

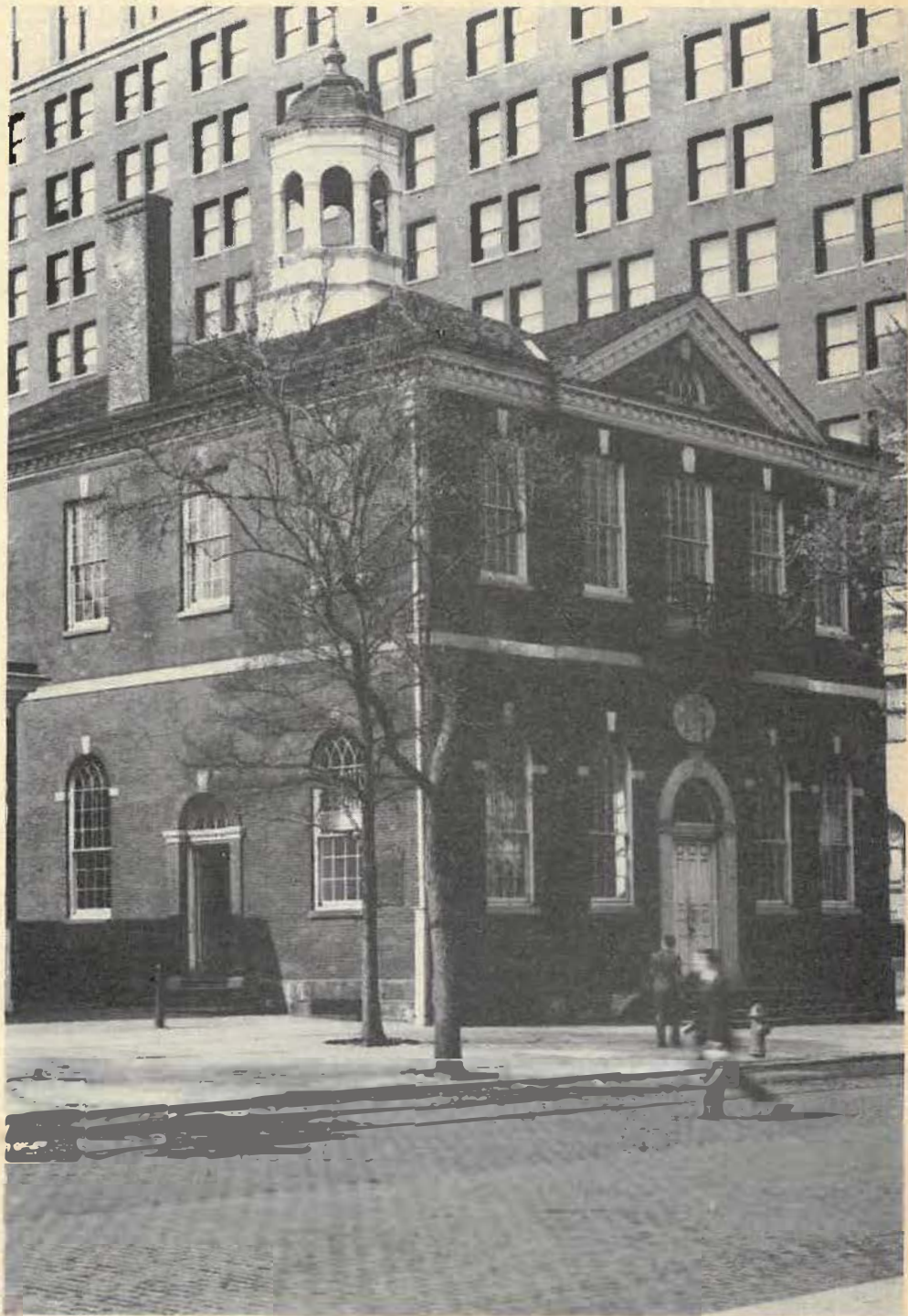
July 6, 1975

35 cents

The Living CHURCH

*We hold
these truths...*

1776 — 1975



Independence Hall, Philadelphia, where the Continental Congress declared the United States "free and independent" on July 2nd, 1776, promulgating the "Declaration of Independence" two days later.

AROUND & ABOUT

— With the Editor —

I am commonly, and justly, accused of negativethinking. I don't wince under the charge, for much good thinking is negative: often we best get to the real thing by peeling off, one by one, the things which the real thing is *not*, until at last we arrive at the core of the onion.

When, however, people say that we should concentrate upon the things we love rather than the things we hate, and they call that positive-thinking, I heartily agree with them.

What follows is in response to requests from some readers who would like me to positive-think, for a change, about Prayer Book revision. This includes, for me, talking about the things in the present BCP that I love and that stand in peril of abolition. I could positivethink about a hundred such; a few must suffice.

(1) The Litany; BCP, p. 54. For more than 40 years my special devotion in every Lent has been framed and guided by this supreme work of Cranmer's genius. If it is rejected from the Prayer Book of the future we can still use it privately, as I shall to the end of my days, or perhaps even corporately in church as an "extra-liturgical" act of worship; but the thought of its no longer being a part of the church's official liturgy saddens, depresses, and angers me. (Oops—negative-thinking; sorry.) Phrases like "blindness of heart," "inordinate and sinful affections," "grace to hear meekly thy Word, and to receive it with pure affection" have been grace-bearing words of the Lord to me. My love and my debt are beyond expression.

(2) "There is no health in us." This is marked for limbo. Taken very literally it smacks of the Calvinistic doctrine of total depravity. One might say: "If there's absolutely no health in us, how can we even have the 'health' to see that such is our condition?" But I have never heard an Episcopalian express any such understanding of the phrase. We all obviously understand it as meaning "There is no spiritual health in us that is our own—we can only have it as God gives it to us." I love "health" as a synonym for "holiness" or "goodness." And when we all kneel together to confess that there is no health of our own in us we're speaking plain truth in a thoroughly healthy way.

(3) From the Catechism: "My duty towards my neighbor is . . . to order myself lowly and reverently to all my betters." I know, it *seems* to say, to those who don't actually read very well, that people who

are our social superiors are our "betters" by God's changeless decree. But it *doesn't* say that at all. My social superiors may or may not be my betters, but one thing is certain: God is confronting me with my real betters at every turn, both to shame me and to inspire me into becoming better myself. We should indeed order ourselves lowly and reverently to them, our reverence being for the Holy Spirit in them who has made them our betters and who seeks to make us too our "betters."

(4) Also from the Catechism: "My duty towards my neighbor . . . is to do my duty in that state of life unto which it shall please God to call me." It is objected to this also that it seems to imply a divinely arranged social order in which one is assigned by God's eternal decree to a certain station, from which he cannot aspire to climb without contumacy to God who put him there. But it seems to say that only to people who can't or won't read plain English, and I question whether the Prayer Book should be composed for those who cannot or will not read. My state of life is not my station in society at all. And the reference is to what my state of life *shall* be—not what it has been, or now is. Tomorrow morning my state of life will be different from what it is today. There will be new circumstances, new opportunities, new pleasures, new tasks. All I know about my state of life tomorrow, whether in this life or the life to come, is that God will be there with me, asking me to do whatever duty he assigns to me.

It has helped me greatly to live with some stability and hopefulness in Christ to reflect upon these words about my duty in whatever my state of life may be in the future. So this is one more treasure in the Prayer Book which I love and cherish. But if it is dropped from the BCP neither I nor any other churchman will be able to teach it to others and to say "This is what our church teaches us about that ever changing yet ever constant thing—our duty to God and our neighbor."

As I said, I could mention scores of things now marked for extinction that have become very precious to me and to hosts of others. Those who want to abolish them are thoughtful, responsible, devoted Christians. I try to hear their reasons for their judgments. In practically every case it seems to me that their reason is an academic one, usually involving a

confident opinion about what the "ordinary person" makes of a word or phrase. Common prayer should indeed be something understood by the people. But it has been my experience with "ordinary" people that every last one of them is extraordinary in one way or another, and also that it is a sound rule never to overestimate their knowledge but never to underestimate their intelligence — which includes their teachability.

To S.W.K.:

Yes, the vows that people make in the Prayer Book marriage service are, as you say, frightening: ". . . for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part. . . ." They should be. People who don't want to enter upon so drastic a commitment should be frightened off.

Often in pre-marital counseling I put to the couple this hypothetical question: "Suppose that this beautiful person whom you are marrying should be stricken with sudden, total, incurable mental illness on the day after your marriage, so that he or she will never recognize you again. Do you believe that in that terrible event you would be justified in getting a divorce so you could marry somebody and have a 'happy, normal' marriage?" If the answer is Yes I hold that they are not fit candidates for holy matrimony.

Knowing you, I know that you will think this inhuman. But let's look at the positive side. Isn't it a great comfort to you, hasn't it been such through the years of your happy union with C---, to realize that she will stand by you and stay with you till death parts you? When we make these vows before the altar we ought to have in mind not only what we are committing ourselves to toward our spouses but also what they are committing themselves to toward us. The words are frightening, but they are full of great and endless and godly comfort to all who want to spend the rest of their days with somebody who will never forsake or leave them—not even if they become paupers ("for richer for poorer"), or criminals ("for better for worse"), or human vegetables ("in sickness and in health").

If people don't want to give and receive that commitment, why should they seek holy matrimony? Why not get a civil marriage, or stay single?

George Eliot said these two beautifully true things:

(1) "Marriage must be a relation either of sympathy or of conquest."

(2) "What greater thing is there for two human souls than to feel that they are joined for life, to strengthen each other in all labor, to rest on each other in all sorrow, to minister to each other in all pain, to be one with each other in silent unspeakable memories at the moment of the last parting?"

The Living Church

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 - 22. St. Mary Magdalene

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.

Plea for Response

The May-June issue of *Response*, published by Forward Movement Publications, says that in spite of the fact that it is used throughout the Anglican Communion, it has no quantity circulation in any country and may have to be discontinued. As one who appreciates the daily suggestions for meditations and current news of the church throughout the world, I will miss it if it is discontinued. I wonder why it is so little used. I wonder too if other people share my view that its discontinuance would be a great loss for the Anglican Communion.

MARGARET BROWN
San Diego, Calif.

Fr. Kinsolving, Con

Disraeli lived too long ago to have Lester Kinsolving in mind when he said "It is easier to be critical than correct." but I think it highly possible that the person may have had Lester Kinsolving in mind who warned, "When you wash dirty linen in public, be sure you don't overload the machine."

For some years off and on, I have watched that columnist negatively criticize some of our national church leaders in ways that seemed eminently unfair.

Frankly, Lester Kinsolving in much that he writes indicts himself, inadvertently, more often than those about whom he writes his negative criticisms.

LEE H. BRISTOL, JR.
Princeton, N.J.

Return to Faith

What a magnificent little article by Canon Palmer "What An Anglican Can Say To A Unitarian" [TLC, May 25].

Scientism hit me rather deeply in my seminary days, and some questions were never adequately dealt with by the men under whom I studied. There was always a hedging when you asked a deep and significant question about the Christian faith.

Ultimately, those nagging questions, plus physical exhaustion, plus the crisis of mid-life, disturbed me so deeply that I asked to step aside from my responsibilities as a priest.

For 15 years I pondered the matter of the unity of God, the reality of God, the nature of things. One day when I was attending a celebration of the eucharist, I was practically driven to the Lord's table by a long-time friend. The experience opened to me an insight into Christianity that restored my soul.

After five years with the Book of Common Prayer and a regular saying of the daily offices, I asked to be restored to the active priesthood. Thank God this was granted on St. Valentine's Day in 1969! I have never loved the ministry as much, nor felt

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as deep a conviction as I have of the Christian faith today.

Unitarians are both within and without the church. We need more apologists for the faith who can say it in terms that this age can understand. Now is our greatest hour of opportunity. What a tragedy if we snuff the ball by feeling that the ordination of women will heal this sick world!

(The Rev.) H. PAUL OSBORNE
St. John's Church

Great Bend, Kans.

The Supply of Clergy

Does a priest frequently "need a priest"? Fr. Hurley must not often have that experience, else he would not offer the suggestion he did in his letter [TLC, May 11]. Being too unsophisticated always to tell when TLC's correspondents are writing with tongue in cheek, I wish to respond to that letter as if it were written seriously. If it was not, throw this in the circular file and say a prayer for my intellectual development.

His idea of closing seminaries is comparable to cutting the main artery of an organism already suffering sickness. God can certainly act through all persons, but his grace comes to us in a special way through sacraments (administered by priests, as I understand it). I have the great good fortune to be a member of a parish with two full time clergy, two priests attached to a nearby university who are frequently in evidence, and almost always one or two more "just passing through," or "retired, but not quite." Even in these circumstances, there is more to do, there are more people to see, more prayers to be said, et cetera ad infinitum than these men can possibly accomplish.

Has it been mentioned to Fr. Hurley that the problem is not "oversupply" of priests, but "undersupply" of money—perhaps due to a lack of priests who teach the faith with enough conviction to inspire in their people similar conviction, leading us to support the church as we ought to do?

CANDY COLBORN
St. Mary's Church

Denver, Colo.

The Wendt Court

As an old friend and former student, I was very shocked and saddened by your editorial criticizing the Washington Court [TLC, June 8]. How could you write such a malicious and irresponsible statement? Your opinion certainly could not be based on personal observation. I attended the entire trial, and I'm sure anyone who was there would agree that all the proceedings were conducted with great decorum and respect for the rights of everyone involved.

It was vicious of you to label Mr. Stringfellow a "shyster." His legal credentials and reputation are outstanding. Furthermore, he is a devout churchman, profound theologian, with an outstanding record of service to humanity.

You were disrespectful to call the court "farical." It was a dulyconstituted body of this diocese, composed of extremely conscientious and capable clergy and lawyers.

You were cynical to write your editorial even before their verdict was made public.

And you were hypocritical to condone the Presiding Bishop's contempt of the court, while condemning Fr. Wendt for disobeying

his bishop (although he for reasons of conscience, while it would seem that the Presiding Bishop's disobedience was for less weighty causes).

Finally, the "contempt citation" was in no way initiated by the defense; it was entirely the action of the court itself. After painful deliberation, they concluded that genuine disrespect had been shown them by him.

I can no longer support your magazine. Please cancel my subscription.

(The Rev.) EDWARD O. WALDRON
The Church of St. Timothy
Washington, D.C.

Obeying the Canons

I agree with Bishop Allin in that he is reported to have considered the matter before the ecclesiastical court convened in the Diocese of Washington to have been "intra-diocesan" [TLC, June 1]. It seems evident that the issue before this duly constituted court is simply and exclusively the matter of a priest disregarding and disobeying the "godly admonitions" of his bishop.

I accept the probability that the defense attorney might have tried to make things hard for Bishop Allin by introducing controversial matters not strictly relevant to the charges before the court, and I can understand Bishop Allin's desire to avoid being victimized by such a courtroom ploy.

At the same time, in the interest of order and fairness, I must quote Section Four of Canon 54 for the Government of the Episcopal Church:

"It is hereby declared to be the duty of all members of this Church to attend and give evidence when duly cited in any Ecclesiastical trial or investigation under the authority of this Church."

Your editorial [TLC, June 8] asks that our canons be "honestly applied and faithfully obeyed." In this I concur.

I see no evidence to indicate that the duly constituted ecclesiastical court in Washington was dishonest in their application of the above canon. I am, however, strongly of the opinion that canons should be obeyed, be the person involved be a priest, as for example Fr. Wendt, the Presiding Bishop, or any other member of the Episcopal Church.

(The Rev.) THOMAS FLETCHER
St. Mark's Church

New Britain, Conn.

John the Baptist

I thought Dr. H. Boone Porter could have been a little more creative in his "Feasts, Fasts & Férias" [TLC, June 1] concerning the feast of John the Baptist:

John the Baptist, of course, symbolizes the Old Testament, in contrast to Christ, who is the embodiment of the Good News. Both births are placed at opposite poles of the church ordo. John supposedly was born six months before Jesus. John's feast being June 24 is also the old pagan summer solstice; the sun is at its zenith and from June 24 thereon, it begins to decrease. Christ's birth has traditionally replaced the winter solstice, celebrated on or about December 25. The winter sun, from December 25 on, begins to increase. So we see the beauty of the medieval mind: John's message was that of a herald, who would have to fade into the background (decrease of the sun) to make way for Jesus (the strengthening dominating sun).

John represents the *fasting* element—Jesus the *feasting*. John's whole life of fasting and penitence ends ironically: his head was served at a *feast* to placate the spoiled Salome!

John the Baptist speaks about the ax being laid to the root [of the tree] (Matt. 3:10). How strange that he himself should die by decapitation! According to ancient myths, the hero always tries to kill the dragon-monster by decapitation—but by doing so, he causes it to grow another head. If one wants to kill something, one must get at the heart of the matter—the root; when John speaks about the ax laid to the root, he is speaking about something vital. But John, because he was decapitated, lived symbolically in Jesus, and his image lived on.

John is associated with the desert—it is dry and arid. This simplicity of the desert allows the sun to become God (symbolically) who cannot be escaped no matter how hard one tries.

STEVEN M. GIOVANGELO
Seabury-Western Theological Seminary
Evanston, Ill.

Our Priorities

While we air our views on the ordination of women and Prayer Book revisions are we not neglecting the work to which we are called as Christians? True, we do as commanded and in remembrance of him administer the Lord's supper. We who call ourselves Christians are also ordered to heal the sick, cleanse the lepers, raise the dead, cast out demons. It is demanded of us that we "go unto all the world and preach the gospel to every creature," yet we use our energies in trumpeting our ideas concerning matters Episcopal. What about Jesus' expectations of us as compassionate servers of humanity? Little or nothing having to do with healing, helping where there are sicknesses, domestic problems, financial disasters or employment problems gets into your valued journal.

BEN JAMIN HARRIS
Berkeley, Calif.

Charismatics

I was deeply saddened by the article entitled "Charismatics: A Caveat"—saddened that any devoted Christian's allergic reaction to her own background could result in such a combination of guilt by association, unwarranted generalization and error. And, I must admit, saddened also that a usually responsible publication printed it without comment.

Here then is some comment. The author says, "Episcopalians might ask themselves . . . whether they really can support the faith and practice espoused by Billy Graham and Oral Roberts." Surely she does not mean to imply that the two men are identical in either faith or practice. They are, in their public affirmations at least, not so at all! One of the things that they do share is a similar cultural pattern stemming from revivalism, and I suggest that it is that culture rather than the faith or practice of either that disturbs the author. No Episcopalian could, with any consistency, accept all of the doctrinal stands taken by either of these men, but those who flatly reject their ministries as being useless in God's hands are usually those who have not really examined them.

Charismatics, says the article, "are frankly anti-feminist, somewhat anti-Semitic, and

Continued on page 14

The Living Church

July 6, 1975
Trinity 6 / Pentecost 7

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WASHINGTON

Dissension Continues

The 3-2 guilty verdict in the ecclesiastical trial of the Rev. William A. Wendt in the Diocese of Washington has not changed the debate over ordination of women to the priesthood of the Episcopal Church.

Three clerical juror-judges who found Fr. Wendt guilty of having permitted one of the Philadelphia 11 to celebrate holy communion in his parish, the Church of St. Stephen and the Incarnation, declared that the Rev. Alison Cheek and the 10 other women "met the qualifications for ordination to the priesthood in terms of training, preparation, and piety of life."

The majority also expressed the hope "that the ordination of women may be speedily accomplished in the Episcopal Church and that any barriers to such ordinations will be removed forthwith."

The minority opinion, given by the male chief judge and the lone female juror-judge, both of whom are lawyers, declared that Mrs. Cheek was, in their opinion, a validly ordained priest.

Brian Bates, senior warden of St. Stephen's, said the verdict was "a light one from one perspective, but as a church we felt that anything short of a 'not guilty' verdict [would be] unacceptable."

The parish is still planning, he said, to create "a regular unpaid ministry for a woman priest," but "we don't want a media event," he emphasized.

"We consider, along with the minority judges," Mr. Bates said, "that these women are priests. We want to use them regularly in our church, so it will not be considered to be a media event, but a regular part of our church life."

Mrs. Cheek's husband, Bruce, of Annandale, Va., referred to the minority opinion as "an exceptionally good base from which to proceed further."

"I'm against discrimination by sex, just the way I am by race," he said. "I feel better as a man knowing that women will be ordained."

ACU on Decision

The Rev. Canon Charles Osborn, executive director of the American Church Union, felt that the verdict placed the Rt. Rev. William F. Creighton of Washington in a quandary.

"He is the bishop who said no, but everyone knew he meant yes. Now he is forced to admonish a priest to obey his orders, but in essence he will be saying

he doesn't really care if he really does," Canon Osborn said.

With regard to the role of the Holy Spirit in the Wendt case, the ACU director said it seemed strange to him that "the Holy Spirit who told Fr. Wendt to do what he did then is the same Holy Spirit who told the court to convict him."

BETHLEHEM

"Presentable Offense" Handled Pastorally

There will be no trial of the Rev. R. Franklin Gose, rector of St. Alban's Church, Reading, Pa., who invited two of the Philadelphia 11, the Rev. Alison Cheek and the Rev. Carter Heyward, to celebrate holy communion Palm Sunday.

The Rt. Rev. Lloyd E. Gressle, Bishop of Bethlehem, had forbidden such a service.

As a result of the action by Mr. Gose, a presentment was filed with the bishop by two priests and three laymen.

A board of inquiry was called and after several meetings submitted to Bishop Gressle a finding that Mr. Gose had disobeyed the bishop and, therefore, there was a "presentable offense."

The board also stated that it is "co-nizant of the delicate balance of authority and freedom which is a treasured part of our heritage in the Episcopal Church. The canons provide for due process in responding to the issues which challenge the church in every generation. We believe that the Holy Spirit moves through that process as well as through individual conscience; that law and grace are not polarities; that the freedom which we prize so highly in this part of the church can flourish only as the gentle rein of episcopal authority is maintained."

Bishop Gressle had the right to dismiss the presentment, to enforce it, or to lower the penalties involved. He and Mr. Gose chose to deal with the matter pastorally, so the bishop issued a reprimand to the priest in lieu of the judicial procedure.

Mr. Gose acknowledged he had been disobedient and affirmed his loyalty to the Episcopal Church.

ARMED FORCES

Episcopal Chaplains Recognized

According to the Suffragan Bishop for the Armed Forces, there is "no lack of preachers for atheism and materialism" in the United States as well as in such countries as Russia and China. Half of the world's population has gone over to a gospel of atheism and materialism, he said.

If Christianity is to survive at all, it, too, must have competent preachers, the Rt. Rev. Clarence E. Hobgood told a congregation gathered at Washington's National Cathedral to recognize Episcopal service chaplains.

The bishop, who was consecrated in the cathedral in 1971, is chief pastor to chaplains, other military personnel, and their dependents.

He was welcomed to the cathedral by its dean, the Very Rev. Francis B. Sayre, Jr., who said that "the deepest and truest ministry that many of us have ever had has been a ministry as a chaplain in the Armed Forces." The dean is a member of the national advisory council to the Bishop for the Armed Forces.

Several chaplains took part in the service as ushers and as bearers of bread and wine.

Chap. (Lt. Col.) Alston R. Chace, USAF, read the epistle; Chap. (Col.) Charles L. Burgence, (US Army ret.), read the gospel; and Chap. (Lt. Col.) Alister C. Anderson, US Army, led the prayer of intercession.

The service preceded a week-long retreat at the College of Preachers for east coast area chaplains.

MINNESOTA

Mazakute Church Dedicated

The Rt. Rev. Philip F. McNairy dedicated the new home of the Mazakute Memorial Church in St. Paul, during a service that included the confirmation rite. The building is the former Chapel of the Resurrection, a mission that was closed in 1963.

Named in memory of the Rev. Paul Mazakute, the first Minnesota native to be ordained, the church is the first in the metropolitan area to serve an Indian congregation.

The confirmation class was the third presented to the bishop by the urban

THINGS TO COME

Sept.

11-14: Retreat on Prayer (The Cross and Resurrection), Adelynroad, Byfield, Mass., meditations by the Rev. Mother Marjorie Raphael, SSM.

Indian ministry in the Twin Cities which was begun in 1972.

Priest in charge of the congregation is the Rev. F. L. Sheppard and his associate is the Rev. Leslie Bobtail Bear, of Standing Rock Reservation, S.D.

Mr. Bobtail Bear spent seven years with the Church Army before his ordination to the diaconate. He will be ordained to the priesthood at the Niobrara Convocation this summer.

ANGLICAN COMMUNION

Amman Bishop Dies

Funeral services were held in the Church of the Holy Redeemer, Amman, Jordan, for the Rt. Rev. 'Aql Ibrahim 'Aql, Assistant Bishop of Amman, who died unexpectedly at the age of 57.

Consecrated last August, he was the designated successor to the Rt. Rev. Najeb Atallah Cuba'in, Bishop of Jordan, Syria, and Lebanon.

A large congregation of Christian and Muslim dignitaries attended the service for Bishop 'Aql, who had served the Anglican community in Amman for many years.

WCC

Assembly to Test Divided Christianity

The chief executive of the World Council of Churches sees the organization's upcoming Fifth Assembly as a test of whether the parts of divided Christianity can "speak to" rather than "at or past each other."

Dr. Phillip A. Potter said at a press conference that only when ecumenism is mature enough to state differences as well as agreements can the churches "deal at depth with the issues that trouble our world today."

He was responding to a question on what he expects to emerge as the "hottest issue" at the November assembly to be held in Nairobi, Kenya.

Asked if his statement implied that the WCC in the past had been marked by disunity, Dr. Potter said he would not want to "put it like that."

At all assemblies, he said, delegates "tried to say what all could hear together," adding that the time may have come for the council to say what "really divides and what really unites."

Dr. Potter said there had been a tendency to believe Christian love means "keeping things (differences) under cover. That is phony, but it is too often how church meetings work."

The World Council, he said, is trying to get to "genuine piety," meaning loyalty and sharing in the common faith of Jesus Christ which all Christians hold.

The theme of the Nairobi assembly will be "Jesus Christ Frees and Unites." Most



Robert W. Carlson

The Rt. Rev. John M. Allin pronounced the absolution at "A Service of Witness to 'One Nation under God,'" sponsored by the American Church Union. Held at the Church of the Ascension and St. Agnes, Washington D.C., on the eve of Pentecost, the festival eucharist marked the beginning of the national bicentennial celebrations held simultaneously across the country.

work will be done in sections dealing with the following issues: What it means to confess Christ; what Christian unity requires; world community, including Christian relations with those of other faiths; education for liberation and community; structures of injustice and struggle for liberation; human development with an emphasis on the quality of life.

Dr. Potter disagreed basically with criticism that the agenda have little stress on evangelism. Liberation and community, he said, have only one source, Jesus Christ. "That is an evangelistic assertion," he declared.

All sections of the agenda, he stated, "deal with relevance and credibility of the Christian faith. If that is not evangelistic," he said, "I would like to be convinced what is."

ORTHODOX

Opposition to Female Priests Defined

Absolute opposition to women priests was voiced by Greek Orthodox Archbishop Athenagoras of Britain in his archdiocesan paper.

Both "the mind of Christ" and church tradition are against the ordination of women, he declared.

"Women, according to the Orthodox Church," the prelate wrote, "are equal in everything with men regarding laws, customs, rights, and duties; and without any reservation, they have their place within

the body of Christ, which is the church. However, they can go thus far and no further."

The archbishop based his argument in large part on the fact, that, as recorded in the Book of Acts, St. Mary the Virgin was not asked to give judgment on the man who succeeded Judas as one of the 12 apostles.

"It is certainly possible," he wrote, "that St. Mary could have been asked to appoint the new apostle, but this did not happen. During the meeting St. Peter asked the 120 Christians present to elect their own candidates, from among whom Matthias was selected by lot.

"Why was it that St. Mary did not take part in this procedure? Precisely because she did not receive the mandate to do so. It was she more than any other who understood the mystery of Christ; yet the apostolic function which Christ entrusted to his disciples was not given to her . . .

"It is therefore advisable that this example should be studied by those who seem to examine the Christian experience superficially by claiming that there is no theological obstacle to the ordination of women."

Archbishop Athenagoras said that the "mind of Christ is infallible and will ever remain unchanged."

Christian women, he maintained, are to be mothers guarding the home, nuns, deaconesses, and missionaries.

The fact that women should have political and social equality with men, he said, does not mean women are acceptable as priests.

SOUTH AFRICA

No More Outside Funds for Christian Institute

The government of South Africa has declared the Christian Institute of South Africa an "affected organization," denying it the right to receive funds from abroad and otherwise curbing its activities.

The order followed release of a parliamentary Le Grange Commission report accusing the ecumenical organization of advocating violent change.

A basic plank in the institute's platform is that the government's system of apartheid is morally and politically wrong.

According to the commission, which has been probing groups opposed to apartheid, the institute promotes the aims of the World Council of Churches, which is accused by the investigators of supporting violent action against South Africa in the form of assistance to terrorists.

"Affected organization" is a category in a 1972 law to clamp a lid on organizations accused of being under the influence of foreign interests that want to change South Africa's social system.

In addition to the prohibition against receiving foreign funds, the Christian Institute will not now be able to transfer or

donate funds currently in its possession to recipients of its choice, such as the victims of apartheid. Within one year, it may give money held to any registered welfare organization approved by the government's Ministry of Justice.

Dr. C. F. Byers-Naude, director of the Christian Institute, said that the Le Grange report "contains no evidence of any action which could be regarded as subversive or designed to overthrow the state by violence."

He believes that the main danger in the government decree is that it may persuade overseas groups to switch funds from non-violent programs for change to "liberation movements" favoring violence.

The government, he said, was unable to distinguish between "a warning of possible violence and the support of violence."

The Le Grange Commission also accused the defunct University Christian Movement (UCM) of polarizing the races by introducing an "unpleasant" concept of black power.

UCM, disbanded in 1972, was an ecumenical, multi-racial organization that emerged as one of the earliest critics of South Africa's white regime and was highly critical of the system of apartheid. UCM finally collapsed under an onslaught of government pressure. Loss of support from the Methodist Church, South Africa's largest religious body, was one of the final blows.

Since UCM no longer exists, the Le Grange report has not caused the uproar that greeted the findings against the Christian Institute.

NCC

Questions Repetitive Sentencing of Three Women

The National Council of Churches has filed an amicus curiae brief asking a U.S. district judge in Hartford, Conn., not to continue the incarceration of three Connecticut women who refused to testify before a federal grand jury.

The women have already spent several weeks in jail. They were called to testify in what FBI critics consider a "dragnet" to locate women on the "most wanted" list.

Various groups have contended that massive violations of civil rights have taken place as the FBI searches for Patty Hearst and other women fugitives.

The three Connecticut women were subpoenaed for grand jury questioning when they refused to cooperate with FBI questioners. While they were told that nothing they said would be used against them, the three declined to talk on the grounds of "the right of privacy and confidentiality in human relationships."

Heid in contempt, the women were jailed for three weeks until the end of the grand jury term. When the jury re-

convened, the three were recalled and, on their refusal to testify, were jailed again.

The National Council of Churches questioned the "repetitive" sentencing of persons for precisely the same reasons.

The amicus brief was filed on the basis of NCC policy to support the individual rights of persons against possible government encroachment.

WEST VIRGINIA

Sentences Given in Dynamiting Case

A group of textbook protestors sang hymns and burned a homemade "communist" flag outside the federal building in Charleston, W. Va., after sentences were imposed on the Rev. Marvin Horan and three others in the dynamiting of schools as part of the West Virginia textbook controversy.

Mr. Horan, a fundamentalist Baptist minister and a leader against the controversial English texts, was sentenced to three years in prison. Elmer Stevens, a coal miner, was also given a three-year sentence, and two others were given lesser prison terms for their parts in the bombings.

MORALITY

Porno Reading Room Protested

The pastor of a Roman Catholic suburban parish in St. Louis has directed the attention of the police and municipal officials to a new form of obscenity—the pornographic reading room.

Vinita Park Police Chief Robert Hertz said an undercover investigator found a brisk business in what seems to be pornographic readings for those too lazy to read.

For someone making an appointment in advance, The Reading Room will supply a scantily clad young woman reading aloud from a library of pornographic books. Readers sit in straight-backed chairs in a sparsely furnished room with no mirrors or pictures on the walls. Clients also sit on straight-backed chairs.

The price is \$24 an hour, with a 20-minute rate of \$12.

There are three girls, wearing hot pants or other brief clothes, but it is the kind of attire sometimes found on the street, the chief said.

St. Louis County Counselor Thomas Wehrle said he couldn't determine if the reading of pornography aloud came under existing county obscenity ordinances.

So-called massage parlors are regulated under a county ordinance, he said, but he is unsure whether the readings, for pay, could be considered a live performance, like a play, or whether it would only apply to those books which carried illustrations.

BRIEFLY . . .

■ A prediction that Irish people some day will have to obtain a license to drink was made by Dr. P. A. Meehan of St. Luke's Hospital, Clonmel, in a talk to the South Eastern Health Board, Dublin. He said that most Irish doctors are getting "heartily sick of alcoholism and heavy drinking . . . sick of listening to complaints . . . sick of the nervous state of children whose health is being wrecked, of the road accidents. . . ." He suggested the introduction of the strict and rigorous methods of the Scandinavian countries in relation to the consumption of alcohol and forecast the introduction of drinking licenses in Ireland—licenses which could be withdrawn, Dr. Meehan said.

■ Holy Cross Orthodox School of Theology has joined the Boston Theological Institute, an ecumenical consortium of Roman Catholic, Episcopal, and Protestant theological seminaries in the Boston area. Episcopal Divinity School, Cambridge, has been a member of the institute since its inception.

■ Christians and Jews will have the use of a new University Chaplaincy Center at the University of Warwick, Coventry, England. Anglican, Roman Catholic, and Free Churches, the (Jewish) Wolfson Foundation, and a number of individuals contributed funds for the \$144,000 center. The university contributed toward the cost of furnishings. Besides a large meeting room, the building provides for a chapel, a Kosher kitchen, a room for Jewish services, a coffee bar, and chaplains' offices.

■ Gov. Philip Noel has signed legislation which makes Rhode Island doctors liable to prosecution for manslaughter if they abort a "quick" fetus. The only exception would be in cases in which the mother's life is endangered. Opponents argued that it violates the U.S. Supreme Court rulings establishing the legality of abortions during the first six months of pregnancy. "If people want to challenge the issue of whether life has begun once a fetus develops a heart beat and discernible brain waves, then they're welcome to the challenge," the governor said. "I signed the bill willingly. It was one of the bright moments in my day."

■ Reenactment of state laws against homosexuality was advocated by the Los Angeles district of the Church of the Nazarene. "Our laws should not be amended to conform to the lowest and basest behavior of our society," said the district's assembly. "Keen disappointment" was expressed over the passage of a state bill legalizing all private sex acts between consenting adults. The assembly represents 80 churches with 10,000 members.

VALUES or VANDALS?

Lord Macaulay's warning for the American experiment

By JEROME F. POLITZER

Patriotism is a spiritual value which has to be taught to each generation. It is not something that is inherited or absorbed through one's environment. Therefore, it is the responsibility of anyone who has close associations with the nation's youth—parents, teachers, clergymen, group leaders of all kinds—to seek to instill this value in the minds and hearts of their young charges.

A favorite story of the ancient Romans was that of the defense of the bridge across the Tiber by the bold Horatio in the face of a huge army of Rome's traditional Etruscan foes.

Today we call to mind another bridge, not one in the legendary past but, rather, one in the historical present, where began the events leading to the independence of our ancestors and the establishment of the United States of America.

"By the rude bridge, that arched the flood,
Their flag to April's breeze unfurled,
Here once the embattled farmers stood
And fired the shot heard round the world."

The rugged heroes of the battles of Lexington and Concord sound again the notes of courage and sacrifice which are the chief elements of patriotism. From them came our freedom and our Constitution, giving form and substance to our nation's life.

As we face both the great problems and the tremendous opportunities of the present day it is of special significance to listen to what a penetrating critic of the American system has said about the structure of our democracy. Lord Macaulay, in a letter to an American friend, wrote in 1857, "Your Constitution is all sail and no anchor."

He meant that great motive power for

growth and achievement has been given to the citizens of our country by our Constitution, while very little stability has been afforded to us in times of adversity. He predicts that when the storms of life come down upon us the Ship of State will founder without a strong anchor to hold her steady. In the time of crisis then, "Either some Caesar or Napoleon will seize the reins of government," such as happened in France following the 1848 democracy, "or your republic will be as fearfully plundered and laid waste by barbarians in the 20th century as the Roman Empire was in the 5th." And here he adds a striking qualification. "With this difference, that the Huns and Vandals who ravaged the Roman Empire came from without, and that your Huns and Vandals will have been engendered within your own country by your own institutions."

No clear thinking American can afford to take this prophecy lightly. There are many today, who in the name of law and order, would destroy liberty. And the evidence is all around us of those whom Macaulay calls the barbarians of the 20th century, from our own churches and colleges, as well as from our political parties and economic institutions, who, in the name of power and self-expression, would destroy our civilization.

However, our founding fathers were not naive in the ways of the world. They knew the dangers of both tyranny and anarchy. It was in the acceptance of and adherence to a system of values by a large majority of the people that they found both the strength and the stability, the sail and the anchor, of the union.

This system of values or ideals, which provides the foundation of American life, is summed up in the Declaration of Independence: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that

among these are Life, Liberty, and the pursuit of Happiness."

The first of these ideals, from which the others all flow, is a belief in the providence of God. In nature, by nature's God, the unalienable rights of man are carved and his purpose for man is eternal. "Trust ye in the Lord, for in the Lord Jehovah is everlasting strength," was the watchword of our forefathers.

Second, there are to be no classes amongst men. All are equal in the eyes of God and in the eyes of men.

Third, the right to life is the right to personal security based upon the law of God and the laws of the community. There is no life possible apart from respect for the law. Abraham Lincoln's first major speech, which drew national attention, was on this theme.

Fourth, liberty, or the freedom to be oneself, is based upon a faith in the intrinsic worth of every human being. Each person, as a child of God, is entitled to the opportunity to fulfill his own destiny.

And, finally, the pursuit of happiness does not refer to idle frivolity. It means the right to achieve security and fulfillment in life through one's own work. The importance given to work by the framers of the Constitution was in contrast to its avoidance by the titled class of Europe who lived off the efforts of others. "America," wrote Benjamin Franklin to an English nobleman who was inquiring about this country, "is the land of labor." A man establishes his place in life here, not by who he is, but by what he does.

These, then, are the values which make up the foundation stones of our nation's life. The opportunity to work for one's happiness; the freedom to be one's own man; the security that comes from a government of laws and not of men; the equal worth of all citizens regardless of past, present or future; and all carved into the fabric of reality by the God of the nations.

Today these ideals are under attack by the barbarian hordes of the 20th century. They are battering at the gates, storming the walls, besieging the citadel of our nation's soul.

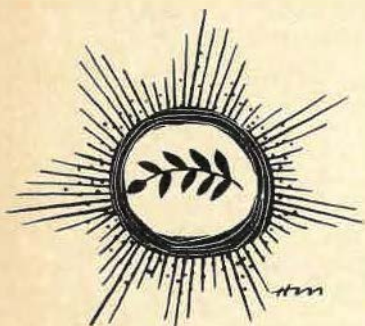
Out of the past comes the stirring question asked by Horatio:

"And how can man die better, than
facing fearful odds
for the ashes of his fathers and the
temples of his gods?"

We can answer this question by dedicating ourselves anew to the ideas of the Declaration of Independence, and by seeking to put them into practice. To do so at this time we raise our hearts in prayer to the same "Spirit, that made those heroes dare to die, and leave their children free," that he may give to us the courage and devotion, the strength and stability required to meet the challenge of the day, so that we and all our happy land may fulfill the promise of the future.

The Rev. Jerome F. Politzer is rector of St. John's Chapel, Del Monte, Monterey, Calif.

Practical Mercy:



Dealing with Wrongdoers in a Christian Community

By EVE DOLID

When it first occurred to me to speak in chapel, I was hesitant since my religious training has been slight. When I was seven, I attended a Hebrew school for a year and read a few Bible stories. Aside from that, my conceptions of religion have been formed mostly at Bishop's, from the chapel sermons and classes given in this school. From this latter part of my religious education, I have come to acknowledge and respect Christ as a great seer, the Prince of Peace, and, more particularly, to respect the Christian ideals for which he stands: forgiveness and mercy. These are my credentials. Now for the subject that brings me here.

In the past it seemed to me that administrative decisions have not been discussed in chapel. A precedent was set last week, however, with our chaplain's sermon about the two students who were expelled. I feel it necessary to follow that precedent and to explore the matter of expulsion more thoroughly, that is, not only from the practical viewpoint but also from a Christian viewpoint, as I have come to understand Christian ideals.

First of all, what are the implications of an administrative action of expulsion, and is expulsion justified? In the secular society of the United States, expulsion

takes the form of imprisonment or, in severe cases, of capital punishment. The expelled member of society is the criminal, one who presents a danger to other individual members of the society or to the society as a whole. Society justifies expulsion as a necessary act to protect itself.

In the same way, Bishop's, as a microcosm of a secular society, was justified in expelling two students. They presented a danger to other students in that they could have started these others smoking marijuana. Also, they presented a danger to the school in that many parents of students might have withdrawn their children from Bishop's in order to protect them from bad influences. (I am sure that my own parents would feel this way.) Therefore, from a purely practical viewpoint, the expulsion was clearly justified.

But the other side of the coin, the religious side, is equally appropriate for discussion in chapel, if indeed the matter is to be discussed at all. Since we are a church-related school, dedicated to furthering Christian ideals, we should con-

sider the religious aspect of the question at least as much as the practical aspect. As a religious school, our microcosmic society is different from society at large. We accept Christ's teachings, perhaps foremost of which is: "A new commandment I give unto you, that you love one another" (John 13:34). It certainly seems that two major elements encompassed in the word "love" are forgiveness and mercy. In our society at Bishop's, we try to apply these principles on a day to day basis.

How can we apply these ideals to the expelled students or even to criminals in prisons? I believe that much depends on how we view the students or criminals. Society at large regards those who disobey its rules as lawbreakers, and, as such, society puts them into prison and, in a figurative sense, throws away the key. But a society's judicial decisions are not only a protective measure but also a revenge measure. Throughout Europe, into the 17th century, criminals could be hanged, drawn, and quartered. They were

Continued on page 12

Eve Dolid is a student at The Bishop's Schools, La Jolla, Calif. This article is adapted from a talk given in chapel following the expulsion of two students.



EDITORIALS

Britain's Coma: Late Fall or Pre-Spring?

One of the most pessimistic pieces on any subject we've read in a long time is in the June 2 issue of *U.S. News & World Report*, entitled "Floundering Britain — no help to America." Its writer is Robin Knight, himself an Englishman and bureau chief in London for that magazine. He describes a "desperately sick" Britain that has experienced changes which "defy belief." A few of the particulars:

"People in general . . . are greedy."

"At one time Londoners were delighted by success. Now Englishmen tend to belittle achievement."

"There has been a noticeable loss of faith in institutions—Parliament, labor unions, political parties, the churches, the law, the press. The only exception is the monarchy. My guess is that the throne retains its aura mainly because it is so powerless."

"Patriotism is something that people laugh about."

It is all very sad. To be sure, this gloomy report is just one man's; but he is a responsible and well-informed reporter, and it has been a long time since we have heard any report on life and affairs in Britain today that is notably different.

Americans pondering the British distresses will find themselves pausing before this one or that to remark that it's like that over here too. There are correspondences. But there is one great over-all difference: abject hopelessness over there, severe but not paralyzing frustration over here.

The primary point of Mr. Knight's report is to remind the U.S. that the Ford administration can expect little help from Britain in its quest for "grand new concepts of international diplomacy and world order" because Britain at this time is virtually bankrupt of energy, ideas, resources, and will.

One important fact about the ailing health of Britain deeply concerns many Americans. Because some of the things we treasure most highly in our own spiritual, cultural, and political life are "peculiarly English" in origin and in character we continue to look to Britain for reinforcement. Anglican Christianity is among these treasures.

It is true that the Episcopal Church in the USA has been "Americanized" from its beginnings immediately following the War of Independence, and its present problems, such as they are, are in no sense the result of its "British connection." Nonetheless, in a real but indefinable sense the plight of the mother Church of England is bad news to American Episcopalians not only about their mother but about themselves as a church. At least it must be said that the things that have brought the mother church into deep trouble in England could very conceivably bring the American daughter church into the same trouble.

The Church of England "by law established" has seemed in the past to have virtually everything going for it, but it has never had virtually everybody going to it

and today it has a smaller percentage of the British populace actively engaged in its life and worship than ever before. Let church historians and the sociologists of religion analyze that fact and explain it how they will: the fact is there, and it is gigantic.

The Episcopal Church USA has never had the advantages or disadvantages of being a legally established church of the realm. (We pass over the Anglican "establishments" of colonial times as simply irrelevant to the modern scene.) It has, however, experienced other advantages: the relatively high social standing and affluence of its membership, cultural prestige, the respect of its surrounding society. In the life of any Christian body these are perilous privileges. Christianity never thrives upon social respectability and material affluence. The church that enjoys these dubious blessings must "make it" on other assets.

If the Church of England is sick unto death as a result of over-reliance upon security and privilege, PECUSA must take good heed that it can happen here; and as a matter of realistic diagnosis it must be well noted that the American daughter church is not in much better health than her venerable English mother.

As Christians, however, we believe in the resurrection not only of personal bodies but of churches and nations. God may well have in store for the ancient Christian realm of Britain a yet more glorious future, and for that resurrection we pray. God grant that Britain's present apparent coma is not that of her last hour but rather is that deceptively dreary moment that precedes a new springtime.

At Communion

The pull of centuries draws me now,
I see across the arc of time
My ancestors in reverence bow
Hearing the Sanctus' solemn chime
When through the incense scented air
The priest intoned the mystery;
Then suddenly I am aware
The time is now — and here I see

The upraised hands that let me know
In sacramental bread and wine
He comes to us again; although
No Sanctus bell hails the Divine.
It is not needed: yet I feel
That ancient pull, for sound and sight,
As like my ancestors I kneel
Before the same unchanging rite.

Kay Wissinger



These Summer Sundays

By the Rev. H. BOONE PORTER, JR.

Wc are once more deep into the series of Sundays variously counted as Sundays after Pentecost or as after Trinity Sunday. More familiarly, they are known to many Episcopalians as "Green Sundays," from the widespread modern custom of using green vestments and green altar hangings during this half of the year. Correspondence in the church press and elsewhere indicates that there is wide uncertainty in the church about the liturgical significance of these weeks.

Thus, one person writes that a major season of the church year should not be dominated by Trinity Sunday, since the latter commemorates a theological concept, rather than a biblical event. Another writes that Pentecost was an event, but not of sufficient weight to merit a season longer than those of Christmas or Easter. Someone else complains, and another rejoices, that because the entire summer may now be based on Pentecost, red vestments are to be used every week.

Actually, such comments may represent a misunderstanding of the traditional Christian calendar. Half of the year, from Advent through Pentecost, is devoted to a sequential series of commemorations based on the life of our Lord and the events following his Resurrection. The remaining half of the year following Pentecost, or beginning with Trinity Sunday, are simply ordinary Sundays, numbered numerically for convenience. It does not mean that the whole summer is a structured church season based on either Whitsunday or Trinity.

If you follow the widespread Anglican custom of counting these weeks after Trinity, you do not have to have the same white vestments all summer which were used on the Feast of the Holy Trinity—although some parishes do follow the custom of using white vestments regularly on Sunday. This practice is characteristic of Russian Orthodoxy, and reminds us of the basically festive character of every Lord's Day. Similarly, numbering Sundays after Pentecost does not commit a congregation to using red vestments on every Sunday so numbered. There was indeed an English tradition, still widely observed a century ago, of using red hangings on the altar through most of

the year. This custom has no connection with Pentecost.

Most parishes use green during this time of year, but there are no rubrics or canon laws in the Episcopal Church governing such matters. Colors are governed by custom, by common sense, by good taste, and—one hopes—by artistic judgment. In the Middle Ages, they generally used the finest and newest vestments on great feasts, and plainer or older ones on lesser days. "Sack cloth" was then used in Lent. Such an arrangement makes sense. Some churches may have a particular reason for using some special color on many Sundays of the year, as, for instance, if an unusual color scheme dominates the whole interior. At General Seminary in New York, for example, a handsome copper-colored frontal was specially designed for the chapel and has been widely admired. A sea-side summer chapel might choose to use blue and white vestments all summer, and a Georgian colonial church with white woodwork might appropriately revive the eighteenth century practice of vesting the altar in red.

But let us get back to the significance of these Sundays. It is the tradition of the church from apostolic times that every Sunday is a little Easter. This is why Sunday, the biblical "first day" (see Matt. 28:1; Mark 16:1-2; etc.) is the prime day of Christian worship instead of Saturday, the Jewish sabbath or seventh day. It was on the day of the Resurrection that the risen Lord met his followers, explained to them the scriptures, and ate with them (see Luke 24:13-49). The meeting with the risen Christ in his Word and in the breaking of bread remains distinctive of the Christian liturgy. In a sense, too, every Sunday is a festival of creation, commemorating the beginning of God's work with the creating of light (Gen. 1:1-5). So, too, every Sunday is a little Whitsunday. On Pentecost the disciples assembled together, received the grace of the Holy Spirit, proclaimed the gospel, and administered baptism (Acts 2:1-41). The newly baptized were united to them in this teaching and fellowship, in the breaking of bread, and prayers (Acts 2:42). All of these things remain characteristic of Sunday. There is a sense in which the biblical account of Pentecost gives a sort of charter for the Christian

observance of the Lord's Day. Seen in this light, all of the Sundays of the year (not just those so numbered) are "after Pentecost" and based upon it.

At the same time, one can think of the the first day of creation, the first day of the Resurrection, and (50 days after the latter) the first day of Pentecost. As the gathering together of all those great themes, every Sunday of the year is indeed a weekly feast of the Holy Trinity, a sacramental celebration of creation, redemption, and new life in the Spirit. It is interesting to note that, since the coming of the Holy Spirit at Pentecost completed the disclosure of the Holy Trinity, Eastern Orthodox regard Pentecost itself as the feast of the Trinity.

Looked at in these ways, every Sunday, including the just plain ordinary Sunday, is loaded with spiritual meaning. It is within this trinitarian framework that the weekly scriptural proper are read and interpreted. In the same trinitarian framework, the eucharistic sacrifice is offered to God our heavenly Father, through the mediation of Jesus Christ our great high priest, within the fellowship of the holy and life-giving Spirit.

These considerations are receiving serious attention from many Christian thinkers. During the last week of May, the Canadian Liturgical Society held an outstanding conference entitled "Worship '75," at Hamilton, Ontario, with many churchmen from the USA also in attendance. The celebration of the Word of God, with particular reference to Sunday, was the theme on which a brilliant group of speakers addressed the conference. The Liturgical Conference (an outstanding society, largely of Roman Catholic constituency) will hold a Liturgical Week at Princeton, N.J., August 11-14. This meeting will concentrate on the topic of Sunday. Information on this important meeting, as on many other matters, can be obtained from The Liturgical Conference, 1330 Massachusetts Avenue, N.W., Washington, D.C. 20005.

Episcopalians and others who are seriously concerned about questions of worship will find that participation in meetings of this sort is most rewarding. Newcomers to such conferences will find that a warm welcome awaits them. At Hamilton, one could not fail to note the enthusiasm and enjoyment with which Roman Catholics, Anglicans, members of the United Church of Canada and others freely shared theological and liturgical insights. The same will undoubtedly be true in Princeton in August. Liturgy is, among other things, a foretaste of the unity of all creation in the service of its creator. Some of the great liturgical gatherings enable one to see this vision with clearer eyes. A parish or a diocese can do much to enrich its own life of worship by sending representatives to such meetings, and by allowing them to communicate their learnings after they return home.

As Others See It

Over the past year, the Kanawha County, West Virginia, school system has been hulled, bruised and bombed by a group of book protesters. Carrying American flags and waving Bibles, a group of angry parents have been busy disrupting education in Kanawha County thus depriving their children, as well as the thousands of children who are not aligned with their position, of an education.

Ironically enough, the protesters have called for peace yet plastered signs up declaring "Get the nigger books out." Deploing the violence of certain pieces of literature, such as works by Edgar Allen Poe, they have bombed schools, taken shots at school buses and beaten and maced school board members. In aogry denunciation of "had words" in "evil books" such as the use of "God damn" in *The Crucible* by Arthur Miller, protesters have screamed obscenities at those



who want the books and a return to orderly education. Anomalies abound and never has so much absurdity been acted out as the residents of this county have witnessed this past year.

To interpret the protesters as parents who "give a damn what is taught to their children" is to understand only a portion of the issue. What must be remembered is that there is also a large group of parents in Kanawha County who have stood up in favor of the books and the philosophy of education behind them. These parents are not experts or elitists but concerned parents who do not want a narrow indoctrination substituted for education. These parents want a reality-based education for their children which opens up a larger world rather than closes out experiences and beliefs which are diverse and contrary.

THE LIVING CHURCH, by reading religious wire service stories and secondhand misquotes, has missed the central question of a vital issue [TLC, June 8]. In Kanawha County there has been a concerted effort by right wing political groups combined with ultra-conservative churches to take over the system. Groups such as the John Birch Society, the Heritage Foundation, and yes, even the Ku Klux Klan have poured money and leaders into the midst of this battle. Fundamental

rights to read and learn have been thwarted by people who want to control thought and suppress freedom of inquiry. Another piece of irony, the Heritage Foundation support of protesters is backed nationally by the Coor family, brewers of Coors beer. Anti-alcohol preachers and protesters have thus become strange bedfellows with beer brewing barons from Colorado.

Perhaps THE LIVING CHURCH would consider a series of articles by concerned parents of Kanawha County, those of us who believe in the books and the academic freedom which goes with them. We'd begin with an article on why we want our children to read "Gift of the Magi" by T. S. Eliot. The protesters find it unacceptable. Perhaps we'd follow with an article on why we want our children to read James Baldwin and Langston Hughes, Malcolm X and Ralph Ellison so that they can grasp a better understanding of the black experience. The protesters find these works unacceptable. Perhaps we'd spend a whole issue reflecting on the "traditional schools" the protesters claim to be seeking (to date only 100 have applied for such an option in a school system of 45,000). We'd be sure to emphasize that behind the cry for traditional schools, there are all the old reactionary forces at work which threaten to turn the classroom into an oppressive, unimaginative place which kills the joy and excitement of learning. In our final article we'd invite interested readers to visit Kanawha County perhaps to coincide with a Klan cross burning. While here they could meet with the concerned parents who are trying to replace restrictive guidelines adopted by the Board of Education last November 21. These guidelines for textbook adoption forbid books which ask "personal questions about inner feelings" of students. They declare that books must "encourage loyalty to the United States" and "must not defame our nation's founders or misrepresent the ideals or causes for which they struggled and sacrificed."

The tragedy of the Kanawha County controversy is that a year's worth of legitimate criticism of the school system has been lost. All parents are concerned and want parental involvement. The question ultimately is: Will the venom and dynamite of the ultra right wing forces win out over reasoned and tempered voices who want meaningful change from within? In Kanawha County and similar communities around the nation, the question is still unresolved.

(The Rev.) JAMES LEWIS
St. John's Church
Charleston, W.Va.

half suffocated, disemboweled while still alive, and chopped into pieces. Other equally cruel means of execution—boiling alive, burning alive—were sanctioned by society. Today society still gasses, electrocutes, and hangs murderers. If protection of the society were the only motive, why not kill criminals painlessly in their sleep? If our spectacular and horrible way of killing criminals is meant as a warning to would-be offenders, it should be obvious that the warning is meaningless in practice. States with the death penalty have no fewer criminals than states without the death penalty. Thus, revenge is a great motive in the punishment of criminals.

But as a Christian society, we at Bishop's should keep sight of our ideals of forgiveness and mercy. With these ideals in mind, we should regard the expelled students, or criminals in general, not as lawbreakers but as sinners.

It is true that the girls should have exercised personal discipline. The idea of personal discipline, however, should be extended not only to those who have already strayed from the fold but to the rest of us as well, for Christianity teaches that we are all sinners in our hearts if not in our acts. Our personal discipline should take the form of a rejection of vengeful feelings or of satisfaction that "justice was done." For Christ said to us, "Blessed are the merciful for they shall obtain mercy" (Matt. 5:7).

In society at large, the aspect of the lawbreaker's treatment given the least attention is his rehabilitation. Many prisons make no attempt at all to rehabilitate prisoners. Almost all prisons segregate inmates by sex, and it is highly unlikely that prisoners will be rehabilitated in a state of isolation where no normal relationships between men and women are allowed. Minor attempts at rehabilitation are poorly funded, and these attempts are often in the form of such mockeries as setting even the most intelligent prisoners to making license plates. Many people doubtless regard such practices as the prisoner's due.

But according to Christian ideals, in which a wrongdoer is regarded as a sinner whose soul can be saved, we should make constant attempts at rehabilitation. Christ himself kept up a continual struggle for the rehabilitation of sinners as is shown by his talk with Peter: "Then came Peter to him, and said, 'Lord, how oft shall my brother sin against me, and I forgive him? till seven times?' Jesus saith unto him, 'I say not unto thee. Until seven times: but, Until seventy times seven'" (Matt. 18:21-22). Christ was also always the first to rejoice when a sinner repented and returned to the flock: "How think ye? If a man have an hundred

sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if it so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray" (Matt. 18:12-13). It is clear that Christ did not mean for us to expel the sinner but to induce him, through mercy and forgiveness, to return to the flock.

But Christian ideals are separated from practical actions by a wide gulf, and it is obvious that neither of the two can always be applied successfully to real situations whether in a secular society or a religious one. Both practical actions and Christian ideals have drawbacks when applied to a society or, more explicitly, to any group of people. The practical and necessary act of expulsion tends to lose all sight of the individual offender. Perhaps from so-

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ciety's most practical and most callous point of view this is fine so long as the individuals are kept behind bars. But when the offender is released, disillusioned by his prison experiences, he is likely to present just as much of a danger as before. And if the prisoner is not released, his life is ruined. In this respect, practical actions fall short of their purpose, and may often succeed in destroying the lives of potentially normal and useful people.

The unadulterated practice of Christian ideals has its drawbacks too, in that it does not provide for the protection of the group. Is the rehabilitation of one sinner worth the danger incurred by the many individuals who live with that sinner? Thus it appears that neither pure practical action nor pure ideals provide a satisfactory solution to the problem.

If neither ideals alone nor practical action alone is satisfactory, then it is obvious that we must try, however inadequately, to bridge the gap between the two. We as a religious microcosm should try to approach more closely those Christian ideals even while applying practical action, for as Christ told us, "Be not overcome of evil, but overcome evil with good" (Romans 12:21). We can better practice this teaching if we are aware that some offenses may not just be youthful pranks or the result of thrill-seeking but may indicate emotional disturbance. If it

is the latter, then these offenders need our compassion even more. We should try to follow Jesus' counsel when he was confronted with a parallel incident:

And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

And when the Pharisees saw it, they said unto his disciples, "Why eateth your Master with publicans and sinners?"

But when Jesus heard that, he said unto them, "They that be whole need not a physician, but they that are sick."

But go ye and learn what that meaneth, "I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance" (Matt. 9:10-13).

Certainly, those of you who are devout might want to pray for the expelled students. Those who, like myself, believe in Christian ideals if not in Christian doctrine should try not to confuse expulsion with social ostracism. Compassion to the students could be shown by continuing friendships with them and by writing them letters. Thus they will know that they have not been expelled from the hearts of their friends.

After all, have we the right to condemn these offenders or to use them as an example of sin? As Hamlet points out, "Use every man after his desert, and who shall 'scape whipping?" (ff.ii.555). Christ told us, "Judge not that you be not judged" (Matthew 7:1) and that "Wherein thou judgest another, thou condemnest thyself" (Romans 2:1). He asks us, "And why beholdest thou the mote that is in thy brother's eye but considerest not the beam in thy own?" (Matthew 7:3). Rather we are told that "if you forgive men their trespasses, your heavenly Father will also forgive you" (Matt. 6:14).

Christian ideals, as I have come to understand them, dictate forgiveness and mercy which will, it is hoped, result in the redemption of the sinner. Following Christian ideals, we should not display the expelled students as a warning to others but rather as an example of people who need all the compassion and commiseration that we can offer. Although we may never be able wholly to reconcile Christian ideals with practical action, nevertheless, as T. S. Eliot put it so well, "We are only undefeated because we keep on trying."

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G. F. Tittman

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LETTERS

Continued from page 4

their 'one way' approach is disturbing." Yet there is no real consensus among those who believe in present day manifestations of the charismata on many of the so-called "feminist" questions. It is not anti-Semitic to work and pray that Jews be converted to faith in their own Messiah; it could, in fact, be charged that any other course would itself be anti-Semitic. And any orthodox Christian theology is "one way" in some fashion or other. The alternatives are Pelagianism or Universalism, both heretical.

The "self absorption" of charismatics is familiar to the author because she has known "southern protestantism which for generations raised its hallicujahs in the face of the worst possible kinds of social injustice." Ah yes—but I know a sweet old Anglo-Catholic lady who reads her office every morning and hasn't missed mass a single day for nearly five years. A few years ago she changed parishes "so I won't have to go to mass with 'Nigras.'" I deplore her attitude, but my pointing it out would hardly be a meaningful contribution to the question of the place of frequent communion in Christian devotion!

And finally, "New charismatic is but old fundamentalist writ large." That is quite simply error. Between the two there is a great gulf fixed, and some of the most ardent opposition to charismatic life comes from those circles which could best be described as "old fundamentalist."

The most unfortunate thing about the article, though, is that it contains some much needed warnings couched in language which makes them useless. Those involved in the renewal of the N.T. gifts do need to hear of (1) the need for carefully done theology, (2) the dangers of rejecting and alienating other Christian believers and (3) the N.T. truth that the Spirit is given for ministry, not merely for private enjoyment. But I can

scarcely conceive of an article less likely to be heard by those who need it than this one!

(The Rev.) J. DOUGLAS MCGLYNN
Ulysses, Kans.

COCU Liturgy

I am puzzled. A priest writes [TLC, June 1] that he and his congregation have used the COCU eucharist and "we rather like it." Has this service been authorized for use in Episcopal churches? I don't find it included in either the Green Book or the Zebra. I am not a canon lawyer, I am only a very puzzled communicant, trying to keep up with hunting for relevant pages when I would rather have my attention on the prayer.

JEAN S. DAVIS
Aurora, N.Y.

Why?

Bishops not knowing a "godly admonition" even if they fell over one, theologians with fuzzy Christologies, leaders not sure where the Holy Spirit is leading or what the Lord's purpose is for his church, churchmen wondering whether God is a he, a she, or an it . . . I was beginning to ask, why? If we can't do better than that then hadn't we better close up shop?

But then it dawned upon me—on Pentecost, no less—"lex orandi, lex credendi." We no longer believe what we pray because we no longer pray what we believe. Contrast please—"whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ" (Proper Preface, BCP 78); "being not like children carried away with every blast of vain doctrine we may be established in the truth of thy Holy Gospel" (Collect, St. Mark, BCP 237); "Receive the Holy Ghost for the Office and Work of a Bishop in the Church of God, now committed unto thee by the Imposition of our hands" (Ordinal, BCP 558)—with any substitutions or

omissions you may discover in the Green or Zebra or any other book, and you'll see what I mean!

(The Rev.) GEORGE RAYMOND KEMP
Church of the Resurrection
Kew Gardens, N.Y.

Anybody for Schism?

Anne George [TLC, May 18] is "appalled" by "threats of schism," if women "are allowed to be priests." She submits that the question of women in priesthood is debatable but, she states, the issue of schism is "never debatable . . . no schism is ever excusable . . . it flouts the will of God."

Ms. George may, for all I know, be a deacon or a candidate for holy orders or something like that even now. Whatever, her own feelings come out clearly in favor of priesting women.

What I must confess I resent is the way she dismisses so cavalierly any who may not desire such ordinations as "spoiled brats." Those of us who may feel that way, she says are "out to destroy his [sic] church." Furthermore, if we don't like what threatens us, she maintains we cannot leave. I guess we're just locked in the stable with the sheep, or the cradle of the deep, or something.

I would like to remind Ms. George that schism may not be so bad after all—some say we Anglicans got our start as a church that way! I'd like to suggest to her and like-minded friends both clergy and lay, "Try it—you'll like it!" If they would only "pick up their marbles and go home."

If someone has to go, why not those yearning for these radical changes? Let me assure Ms. George, we'll take an enlightened view in Christian charity and not even call it schism if the word frightens her. We'll even continue to pray for her and her friends in whatever their new thing is. Godspeed!

RICHARD S. HART, JR.
Riverside, Conn.

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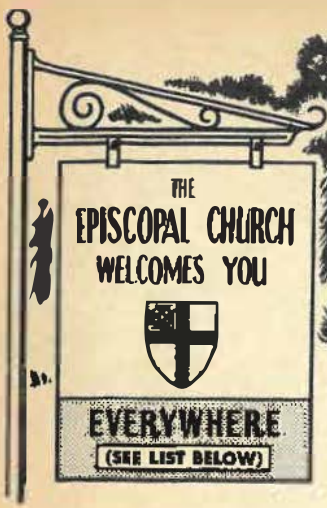
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Sun HC 8, 9:30, 11 MP & Ser; 4 Ev Special Music; Weekday HC Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15; Saints' Days 8. EP Mon, Tues, Thurs & Fri 5:15. Church open daily 8 to 6

EPIPHANY 1393 York Ave. at E. 74th St.
Ernest E. Hunt III, r; William Tully, c
Sun 8 & 12:15 HC; 10:30 HC (1S & 3S), MP (2S & 4S). Daily 9 MP

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

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, 9:30 Sung Mass; Tues & Thurs 8; HD as anno; C by apt

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyar
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 doily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

JOHN F. KENNEDY AIRPORT
THE PROTESTANT CHAPEL Center of Airport
Martin L. Bowman, chap
Sun Eu 1 followed by Happy Hour

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; Mon thru Fri HC 12:10; Tues HS 12:40; Wed EP 5:15, HC 5:30. Church open daily to 9:30

The Living Church

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

TRINITY PARISH
The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Franklin E. Vilas, p-i-c
Sun HC 8, 10; Daily HC (ex Sat) 8, 12; MP 7:45, EP 5:15; Sat HC 9

ST. AUGUSTINE'S 333 Madison St.
The Rev. Harry Vann Nevels, v
Sun HC 8:30, 10:30, 12:30 (Spanish)

INTERCESSION Broadway at 155th St.
The Rev. Frederick B. Williams, v
Sun HC 8, 10:30, 1 (Spanish); Mon, Wed, Fri HC 12; Tues, Thurs, Sat HC 8:30

ST. LUKE'S 487 Hudson St.
The Rev. Ledlie I. Laughlin, v
Sun HC 8, 9:15, 11; 1st Sun HC 8, 10; Daily, ex Thurs & Sat HC 7:30; Thurs HC 8:45, 6:15. HS 12; EP 6

ST. PAUL'S Broadway at Fulton
The Rev. Robert C. Hunsicker, v
Sun HC 8, 10; Daily MP HC 8; Mon-Fri HC 12:05, 1:05, EP 3:30. Sat EP 1

UTICA, N.Y.
GRACE CHURCH Downtown
The Rev. Stanley P. Gasek, STD, r; the Rev. L. G. Butler; the Rev. C. F. Hilbert
Sun HC 8, MP, HC & Ser 10; Int. Daily 12:10

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

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

VALLEY FORGE, PA.
WASHINGTON MEMORIAL CHAPEL
The Rev. Sheldon M. Smith, r
Sun 8 HC, 10 Service & Sermon



TRINITY CATHEDRAL
LITTLE ROCK, ARK.



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

MYRTLE BEACH, S.C.
TRINITY Kings Hwy. & 38th Ave., N.
The Rev. H. G. Cook, r
Sun HC 8, HC & Ch S 10 (1S & 3S), MP & Ch S 10 (2S & 4S); Thurs HC 3; HD as anno

FORT WORTH, TEXAS
ALL SAINTS' 5001 Crestline Road
The Rev. James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5; Daily MP & Eu 6:45 ex Thurs 6:15; Also Wed & HD 10; EP daily 6; C Sat 1-2, 4:30-5:30

HOT SPRINGS, VA.
ST. LUKE'S
The Rev. George W. Wickorham 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

PARIS, FRANCE
HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
The Very Rev. Sturgis Lee Riddle, D.D. dean
The Rev. Thomas Wile, canon
Sun 8:30, 10:45; Thurs 10:30

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

GENEVA, SWITZERLAND
THE AMERICAN CHURCH (Emmanuel, Episcopal)
Rue Alfred Vincent
The Rev. Donald G. Stauffer, r
Sun 8 HC, 9:30 Worship with Chair, Ser & Discussion. Adult Classes, Sunday School (HC 1S)

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.