possibly can.

May bishops and priests come out of their “closets” and offices and into the streets so that “gays” may know that they are welcome without distinction in the catholic church! We say we are an *episcopal* church—may the bishops take the lead to the pathway of Christian humanity here. Shall we continue to make a mockery and travesty of justice and mercy?

The Other Side Of The Coin

By DON H. GROSS

The author of this "Manifesto" is to be commended for his expression of the courage now in fashion for so many homosexuals. They have seen the advantages of militancy in challenging injustices imposed by established traditions.

He asks us to recognize the fact that for most homosexuals the condition is irreversible. We should ask him also to acknowledge the other side of the coin: heterosexuals have characteristic reactions to homosexuals, and for most, these emotional patterns are likewise irreversible. "Straights" value their heterosexuality, but they vaguely sense that they, too, can have homosexual impulses. Homosexuals might stir these feared feelings. "Normal" people meet the threat by denying any homosexual tendencies of their own; this is reinforced by rejecting those who symbolize the danger. This process takes place unconsciously, unacknowledged, and with little hope of a basic change of attitude.

Is that Christian? Not at all, but quite human. Heterosexuals, like homosexuals, were born to their reactions and brought up that way. Both are the victims of that blind, unplanned failure to love that theologians call "original sin."

Our gay writer is proper in asking the rest of us to control our impulses to persecute homosexuals. He is justified in seeking humane laws and an end to seductive police entrapment. He sets for himself the hopeless task of winning a change in the majority, whose main barrier to improvement is that they have so little motivation to make the painful improvements he desires. Yet he is right to ask all of us to move toward the almost impossible goal of true compassion for homosexuals.

In their turn, however, the straights have a right to ask the gays to control their unbidden impulses. They can point out that the basic hang-up of gay people is not unlike their own: not enough motivation to change. Change from homosexuality would be too slow, too laborious, too demanding of sacrifice of those life-patterns and those sexual relationships that are treasured.

Our author has given up the struggle to change. He prefers to justify his homosexuality. He uses all sorts of rationalizations to pretend to himself that the abnormal is normal. He says it isn't an illness; but there are psychologists who can give cogent arguments that *no* psychological abnormality is an illness, that "mental illness" is a "myth." He says it isn't sinful; neither is any other emotional or biological disorder in itself *actual* sin, though distorted emotional development is rooted in that twisting and dimming of love represented in original sin. No matter what justifications can be concocted, where is the evidence that homosexuals use their bodies in the way their Creator intended them, by their very structure, to be used? When the homosexual asks us to bless disorders and abnormalities, ascribing perversions to the Will of God, he asks too much. He protests too much. He denies too much. He is no longer authentic.

When he asks others to repent, but himself refuses to repent, he is playing a game.

The demand that Christians show love toward homosexual people is no more than the call to Christ's people to love one another as he loved us. But the demand that the Church condone homosexual acts and bless "gay marriages" is the invitation to the Bride of Christ to be untrue to herself. It is significant that the author of the Manifesto condemns our biblical heritage. He even tries to neutralize opposition by throwing in the red herring of "fundamentalism." He knows perfectly well what the church has always stood for, and he should remember that its stance was clear long before it had

any chance to influence the law or general public opinion against homosexuals. After his conversion St. Paul was never involved in persecution or in police action—certainly not against homosexuals. Still Paul expected certain kinds of behavior of Christians, even if that behavior involved intense struggle against inner impulses. He was in the midst of that battle, over other issues, constantly. He knew how the "flesh" and the spirit could be at war, and how he so often did what he did not want to do. He accepted his sinfulness as a fact but gave up the attempt to justify himself. He did not call his sins pure and holy. His justification was only by faith in the Christ who died for his sins.

Our gay author may, in God's providence, succeed in shaming some Christians into a greater love for homosexuals. But he only turns us off when he tries to convince us that "gay is beautiful."

How are we to show Christian love, not only to fellow-sinners, but to this particular one who stands so aggressively unwilling to repent? The searing combination of compassion with judgment—for all of us—is found in a quote from Caryl Houselander, in a book by Elizabeth Goudge (*A Book of Comfort*, New York: Coward-McCann, 1964, p. 231.):

I came out into the street and walked for a long time in the crowds. It was the same here, on every side, in every passer-by everywhere—Christ. . . .

I saw too the reverence that everyone must have for a sinner; instead of condoning his sin, which is in reality his utmost sorrow, one must comfort Christ who is suffering in him. And this reverence must be paid even to those sinners whose souls seem to be dead, because it is Christ, who is the life of the soul, who is dead in them: They are His tombs, and Christ in the tomb is potentially the risen Christ. For the same reason, no one of us who has fallen into mortal sin himself must ever lose hope. . . .

The Rev. Don H. Gross, Ph.D. is president of the Pittsburgh Pastoral Institute, where his work includes in-depth pastoral counseling in consultation with psychoanalysts.

EDITORIALS

Father Knows Best — Or Teacher?

You may or may not believe that a child's parents, rather than the school he attends, are primarily responsible for his welfare and for the formation of his character. If you take the view that society or government, operating through the school, has this primary responsibility you will be glad that Senator James Buckley (R-NY) failed in a recent effort in the Senate to attach an amendment to a school-aid bill which would have given parents the right to say whether or not their child should be subjected to highly personal psychological tests at school. The Buckley amendment failed to pass, a fact which we regret.

The danger that Mr. Buckley and some others see in these tests lies in their primary purpose, which is that of modifying behavior and imparting a value system. If this is the responsibility of parents, as is premised by both the Christian religion and the American tradition of freedom of self-determination, it is not the proper business of the government or of the school, and it should not be done by the school without the full



knowledge, consent, and active cooperation of the parents.

The powerful National Education Association (NEA) is all for such testing by the schools, regardless of parental consent, and a spokesman for the NEA told Senator Buckley that as between the parent and the school official "the latter has the more fundamental right to determine whether the child should be subject to programs of behavior alteration and value modification."

In other words, Father doesn't know best; Teacher does. If that statement is fairly expressive of the NEA's political philosophy it will bear some watching by citizens who don't want their children to become the children of the state—even if the state is a benevolent welfare state.

The Nixon Administration and some others opposed the Buckley amendment on the general grounds that to require parental consent to such testing of their children could "stifle research, questionnaires and experimental programs" (as The Washington Post summarized the anti-amendment position). To this it could reasonably be replied by parents and all champions of family primacy and personal privacy: Perhaps some or many of these "research, questionnaires and experimental programs" in the lives of school children ought to be stifled; such experimentation with young human beings can do great harm before its results can be seen.

Christianity stands squarely on the side of the responsibility of parents in this area of the character formation of children, as over against the state or the

school. It may well be that in this country we are entering a time of radical confrontation between those who follow that Christian tradition and those who want Big Brother to become Big Daddy. It is a time for vigilance by Christian citizens.

Free Grace — Not Cheap

We can sympathize with the lady of the Anglican Church in Canada who raised a rumpus because her rector would not baptize her infant until he saw some evidence on the part of the parents of a serious Christian faith and commitment, reflected in church attendance (TLC, June 16). She has expressed the fear that if her child dies unbaptized it will be excluded from heaven because of that defect. That her fear is genuine we have no reason to doubt; that she is the victim of a thoroughly bad and unchristian education in the Christian faith we have even less reason to doubt. But we have to stand with her rector, and her bishop, on this issue. The baptism of infants is spiritually efficacious only if they are to be reared in homes of positive Christian faith and active Christian practice.

The lady contends that she can be a good and faithful Christian without attending church. That's her opinion and she has a right to it, but it is, we think, a wrong opinion. God's judgment of her is God's and not ours. But the term "Christian" is of human coinage and also of human definition, so that we can say, without *hubris*, that a person is in our books a Christian if he satisfies our definition of a Christian.

If she has learned from her Anglican catechism that the church is that body of which Christ is the head and all baptized people are the members she knows that she belongs to a body. If she has learned from the same source that it is her bounden duty as a follower of Christ to worship God every Sunday in his church she knows how she is expected to proclaim her membership of Christ on Sundays.

Strange, how people who can take with anxious, even hysterical seriousness one Christian obligation, such as that of baptizing their infants, can be so casual, even indifferent, about others. In justice to them it must be acknowledged that this inconsistency in church members is usually attributable to thoroughly bad Christian nurture from the nursery upward.

Anglicans of the English and Canadian churches for some years have been acting upon a growing concern about the careless administration of holy baptism to infants whose parents and godparents have no more than a sentimental, or perhaps superstitious, motive for "having it done." American Episcopalians need to fall in line with them. Whether or not a child is baptized puts no special obligation upon God. The obligation is all ours, to see that this sacrament of salvation is not administered as just another bargain-basement offering of cheap grace. In Christ's true religion grace is all free, but never cheap.

Books

THE SHIP THAT NEVER RETURNED. By Eleanor Van Buskirk Harris. Christopher. Pp. 284. \$6.95.

We have in this book a detailed account of the agonizing vigil kept by a mother whose son, a member of the crew of the ill-fated *Pueblo*, was a prisoner of war in North Korea. Mrs. Harris writes of her eleven months of intense worry and frustration and of the sub-human and tortured existence of the prisoners. She tells of her struggle to win support for the *Pueblo* men from officials in Washington and of her many experiences—good and bad—with newspaper and television reporters.

The reader of *The Ship That Never Returned* is aware of the author's deep love for her son and her strong faith in God's guidance and protection. The men of the *Pueblo* are also shown as men of faith and great courage.

Some of the quoted conversations between Mrs. Harris and her friends are over-long and many of the anecdotes of family and friends detract from the dramatic impact of the *Pueblo* story.

There will be many anxious to read this intimate and knowledgeable account of the ordeal suffered by the crew of the ship that never returned.

ELINOR M. NORWOOD
All Saints
Worcester, Mass.

GREAT TOM: Notes Toward the Definition of T. S. Eliot. By T. S. Matthews. Harper & Row. Pp. 219. \$8.95.

"A biography of sorts" is the author's word. And how many of us welcome any book on Eliot! We are glad to know that there are still a few survivors who knew him—whether or not they knew who he was. "There is no substitute for the man who has actually been there, even if he hardly knows where he has been."

There are more than a thousand books on Eliot in the British Museum. One must regret that this one is somewhat dull, and written about someone who assuredly never bored a soul in his whole life. One could wish to be spared the heavy philosophizing that comes on page by page. And even the ponderous sub-title is not without its note of condescension. The Eliot family motto was "Tace et Fac" ("shut up and get on with it"). One could wish it had been the author's. Mr. Matthews, even though the son of a former bishop of New Jersey, appears to stand outside the great tradition of which Eliot, throughout his life, was such a glorious proponent and defender. When Eliot was congratulated by a priest after having won the Nobel Prize, he replied, "I hope it may be of some good for the church

and the cause we serve." The self-effacing modesty and humility of Eliot shine forth in marked contrast to the pontifical attitude of the author who, it would appear, lacks the literary and theological sophistication to take on his subject. However, there is a clear picture of Eliot's youth and family, the early life, the friendships with Conrad Aiken and the generous and wondrous Ezra Pound, the hardships, the agonizing struggles, the heart-breaking first marriage and his extraordinary dedication against great odds to realize a destiny.

There is no doubt at this moment that Eliot still speaks to us—in these days of permissiveness, of collective irresponsibility and programmed mediocrity. "There never was a time so completely parochial, so shut-off from the past." And it is hardly surprising that his views on the modernization of the liturgy accord with C. S. Lewis and W. H. Auden. Attempts to "clarify" the language are well-meaning, but generally a failure: for they falsify, distort and cheapen.

The author does offer a perspective of the towering stature of the man, for nothing quite like Eliot's voice has for long been heard in England: "a tone of smooth and balanced paradox, dryness and intensity, gravity and wit." He can be written down as the most influential American writer since Walt Whitman, a critic of the stature of Matthew Arnold

and the finest poet of his kind since Alexander Pope.

Happily to so many of us, Eliot is a major prophet who gives us the vision of the faith and a courage for the living of these days.

"And the end of all our exploring will be to arrive where we started and to know the place for the first time."

(The Rev.) DARWIN KIRBY, JR.
Schenectady, N.Y.

Books Received

THE HUMAN ADVENTURE: CONTEMPLATION FOR EVERYMAN, William McNamara O.C.D. Doubleday. Pp. 188. \$5.95.

SEXIST RELIGION AND WOMEN IN THE CHURCH, ed. by Alice L. Hageman in collaboration with the Women's Caucus of Harvard Divinity School. Association Press. Pp. 216. \$8.95 hardbound, \$5.95 paper.

FAITH HEALING: FINGER OF GOD? OR SCIENTIFIC CURIOSITY?, compiled by Charles A. Frazier, M.D. Thomas Nelson, Inc. Pp. 192. \$5.95.

THE MESSAGE OF THE QUR'AN PRESENTED IN PERSPECTIVE, Hashim Amir-Ali. Charles E. Tuttle Co. Pp. 600. \$25.00.

REVIVAL!, Eleanor Dickinson and Barbara Benziger. Harper & Row. Pp. 180. \$7.95 cloth, \$4.95 paper.

DEFINING AMERICA, Robert Benne and Philip Hefner. Fortress Press. Pp. 149. \$3.75 paper.

MAN AS INFINITE SPIRIT, James H. Robb. The Aquinas Lecture at Marquette University, 1974. Marquette University Publications. Pp. 51. \$2.50.

RELEASE FOR TRAPPED CHRISTIANS — TO NEW FREEDOM THROUGH PRAYER, Flora Slosson Wuellner. Abingdon. Pp. 94. \$3.75.

A SPECIAL OFFER FOR NEW SUBSCRIBERS

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

We want many more Church people to get acquainted with it, so we offer this special introduction—a 22 weeks' subscription for only \$2.50, which is far below our regular price of \$12.95 a year. The special introductory offer is for new subscribers only.

Fill in the coupon and send it to us today!

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

I wish to subscribe to THE LIVING CHURCH on trial for 22 weeks, at the special introductory rate of \$2.50. This is a new subscription. I enclose my payment of \$2.50.

Name _____

Address _____

City _____ State _____ Zip _____

CLASSIFIED

advertising in **The Living Church** gets results

BOOKS

ST. THOMAS CHURCH, NEW YORK CITY.
150th Anniversary Book (1823-1973). \$5.00 each.
Write: 1 West 53rd Street, New York, N.Y. 10019.

CAMPING

WILDERNESS Experiences for young people.
Backpacking, survival, travel for teenagers. Coed.
Jim Stewart, Box 12586, Albuquerque, N.M. 87105.

CHANGE OF ADDRESS

ALTAR BREAD department of St. Mary's Convent
is now located at 3288 N. Lake Drive, Milwaukee,
Wis. 53211. Telephone (414) 332-5050. Formerly
in Kenosha, Wis.

LINENS AND VESTMENTS

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

POSITIONS OFFERED

ASSISTANT: Spirit filled priest to minister to both
charismatic and traditional Christians. Duties include
calling, youth, education and counseling. Send
resumes to St. James', 11815 Seven Locks Road,
Potomac, Maryland 20854.

CURATE wanted for parish in Florida. Please send
inquiries to Box B-129*.

ORGANIST, semi-retiring, part-time salary, south-
west Florida church. Reply Box E-127.*

WANTED: Maths and science, commercial and
physical education teachers for Midwest Episcopal
girls boarding school. Also resident housemother.
Reply Box M-120.*

POSITIONS WANTED

ORGANIST-CHOIRMASTER, Churchman, mar-
ried, M.Mus., A.A.G.O., seeks full-time position.
Experienced. Would consider church-college teach-
ing combination. Reply Box J-130.*

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

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 20 Cts. a word for one insertion; 18 cts. a word
an insertion for 3 to 12 insertions; 17 cts. a
word an insertion for 13 to 25 insertions; and
16 cts. a word an insertion for 26 or more in-
sertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rate as (A) above,
add three words (for box number), plus \$1.00
service charge for first insertion and 50 cts.
service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organiza-
tions: 15 cts. a word.
- (D) Copy for advertisements must be received at
least 20 days before publication date.

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

Use the classified columns of

The Living Church

to **BUY** or **SELL**

NOTICE TO SUBSCRIBERS

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

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

THE LIVING CHURCH

NEWS

Continued from page 8

1972, cannibalism was one of the re-
sources that enabled them to live for
71 days.

The plight of the live victims of the
air tragedy as they faced impending death
by starvation, with the accompanying
soul-searching into the moral implications
of eating the flesh of their dead comrades
in order to survive, is reconstructed in the
best-selling book, *Alive*, by novelist Piers
Paul Read.

The only writer to get a complete
account of the ordeal, Mr. Read, in his
"official" story, enables readers to experi-
ence vicariously the gruelling circum-
stances which led rugby players from
Stella Maris College, Carrasco, Uruguay,
along with relatives and supporters, to
cannibalism.

After the food supplies were depleted,
several of the boys "realized that if they
were to survive they would have to eat
the bodies of those who had died in the
crash. It was a ghastly prospect," reports
Mr. Read.

As the religious questions arose, one
of the boys, Roberto Canessa, who later
literally walked to safety, insisted "that
they had a moral duty to stay alive by
any means at their disposal." Because of
the earnestness of his religious beliefs,
Mr. Canessa's arguments were highly
regarded.

"It is meat," he said. "The souls have
left their bodies and are in heaven with
God."

Several of the survivors, who were all
Roman Catholic, compared the experi-
ence to Holy Communion. One Pedro
Algorta, said, "When Christ died he gave
his body to us so that we could have
spiritual life. My friend has given us his
body so that we can have physical life."

U.S. BICENTENNIAL

Lutherans Plan "Constructive" Celebrations

Fireworks, parades and flagwaving will
not alleviate the problems in the United
States, so planning for the bicentennial
remembrance and celebration should aim
at fostering "idealism and realism, hope
and compassion, contrition and aspira-
tion," suggests a Lutheran Church in
America report.

Finding that many Americans are dis-
satisfied with the way things are in the
U.S., Dr. Sydney Ahlstrom, the Yale
University professor who chairs the LCA's
Consulting Committee on the U.S. Bicen-
tennary, says that "local congregations have
a special responsibility" in planning bi-
centennial observances.

In a statement which will be distributed
to the denomination's 6,092 congrega-
tions, Dr. Ahlstrom, who wrote the
award-winning book, *A Religious History*

of the American People, says that church-
es and individuals should "ponder the
nature of their responsibility for our ways
of life" as they "search out their own
relationship to the nation's ongoing
history."

Though some in our country are the
victims of prejudice, demeaning work,
governmental coercion, and others "see
patriotism as a dirty word that stands for
racism, invasion of privacy, denial of
freedom and the approval of unhindered
exploitation," Dr. Ahlstrom feels there is
hope in "the ties that bind us together"
which are moral and ideal.

He adds, that "if we desire to perpetu-
ate the revolutionary commitments which
attended our birth as a nation, the next
few years should give us an opportunity
to show it," and hopes that his committee
will "make some constructive contribu-
tions to the country's self-examination."

PERSONALITIES

Progressive and Traditionalist Cardinal Dies

Jean Cardinal Danielou, 69, Jesuit
scholar and member of the prestigious 40-
member French Academy established in
1635 by Cardinal Richelieu, died of a
heart attack May 20, in Paris.

Once regarded as one of the more
progressive theologians in the Roman
Catholic Church, he became known as a
staunch defender of papal authority and
traditional church structures.

In writing for *L'Osservatore Romano*
several years ago, he insisted that bishops
had the right to suppress "risky hypothe-



ses" that would receive wide circulation.

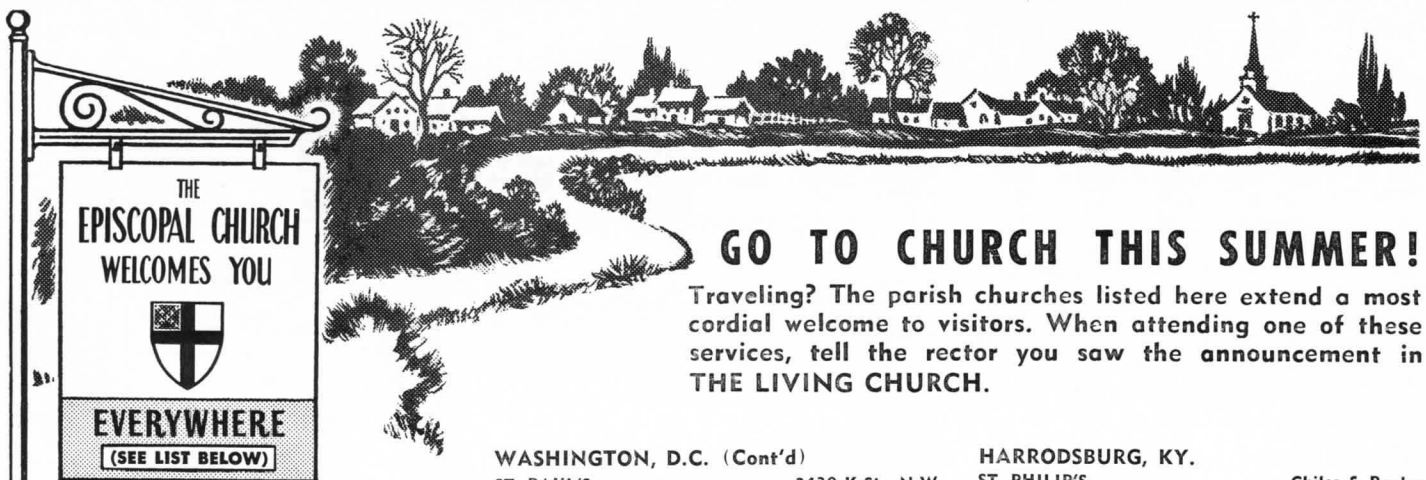
"Legitimate authority," he wrote, "is
the best assurance of genuine freedom
from partisan pressures."

He defended the papal encyclical,
Humanae Vitae, and was one of the prime
movers behind the 1973 "letter of fidelity
and obedience" to the pope which carried
the signatures of more than 100,000 lay-
men of the church.

The cardinal practiced in his every day
living the simplicity he advocated for the
church. He lived in a pair of simple
rooms above a school in Paris.

Once, in reply to an implied charge
from a Marxist that he was a capitalist,
the cardinal replied:

"I am a cardinal but I too have to
make a living. I have neither a car nor
a secretary. I don't see how I can be
accused of being a capitalist."



GO TO CHURCH THIS SUMMER!

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.

WASHINGTON, D.C. (Cont'd)

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

LANTANA, FLA.

GUARDIAN ANGELS Cardinal at Hypoluxo
The Rev. David C. Kennedy, r
Sun Masses 8, 10 (Sung), 6

PINELLAS PARK, FLA.

ST. GILES 8271 52nd St. N.
Fr. Emmet C. Smith
Sun H Eu 8, 10:30; 6:30; Wed H Eu 10

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.

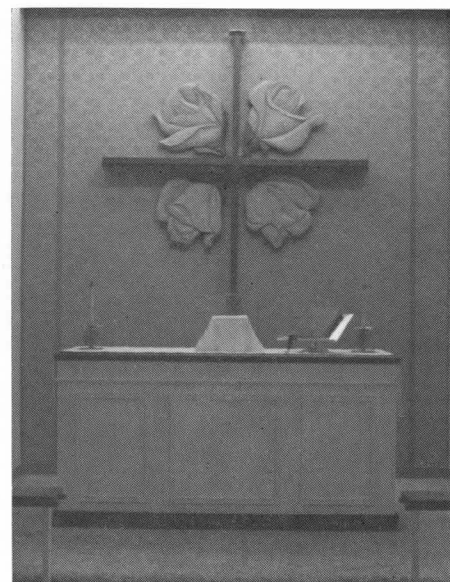
GRACE 33 W. Jackson Blvd.—5th Floor
"Serving the Loop"
Sun 10 HC; Daily 12:10 HC

FLOSSMOOR, ILL.

ST. JOHN THE EVANGELIST Park & Leavitt
The Rev. Howard William Barks, r; the Rev. Jeffrey T. Simmons, c
Sun HC 8, 9, 11; Daily HC, Hours posted

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL
Second and Lawrence (Near the Capitol)
The Very Rev. Eckford J. de Kay, Dean
Sun Masses 8 & 10; Daily as announced



ALTAR OF ST. BARNABAS CHAPEL
ODESSA, TEXAS

HARRODSBURG, KY.

ST. PHILIP'S Chiles & Poplar
The Rev. W. Robert Insko, Ed.D., D.D., v
Sun 10 Bible Study & Breakfast; 11 HC & Ser

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30, 8:30 C, 8:45 MP, 9 High Mass & Ser, 10 Ch S, 11 HC; Daily Mon 5:30, Tues & Fri 8, Wed 10, Thurs & Sat 9

OAK BLUFFS, MARTHA'S VINEYARD, MASS.

TRINITY CHURCH (Across from the boat wharf)
The Rev. B. Linford Eyrick, p-in-c
Sun HC 7 & 10:30

GRAND RAPIDS, MICH.

ST. MARK'S 134 N. Division (Downtown)
The Rev. Joseph A. Howell, r
Sun 8, 10; Tues 12 noon; Fri 7:30

KANSAS CITY, MO.

ST. AUGUSTINE'S
"The round Church at 28th & Benton"
Sun 7:30, 10 HC; Wed 6:30; Fri 10 HC

NOEL, MO.

ST. NICHOLAS' Sulphur & Main
The Rev. Warren G. Hansen, v
Sun 8:45 H Eu; Thurs 9 H Eu & HS

FALLS CITY, NEB.

ST. THOMAS 16th at Harlan
The Rev. Carl E. Gockley, r
Sun Low Mass 7:30, Parish Mass 10:30

OMAHA, NEB.

ST. BARNABAS 40th & Dodge, 1 blk. N.
The Rev. James Brice Clark, r
Sun Masses 8, 10:45 (High)

BOULDER CITY, NEV.

ST. JUDE'S RANCH FOR CHILDREN Boulder Hwy.
Rev. H. A. Ward, Dir.; Srs. of Charity, Staff
Mass: Sun 10; Weekdays 8

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz, r
Sun 8 & 10 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

DOVER, N.H.

ST. THOMAS' Locust & Hale Sts.
The Rev. Perry F. Blankenship, r
Sun 8 & 10 Eu; MP 25 & 45 at 10

BEACH HAVEN, N.J.

HOLY INNOCENTS' Engleside & Beach
The Rev. Canon G. D. Martin, r
Sun 7, 8, 9:15 & 11; Ch S 9:15; Wed & Fri 8; other as anno

NEWARK, N.J.

GRACE CHURCH 950 Broad at Walnut
The Rev. G. Butler-Nixon, r; the Rev. Robert C. Francks, c
Sun Masses 8 & 10; Mon thru Fri 12:10; Sat 9:15

SEA GIRT, N.J.

ST. URIEL THE ARCHANGEL 3rd & Phila. Blvd.
The Rev. Canon James E. Hulbert, r
Sun HC 8, 10; Daily HC 7:30 ex Tues & Fri 9:30

LITTLE ROCK, ARK.

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

LOS ANGELES, CALIF. (Hollywood)

ST. MARY OF THE ANGELS 4510 Finley Ave.
Sun Masses 8:30 & 11 (ex summer 8 & 10); Tues 6:30; Wed, Thurs, Sat 9; Fri 12 noon; Ev B & C 1st Sat 4

MARYSVILLE, CALIF.

ST. JOHN'S 8th and D Streets
Between Lake Tahoe and San Francisco
Sun H Eu 8; 10. Thurs 9:30

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
The Rev. Richard S. Deitch, r
Sun Masses 9, 11; Daily (ex Fri & Sat) 7:30, Fri & Sat 9; HD 6:15; HS Fri 9:30; C Sat 9:30-10:30 & by appt

COLORADO SPRINGS, COLO.

ST. MICHAEL THE ARCHANGEL 7400 Tudor Rd.
Near Air Force Academy—
Woodmen Valley Exit off I-25
Sun Eu 8 & 10

DENVER, COLO.

ST. BARNABAS 2120 E. 13th Ave. (Cor. Vine)
The Rev. Gilbert E. Dahlberg, r
Sun HC 7:30 & 10

ST. MARY'S S. Clayton & Iliff—near Denver Univ.

Sun Masses 7:30, 9, 11:30, 6; ES & B 8; Daily 7; Also 9:30 Mon, Wed, Fri & Sat. C Sat 4:30-5:30, 8-9

DANBURY, CONN.

ST. JAMES' CANDLEWOOD LAKE
Downtown West St.
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 & 8, Service & Ser 10:30; Daily 10; HC Wed, HD, 1S & 3S 10:30; "Weekenders Service" HS & Ser Thurs 7

ST. GEORGE'S

The Rev. R. C. Martin, r 160 U St., N.W.
Sun Masses 7:30, 9 & 11. 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 Union; 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.

GO TO CHURCH THIS SUMMER!

(Continued from preceding page)

ALBUQUERQUE, N.M.

CATHEDRAL OF ST. JOHN 4th & Silver, S.W.
Sun HC 8, 9:15, 11 & 6; HC 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. S. Smith, D.D., r
The Rev. John M. Crothers, c
Sun HC 8, 9, 11; Thurs HC 10

GENEVA, N.Y.

ST. PETER'S Genesee at Lewis
The Rev. Smith L. Lain, r
Sun HC 8 & 9:30

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8 & 9, Family Eu 10 (Sung), 11 Liturgy &
Ser (Sung), Organ Recital 3:30, Ev 4; Wkdays MP
& HC 7:15, HC 12:15, Ev & HC 5:15. Tours 11, 12
& 2 Wkdays, Sun 12:30

CHURCH OF THE ASCENSION 5th Ave. at 10th St.
The Rev. D. R. Goodness, r; Rev. J. P. Nicholls, c
Sun HC 8, 9, 11, 6; HC Tues, Wed, Fri, Sat 8; Wed
6; Thurs 12 noon

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun HC 8, 9:30, 11 MP & Ser; 4 Ev Special Music;
Weekday HC Mon, Tues, Thurs & Fri 12:10; Wed
8, 1:10 & 5:15; Saints' Days 8. EP Mon, Tues,
Thurs & Fri 5:15. Church open daily 8 to 6

EPIPHANY

1393 York Ave. at E. 74th St.
Clergy: Ernest Hunt, r; Hugh McCandless, r-em;
Lee Belford, assoc; William Tully, ass't
Sun 8 & 12:15 H Eu, 9:15 Family Service (Eu 2S
& 4S), 10 Adult Forum & Ch S, 11 MP (Eu 1S);
Thurs 12 noon Eu & Int.

SAINT ESPRIT

109 E. 60 (Just E. of Park Ave.)
The Rev. René E. G. Vaillant, Th.D., Ph.D.
Sun 11. All services and sermons in French.

ST. IGNATIUS'

The Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30, 11 Sol Mass; C Sat 4

CHAPEL OF THE INTERCESSION (Trinity Parish)

Broadway at 155th St.
The Rev. Frederick B. Williams, v
Sun Masses: 8, 9, 11 (Solemn) & 12:30 (Spanish);
Daily Masses: Mon, Wed & Fri 12 noon; Tues &
Thurs 8:30; Sat 6; P by appt. Tel: 283-6200

ST. MARY THE VIRGIN

46th St. between 5th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Masses 7:30, 9, 10, 11 (High), 5; 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

NEW YORK, N.Y. (Cont'd)

RESURRECTION 115 East 74th St.
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord
Hitchcock, Jr.

Sun 8 H Eu, 9:45 Ch S, 10:30 Sol Eu & Ser; H Eu
7:30 Daily ex Sat; Wed & Sat H Eu 10; Thurs H Eu
6; C Sat 10:30-11 and by appt

ST. THOMAS

5th Avenue & 53rd Street
The Rev. John Andrew, r; the Rev. Canon Henry A.
Zinser; the Rev. Thomas M. Greene, the Rev. J.
Douglas Ousley

Sun HC 8, 9, 11 (1S), MP 11; Mon thru Fri MP 8,
HC 8:15; Tues HC & HS 12:10; Wed HC 5:30.
Church open daily to 11:30

QUEENS, N.Y.

RESURRECTION "Our Centennial Year"
Lefferts Blvd. & 85th Ave. Kew Gardens

The Rev. George Raymond Kemp, r
Sun HC 8 & 10

UTICA, N.Y.

GRACE CHURCH Genesee & Elizabeth St.
The Rev. Stanley P. Gasek, S.T.D., r; the Rev. Lawrence
C. Butler, ass't m

Sun HC 8, MP, HC & Ser 10; Int. daily 12:10

CHILLICOTHE, OHIO

ST. PAUL'S 33 East Main St.

Sun 8 HC, 10 (1S & 3S), MP 2S & 4S, Wed & Holy
Days, HC 12:05

PHILADELPHIA, PA.

CHRIST CHURCH 2nd St. above Market
The Rev. Ernest A. Harding, D.D., r

Sun 9 HC, 11 MP & S, 1S & 3S HC

ST. LUKE AND THE EPIPHANY

330 S. 13th St.
The Rev. Frederick R. Isachsen, D.D.

Sun HC 9, 11 (1S & 3S); MP other Sundays; Tues HS
12 noon; Wed HC 12 noon; Dial-A-Healing-Thought
215-PE 5-2533 day or night

ST. STEPHEN'S

19 S. 10th Street

Sun HC 9 (1S & 3S), 11 HC (1S & 3S) MP (2S &
4S); Wed EP 12:30, HC 5:30; Thurs HS 12:30 &
5:30; Fri HC 12:30. Tel. (215) 922-3807

VALLEY FORGE, PA.

WASHINGTON MEMORIAL CHAPEL
The Rev. Sheldon M. Smith, r

Sun 8 HC, 10 Service & Sermon

CHARLESTON, S.C.

CATHEDRAL OF ST. LUKE & ST. PAUL
126 Coming St.

Sun 8 HC, 10 HC or MP; Thurs 10:30 HC

ST. ANDREW'S

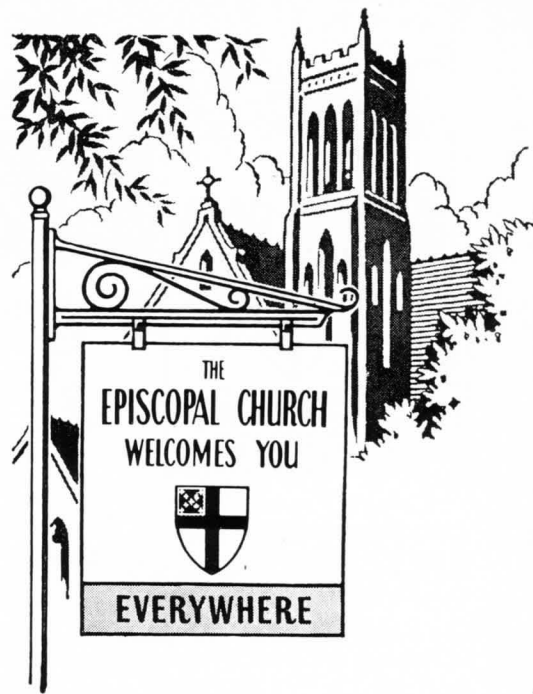
2604 Ashely River Rd.
The Rev. John E. Gilchrist, r

Sun 8 & 10 H Eu; Wed 10 H Eu

HOLY COMMUNION

Ashley Ave.
The Rev. Samuel C. W. Fleming, r

Sun 7:30, 10; Tues 5:30; Thurs 9:45; HD as anno



MYRTLE BEACH, S.C.

TRINITY Kings Hwy. & 30th Ave., N.

The Rev. H. G. Cook, r; the Rev. H. N. Parsley, Ass't

Sun HC 8, HC & Ch S 10 (1S & 3S). MP & Ch S 10
(2S & 4S); Thurs HC 1; HD as anno

ALICE, TEXAS

CHURCH OF THE ADVENT 200 Second St.

The Rev. W. A. Gerth, r

Sun 7:30 & 10:30 H Eu, (MP 4S)

DALLAS, TEXAS

CATHEDRAL OF ST. MATTHEW 5100 Ross Ave.

The Very Rev. C. P. Wiles, Dean

Sun 7:30 H Eu, 9 Family Eu, 11 Sung Eu; Daily HC
Mon 7, Tues 8, Wed 10; Thurs 6:30, Fri 12 noon,
Sat 8:30

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Road

The Rev. James P. DeWolfe, Jr., r

Sun Eu 7:45, 9:15, 11 & 5; Daily Eu (preceded by
Matins) 6:45 ex Thurs 6:15; Also Tues, Wed & HD
10; EP daily 6; C Sat 4:30-5:30.

ODESSA, TEXAS

ST. JOHN'S 401 W. County Road

Sun HC 9:15, 11, 7; Tues 9:30

ST. BARNABAS

4141 Tanglewood

Sun HC 8:30; 10

HOT SPRINGS, VA.

ST. LUKE'S

The Rev. George W. Wickersham II, D.D.

Sun 8 HC, 11MP (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

STAUNTON, VA.

TRINITY

The Rev. David W. Pittman, ass't

Sun 8 HC, 11 MP (ex 1st HC); Wkdays HC anno

HOQUIAM, WASH.

HOLY TRINITY 4th & Emerson

The Rev. Robert Burton, r

Sun HC 10

SPOKANE, WASH.

HOLY TRINITY West Dean Ave. at Elm

Just Outside Expo 74 Grounds

Sun Low Mass 8; Sung Mass 10:30

WESTPORT, WASH.

ST. CHRISTOPHER'S Spokane St.

The Rev. Robert Burton, v

Sun HC 12:30 noon

ACAPULCO, GRO., MEXICO

HOLY CROSS (1 blk. east from the Marriott)

Tels. 2-26-39 and 4-14-94

Sun Lit & Ser 11; EP 6



ST. GILES' CHURCH
PINELLAS PARK, FLA.