

Acts 6: 8-15, 51-60



SUBJECT: The Smiting ?  
God's Glory

06/77

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Acts 6: 8-17; 7: 51-60

THE SPLITTING OF GOD'S GLORY

a transition

- Gen. 1-11 / Chap. 12
- from Isaac to Jacob
- from a sect of preachers to the universal church

The deacon-martyr Stephen.

1. Name

Στέφανος, a gardener, crown  
 Hebrewly Stephen - rendered great respect to the people  
 - won fame in the national games  
 coincidental name - to fit martyr to his <sup>in</sup> inspired crown martyr

DEATH

2. Fulfilling the story of his death

level from the iron, only fulfills detail, of detail in the  
 search of detail of the transition of the (Folk's Obedience of martyr just truth)

- of. Peter
- of. James, about 2 parents
- of. Paul

The story of Paul one day in his life - the last.

3. The <sup>MAN</sup> man himself

(1) He was a Hellenist  
A new type of freedom  
Greece, Italy, Rome, Hellenism. Act 4:13  
But this man - Hellenic culture, like Apollonius of Tyana

(2) a man / tremendous contradictions  
Some pride themselves on being  
The broad minded Helene that about suffer to work out  
the new & young, as a prophet, a spiritualist, but less  
EXPERIMENT

Key: like truth, mostly in not dogmatic, kind, exclusive  
Party, brother - but not a matter  
In properties that key is true, cannot hold  
Party with itself.  
It does not think, appear, it moral, business  
It is not a struggle - it is a resolution  
- - - - -

(3) His defense aroused a fury of opposition.  
In the newspapers. Foreign born Jews  
In the Semite also made for him.

Truth dead, accepted?  
How dead, admit is it conversion?  
NO! (a) such within party, (b) such as  
by making led to, feel not, they, walls  
How, the conversation with Rome, contribute, reject  
took law & were hands. (c) amule, passion, high, low, moral, moral, moral, moral

(d) ...  
Only in ...



New Orleans Sunday  
D  
6/27

Tennyson "The Two Voices"

"He heeded not reviling tones  
Nor sold his heart to idle moans  
Tho' cursed and scorned and bruised with  
stones.

"But looking upward, full of grace,  
He prayed, and from a happy place  
God's glory smote him on the face."



## Abortions, Married Priests, Homosexuals

# CHURCHES START FACING UP TO THE SEXUAL REVOLUTION

**Sex has become an explosive issue for major faiths, which used to steer clear of the subject. Today it's out in the open—causing strains.**

A surprising new battleground is emerging at the center of America's sexual revolution—the church.

At every level, organized religion is being challenged by feminists, abortion fighters, advocates of contraception, homosexuals, divorced Catholics and married priests—all seeking changes in the old order.

The results of the upheavals are only beginning to be seen. But there is little doubt that the soul searching is subjecting many faiths to their greatest strains in decades.

The main reason for involvement in issues once considered too hot to handle is that both advocates and opponents of change want the church's stamp of approval. That is considered important because religion plays a big role in setting standards for a nation in which more than 130 million people are listed as belonging to a church or synagogue.

So far, these pressures have brought only a few changes in official policies toward sex. Among them: the Episcopal Church's sanctioning of women priests.

But at the grass-roots level, signs of a profound shift in attitudes are appearing among believers. One of these is the growing demand for sexual advice from religious counselors, especially in conservative faiths, where such questions often were frowned upon a few years ago.

**Frank discussion.** Says Paige Patterson, associate minister of the First Baptist Church of Dallas: "I don't know anyone in counseling who does not have an incredibly heavy load right now."

To help meet this demand, many pastors hold sex seminars in church. In addition, most major denominations sponsor week-ends during which couples and counselors get away for frank discussions of personal and sexual problems. The biggest of these efforts is Roman Catholicism's worldwide "marriage encounter" program that involves about 100,000 couples a year. Members report

that the advice they receive is sometimes unexpected, often the opposite of official Church teachings.

A new survey of Catholic priests in Chicago shows that, when counseling members, only about 10 per cent of the clergy support the Church's stand against birth control while 40 to 50 per cent reject taboos against homosexuality and premarital sex.

In many cases, the younger clergy are leading the way. Explains Albert C. Outler, professor of theology at Perkins School of Theology at Southern Methodist University: "One of the few things ministers are better trained in now is pastoral counseling. I can't imagine anyone leaving this school with a knee-jerk reflex that sex is bad, and excusable only in marriage."

**Religious best sellers.** Laymen also are being influenced by a host of other sources, including so-called Christian sex manuals that are appearing on the lists of best-selling religious books. These volumes mix inspirational quotations with advice and sociological findings on sex matters.

"This is all part of the new narcissism that has gripped the churches," says the Rev. Martin E. Marty, professor of church history at the University of Chicago. "Instead of the language of the cross, love and sacrifice for others, we're getting the message of the new intima-

cy—do whatever makes you feel good as long as you don't hurt anybody else."

Some church leaders say that one of the most explosive issues they face is how to deal with the many homosexual members and clergy who proclaim their affectional preferences in public.

In the Episcopal Church, a wave of protest was triggered when a New York bishop ordained an acknowledged lesbian as one of that denomination's newly sanctioned female priests.

The ordination, along with a controversial revision of the Church's historic prayer book, has sparked a secessionist movement. Leaders of the proposed breakaway say that they hope to draw as many as one third of the denomination's members to a new Episcopal Church.

Members of other denominations, too, have been caught in the turmoil. The United Church of Christ, the only other major group to ordain an avowed homosexual, has accepted a report suggesting that the Bible should not be the only guide to morality in sex.

Churches also have been heavily involved on both sides of the campaign by singer Anita Bryant, a Southern Baptist, to repeal "gay-rights laws" in communities across the U.S.

Governing bodies of several Protestant denominations have passed resolutions expressing sympathy with homosexuals' campaigns for secular rights. But most faiths retain the view that homosexual behavior, like adultery, is a sin that should be corrected.

"Basically the doctrine is 'hate the sin, but love the sinner,'" says the Rev. G. William Sheek, director of family ministries and human sexuality for the National Council of Churches.

At the heart of these and other sexual disputes lies a basic conflict in interpreting the Bible, say theologians. Members

Appointment of Beverly Messenger-Harris as first female priest to head an Episcopal parish in the U.S. fed a controversy that led to a threatened split in the denomination. UPI

