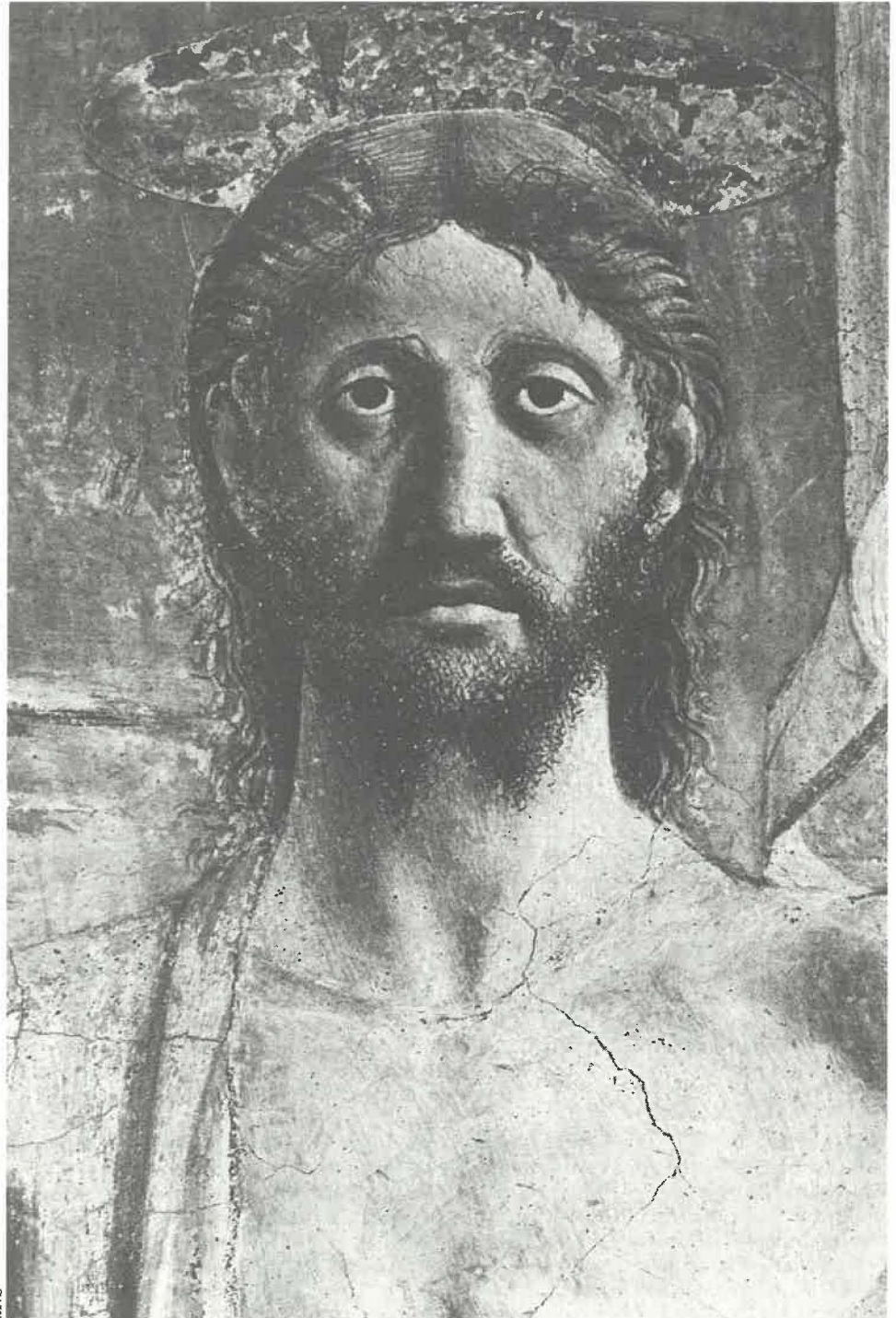


THE LIVING CHURCH

**Christ
Is
Risen!**



Detail from "The Resurrection" by Piero della Francesca (Italian, c. 1420-92).

RNS

AROUND & ABOUT

With the Editor

Recently I came upon a quotation from a book written in 1952 by Leonard Hodgson (*Christian Faith and Practice*, p. 67; Blackwell), saying something that seems especially pertinent at this season of the Christian year in which we may be tempted, or prone, even if we are good Christians, to wonder whether Jesus was always as “soundly human” as he might have been. He said things and he did things that we certainly should not have said or done if we had been in his situation at the moment. Saying and doing these seemingly not-quite-human things he got himself condemned and crucified at the last. We have one kind of problem with believing that he was very God, and another kind of problem with believing that he was very man. This latter problem arises from our feeling that he wasn’t really like us, and our reasoning follows this line: I am a man; I am a typical man — that is, I am a sound specimen of the genus *homo sapiens*; from that it follows that if anybody is going to be a true-to-type man, a “very man,” he must conform to the standard which is personified by me. And Jesus — bless his holy Name for his other qualities, of which he has several quite redeeming ones — just doesn’t conform to this standard embodied in me and in all other “normal” people.

What Hodgson said about it was this: “I believe that a great deal of error in christological thinking is due to our taking ourselves as the standard of manhood, and asking how far the Jesus of the gospels conforms to that standard. But if the Christian faith be true, we are poor specimens of manhood, even the best of us, not only imperfect but corrupted by sin.”

Exactly. If the Christian faith be true, we may not say, “I am a man but Jesus was a superman.” We may only say, “Jesus was a man and I am a sub-man, a pre-man.” Chesterton was making the same point in his remark that the Sermon on the Mount is not a beautiful but insane idealism preached to a planet of realists; rather it is sanity preached to a planet of lunatics.

TO MARY K.

Some of the best Christians in the Episcopal Church are ex-Baptists, and if I’m half as good as I think I am at reading people’s characters in their letters you are one of them.

There’s no reason, no necessity, and no right, really, for anybody to give up

anything that God has given him when he makes a change of religions or of belongings. What the Lord did for you at the moment which you recall so gratefully will stand forever — for it was he who did it. But are you sure that the words you use to classify it are right? You say that you were “saved” in that moment, and it troubles you that in the Episcopal Church when you hear salvation discussed at all it’s usually described as a life-long process; and your rector says that we can’t be sure we are saved until we find ourselves in heaven. I’ll have to agree with him, but maybe we’re not disagreeing with you about the thing itself.

I would suggest that in that wonderful moment when the Lord turned you around by 180 degrees you were *con-*



verted, so that by his grace you could *begin* to be saved. Your direction was changed. And once that was done, grace could begin changing you. There can be no salvation without conversion. But for any Christian while still in the way to say that he has been saved — past or perfect tense — is to assert that no matter what he may choose to do now or later he can’t unsave himself.

You will remember that so proficient a Christian as St. Paul had no such blessed assurance that he couldn’t lose even if he tried; he spoke of the necessity of getting and keeping his body (by which he meant what we normally mean by our “life”) under control lest, having preached to others, he might turn out to be one of God’s rejects in the end. Nobody will be rejected by God; but anybody can, so to speak, reject himself from God — permanently and completely. That’s what our freedom means.

Keep in mind that salvation is the state of being conformed to Christ. A perfectly and finally saved person must be totally Christ-like. I know that you would say no such thing about yourself.

It isn’t some special Anglican doctrine that what you and some others call being *saved* — all in a moment — is actually being *converted* and thus being put on the road to salvation. Study your New Testament carefully and thoroughly and I think you’ll find that it’s the scriptural doctrine. And think about our God-given freedom which en-

ables and requires us to choose, at every moment and every turn of our lives, to accept or to reject the saving grace which God so freely offers us. Think about the character of God as this is revealed to us in Christ. Then ask yourself whether what he did for you in that glorious turn-around moment wasn’t in fact the beginning rather than the end of your salvation. If it was, how much more you have to look forward to in your eternal future — which is before you, not behind you!

NOTE FROM JOHN A.:

“Just saw for me a new bumper sticker: GOD, GUNS AND GUTS MADE AMERICA FREE! My immediate reaction was ‘Oh, no!’ But on reflection I’m not really able to put a finger on my discomfort with the idea. Perhaps you might want to comment on this.”

NOTE TO JOHN A.:

May your discomfort with the idea continue, and grow, regardless of whether you, or I, or anybody, can finger precisely the reason for it. There are some ideas which are intrinsically base, ugly, and false, and a civilized mind, as distinct from a barbarous one, breaks out into a rash immediately upon contact with them.

It would be interesting if we could question the coiner of that slick vulgarity about his idea of freedom. Why does he think he’s free, as he obviously does? There is only one absolute freedom, in the view of those who truly worship God, and that is freedom from sin. If he’s saying that there’s no sin in America we should like to have a good deal more of corroborative detail.

I’ve heard of guns and guts being used successfully in defense of the partial and relative freedoms some people have enjoyed, when otherwise their limited freedom might have been replaced by total slavery. But I can’t recall anything in history of which it could be said that guns as such, or guts as such, ever *made* anybody free. God gives freedom; it comes from no other source.

A phrase of this sort — God, guns, guts — implies a relationship among its components (e.g. “Rum, Romanism, and Rebellion”) that involves some sort of equal partnership and mutual dependence among them. On that reading, God can’t do his liberating work except through some joint enterprise with guns and guts.

In sum: It’s disgusting; too cheap to rank as blasphemous.

The Living Church

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DEPARTMENTS

Around and About	2
Books	13
Editorials	11
Letters	3
News	6

ARTICLE

Concepts in Corrections	Robert F. Thomas	10
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KALENDAR

April

- Easter Day
- Monday in Easter Week/Easter Monday
- Tuesday in Easter Week/Easter Tuesday
- Wednesday in Easter Week
- Thursday in Easter Week
- Friday in Easter Week
- Saturday in Easter Week
- Second Sunday of Easter/First Sunday after Easter
- Alphege, B.M.
- Anselm, B.
- Third Sunday of Easter/Second Sunday after Easter

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.

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LETTERS

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

Pragmatic Loving

I found the article by John L. Kater ["The Question Nobody Answers," TLC, Dec. 26] difficult to understand. I cannot agree that "Love your neighbor; do good to those who persecute you; feed the hungry; restore sight to the blind" are platitudes. They are pragmatic directions for specific actions, presenting no fundamental theological problem. For example, "feed the hungry." A little serious thought might go like this:

- One-third of the world is now starving, and we must find and face the cause.
- It is starving not because there is too little food but because there are too many people.
- There are too many people because, as Malthus wrote in 1816, of the "constant tendency in all animated life to increase beyond the nourishment prepared for it."
- Great suffering is the result of present over-population, and it cannot justly be blamed on economic systems.
- If the growth of population were reduced or stopped, this suffering would be avoided.
- It is now known how to stop bearing children who cannot be fed or properly nurtured.
- True love and concern for our neighbor should motivate us to teach all people, rich and poor, how to avoid bringing into an over-crowded world millions more little ones to suffer hunger, abuse, or abandonment.
- Concentration on this single effort to limit population in a finite world will save the world, from a physical standpoint.
- Morally speaking, too many people, because of ignorance, timidity, or indifference, sidestep this portentous issue, refuse to recognize the awful danger in which we stand. God gave us the intelligence, the "talent" to help ourselves. He will not forgive us if we do not use it.

This is the answer to the question, "What must I do?" Get behind family planning, birth control, Planned Parenthood, Zero Population Growth, voluntary sterilization, and other such organizations. Get on their boards; write letters; support sex education — the youngsters know about sex; what they need is the education; support action to stop illegal immigration into the

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HALLETT MORSE

Sarasota, Fla.

Historic Anniversary

On Sunday, May 22, 1977, the Church
of the Holy Trinity on Rittenhouse
Square, Philadelphia, Pa., will com-
memorate its 120th anniversary. The
parish is world renowned for having
been the site on which in the year 1868
the famous Christmas carol, "O Little
Town of Bethlehem," was used for the
first time, it having been written by the
then rector, Phillips Brooks, and the
music by his organist, Lewis Redner.

In honor of the occasion the parish is
seeking to contact former members and
friends, wherever they may be. In con-
nection with the anniversary a full ob-
servance is planned which will encom-
pass the entire Sunday.

(The Very Rev.) CUTHBERT PRATT

The Church of the Holy Trinity
Philadelphia, Pa.

Is Openness Healthy?

In his article defending the ordina-
tion to the priesthood of a professed les-
bian [TLC, March 6], the Rt. Rev. Paul
Moore has this to say: "All of us were
aware that many homosexual persons
have been ordained into the ministry of
the church over the years and have
served the church well. They were, of
course, forced to be very secretive about
this aspect of their personality. Now it
is possible to be more open about one's
sexual orientation, and that is a
healthy development."

This is the crux of the matter. *Is it a
healthy development?* I quite agree
with the bishop that there may have
been thousands of saintly ministers of
Christ, many of whom we remember to-
day in the calendar, who were homosex-
ual. The number is known only to God
precisely because they kept their sexual
orientation to themselves and bore
their cross with no other help than the
help of God. Scripture and experience
show that homosexuality is a problem
to those who are afflicted with it.
Christian homosexuals have found
that, with St. Paul, Christ's "grace is
sufficient" (II Cor. 12:9) for the bearing
of one's "thorn in the flesh" (ibid 7) and
so they have borne it right gloriously in
silence.

A priest is ordained to minister to
everyone, not just a select few. I cannot
see how Miss Barrett can minister
effectively to very many people. Cer-
tainly she could never function effec-
tively as an ordinary parish priest. It is
doubtful that she would even be effec-

tive in ministering to persons of her
own ilk. It is not her homosexuality
which unfits her for the priesthood but
the fact that she has proclaimed it. I am
sure that Miss Barrett is a fine person
and dearly beloved in the sight of God,
but her openness is her undoing as a
priest. Bishop Moore, I am sure, is a fine
person and also beloved of God, but it
seems to me that he is more confused
about fundamental issues of the
Christian faith, life and the church's
ministry to it than a bishop ought to be.

The current openness about one's sex-
ual orientation is, in the long run from
any point of view, a most unhealthy de-
velopment.

(The Rev.) ROBERT S. S. WHITMAN
Trinity Parish

Lenox, Mass.

Canon duBois Replies

I write to comment on your news arti-
cle "Anglicans United Disowned" [TLC,
Feb. 27]. The disowning of AU by ACU
is reported to be based on the fact that
UA "constitutes a conflict of interest
with both the present policy and mem-
bership of ACU." If this is indeed true,
then the present policy of ACU is not
that which has characterized ACU
since 1938. Nor would my mail indicate
that the membership of ACU agrees
with the disowning.

Most serious in the letter is the com-
ment about AU by Jerome Politzer,
ACU press officer, who is reported as
saying that AU "has no basic grass
roots support . . . we don't see any Epis-
copal support for the 'splinter group'."
Quite in addition to being an outright
misrepresentation of AU, Politzer is
guilty of a gross and seemingly deliber-
ate untruth. He heard my report and
knows that AU has overwhelming grass
roots support including parish support,
in 29 states, Canada, Mexico and The
Philippine Islands and Episcopal sup-
port not only from bishops of the Episco-
pal Church but from the major Catholic
and Orthodox bodies in the world. We
do not appreciate Politzer speaking for
us without verifying his facts.

(The Rev. Canon) ALBERT J. DUBOIS
President, Anglicans United

Lexington, Ky.

Combining Services

Several of the protestant brethren in
this community followed Bishop Gres-
sle's suggestion [TLC, Mar. 13], and
combined their services — even includ-
ing a "communion service."

By all reports the attendances were
pathetically small. More significantly
(quoting at least three of the newslet-
ters of participating churches) every
church suffered financially to a rather
frightening extent. Small town con-

gregations can't afford to miss out on \$2,000 in one month. And a couple of them admit to that. Fuel bills continued in excess of the norm even when the churches were kept at the recommended minimum temperature, and one church literally froze up to the extent that it is costing that congregation far more for repairs than ever could have been saved by the bishop's theoretical "concern" for conservation of energy.

Suppose, though, that everything else had worked out. What would our people have done for their eucharists? (The Very Rev.) VINCENT REES BROWNE
Grace Church

Ridgway, Pa.

For those who missed it: Bishop Gresle, Diocese of Bethlehem (Pa.), had urged his clergy to combine services with Episcopal, and other, churches as an energy-conservation measure. Ed.

Spare the Flowers

I recently received two parcels from the Church Hymnal Corporation. To some degree they both gave me pleasure and shocked me. One was filled with new copies of the Proposed Book of Common Prayer. The other was the latest edition of the Episcopal Clerical Directory. In the latter volume under my name there appeared the astounding words: Died 21 Aug. 76. See biog in 75 edition.

The old cliché of Mark Twain is apropos: "The report of my death is greatly exaggerated." I have a poor memory now and neglected to share the pleasure and amazement of Tom Sawyer and Huckleberry Finn by attending my own funeral. It has been said that to live on the Eastern Shore of Maryland is heavenly. I am not sure of my ultimate destination and I may be in a fantasy world but I am under the impression that, although 69, I am alive and priest-in-charge of Dorchester Parish near

Cambridge, which is famous for its two churches, one being Old Trinity Church, Church Creek, whose present structure was erected in 1675.

I had hoped that the editor of the directory would delay such an announcement until the Lord willed my demise. I write this for two reasons: First, I am a life member of THE LIVING CHURCH family and do not wish my subscription to be terminated. Also I do not desire letters of sympathy to be directed to my "widow" yet.

(The Rev.) JAMES VALLIANT
St. Michaels, Md.

Episcopalians in the Movies

A subject worth consideration by Christians was brought up, rather incidentally, in the movie column of Michael Hefner [TLC, Jan. 2].

It is the dominant anti-ecclesiastical, and especially anti-clerical bias that appears in Hollywood productions (and television productions should be included).

The clergy are usually shown either as fraudulent or, more often, incredibly naive and dim witted, not brilliant like policemen and cowboys.

A common trite motion picture or television situation has the congregation and minister beset by a lay tyrant, and this regrettably is often a real life experience. But too often the whole congregation is shown as completely sappy.

Perhaps the Hollywood and television people have had little adult association with churches or clergymen. For one thing, the congregations seem normally to know only three hymns: "Rock of Ages," "Bringing in the Sheaves," and "Onward Christian Soldiers." The latter two are scarcely among the great accomplishments of Christian hymnody.

Maybe Christians should develop the sensitivity of other minorities.

(The Rev.) HENRY HUBERT HUTTO
Austin, Texas

Easter

Tender the smile of lilies in the sun.
Tender the softness of the young, spring-born.
Tender the smooth wind upon the face.
But tenderest still thy voice when saying, "Come."
Tenderest thy touch upon the heart deep worn.
Urgent thy plea — "Oh, child, arise with me!
Give me yourself, completely, wholly, free —
On all your sorrow God will send his healing grace."

Lorraine F. Rude



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Two Jailed Staff Members On Leave of Absence

The Presiding Bishop has issued a statement commenting on the controversy over the FBI hunt for Carlos Alberto Torres, a suspected Puerto Rican terrorist who served on the church's Hispanic Affairs Commission last year.

Maria Cueto, the commission's executive director, and Raisa Nemikin, its secretary, have been jailed for refusing to testify before a grand jury seeking Mr. Torres' whereabouts.

In his statement, the Rt. Rev. John Allin said that "we have attempted to protect and support the rights of our former Hispanic staff who could have unknowingly been involved in legal implications while fulfilling their responsibilities in the church's ministry to Hispanic peoples. We have arranged for funds for legal counsel of their own choice in connection with their appearances before the grand jury."

"They have stated to us," Bishop Allin said, "that they have told investigators all they know. Apparently they would not say this to the grand jury even though they were given immunity from any prosecution as a result of their testimony to the grand jury. This was contrary to the policy of the church, since no pastoral confidentialities were involved. We have also attempted to see that pastoral counseling and support were available, when the Hispanic staff involved would allow this."

Bishop Allin continued: The "obligation of the church, that proper justice may be accomplished, has been to respond in this investigation as long as there have been no conflicts with individual rights and the rights of the church. This obligation springs from our role as citizens and also the mandate of the 1970 General Convention that our church programs not be involved in any violence."

In this response, he said, "we have not opened the files of the Episcopal Church Center but have attempted to respond to specific requests from investigating authorities with public and non-confidential information. We do not want to be in a situation of suppressing any relevant information," the Presiding Bishop declared.

He also said that "we have attempted to avoid any questioning of possible infringements of church-state conflicts or 'religious liberty or privacy rights,' while watching carefully for any abuse in the grand jury investigation. Thus far, there have been no infringements in these areas, according to our legal counsel and according to the decisions thus far rendered by the courts."

Bishop Allin said that Miss Cueto and Miss Nemikin have been placed on leave of absence status because "by their own choice they are not able to fill their duties and responsibilities of employment."

Meanwhile, "we continue to investigate any possibilities that the church may have unknowingly supported any group which has engaged in criminal activities."

NEW YORK

Cathedral Hit by Bias Charge

Charging that the Cathedral of St. John the Divine, New York, has been guilty of racism for not hiring qualified blacks to sing in its paid adult choir, the Commission for the Elimination of Racism of the New York Council of Churches planned to picket the cathedral.

The Rev. Robert Kinloch, commission chairman, said that not having blacks in the choir was an insult to all black people in the community.

Controversy centers around the discharge of two black singers, Derrick Butterfield and Thomas Moore, who said their association with the choir was terminated on a week's notice and without further explanation by the cathedral's music director, Richard Westenburg.

The commission demanded an immediate reinstatement of the two men and asked for a written agreement from the cathedral "to insure access and opportunities for black and other minorities in all areas of witness and service within the Protestant Episcopal Church of New York."

It said it would call for the withdrawal of all blacks from attendance and membership at the cathedral until the demands are met.

Mr. Westenburg, who attended the

conference, denied the charges. He said that the choir, which was founded in 1912, has always had black singers. He said that Mr. Butterfield and Mr. Moore were two of at least 15 blacks who have sung at the cathedral in the past year.

The director said that last October when he announced that he intended to amalgamate the personnel of the morning and afternoon choirs, he invited Mr. Butterfield and Mr. Moore to audition for existing openings, but neither did so. Two other blacks did and one was hired, he said.

On any given Sunday, Mr. Westenburg said, the 17-member choir contains one to three blacks. He added that in a choir such as the cathedral's with 17-members, a single black singer represents a greater proportion of available singers than the percentage of those interested and available would indicate. The reverse, he said, would be true in jazz and gospel music, where there is a disproportionately small number of whites.

The cathedral, Mr. Westenburg said, is moving expeditiously to change the proportion of blacks in the choir in a positive way. "We have just received a grant for four choral fellowships which would add four minority singers to the choir. This means, that instead of having one to three blacks, we will soon have five to seven."

CHURCH OF ENGLAND

Monk Named Bishop

For the third time in "living memory," a monk has been appointed a bishop in the Church of England.

The Rev. Peter John Ball, Prior of the Community of the Glorious Ascension, has been named Suffragan Bishop of Lewes (Province of Canterbury).

The other two monks remembered are the Rt. Rev. Walter Frere, who was consecrated in 1923 and served as Bishop of Truro, and the Rt. Rev. Trevor Huddleston, who was consecrated in 1960 and served as Bishop of Masasi and since his return to England as Suffragan Bishop of Stepney.

Fr. Ball will succeed the Rt. Rev. Lloyd Morrell who plans to retire in September.

The Mother House of the Community of the Glorious Ascension is at Cleve

Priory, Watchet, Somerset. Members combine the monastic traditions of prayer and contemplation with an active life in the world. They hold "ordinary jobs" and usually are concerned in village life.

Fr. Ball, 44, co-founded the community in 1960 with his twin brother, Michael, who is now senior chaplain in Higher Education at Brighton University.

New Prayer Book on Schedule

The Church of England's first new and official prayer book to be issued since 1662 is expected to come off the presses on All Saints' Day, 1980.

To be known as the Alternative Service Book, it will contain services which have been tried experimentally or on an authorized time basis during the last decade.

Existing authorization for these services will expire Dec. 31, 1979, and publication can then go ahead.

In 1975, the church won the right to control its own doctrine and forms of worship, so the new book does not have to be referred to Parliament. Also for the first time, the church will share in profits from sales of the new edition.

Blasphemy on TV Hit

The church's General Synod has condemned blasphemy on British television networks.

Support was overwhelming for a motion "that this synod reaffirms its faith in Jesus Christ as Lord by using its influence to remind the British Broadcasting Corporation and the independent television companies of the grave offence that is caused by their repeatedly allowing his Name to be dishonored on broadcast programs."

Both the publicly owned BBC and the independent companies carry their share of violent and sex films and plays with strong language often used, but it is anybody's guess, so say observers, who carries most.

The BBC had announced earlier that "the acceptance of Christian values" is no longer one of its aims.

SCHOLARSHIP

Early Writings in Translation

Duke University, hoping to become the international center for scholarship relating to the first century A.D., is into its third year of a project to translate and publish books of the Pseudepigrapha [writings under assumed names] dating to the time of Jesus.

Dr. James H. Charlesworth, head of the Pseudepigrapha Institute at Duke, said the importance of the project is having documents that are contemporaneous with Jesus "which at last give us the theological landscape through which the great thinkers moved."

There is some evidence, Dr. Charlesworth said, that at least one of the books may have been written by a person who had met Jesus.

The discovery, he said, fills an important gap in biblical literature — the period between 167 B.C., when scholars believe the latest books of the Old Testament were written, and about 49 A.D., a date some scholars ascribe to the earliest writings of the New Testament.

Most documents located so far are 8th to 15th century copies of originals that are believed to be no longer in existence.

The books were once thought to have originated much later than the time now attributed to them, a period of some 200 years between the traditional divisions of the Bible.

Books listed as part of the Pseudepigrapha include the Letter of Aristeas, the Book of Jubilees, the Martyrdom and Ascension of Isaiah, the Psalms of Solomon, the Sibylline Oracles, the Book of Enoch, the Slavonic Book of Enoch, the Assumption of Moses, the Syriac Apocalypse of Baruch, the Greek Apocalypse of Baruch, the Testaments of the 12 Patriarchs, and the Life of Adam and Eve.

CHURCH AND SOCIETY

South Africa System of Justice Condemned by Bishop

The Church of the Province of South Africa has issued a condemnation of South Africa's system of justice and reaffirmed its opposition to the white-ruled nation's racial policies.

Speaking as head of the Church of South Africa, Namibia, Lesotho, Swaziland, and Mozambique, the Most Rev. Bill Bendyshe Burnett, Archbishop of Capetown, called South Africa's divided society "morally indefensible."

The archbishop's statement was issued after the death of a young black man held in police headquarters in Johannesburg, the 18th black to die in custody since March, 1976.

"Imprisoning and interrogating people until they die, banning people and what they say, cannot produce a society which is worth living in," Archbishop Burnett declared. (Banning is a form of house arrest under which activities are restricted and public speech is forbidden.)

"Urgently needed changes in our society cannot come about in a healthy

and ordered way if we will not allow those most oppressed to speak frankly to us about what seems to them to be oppressive."

"Because this is the situation in our country," he added, "many black people have concluded the only language white people will hear is that of burning, rioting, and killing and being killed."

The Roman Catholic Church has also denounced the government's racial policies.

PAPUA NEW GUINEA

Canterbury Attends Inauguration

The Archbishop of Canterbury travelled from Lambeth Palace to Port Moresby, a long distance around the globe, to attend the service inaugurating the newest independent Anglican body, the Church of the Province of Papua New Guinea. He was accompanied by his wife, Jean.

Dancers and drummers wearing masks and plumes of rare birds of paradise led a procession of bishops into the Cathedral of SS. Peter and Paul. The prelates came from Polynesia, Melanesia, New Zealand, Australia, and Papua New Guinea. As an offering, dancers placed a great pile of taro, a native food staple, in front of the altar.

In his sermon, the Most Rev. Donald Coggan asked for prayers for the church in Uganda "in the hand of a very cruel and pagan tyrant."

While in Port Moresby, Dr. Coggan spoke at an ecumenical rally that drew about 15,000 people.

He also visited a priest of the church who had lost both feet in a car accident. Following tradition, the priest's clan gathered with their spears, bows and arrows to take revenge on the clan



Dr. Coggan and a church warden in traditional garb: A long journey from Lambeth. RNS

gathered with his spears, bows and arrows to take revenge on the clan of the driver who had crashed into him. But the priest telephoned from his hospital bed urging forgiveness instead. His plea was heeded.

Up in the highlands of Papua New Guinea, the Coggans were greeted by a church warden wearing traditional garb and body paint and watched a village elder demonstrate how to wear boars' tusks given the visitors.

During a visit to the Diocese of Popondetta, the archbishop demonstrated his ability with another gift, a spear, and said he might use it to control "naughty clergy."

The Church of the Province of Papua New Guinea, once a part of the Province of Queensland of the Church of England in Australia, has about 120,000 members and 90 priests in its five dioceses. The country's 1966 census showed 86% of the population identifying themselves as Christians.

ORTHODOX

Puerto Rico Has New Church

When Bishop Anthony Chedraoui, vicar general of the Greek Orthodox Patriarchate of Antioch, consecrated Holy Trinity Orthodox Church in Hato Tejas, Bayamon, the ceremony marked the first of its kind ever performed in Puerto Rico by an Orthodox bishop.

Assisting him was the Rev. George J. Owen, administrator of the church in Puerto Rico. Because more than 150 Puerto Rican families are estimated to be Eastern Orthodox, a second church is planned for the San Juan metropolitan area.

ANGLICAN COMMUNION

Service for Archbishop: Earlier Martyrs Remembered

There is a saying among Christians that the blood of the martyrs is the seed of the church. The saying was remembered in a memorial service in St. Andrew's Cathedral, Sydney, for the late Primate of Uganda, Archbishop Janani Luwum.

His martyrdom recalled the earlier martyrs for the Christian faith in the territory now known as Uganda.

On June 30, 1877, the first Anglican missionaries — members of the Church Missionary Society — arrived to evangelize the natives. Within a few years the first bishop, James Hannington, was speared to death by order of the Kabaka of Buganda.

Between 1885 and 1887, the Kabaka, or king, ordered the deaths of the esti-

mated 200 Anglicans and Roman Catholics either for refusing to renounce their faith or, as in the case of his court pages, for refusing to submit to acts of perversion with the king. Some were roasted alive over a slow fire, some dismembered, others speared.

At the height of the persecutions, the Church Missionary Society in London received a letter from three Ugandan converts, asking Christians "to pray to Almighty God who turned the Emperor of Rome to become a Christian and who had formerly persecuted in the name of Jesus, just as today our own king persecutes us."

The letter concluded: "We are willing to die for the word of Jesus, but please pray that the Lord may help us."

Several years later, the king, Mwanga, then exiled, became a believer, was baptized, and died a Christian in 1903.

In 1964, Pope Paul VI canonized 22 of the early Ugandan martyrs.

In the Sydney memorial service, the congregation sang "For All the Saints Who From Their Labors Rest," and the martyrs' hymn, "Daily, Daily Sing the Praises."

It is recorded that the latter hymn was sung by Ugandan Christians as they were led to their death in 1885.

UGANDA

Bishop's Wife Dies in Accident

Radio Uganda reported that Mary Nsubuga, wife of the Bishop of Namirembe, died Mar. 12, in a car accident near Kampala, the country's capital.

No details were given. However, church officials in Nairobi, Kenya, expressed skepticism over the report, not so much about the fact of Mrs. Nsubuga's death, as about how it occurred.

Her husband was one of the 16 Ugandan prelates who signed a letter of protest to President Idi Amin complaining of government harassment of the late Archbishop Luwum and Bishop Okoth of Bukedi.

Ugandan Speaks in New York

A bishop, who with his wife fled from Uganda, spoke rather freely of his experiences surrounding the death of the Archbishop of Uganda.

"Archbishop Janani Luwum died a martyr's death by violent hands," declared the Rt. Rev. Festo Kivengere.

"I was the target of some of the same forces responsible for the archbishop's death," he said during a press con-

Continued on page 15

BRIEFLY . . .

A ritual for female infants on the eighth day after birth, which is considered the equivalent of the traditional Covenant of Circumcision for Jewish male infants, is included in Gates of the House, a prayer book issued by the **Central Conference of American Rabbis** (Reform). The Covenant for Life, for the girls, symbolizes the bringing of a female into the covenant of her people.

The Rt. Rev. **Robert H. Mize**, founder of St. Francis Homes for Boys, former Bishop of Damaraland, and current missionary in Botswana, was the guest speaker at a day-long meeting in Emporia on the theme "What is Mission? Basis is Scripture and Sacrament," sponsored by the Department of Christian social relations of the Diocese of Kansas.

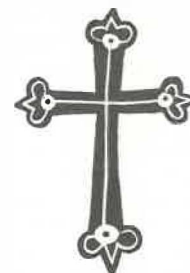
Sixty-nine congregations in the Diocese of Arizona have a total of **350 lay readers**.

The Episcopal Church's **Good Friday Offering** was designated for the following: Diocese of Jerusalem, \$20,000; travel assistance for Bishop Kenneth A. Craig in the Middle East, \$500; aid to budget of Central Synod, \$2,000; Orthodox Church projects, 20% of balance; and four dioceses — Jerusalem, Egypt, Cyprus, and Iran — an even share of the balance.

Fr. Clifton Marquis, S.T., Roman Catholic chaplain in a California county juvenile home, insists the church should establish laws prohibiting the marriage of its members under age 21, and set up a formal engagement-formation period of one year prior to any sacramental marriage. The "penny ante rhetoric" about "they love each other," he said, is not an answer, nor can the solution to the "epidemic problem of teen-age marriages" be "fogged out by shouting about teenagers living together anyhow and being in sin." The church has the talent to develop the necessary programs, he declared.

Radio Voice of the Gospel, a high powered shortwave and medium wave station operated in Addis Ababa by the Lutheran World Federation since 1963, has been taken over by the Ethiopian government and renamed Radio Voice of the Revolution in Ethiopia.

CONCEPTS IN CORRECTIONS



*The problem of crime cannot be
resolved in isolation from the spiritual
and moral problems of society.*

By ROBERT F. THOMAS

Jimmy Brown is not his real name. The second eldest of seven children, Jimmy grew up in a home in which there was little love, constant tension, and occasional violence. Although Jimmy's father made a decent living, he also got drunk — at least every weekend. And when Andrew Brown was drunk, he was ugly. Often his wife and children were the victims of his physical abuse.

To Jimmy Brown his father represented authority. By the time he was 10 Jimmy hated authority. As a juvenile, he was arrested eight times, the first time when he was 11.

At 18, Jimmy was an adult on probation. When Jimmy was 19, he and a friend decided they needed money right away to go to California (from Louisville, Kentucky). So they held up two stores. Each offender was sentenced to ten years for armed robbery. After he had served 18 months, Jimmy was released on parole.

A 21-year-old Jimmy Brown now sat across my desk from me. He and I were getting acquainted.

I would be his parole officer.

While Jimmy was filling out a form, I thought fleetingly of my 26 years in the parish ministry, and of my eight years with the Kentucky Bureau of Corrections as a probation and parole officer. And I thought of stereotypes. And of how stereotypes differ from real people.

The Rev. Robert F. Thomas lives and works in Louisville, Ky.

For instance, the popular stereotype of a churchgoer as straightlaced, or sanctimonious, or pious, or hypocritical, is just as likely to be false as it is to be true.

And what about the popular stereotype of the convicted felon? Political demagogues who talk about law and order, and about crime, seem to be dividing people into two categories: on the one hand, innocent, respectable citizens; and on the other hand, "criminals" (presumably a sort of sub-human species).

Of course that is oversimplification, and it is unrealistic. Just as it's true that all kinds of people go to church, so, my present work has taught me, all kinds of people become offenders against the law. The truth is, people are people; and each of us is an offender against the moral law. For that matter, each of us, in one way or another, has broken some man-made laws.

Those who grow up on the streets don't know how to victimize their fellowmen except by the use of force, or the threat of force. A member of the upper middle class knows how to use more refined means to defraud or injure his fellowmen. Smarter and better educated, the white collar offender knows how to stay within the law; or else, because of his power or influence, can get away with breaking the law. But that doesn't make him morally superior to someone bred in a ghetto who clumsily stumbles into a jail term or prison sentence.

But the problem of criminal behavior remains. And there are roughly three theories on how to deal with that behavior. I call those theories: (1) the retribution concept; (2) the rehabilitation concept; and (3) the realism concept.

The concept of corrections which prevailed until 40 or 50 years ago was the concept of retribution, or the theory of punishment. Offenders against the law should be punished, it was thought, for two reasons: to satisfy the demands of justice, and to provide a deterrent to prospective offenders. When crime appeared to be getting out of hand, the reason was presumed to be that offenders weren't being punished severely enough.

No longer very popular with professional corrections people, the retribution concept remains popular with the public. Judges must give longer sentences, one hears; we must do away with easy parole, and the death penalty must be restored.

Certainly there is validity in the proposition that punishment should follow crime. A difficulty with the punishment concept, however, is that the public becomes preoccupied with the *degree* of punishment meted out in a few well-publicized cases, and the real problem is overlooked.

What is the real problem? Let us see. Suppose 100 robberies are committed. Because of the negligence or fear of the victim, or for some other reason, only 50 of those crimes are even reported to the police. In perhaps 20 cases out of those 50, a subject is arrested. In only 10 of those 20 cases does the defendant either plead guilty or find himself convicted. In five cases of those 10, the defendant is given probation.

Thus, only five offenders out of our original 100 are committed to serve any time at all. The real problem isn't how long any one of those five serves, whether one year or five years. The real problem is with the 95 who receive no punishment at all. None of those 100 robbers was counting on any retribution. None of those 100 was counting on even getting caught. Chances are that none would have committed his crime had he been certain he would have to serve even six months. The urgent problem is not to make retribution

more severe, but to make it more certain.

But even when it does occur, retribution is an insufficient remedy for the problem of anti-social behavior. We may punish a person for one particular crime, but leave the person himself basically unchanged, or perhaps embittered and more anti-social. In any case, retribution is negative, and focuses on the past rather than the future.

Now let us consider the rehabilitation concept of dealing with the problem of criminal behavior. About 40 years ago we discovered that there are environmental factors which encourage, or even precipitate such behavior. Such factors are poverty, illiteracy, unemployment, and the parental neglect which results from broken homes. It was realized that, when a man's children are hungry, he may very well steal to feed them. It was realized that lack of discipline in the home leads to lawlessness outside the home; the boy who can do just as he pleases at home soon comes to believe he can do just as he pleases, and take what he wants, in the world outside. When a youth has been neglected by his mother, or treated cruelly by his father, that youth will feel resentment toward authority and hostility toward society; and those feelings will be expressed in anti-social behavior.

New Environment?

According to the rehabilitation concept, the offender's anti-social conduct is a reaction to his unwholesome environment. We should not punish the offender for what his environment caused him to do. Instead we need only to educate him, counsel him, and let him know somebody cares about him. He will be rehabilitated simply by having the proper treatment externally applied to him. What we do is simply to build a new environment around the offender, an environment which will inspire him to constructive behavior.

Certainly the rehabilitation concept sounds more compassionate and seems more humane than the retribution concept. But there are difficulties with the rehabilitation concept. For instance, white collar offenders don't fit into that concept. Such offenders are not underprivileged, and may come from an environment both respectable and comfortable. Then there are those among the disadvantaged who *don't* change when their environment is changed. There are offenders who *don't* respond to treatment. There are offenders who *don't* take advantage of opportunities for vocational training. There are offenders who apparently don't want to work for a living at all, but instead appear to prefer what they seem to believe is the easier way of crime. And there are still others who seem to labor under a patho-

logical compulsion to keep on committing violence.

The fact is, the possibility of rehabilitation has been oversold to the public. The fact is that, as a solution to the problem of criminal behavior, the rehabilitation concept is no more reliable than the retribution concept.

Neither of those concepts is wrong. In its limited way, each is valid. The trouble is, neither concept by itself is adequate. By itself neither concept is a sufficiently realistic or dependable philosophy for dealing with the problem of criminal behavior.

Realism Concept

Lately a third concept in corrections is becoming prominent. Let us call it the realism concept. According to this concept, the problem of crime cannot be solved (and will not be solved) in isolation from the spiritual and moral problems of human society. The realism concept reminds us of unhappy facts: that there is evil in the world; that there is moral sickness in human nature; and that there is injustice in society. Those facts not unexpectedly create serious tangible problems. Those problems then get dumped on the criminal justice system and the corrections system. And then society demands that those systems provide quick, simple solutions!

But there are none. Human society is sick, and crime is only one of the symptoms of society's sickness. And once a crime is committed, it really can't be undone, either by punishing an offender, or by rehabilitating him.

The realism concept accepts those facts. As we struggle with the problem of criminal behavior, we, according to that philosophy, should be prepared to accept and welcome slow progress and small gains. We should strive to see that punishment surely and swiftly follows crime. We should offer offenders opportunities to rehabilitate themselves through psychiatric treatment, counseling for mental and emotional problems, and vocational training. But at the same time, we should recognize that the offender is going to be changed only when he himself decides he is going to change. Realistically we should accept the fact that there will be some who will not be motivated to change; that all we can do for such offenders, or with them, is to treat them humanely while keeping them in custody; and that some such offenders should never be released.

The realism concept is the only concept really compatible with the Christian faith. To the instructed Christian it comes as no surprise that the rehabilitation concept can be an idealistic booby trap. The informed Christian knows that evil in human nature is more than just a response to one's environment. The informed

Christian knows that evil in human nature can be spontaneous and unpredictable.

What can the ordinary citizen do about the problem of crime? He can support measures aimed at correcting injustices in the social structure which aggravate tendencies toward criminal behavior. But he can be involved more personally. He can cooperate with law enforcement agencies and the courts system. The citizen can help his police department by promptly reporting to it not only lawless acts, but the presence and movements of suspicious persons. When summoned, the citizen can appear as a witness in court, and not try to avoid or evade service as a juror in criminal trials.

What can the ordinary citizen do to help the offender who wants to rehabilitate himself? Here the citizen must make inquiries of his local court and corrections officials. More and more states are establishing training programs for volunteers in corrections, who then are assigned to work with offenders on a one-to-one basis. A volunteer in corrections usually contacts his "client" while the latter still is incarcerated, thus establishing a relationship (perhaps a friendship) which is continued after the inmate is released into the community. Some states have volunteer probation officers for juvenile offenders.

How does one actually begin to help an offender? I suggest one can begin by trying to be a good listener. Many times I have talked with a client who has been nagged, scolded, preached at, threatened, counseled, "treated," punished, arrested, tried, convicted, sentenced, "rehabilitated," and released; and the client's complaint has been that no one ever has *listened to him!*

Christian Responsibility

Does the Christian have a particular responsibility toward the problem of crime and the rehabilitation of the offender? The Christian most certainly does.

The Christian is not only better equipped than the secularist to understand the problem of anti-social behavior, but is uniquely motivated to help solve that problem. Knowing the doctrine of original sin, the Christian, in fact, would be surprised if the problem of crime did *not* exist. The Christian also is aware of the power which alone can redeem humankind from evil, and knows where that power can be found. The Christian is motivated to try to understand offenders because he serves a Lord who himself was counted a felon, judged guilty of blasphemy and subversion, condemned to death and executed; a Lord who said that, if we visit those in prison, we one day shall find we have visited him!

EDITORIALS

The Resurrection Gladness

What a thrilling experience Easter was for Peter and John and the other disciples! Suddenly, in spite of bars and bolts, Jesus was there in their midst, wishing them peace, showing them his hands and his side. And they knew that God had vindicated their Master; that Jesus was alive to stay with them forever, and that new possibilities were theirs, now and for all eternity, because of Christ's resurrection. No wonder that St. John tells us, "Then were the disciples glad when they saw the Lord."

Our Christian hope of fulfillment still is defined by and focused in the risen Christ. For one thing, his resurrected nature tells us that there lies ahead of us beyond the grave much, much more than mere survival. He was no sad shadowy ghost; nor was he another person in whom Jesus had been reincarnated. Accordingly, we do not have a dreary continuing existence to anticipate, nor do we face the prospect of coming back to this world of war and poverty and cancer in some other identity. In fact, the New Testament knows nothing of intrinsic immortality or of the transmigration of souls.

Rather, what Christ's resurrection proclaims is God's raising us up, like Jesus, out of earthly life and out of death into a new life, into an atmosphere richer and more glorious than we can ever imagine, into a day that by comparison reduces our brightest moments to twilight, and into a new dimension that expands all our possibilities and utterly beggars description. As St. Paul wrote, "Eye hath not seen, nor ear heard, nor have entered into the heart of man, the things which God hath prepared for them that love him" (I Cor. 2:9).

In a more personal way, however, our Christian hope of future bliss involves seeing and knowing the risen Jesus for ourselves. St. Paul envisaged heaven as being forever with the Lord (I Thess. 4:17); and he longed to depart and be with Christ (Phil. 1:23). St. John reported the Savior describing eternal life as consisting of knowing the only true God and Jesus Christ (John 17:3). The author of Revelation was told in his vision that the redeemed are fed personally by the Lamb of God, who then himself leads them unto living fountains of waters (Rev. 7:17). And St. Peter reported that just believing in Jesus, without actually seeing him, yet brings "joy unspeakable and full of glory" (I Peter 1:18). Intimate communion with Christ is the essence of heaven.

As the Victorian novelist, social thinker and clergyman, Charles Kingsley, lay dying, he reached out to his wife of 30 years, grasped her hand, and said, "This is heaven!" How much more glorious to reach out and grasp Jesus' hand!

The late distinguished preacher and rector of Trinity Church, Boston, Theodore Ferris, used to marvel at the magnificent music the conductor Charles Munch would call forth from the Boston

Symphony Orchestra. But for him the highest moment came when the final chord was played and Munch turned around to receive the applause of the audience, and Ferris could see his face, aglow with the glory of celestial sound. Imagine the wonder and thrill of seeing Christ's face!

I myself take great comfort from, and find delight in, the images and symbols of the Book of Revelation, even though I realize that they represent only earthly analogies of the indescribable. Accordingly, I like to speculate on what I shall see (by God's grace) when I pass through death's portal and am raised up to eternal life. Then my eyes will be opened to the massed choirs of angels and the great white throne, the rainbow like unto an emerald and the sea of glass mingled with fire, the river of the water of life, clear as crystal, and the tree of life whose leaves are for the healing of the nations. And there I will behold (praise God) the faces of those dear ones, parents and friends, whom I've "loved long since and lost awhile."

But the first thing I'll see, and of all heaven's marvels the very best, will be the face of Jesus my Lord, who loved me, and gave himself for me, and promised so surely, "I . . . will receive you unto myself, that where I am, there ye may be also" (John 14:3).

Here then is our Easter hope. No mere survival after death. No eventual return to life on earth. But eternal joy and bliss in the Lord. Through resurrection. With Jesus. May it one day be said of us too, reflecting a height of fulfillment beyond all imagining: "Then were the disciples — these disciples — glad when they saw the Lord."

(The Rev.) DAVID R. KING
St. John's Church
Elizabeth, N.J.

An Inspired Mistranslation

In the great, and controversial, scripture in St. Paul's letter to the Philippians known as the *kenosis* passage (2:5-11), the translators of the Authorized Version used a phrase about Christ in his rescue mission which is, to say the least, an extremely free — and not very accurate — translation of Paul's Greek phrase: *heauton ekenosen*. The baldly literal translation is "he emptied himself." King James's men evidently realized that there has to be some better way of saying it in English than that, so they came up with this: "He made himself of no reputation."

It isn't right, really. It can't be made right, as translation. But as long as we know it is a mistranslation, why can't we call it, and use it, as an inspired mistranslation — as long as we clearly label it with something like "WARNING: this isn't what Paul actually said"?

It's not only an inaccurate translation, it's an inadequate rendition of what Paul's verb implies. It falls far short of conveying the full meaning. "He made

himself of no reputation” is inaccurate and inadequate; *caveat lector* — let the reader beware.

But it is an inspired mistranslation, like some others that can be found in the Bible. (E.g. Job 13:15, in the AV: “Though he slay me, yet will I trust in him: but I will maintain mine own ways before him.” Whatever Job may have said about God in the original text, God only knows. But if it was as good as this inspired mistranslation it had to be good indeed.)

For many of us present-day comfortable Christians the very thought of our becoming of no reputation is as dreadful as the worst nightmare. Reputation — the respect and admiration of our fellow men: how could we endure the total loss of that? Moreover, one cannot drop from a good reputation to no reputation; to drop from good reputation is to fall into bad reputation.

Christ had his original glorious “reputation” in heaven: at least Paul thought so when he wrote these words, and the eternal pre-existence of Christ is an article of the Christian creed. But it was in the last weeks of his mortal career that Christ’s fall from good reputation into evil reputation became fully and dramatically manifest. For most of his public ministry he had enjoyed a good, even exalted, reputation among men — in those days when the common people heard him gladly and some, at least, of the uncommon people thought that he might be the Hope and Consolation of Israel.

It was when he had to make it plain that their expectations of him were unfounded, that he must take a way directly counter to those expectations, that he lost his reputation.

If we suppose that he didn’t really mind that, being above such paltry human concerns as the love of repute and renown, we misjudge humanity itself and so we misjudge him. It is not a human frailty to want to be well thought of by our fellows. It is a virtue — provided of course that one wants to deserve their high esteem. For Jesus to give up his reputation in the course of his mission was as painful as it was to see his friends and followers go away, with some turning against him. The becoming of no (or bad) reputation was one of the pains of his passion.

It is wrong for us to teach our children or to teach ourselves that we should not be concerned about our reputations. The sin that needs to be avoided is that of seeking reputation fraudulently rather than on the basis of honestly meriting it. We are called to be people who so live that we deserve a good repute. But the recollection of our Lord’s losing his good repute in the course of his faithful mission from the Father must teach us, as his followers, that we are also called to be people who stand ready to let reputation go, and goods and kindred and this mortal life also, if God gives us some mission or task that cannot be accomplished without paying that heavy price. And sometimes God must ask a faithful servant to make that painful sacrifice of his good reputation to carry out some special mission which only he can do for God.

Since we are citizens of heaven, we need to realize that we have a reputation with God and the whole company of heaven which merits our even more zealous concern than our reputation with men and the whole company of earth.



Resurrection

Shining of stature, there is light in His gestures,
Still unrecognized in the dim room.
Touch, for Thomas, — his fingers needing
To confirm the nail-holes of his Master.
Had not Holiness and sin
Been hammered hard together on Golgotha?
Had Mercy bled and washed away the taint?
Who stands here? God’s Love,
Like sap rising in the body of a tree,
Climbs and claims His Son,
And as fragrance from a flowering tree,
Risen Love is flowing outward here
Into the huddled grief of startled friends —
Unbelievably tasting the sweetness of belief,
Belief reading the truth.
Thomas cried and knew:
This Man who died in the shape of a two-branched tree,
This Man alive: He is the Cross in bloom.

Elizabeth Randall-Mills

BOOKS

Experience of the Divine

THE BIOLOGY OF GOD. By Alister Hardy. Taplinger. Pp. 233. \$9.95

The purpose of this book is twofold: First, to discuss what evidence, if any, there is to support the position that there is a profound reality behind religion, and secondly, to emphasize that like any other hypothesis religion must undergo thorough research before, apart from personal conviction, it can be either accepted or rejected on an intellectual level.

Alister Hardy is Emeritus Professor of Zoology at the University of Oxford. He has been concerned with the relationship of religion to biological evolution for many years. Many of the ideas incorporated in *The Biology of God* were expressed in two previous volumes, *The Living Stream* and *The Divine Flame* (1965 and 1966). His interests currently are centered in continuing evaluation of religious phenomena in the Religious Experience Research Unit, which he founded in 1969.

Hardy emphasizes that he is convinced, based on the evidence he presents in this book, that the experience of what may be called God is a very real and important one to a large number of people, and that this experience also has fundamental biological connections. This is what is meant by the biology of God. He believes that there is a basic biological significance in man's experience of the Divine. He is also convinced that the spiritual side of man can be reconciled with the Darwinian doctrine of natural selection and with our understanding of the DNA genetic code. He discusses in depth modern evolution theory, including a lucid account of animal behavior and evolution. Out of this emerges such a provocative question as this: "Where do we draw the line, if indeed we must, between our spiritual life and the emotional side of animal behavior?"

The emergence of belief is discussed in the context of the coming of man. Here, Hardy maintains, is another important link between the biological system and the evolution of religion: the process of building into the mind of man a *capacity for belief*. The development of religious systems and expressions is reviewed and in this section he refers to Otto's concept of the numinous — we find that we are dealing with something for which there is only one appropriate expression, "mysterium tremendum." Hardy is quite certain that parapsychology, or psychical research, will be a source of reaffirmation that the power we call God is indeed, at least in part, transcendent.

Hardy reaches far back into our biological history and our relationships with other living species to establish his contention that our own relationship to the Divine has deep and significant biological roots — it is in fact a biological relationship, and thus the concept of the biology of God is defined. What we call the Divine, he states, has always been a part of the living system, a part related to that which is still a mystery, the mystery of consciousness.

He concludes with a discussion of a new natural theology within which the "spirit of Christianity" can be best expressed, and which links God intimately with biological evolution. The divine spirit — the spirit of life — brought about organic evolution through the action of Darwinian selection. The "spirit of Christianity" is indeed the essence of the new natural theology, which emphasizes as vital the working of a Divine Power we may call God, the reality of religious experience, the sense of the sacred, and a belief in the way of life as taught in the Gospel of Jesus.

While, of course, there is much in this book that is controversial and not in conformity with either traditional scientific discipline or orthodox theological thought, one cannot help but be impressed with Hardy's fundamental premise that our experience of God has deep biological foundations in the process of evolution. For me, this is a compelling reaffirmation that the experience of God is indeed a reality with strong foundations and a transcendent dimension. Subjection of this experience to thorough, objective investigation should be welcomed by those who have experienced the "mysterium tremendum." This kind of investigation is Hardy's intensive interest expressed in this book and now being carried out at the Religious Experience Research Unit.

ROGER DEAN WHITE, M.D.
Rochester, Minn.

Books Received

THIS WE CAN BELIEVE, Randolph Crump Miller. A positive affirmation of Christian faith for today's men and women. Hawthorn. Pp. 224. \$6.95.

THE NEW COMMUNITY, Elizabeth O'Connor. A portrayal of the birth and growth of community documented by photographs. Harper & Row. Pp. 117. \$3.95 paper.

CREATOR, CREATION AND FAITH, Norman Young. How the doctrine of creation is related to man's present and future. Westminster Press. P. 198. \$8.50.

ALL THE BIRDS OF THE BIBLE, Alice Parmelee. Stories, identification, and meanings of birds of the Bible with illustrations. Keats. Pp. 266. \$3.50 paper.

Continued on next page

SCHOOLS

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Books Received

CONSCIENTIZATION AND DESCHOOLING, John L. Elias. A critique of the proposals of educators Paulo Freire and Ivan Illich for reshaping society. Westminster. Pp. 160. \$12.95.

THE HEART OF PAUL, Ben Campbell Johnson. Volume I of a relational paraphrase of the New Testament. Word. Pp. 174. \$5.95.

HERE I DWELL, Edward J. Getlein. A history of Trinity Church-on-the-Green. Trinity Church-on-the-Green, New Haven, Conn. Pp. 227. Paper.

THE DEAD SEA SCRIPTURES, Theodore H. Gaster. The third edition, revised, enlarged and including all the coherent texts published since 1964. Doubleday/Anchor. Pp. 600. \$3.50 paper.

THE OLD TESTAMENT AS THE BOOK OF CHRIST, Martin Kuske. Trans. by S. T. Kimbrough, Jr. An appraisal of Bonhoeffer's interpretation. Westminster. Pp. 158. \$12.95.

THE SINGLE PARENT, Virginia Watts. A Christian approach to building new life-styles for single parents and their children. Fleming H. Revell. Pp. 163. \$5.95.

CLASSIFIED

advertising in **The Living Church** gets results.

BOOKS

JOY IN THE LORD: Living the Christian Life, by Granville M. Williams, SSJE. \$2. At bookstores or **Parameter Press, 705 Main, Wakefield, MA 01880**.

"**A HOUSE DIVIDED**", a picture of developing schism; *The Holy Slice*, a novel on renewal in the Church; by Robert C. Harvey. \$1.95 each, both for \$3.50 postpaid. **The Canterbury Guild, P.O. Box 267, Dumont, N.J. 07628**.

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profit rates. Options include traditional or modern Lord's Prayer, *Kyrie* and *Agnus Dei* in English or original languages. High quality music for hearty congregational participation. All compositions by Dr. Clark Kimberling ("Hatfield" and "St. David" in Hymnal Supplement II). Send \$2.00 for sample collection (\$3.00 for two collections), applicable to future order. **University of Evansville Press, Box 329-38-C, Evansville, Ind. 47702**.

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ORGANIST-CHOIR DIRECTOR, music degree, Episcopalian, seeks change in South. Reply **Box B-315**.*

PUBLICATIONS

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NEWS

Continued from page 8

ference in the Episcopal Church Center. It was his first public appearance since leaving his homeland Feb. 19. He had been reported earlier to have been in England incommunicado.

He blamed the current situation in Uganda on mercenaries from neighboring countries who "have surrounded President Amin and have made him alien to us."

Bishop Kivengere then told of the following events, some of which had been reported in the world press:

On Feb. 7, church officials drafted a document asking for an audience with President Amin.

On Feb. 10, the president met with Archbishop Luwum. Their pictures

were taken together to show that everything was normal.

Several days later, church and government officials were called to a conference center in Kampala where there were about 1,000 soldiers present, as well as some prisoners facing charges of subversion. The churchmen were invited to hear the president speak, but shortly were placed in a room by themselves where they were kept for over an hour. Following the meeting, Archbishop Luwum was asked into another room to talk with the president. The other churchmen left the building.

At 6:30 p.m., radio news carried an announcement that the archbishop and two cabinet members had been arrested.

The following morning, the Voice of Uganda newspaper reported that the three men had died in a car accident.

On Feb. 18, church officials tried to claim the archbishop's body at a hospital but were denied entrance. They were told the body would be buried near the Sudan border.

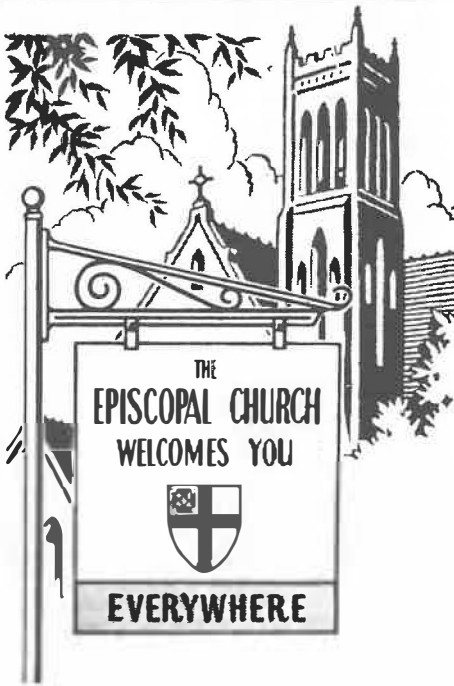
Asked how the situation in Uganda should be changed, the visitor replied: "By law, not by gun." The conflict, he said, is not a religious battle between Christian and Muslim, but is over the abuse of state power.

Of details on how he and his wife escaped from Uganda, the bishop only said that it had been necessary to hide occasionally in the bush.

Things to Come

April

27-30: Partners in Mission Consultation, Galt House, Louisville.



LENT CHURCH SERVICES

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

CORTE MADERA, CALIF. (Marin Co.)
HOLY INNOCENTS' 2 Tamalpais Blvd.
 Sun 7:30, 8, 9:30 & 11. Eve 7:30. Wed 11:30 & 8. Fri 7. Charismatic.

GARDEN GROVE, CALIF. (Diocese of Los Angeles — Orange County)
ST. ANSELM OF CANTERBURY 13091 Galway St.
 The Rev. Samir J. Habiby, r;
 the Rev. David M. Baumann, c
 Sun 8 H Eu, 10 Family Ser & Ch S, 6:30 H Eu and Lenten Program. Wed 6 & 9:30 H Eu, 7 H Eu and Lenten Program

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

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

DENVER, COLO.
EPISCOPAL CENTER 1300 Washington
 HC Mon-Fri 12:10

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

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

COCOA, FLA.
ST. MARK'S River Dr. & Church St.
 The Rev. Arthur Dasher, r
 Sun Eu 7:30 & 9:30 (Sung); MP 11:15. H Eu Tues 5:30 & Thurs 10 (LOH)

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

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

CHICAGO, ILL.
CATHEDRAL OF ST. JAMES Wabash & Huron
 The Very Rev. James E. Carroll, dean; the Rev. David N. Harris, canon pastor
 Sun Eu 8, 9:30 & 11; Daily Eu 12:10; Daily Offices 9 & 4:30

ASCENSION 1133 N. LaSalle St.
 The Rev. E. A. Norris, Jr., r; the Rev. J. L. Halleman
 Sun Masses 8, 9, 11 & 6; Ev & B 7; Daily Mass 7 & 6:20; Daily Office 6:40 and 6; C Sat 5-6

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

SHREVEPORT, LA.
HOLY CROSS 875 Cotton St.
 The Very Rev. Kenneth W. Paul, r; the Rt. Rev. R. Heber Gooden; the Rev. Donald D. Heacock; the Rev. Carington R. Cariss
 Sun: HC 8, Ch S 10, HC 11; Wed HC 12:10; Sat HC 5; Holy Days; HC 12:10

BALTIMORE, MD.
GRACE & ST. PETER'S Park & Monument Sts.
 Sun MP 7:45, HC 8, 10 (Sol), 3 (1S & 3S). Wkdys: School Chapel 8:40 (ex Thurs); HC Tues 11:30, Wed 6; Fri 8:40

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

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

ST. MATTHEW'S 4709 S. Nellis Blvd.
 The Rev. R. L. Frew, v; the Sisters of Charity
 Sun Masses 9 (Sung), 11:30; Daily Mass & Wed 7:30 House Mass; Fri 7:30 Sta & B; Sat C 5

Continued on next page

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

LENT CHURCH SERVICES

(Continued from previous page)

SEA GIRT, N.J.

ST. URIEL THE ARCHANGEL

The Rev. Canon James E. Hulbert, r; the Rev. James C. Biegler, c; the Rev. Norman C. Famlof, D.R.E.
Sun Eu 8, 22:15 (Sol), 11:15 (1S); MP 11:15. Mass Daily 7:30 ex
Tues & Fri 9:30. C by appt.

BROOKLYN, N.Y.

ST. PAUL'S (Flatbush)

Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. Smith, D.D., r
Sun HC 8, 9, 11; Thurs HC 10

DOUGLSTON, L.I., N.Y.

ZION

243-01 Northern Blvd.

The Rev. Rex L. Burrell, S.T.M.

BCP, HC 8, 9 & 11 (1S & Great Festivals), MP at 11 all others

LONG BEACH, L.I., N.Y.

ST. JAMES OF JERUSALEM

West Penn & Magnolia

Marlin L. Bowman, v; Glenn A. Duffy, ass't; G. Daniel Riley, ass't

Easter Eve 10; Easter Day 10 & 12 noon

NEW YORK, N.Y.

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112th St. and Amsterdam Ave.

Sun 8 HC; 9:30 Matins & HC, 11 Lit & Ser, 4 Ev, 4:30 Organ
concert as anno. Daily 7:15 Matins & HC, 3 Ev. Wed 12:15 HC
& HS. Sat 7:15 Matins & HC, 3 Ev, 3:30 Organ Recital

ST. ANDREW'S

Richmondtown, Staten Island

The Rev. Geoffrey R. M. Skrinar, r

Chaplain William Robinson, c

Sun H Eu 8, 10, 11:30. Wed in Lent Vespers & Healing 8

ST. BARTHOLOMEW'S

Park Ave. & 51st St.

The Rev. Terence J. Finlay, D.D., r

Sun HC 8 & 9:30, Ch S 9:30, 11 MP & Ser (HC 15). Wkdy HC
Mon, Tues, Thurs, & Fri 12:10; Wed 8, 5:15; Holy Days 8. EP
Mon, Tues, Thurs, Fri & Sat 5:15. Church open daily 8 to 6.



Church of St. Uriel the Archangel, Sea Girt, New Jersey

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

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Hugh Hildesley, William Stemper
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Forum, 11 HC (1S & 3S), MP (2S & 4S), Wed 6 HC, Thurs 12:15
HC

ST. IGNATIUS OF ANTIOCH

87th Street, one block west of Broadway

The Rev. Charles A. Weatherby, r

The Rev. Howard T. W. Stowe, c

Sun Masses 8:30, 11 Sol; Mon, Tues, Thurs, Fri 8; Wed 6

ST. MARY THE VIRGIN

46th St. between 6th and 7th Avenues

The Rev. D. L. Garfield, r; the Rev. J. P. Boyer

Sun Mass 7:30, 9, 10, 5; High Mass 11, Ev & B 6. Daily Mass
7:30, 12:10, 6:15; MP 7:10, EP 6, C daily 12:40-1, Fri 5-6,
Sat 2-3, 5-6, Sun 8:40-9.

ST. THOMAS

5th Avenue & 53rd Street

The Rev. John Andrew, D.D., r; the Rev. Thomas Greene;
the Rev. Samuel Bird; the Rev. Douglas Ousley; the Rev.
Leslie Lang

Sun HC 8, 9, 11 (1S), 12:05, MP 11, Ch Ev 4, OR 5:15; Mon-Fri
MP 8, HC 8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:30; Wed
SM 12:10; Thurs OR 12:10; Church open daily to 6

TRINITY PARISH

The Rev. Robert Ray Parks, D.D., Rector

TRINITY CHURCH

Broadway at Wall

The Rev. Bertram N. Herlong, v

Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15;
Sat HC 9; Thurs HS 12:30

ST. PAUL'S

Broadway at Fulton

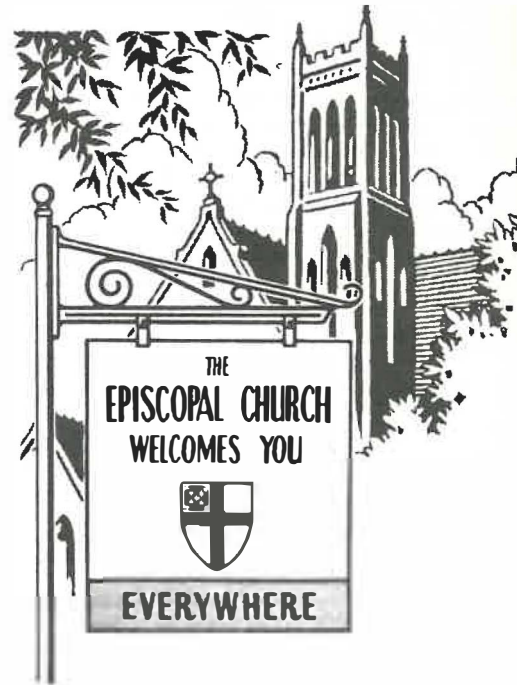
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

ESSINGTON, PA. (2 mi West/Phila. Int'l Airport)

ST. JOHN THE EVANGELIST

3rd & Wanamaker

Sun HC 8, HC 10 (1S & 3S), MP (2S, 4S, 5S), SS 11:15. Wed
HC 10, Thurs (Lent) EP & Lit 8, Easter HC 8 & 10



PHILADELPHIA, PA.

ANNUNCIATION, B.V.M.

12th & Diamond Sts.

The Rev. Robert C. Hofmeister, r; the Rev. Walter E. Frie-
man, Jr., Th.D., ass't.
Sun Masses 8, 9:30 & 11 (Sol High). Daily Mass 7 ex Wed 9 &
Thurs 6:45. Fri in Lent: 7:30 Sta & B. C Sat 4-5.
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HOLY COMMUNION

Ashley Ave.

The Rev. Samuel C. W. Fleming, r

Sun 7:30, 10, Tues 5:30, Wed 12:10; Thurs 10

DALLAS, TEXAS

INCARNATION

3966 McKinney Ave.

The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev. Ste-
phen R. Whitfield; the Rev. Lyle S. Barnett; the Rev.
Canon Donald G. Smith, D.D.
Sun Eu 7:30 & 9:30; Sun MP 9:30 & 11:15 (Eu 1S); Daily Eu at
noon Mon, Thurs, Fri; 7 Tues & Sat; 10:30 Wed with Healing

FORT WORTH, TEXAS

ALL SAINTS

5001 Crestline Rd.

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

Sun Eucharists 7:45, 9:15, 11 & 5

MIDLAND, TEXAS

HOLY TRINITY

1412 W. Illinois

The Rev. Bob J. Currie, r; the Rev. Ray Powell, c; the Rev.
Earl Sheffield, c

Sun HC 8, MP 9:30, 11 MP (HC 1S & 3S)

SAN ANTONIO, TEXAS

ST. PAUL'S

East Grayson at Willow

Fr. John F. Daniels, r

Sun Masses 8 & 10:30. Feast Days; 10 & 7:30. C Sat 11-12

HOT SPRINGS, VA.

ST. LUKE'S

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

Sun 8 HC, 11 MP (1S HC)

RICHMOND, VA.

ST. LUKE'S

Cowardin Ave. & Bainbridge St.

The Rev. Walter F. Hendricks, Jr., r

Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

HAYWARD, WIS.

ASCENSION

216 California St.

The Rev. Richard C. Nevius, c

Sun Mass 10:15 (Sung), Tues 9:15, Thurs 6