

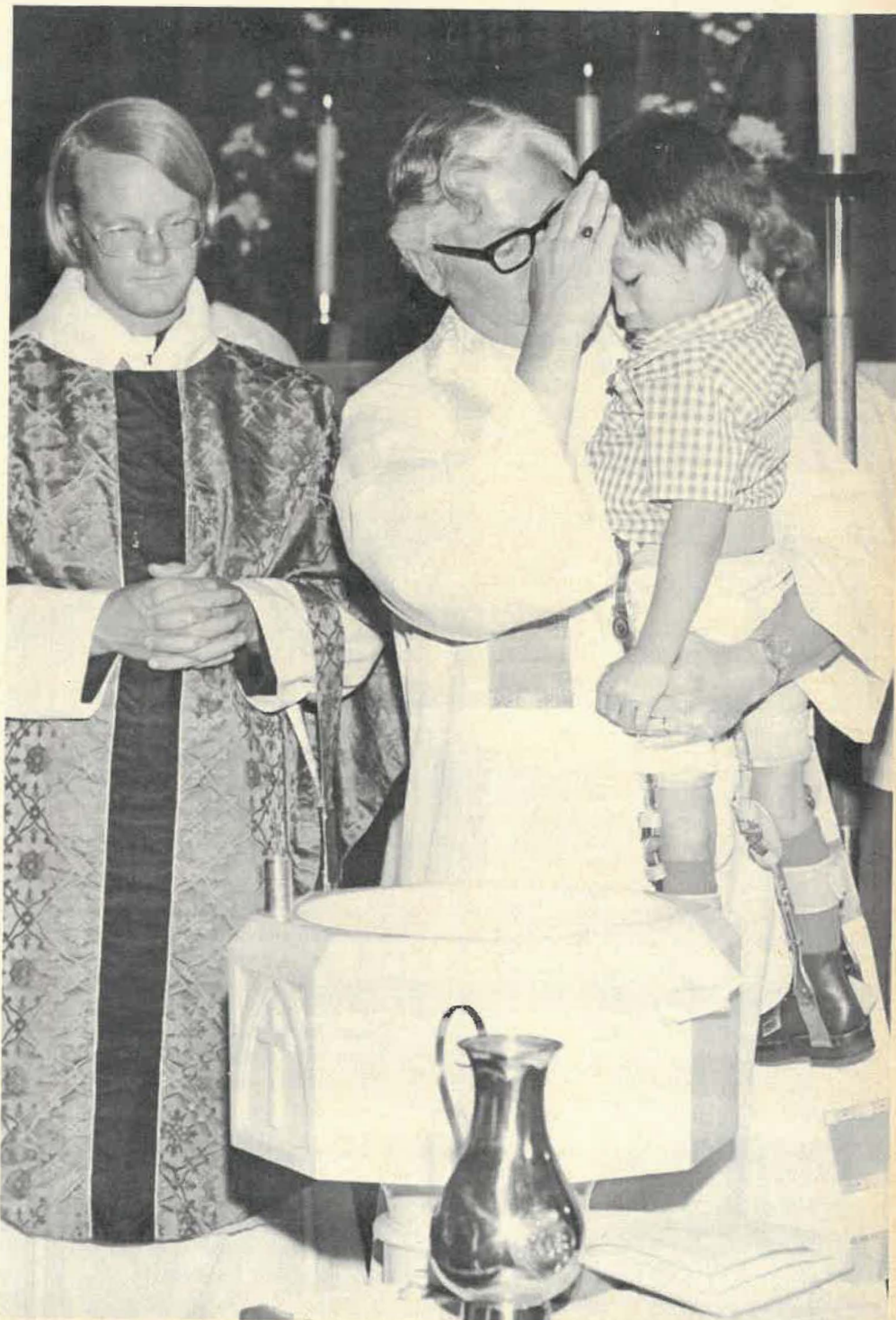
The Living CHURCH

**CHRIST'S POWER
AND CAESAR'S**

• *page 8*

**WHAT
SUNDAY MEANS**

• *page 12*



Baptism of a Refugee [p. 2].

Richard Gird

AROUND & ABOUT

— With the Editor —

I used to believe TLC was born on 11/2/1878 and will therefore be 100 years old on 11/2/1978. I still so believe, but some months ago my faith in that chronology was shaken when Dr. Nelle Bellamy, the Episcopal Church's official archivist, sent me a facsimile of the first page of the first issue of a magazine called *The Living Church* that was born in New York City in the 1860s. Nobody now living, not even Clifford P. Morehouse, could tell us anything about this mysterious proto-LC. Then I came upon the following paragraph in E. Clowes Chorley's *Men and Movements in the American Episcopal Church* (Scribner's) p. 314, where the historian is discussing the broad-church party in the mid-19th century:

"The Broads never organized themselves as a party. They foregathered in small groups, the first of which was 'The Clericus' of Philadelphia, organized by Phillips Brooks in 1868. They did, however establish a church paper, by name *The Living Church*. It survived for six weeks, and its obituary read:

How dead 'The Living Church' appears,
How nipped its early bloom;
Its course began with hopes and fears,
Now ends within the tomb."

Our magazine was born some years later in Chicago, under high-church sponsorship. Considering how seriously Episcopalians took their churchmanship differences in those days it seems odd that TLC's founding fathers took the title—if they did—from the defunct broad-church organ. I say "if they did" because just possibly they had never heard of the earlier, short-lived paper, though I find that hard to believe.

Whatever the explanation, the name of the deceased was given to an infant destined to a much longer life, and it was an inspired choice. It has only one drawback: there's something about that title "The Living Church" that inspires disgruntled readers with a passion for put-downs to suggest that the magazine be re-christened "The Dying Sect." I am determined that, on that Day when the secrets of all hearts and the contents of all angry letters to the editor shall be disclosed, the first bit of temporal information I shall ask for is this: How many times, since 1878, have people made that "Dying Sect" suggestion, each thinking that it was original with him? My conjecture, based on the number of times I have

received the suggestion in my own editorial day, is that it would run to the thousands, like Saul's victims, and possibly even to the tens of thousands, like David's victims.

So, friend, if that witticism is quivering on the tip of your pen, and you hope to score an original smash hit with it, stay your hand: you are about 96 years and 10,000 predecessors late.

To V.H.

I'm answering your question here because it gives me an excuse for doing something I never weary of doing — reading and quoting once again something that, in my opinion, merits rank with Churchill's Finest Hour speech and Lincoln's Gettysburg Address among the ultimate achievements of eloquence. Its eloquence strikes me as of the "accidental" kind — *i.e.*, not carefully studied and rehearsed. It has the mysterious simple splendor that is the mark of direct inspiration. The speaker was Frank Weston, Bishop of Zanzibar; the occasion, his sermon to the Anglo-Catholic Congress of 1923, in London, which he ended thus:

"You have your Mass, you have your altars, you have begun to get your tabernacles. Now go out into the highways and hedges, and look for Jesus in the ragged and the naked, in the oppressed and the sweated, in those who have lost hope and in those who are struggling to make good. Look for Jesus in them; and, when you find him, gird yourself with his towel of fellowship and wash his feet in the person of his brethren."

The Cover

Stefan Jacob Nam Bean, a five-year-old Vietnamese American, is baptized by the Rev. David L. Barclay, rector of St. Dunstan's Church, San Diego. Stefan, a victim of polio, arrived in this country on one of the first orphan air flights from Vietnam.

Mr. and Mrs. Gregory Bean had been trying for more than four years to adopt a Vietnamese orphan. Stefan is the result of their effort.

Assisting Fr. Barclay in the baptism is the curate of St. Dunstan's, the Rev. Lawrence D. Bausch.

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and the views of Episcopalians.

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THE KALENDAR

August

- Trinity 10/Pentecost 11
- Transfiguration of Christ/Transfiguration of Our Lord
- John Mason Neale, P.

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.

Forgery?

Re your cover picture [TLC, June 15] featuring Bruton's 1752 Prayer Book with the Prayer for the King altered to be for the President:

I am curious as to where the Religious News Service (which you credit as your source) derived its picture of the page. Obviously, because of the "screen" it is lifted out of a picture in some book. But the fascinating thing is—after seeing your reproduction I looked up the original, and found to my surprise that it is absolutely accurate in every detail (P. to stand for President, smudges, mistaken-scratches, and handwriting) except that in the original the "u" of "united States" is lower-case. Somewhere along the line someone evidently has "forged" a very clever alteration of that lower case "u" into an upper-case "U" . . . thus "slanting" the whole political concept of the founding fathers . . . from *confederation* into *homogenization*! I'd love to know how soon in our history this came about. And it's remarkable how "believable" the altered capitalization is.

(The Rev.) COTESWORTH P. LEWIS
Bruton Parish Church

Williamsburg, Va.

So should we. Can anybody help us out? It could be the work of some Yankee Federalist.
Ed.

Sermons on the Hoof

Written after attending a holy eucharist during which the priest preached as he walked up and down the aisle.

"Re Aristotle we were taught: He walked about while teaching. But why do trendy priests cavort Between the pews while preaching?"

(The Rev.) GEORGE E. GOODERHAM
Folsom, Cal.

Faith Alive

I feel compelled to respond to Maxine Turner's article [TLC, May 18] in which she commented facetiously about Faith Alive "featuring evangelists in silk suits and Cadillacs." I feel especially qualified to respond as president of Faith Alive and as a "middle-roader" in the charismatic movement. I have not spoken in tongues but I have had experiences of God's presence and power and I have been given other gifts. I have been very active in the church nationally for many years, I have visited many parishes and know many Episcopalians, both charismatic and non-charismatic.

I grant that "charismatics" can be faulted for some of the things they say and do, and don't do, just as "non-charismatics" can. St.

Paul says he had some trouble and it sounds to me like he was pretty charismatic. Generally speaking, the so-called charismatics are the ones I see who are most involved in things not only in the church but outside. There is a great deal of difference in the mature, sensitive charismatic Episcopalians of today and the old time "pentecostals." Incidentally, the photo that accompanied this article tended to give a very false impression of the charismatic movement in the Episcopal Church. Is that what you wanted to do or don't you know better?

Ms. Turner's remark about Faith Alive seemed very uncalled for and will tend to do harm to a movement that has had great impact in our church. Over 500 Faith Alive Weekends have been held in Episcopal parishes and thousands of people have come to a new understanding and awareness of their Christian faith. Obviously, Ms. Turner does not like Faith Alive, but the fact that others have found new life in Jesus Christ through this approach seems to make it quite valid.

Finally, there seems to be nothing inconsistent with a sacramental concept and an aliveness in Christ. Faith Alive and charismatics do not complain about our great liturgy and hymns. We believe that Christ is alive in whatever way one worships God *as long as it is sincere*. Before I was able to commit my life completely to Jesus Christ, I was resentful of those who seemed more joyful and sure in Christ than I was. I believe, and have found, that those who feel that others (charismatics) judge them are in reality judging *themselves*.

Incidentally, the Faith Alive Weekend approach is *not* charismatic, i.e., we do not focus on the baptism in the Holy Spirit or glossalalia.

FRED C. GORE
President, Faith Alive

Hockessin, Del.

Trouble From the Top

This practically lapsed one-time vestryman, ardent canvasser, and adult acolyte on weekdays, is confused and disheartened by (1) the various what-next liturgies foisted on us and (2) the priestess problem. *Re* the "relevant" (ugh!) prayer books, I resent entering church knowing that I'll probably be confronted with innovations I dislike and never asked for. This up-dated "meaningful" stuff distracts me (and others) from worship. Also, as an English major in college and as a long-time editor, I came to love our Prayer Book and its beautiful language, on grounds philological as well as ecclesiastical. To those who complain that the sometimes archaic wording is confusing or even meaningless to them, I suggest having your parish priest clarify matters. Once you know more about a certain word or passage, you'll appreciate and enjoy it.

As for the priestess mess, I must go along with the gentleman who said that if the Lord had intended women to become priests and bishops it wouldn't have taken some 1900 years to find it out. Several of our Right Reverend Fathers in God have chosen to forget, ignore, misinterpret, or refute certain vows they made at ordination and consecra-



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VACATIONING?

While traveling on your vacation visit some of the churches listed in our Church Directory section and tell the rector you saw the announcement in *The Living Church*. The churches listed extend a cordial welcome to visitors.

tion. For example, at his ordination a priest vows to "maintain and set forward . . . quietness, peace, and love among all Christian people," and also to "reverently obey your Bishop and other chief ministers." And a bishop, at his consecration, promises "conformity and obedience to the Doctrine, Discipline, and Worship" of the church. It is from the top that the trouble has come down to us. As in Matt. 27:51: ". . . the veil of the temple was rent in twain *from top to bottom*" (italics mine). This passage is cited as a possible text for somebody's homily on the subject at hand.

I keep up my annual pledge—but I find it nearly impossible nowadays to concentrate on why I am in church when I do go. So, after several decades of attending once each week or oftener, I rarely go any more. And I have plenty of company in this worrisome abstention—a fact which seems to worry the "relevant" types not at all. They tell us troglodytes that our faith couldn't have been very durable to begin with if we can't cope with what they toss at us.

Perhaps. But we can't quite see why we are the outsiders in this sad situation.

WHIT HULLYER

Evanston, Ill.

The Spartanburg Affair

In the "Executive Council Report" [TLC, June 8], under the heading "Ecumenical Relations," it is stated that the Wider Episcopal Committee Chairman of the Episcopal Church Joint Commission (JCER) intends to relieve those having anxiety over an Episcopal congregation's reception into the Polish

National Catholic Church by "an inquiry over protocol" to the PNCC's Prime Bishop.

The 1931 Bonn Agreement which opened full communion between the Anglican and Old Catholic Communions (ratified by the Polish National Catholic Church in 1946 and by the Episcopal Church in 1936) is intended to benefit those who travel, finding themselves strangers in communities far from the home parish.

Recently the JCER encouraged the unilateral radical introduction of priestesses into the Episcopal Church without regard to the Bonn Agreement or to the effect on full communion with the Polish National Catholics and others of the Old Catholic Communion. Thus Episcopalians who now find themselves becoming strangers in parishes where this attitude toward the priesting of women prevails certainly should have the right, while full communion with Old Catholics still holds good, to resort to a Polish National Catholic Church where they can be at ease in worship. To try to restrain them by an appeal to protocol is a "dog-in-the-manger" action, unbecoming the bishops and important laity of a prominent religious body.

RUTH HELSTOWSKI

Los Angeles, Calif.

For the record: The congregation in question, St. Francis' Church in Spartanburg, S.C., has never been a congregation of the Episcopal Church. Its rector has expressed to us some resentment that the Episcopal Church's Joint Commission on Ecumenical Relations has acted and spoken as if his parish seeks "Episcopal identity." Ed.

The Church and Alcoholism

I can assure you that the Bishop of Nebraska's victory in his "battle with the bottle" [TLC, June 29] will be greeted with great joy by clergy and laity of the church who have fought and won similar struggles with John Barleycorn. Bishop Varley is to be admired and applauded for his courage and forthrightness.

I well remember the shock waves that went out from Washington when the U.S. Senator from Iowa publicly announced that he was an alcoholic. But Harold Hughes, perhaps more than any other single person in public life, helped to change attitudes and to promote educational and treatment programs throughout the land. One can but hope that Bishop Varley's public admission of alcoholism will produce similar results in the church. Problems related to alcohol abuse continue to be the number one pastoral concern of the parish clergy, but the church has no established program or policy to help its clergy to cope with such problems. How many more clergy must fall on their faces before the church recognizes its pastoral responsibility (and opportunity!) and makes an effort to minister to those who need the healing touch of Christ?

I don't mean to be a nit-picker, but I resent the characterization of alcoholism as a "habit." Drinking may be a habit, but alcoholism certainly is not; it's a progressive, fatally terminating disease, and it is no respecter of persons or position. Anyone who drinks runs the risk of becoming an alcoholic—one out of every 15 drinkers does—clergy as well as lay persons. Let intelligent Episcopalians who drink alcohol think about that a bit.

(The Rev.) JAMES I. GOLDER
Executive Director, Recovered
Alcoholic Clergy Association

San Francisco, Calif.

Right Idea, Wrong Building

Please forgive me for being picayune, but that splendid Georgian colonial building on the cover of TLC of July 6 is not Independence Hall, but most likely Carpenters' Hall. Both buildings are, of course, temples of American patriotism. A good meditation for our national Bicentennial, I feel, would be: "True democracy is a child of Christianity."

WAYNE S. RAMSDEN

Hanover, N.H.

A later note from another reader informs us that the building on our cover is the Congress Hall — so named because the U.S. Congress met there 1790-1800. Thanks, T.A.Q. Ed.

Tinker's Dam (n?)s

Burton Stevenson's *Home Book of Proverbs* bears out Fr. Gooderham's history of the tinker's dam [TLC, July 13], but the Oxford Universal Dictionary says the phrase has reference "to the reputed addiction of tinkers to profane swearing." We need a doctor's thesis (Ph.D.) to settle the question.

ARTHUR HADDAWAY

Fort Worth, Texas

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OHIO

Oberlin Vestry Authorizes Woman "Priest Associate"

By a vote of 8 to 3 the vestry of Christ Church, Oberlin, Ohio, has asked its rector, the Rev. L. Peter Beebe, to appoint one of the women of the Philadelphia 11 to join the parish staff as a "priest associate," authorized to function as a priest.

The decision, announced at a press conference, was in defiance of the conviction of Fr. Beebe by a diocesan court [TLC, July 20] on a charge of disobeying his bishop by permitting two of the Philadelphia 11 to celebrate the eucharist in his parish.

These two women, the Rev. Alison Cheek and the Rev. Carter Heyward, were present at the press conference.

In addition to asking Fr. Beebe to appoint a woman priest, the Christ Church vestry reaffirmed its invitation to the women of the Philadelphia 11 to "celebrate the eucharist and perform all other priestly functions."

The parish, however, is not unanimous in supporting the vestry, whose 8 to 3 vote seems to reflect the percentage division on the issue among the 250 parishioners.

Fr. Beebe said that legally he did not need vestry or parish consent to hire a woman assistant. "Church canons leave full responsibility of hiring priests to the rector," he said.

The rector announced also that he is appealing the verdict of the diocesan court to the Court of Review of the church's Province V. President of this court is the Rt. Rev. Stanley Atkins, Bishop of Eau Claire, who was among the bishops initiating a presentment against the three bishops who performed the Philadelphia ordinations.

Concerning his appeal, Fr. Beebe said: "There are many people I consulted in trying to make this decision. I simply believe with my lawyer that the verdict of the ecclesiastical court does not make sense with the opinion of that court. Anything that doesn't make sense needs to be challenged."

Meanwhile, another Ohio priest, the Rev. Dalton D. Downs, rector of Emmanuel Church in Cleveland, announced that he will invite irregularly ordained women to celebrate holy communion in his parish on Sept. 14. His vestry had announced earlier that it would welcome the women.

Mr. Downs, one of six black clergy in

the diocese, is chairman of the diocesan deputation to the 1976 General Convention and a member of the diocesan standing committee.

ANGLICANISM

Two American "Breakaway Bodies" Plan Union

Two church bodies made up largely of former members of the Episcopal Church have ratified a "resolution of agreement." They are the Anglican Episcopal Church in North America and the Anglican Church of America.

The former group, at its biennial convention held in Bellevue, Wash., ratified the resolution and invited Bishop James H. George, Jr., Bishop Primus of the Anglican Church of America, to participate in the discussions that preceded adoption of the resolution, which reads as follows:

"The Anglican Episcopal Church of North America and the Anglican Church of America agree to the formation of a council of clerical and lay representatives to be called the Council of Anglican Episcopal Churches, for the purposes of consultation and coordination for the spread of the Gospel, and to plan for ultimate merger.

"We agree that areas and/or congregations under the jurisdiction of the Anglican Episcopal Church of North America shall fall under its constitution and canons. Area and/or congregations under the jurisdiction of the Anglican Church of America shall fall under its constitution and canons.

"The over-riding proposal is that all agree to the minimum of the following condensation of the Lambeth Quadrilateral: (1) That the two creeds, the Apostles' and that commonly called the Nicene, shall be the minimum statements of faith; (2) that the several jurisdictions shall maintain the apostolic ministry of bishops, priests and deacons; (3) that the sacraments of holy baptism and holy communion shall be generally considered as necessary for salvation; (4) that the Holy Bible of the Old and New Testaments is the Word of God, and that nothing shall be required of man for salvation save that which may be concluded from the same Scriptures."

These two bodies, which have come into being since 1964 when the controversy between conservatives and liberals

in the Episcopal church resulted that year in the formation of the first breakaway body of Episcopalians, namely the Anglican Orthodox Church, have more than 30 parishes and missions and 37 clergymen between them. These are located in New England, North and South Carolina, Georgia, Florida, Mississippi, Illinois, and in states on the West Coast.

Chairmanship of the newly formed council will rotate annually between the presiding bishops of the two churches. Bishop Walter H. Adams, Bishop Primus of the Anglican Episcopal Church of North America, is chairman for the present year. He is a retired member of the British diplomatic service. Bishop George will succeed to the chairmanship next year.

The Anglican Church of America has special work in the field of alcohol and drug abuse and sponsors a program called "alternatives to abortion."

Formation of a seminary is in the planning state, with a fund-raising campaign currently underway among local congregations. Bishop George said: "We have a faculty in being of six men with doctorates, and have been promised the library books."

ABORTION

Non-Roman Catholic Leaders Organize Anti-Abortion Council

A group of prominent non-Roman Catholic Christians have formed a Christian Action Council that will stress non-Roman Catholic opposition to abortion.

Sponsors include Mrs. Ruth Bell Graham, wife of evangelist Billy Graham; Dr. Harold Lindsell, editor of *Christianity Today*; Dr. Carroll E. Simcox, editor of *THE LIVING CHURCH*, and Dr. J. A. O. Preus, president of the Lutheran Church-Missouri Synod.

The two basic goals of the council are:

✓ To remind non-Roman Catholic Christians that "virtually all Christians from the beginning have been against permissive abortion and for the protection of all human life."

✓ "To make clear to lawmakers that abortion and related problems are not merely sectarian or 'doctrinal' issues but of fundamental importance to the whole of Western civilization."

Dr. Harold O. J. Brown, acting council

chairman, said the immediate purpose is to emphasize that defense of the unborn, the aged, the ill and "unwanted" is not limited to Roman Catholics, as the press often implies.

Dr. Brown, a clergyman of the National Association of Congregational Christian Churches and currently a visiting professor at Trinity Evangelical Divinity School, said: "We can no longer leave our legislators and judges . . . under the mistaken impression that the abortion issue is of concern only to a 'sectarian' minority in our 'pluralistic' society."

He charged that in practice pluralism "has come to mean that no Christian has the right to contribute anything to the discussion of public policy and ethics if his contribution happens to come from his Christian heritage."

HUNGARY

Lutheran Bishop Urges Support of Socialism

Bishop Zoltan Kaldy of the Hungarian Evangelical (Lutheran) Church and a member of the Central Committee of the World Council of Churches, said in a televised interview that "it is important today to educate a generation of Lutheran pastors who will not concentrate on purely religious matters exclusively, but would be ready to serve the socialist society wholeheartedly."

The head of the 450,000-member Lutheran Church in Hungary, in a previous address, had denied that churches in socialist countries "serve communism." He said, "It is true that we are living in a socialist country, but the gospel is our basis. We do not mix Marxism with the gospel. Nobody asks this of us, nor do we ourselves want to do so."

"We serve to the best of our ability and on a Christian basis the interests of the people of our community . . . Churches in Socialist countries have not betrayed Jesus Christ."

The prelate stated that Lutheranism in Hungary had always been "progressive" and that "thirty years after the liberation of Hungary it is unthinkable that anyone would oppose socialism."

CHURCH OF ENGLAND

Canterbury Approves Exorcism Under Conditions

Exorcism was officially authorized when the Most Rev. Donald Coggan, Archbishop of Canterbury, stated that "the Christian ministry is one of deliverance and healing."

His statement was made during the summer session of the church's General Synod and was said by observers to be the first guidance on the subject given on a national basis.

Dr. Coggan described five conditions

for the performance of exorcism: (1) It should be performed only by experienced persons authorized by the diocesan bishop; (2) it should be done in collaboration with medical treatment; (3) in the context of prayer and sacrament; (4) with a minimum of publicity; (5) and should be followed by continuing pastoral care.

A sensational exorcism case in Yorkshire a few months ago aroused national controversy. Sixty-five academics, theologians and churchmen had called for the outlawing of exorcism. Since the Yorkshire case several diocesan bishops have forbidden priests to conduct exorcism services without their special authority.

Archbishop Coggan said that ". . . Jesus Christ exercised such a ministry [of deliverance and healing] and has commanded its continuance to his church. There are many men and women so within the grip of the power of evil that they need the aid of the Christian church in delivering them from it."

York: "Rough Treatment" Faces Ordinands

A hint that men entering the Church of England ministry now must be prepared for the "rough treatment" faced by the first apostles came from the Archbishop of York in a pastoral letter to his diocese.

Linking his thought on the future of the church in an alien society with the forthcoming ordination of 13 local men, the Most Rev. Stuart Blanch pointed out that they will be accepting life-long responsibility in the church at a time of unprecedented change in structures and attitudes toward life.

"The church in which they will be serving has to face crucial issues which go far behind the domestic problems to which we are apt to give such laborious attention in our synods," the archbishop wrote.

"The parish priest is as important as he ever was in his true, apostolic unchanging function to lead the church's witness to the risen Christ," he added. "But he has now to earn the right to speak. He cannot claim it by virtue of a superior status or better education, and he will find this to be true of the church as a whole."

"There is a sense in which we are back in the Apostolic Age, when apostles could not look for privilege, could not demand a hearing, and stood before an indifferent or hostile community solely in the power of the spirit given to them. They were not, distinctly not, establishment men. They turned the world and its values upside down, and were inevitably roughly treated by that world."

The archbishop said that, however it may stand in law, the church in England is no longer in any significant sense "established." It will have to learn to make its way "no longer within the framework of a friendly environment but in a society



Mrs. Francis (Fritzi) Ryley, of Phoenix, has been named National Goodwill Volunteer of 1975. Churchwoman, journalist, helper — Goodwill considers her "a most beautiful woman." Her lawyer husband, a former chancellor of the Diocese of Arizona, also spends many hours with the local Goodwill Industries.

increasingly alien to it, relying no longer on worldly power but on the power of God.

"Yet, within this alien and often alienated society, the church will receive a ready hearing when it addresses itself to the real dilemmas of community life and to the enigmas of personal existence."

ORGANIZATIONS

Historical Society Meets, Elects Canon Guilbert

The Rev. Canon Charles M. Guilbert, of San Francisco, was elected president of the Historical Society of the Episcopal Church at its annual meeting in Austin, Texas. He succeeds Dupuy Bateman Jr., of Pittsburgh, who declined re-election.

Canon Guilbert recently retired as secretary-treasurer of General Convention.

Society members heard Dr. Nelle Bellamy, church archivist, report that the expansion of the facilities of the national archives has been completed in space provided by the Episcopal Seminary of the Southwest in Austin.

Cataloguing books and records is proceeding satisfactorily, Dr. Bellamy said.

[Bound volumes of THE LIVING CHURCH dating from 1878 to the present are housed in the archives.]

According to the society's long range planning committee, the present available space for the church archives will be filled by 1984, at which time other quarters or additional space must be found.

The committee reported that the location of the archives is important, that it should be in or near a theological seminary with a good library. Also desirable would

be a nearby university with a good history department.

The Historical Society receives support from several sources, with the major portion of its funds coming from General Convention. Membership dues provide for the publishing of "The Historical Magazine," a quarterly journal. Friends of the Archives, an unorganized group of interested supporters, last year provided funds for new equipment and supplies, and for some of the cataloguing and indexing of materials.

RELIGIOUS ORDERS

Holy Cross Men Begin "Experimental Year"

Two priests of the Order of the Holy Cross, the Rev. Frs. Joseph Parsell and Lincoln A. Taylor, began an "experimental year" on July 1 to live the religious life on a plantation in Pineville, S.C.

"We walked in from the main highway," reports Fr. Parsell, "and celebrated the eucharist in the presence of the Rt. Rev. Gray Temple, Bishop of South Carolina."

The exact form the work will take is being left to the guidance of the Holy Spirit, but it will provide a center for the work of the order in Province IV. Other members of the order will join the present staff as accommodations are provided.

ROMAN CATHOLICS

"Slaves of the Immaculate Heart of Mary" Still Active

The group known as the "Slaves of the Immaculate Heart of Mary," formed by Jesuit Father Leonard Feeney in Boston in the 1950s, is not dead, even though its founder was reconciled to the Roman Catholic Church in 1974.

In suburban areas of St. Louis, Mo., the "Slaves" were reported to police after they reportedly harassed and solicited contributions from patrons of shopping centers.

Police officials took no action, claiming that the group had obtained solicitation permits in advance.

However, a warning was issued by Fr. Clarence Deddens, assistant chancellor of the Archdiocese of St. Louis. The religiously garbed "Slaves . . . are not sanctioned by the church or in any way authorized to conduct such activities. . . . They represent themselves as a [Roman] Catholic group and as Religious, but in fact they are not," Fr. Deddens said.

Much of the literature offered by the "Slaves" propagates the belief that there is no salvation outside the Roman Catholic Church.

Fr. Feeney was excommunicated in 1953 for maintaining and teaching that view.

BRIEFLY . . .

■ The Rev. Jerome Moriyama, a native of Tokyo, and his wife, Ann, who is from England, have been appointed missionaries from the Episcopal Church in response to a request from the Church in the Province of Tanzania.

■ A resolution calling for a ban on the manufacture and importation of hand guns and hand gun ammunition was adopted by the diocesan council of the Diocese of Chicago. By a vote of 26-2 council called for the ban of the guns except for their use by law enforcement agencies, the military, licensed security guards, and licensed pistol clubs. Brief arguments against the full resolution centered on whether criminals would pay attention to the ban and whether or not a person and his household would lose intrinsic constitutional rights.

■ Pope Paul VI has named Fr. George Francis Daniel, 42, a former Anglican priest, as Archbishop of Pretoria to succeed Archbishop John C. Garner, 68. Fr. Daniel is a native of Pretoria.

■ Since the publication of the United Methodists' *Today* was stopped in June, the 10 million member church is without a general magazine for the first time in 150 years. Costs and deficits had increased and circulation had dropped. Head of the church's publishing house, John Proctor, said the magazine was terminated on grounds that in time of economic recession and world starvation it was not responsible to keep "spending so much to reach so few."

■ Recently the board of directors of the Council of Churches of the City of New York voted 31-8 to reject the membership application of the Unification Church headed by the Rev. Sun Myung Moon. Council membership is open to churches accepting Jesus Christ as Lord and Savior, a requirement that a majority of the board thought was not met by the Christology of the Unification Church. The Rev. Franklin Graham, Council program director said that according to Mr. Moon's teaching, Jesus was in some sense a failure and there is to be a new messiah, and the impression is often left that this new messiah will likely turn out to be Mr. Moon himself.

■ There is need for "interfaith understanding" and cooperation rather than confrontation in West Africa, according to Anglican Bishop David Brown of Guilford (England). He recently returned from a six-week visit to the Church of the Province of West Africa, with which his diocese has been linked for many years. He said that the established Christian bodies in West Africa have failed to adapt

their worship and structures to African ways, and added: "This difficulty is especially acute in the Anglican Church, with its dependence on the Prayer Book and its use of English music and ecclesiastical customs."

■ St. Luke's in the Desert Chest Disease Clinic, of the University Medical School Hospital in Tucson, Ariz., recently opened. It is an institution of the Episcopal Church, headed by Dr. Benjamin Burrows. The new clinic building will be dedicated in the fall. It is planned to examine about 200 patients of all ages each week. The clinic specializes in dealing with allergic and respiratory problems.

■ Canon Ronald Jasper, archdeacon of Westminster often regarded as the top liturgical expert of the Church of England, has been named Dean of York, succeeding the late Dean Alan Richardson. Described by observers as a "mellowed" high churchman, Canon Jasper has been called a modern Cranmer because of his 10-year stint as chairman of the liturgical commission.

■ The Rev. Albert J. du Bois, president of the American Church Union and a member of the faculty of the Episcopal Theological Seminary in Kentucky, is a consultant to the International Orthodox-Anglican Committee. Bishop Graham Leonard of Truro (Province of Canterbury), chairman of the committee, made the announcement.

■ Dr. Hideyasu Nakagawa, an Anglican, is president-elect of International Christian University in Tokyo. Vice president for academic affairs at the university for the past two years, he will be installed in September. The university was established after WW II by North American and Japanese Christians concerned about higher education in Asia. Currently, there are 1,500 students and 91 professors.

■ Fr. John P. McGuire, O.P., 32, believed to be the first Roman Catholic appointed to a full time position with an Anglican church in England, will head Kennedy House at Coventry Cathedral to serve as senior tutor in a program of religious studies for some 1,000 college-age visitors yearly. A native of the Bronx, N.Y., he has had extensive ecumenical experience.

■ The young people of St. Paul's, Kankakee, Ill., spent a year earning the \$1,000 they gave to Bishop David Thornberry of Wyoming for missions on the Wind River Reservation. Twenty members of the group and their rector, Fr. Robert L'Homme, were able to make the trip west for the presentation and to visit the reservation, sleeping in parish halls along the way. On the reservation they met with Shoshone Indians and their vicar, the Rev. Margaret Merrill, and Arapahoe Indians and their vicar, Fr. David Duncombe.

We never in this life can fully understand what is meant by our living for ever, but we can understand what is meant by this world's not living for ever, by its dying never to rise again. And learning this, we learn that we owe it no service, no allegiance; it has no claim over us, and can do us no material good nor harm.

To the devotional mind what is new and strange is as repulsive, often as dangerous, as falsehood is to the scientific.

Cardinal Newman

One of America's problems is an inability to see itself," wrote Mary McCarthy in a recent *New York Review*; the same problem afflicts the Episcopal Church. Americans tend to interpret Christianity in the light of their experience as Americans, which leads to a kind of rote, materialistic optimism, not the same as Christian hope and in some ways inimical to it. The Rev. John M. Scott's essay "Peace and the Church's Agenda" [TLC, Apr. 27] betrays the most inflated view of the church's potential as a force in world politics. Whether a politically powerful church would be good for the world (or church) is not considered; but it has never been so. Fr. Scott tries to connect a movement "back to the Prayer Book" with "fundamentalist, authoritarian leadership." He has got it backwards; it is authoritarian leadership that is responsible for attempting to force new services upon Episcopalians who neither want nor like them. Furthermore, no one need be ashamed of a catholic fundamentalism.

Fr. Scott goes on to imply that the Prayer Book equals complacency about world problems; the proposed services, one surmises, are an improvement. But the new rites are not likely to move Episcopalians one whit further toward social action than they are already prepared to go. The gloss of social relevance on these rites seems designed, consciously or not, to stroke our consciences, making evasion of social responsibility (not to mention private guilt for sins) that much easier.

But the theme of Fr. Scott's essay is world politics, and his complaint is this: "The religions and churches of the world have not supplied . . . impetus for a world-wide movement of people to . . . diffuse governmental power from the arms race, which consumes the world's resources and threatens its destruction, into the directions for resolving problems of hunger, pollution, literacy, population, and health." (Literacy and health are not problems; surely Fr. Scott means *illiteracy* and *disease*?) One would think the business of the church is training political

A Necessary Glo

Caesar . . . has no answers that, in the end, will matter to anyone.

activists, which, as we shall see, is precisely what Fr. Scott thinks ought to be the church's business. The answer to his charge that churches have failed to provide a movement to "diffuse governmental power from the arms race" might have been stated by his nasty old realist Gerasimov, characterized by Fr. Scott as believing that "the real world is what the powers do." Among other things, the real world is exactly that; and, further, the church has not been among the powers of this real world for a very long time. The church has spectacularly squandered its moral authority so often in its history that it sometimes seems to have avoided collapse only by God's grace and the strength of the spiritual truth which, however inadequately, the church still guards. The church can and ought to use what moral authority it has left in the eyes of a cynical world to call nations to sanity. But the church cannot force nations to accept Christian ethics, or even an ethics based on no more than common perceptions of ordinary human decency.

Fr. Scott's remedy for absence of a church-inspired political movement is simple enough—start one: "At home, we need to develop a network of ascetic, prayerful, celebrative, low-keyed groups of people—congregations and communities committed to the values of the gospel who will promote non-violent solutions to local problems, work for the end of

the wasteful arms race, and provide alternatives to conspicuous consumption, including a sophisticated approach to the complexities of environmental balance." This is a bleakly utilitarian view of the goals of religion, an entirely problem-solving approach—which might be alright for those who want such a religion, if Fr. Scott would tell how these groups are to be formed and who is to lead them. He quotes the Shakertown Pledge, a nine point spiritual-political program, as vague in its formulation as the foregoing and as global in its implications; he offers no advice for its implementation. What are we to make of all this talk, and how does it relate to spiritual values? Episcopalians, it seems, are to have the same power as the Holy Ghost to be everywhere at once, the consciences of the entire world. If our spiritual lives dry up, if we do not much feel like celebrating, if our joy is in Christ as revealed to his church and not in political groups—well, never mind. We are global.

"We are global," I hear trendy clergy and lay people insisting, and of course they are right. This makes Episcopalians no different from anyone else; and, like so much in his essay, Fr. Scott seems to regard the reduced size of the globe, and consequent reduced relevance of territorial states, as recent discoveries; perhaps for him, they are. The sorry state of the globe will not, however, be improved by

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RNS

Answer to Caesar
 "Crucifixion of St. Peter", Northern France (ca. 1450).

transformation of the Episcopal Church, or any part of it, into a political party. Politics will always be with us, and Christians must approach it in reason and charity; it must be given its due. But unless politics is to become our religion, it must never be given precedence over spiritual values. In a sense, Christians do need to be the conscience of the world—it has little other. But we achieve this only by diligent practice of our religion, which, I repeat, is not the same as a political program.

Fr. Scott says, "Good News of the Lordship of Christ in championing the poor and ministering to others by serving as the least of the brethren, by freeing captives, feeding the hungry and clothing the naked must be proclaimed *and lived* in renewed fashion by the churches. The world is in dire need of an alternative to the inexorable Marxist outcome of capitalism, the value system of 'more is better.'" The inexorable outcome of capitalism, according to Marxist theory, is that capitalism will destroy itself. Fr. Scott seems to insist that our self-destruction is not only inevitable but imminent: "Churches must become poor and lead

. . . spiritual changes that will make peaceful the devaluation of the United States and other Western-style nations—a devaluation that is surely coming."

But this devaluation will not necessarily be limited to western capitalist nations. That more is better is an ethic ordained by the industrial mode of production, no matter its political context; and this ethic is reinforced by pressures for more goods from increasing populations all over the globe. Intensified production is precisely what is necessary to raise living standards of underdeveloped countries and precisely what, in absence of the development of clean energy, may destroy the ecology of this planet. The slower production that might retard pollution would surely throw industrialized countries into economic depression and the rest into catastrophe, eventualities that some serious economists declare will happen anyway.

We are all of us caught. (To those who may find this unduly pessimistic, I recommend Robert L. Heilbroner's essay, elegant in its clarity and restraint, *An Inquiry into the Human Prospect* [Norton, New York, 1974]. The author is Professor of Economics at the New

School for Social Research, a sober scholar and respected writer not given to hysterics.) That "spiritual changes" are necessary is a proposition easy to accept; but Fr. Scott doesn't explain what he means by this, and almost all his recommendations are political. But then Fr. Scott takes Jesus' example to be a political one.

Jesus counseled, "Render therefore unto Caesar the things which are Caesar's" only because he knew that Caesar was no threat to him, that Caesar, finally, had no powers. Whether Caesar makes his appeal to us in the robes of empire or as a sober Marxist, upstanding Republican, hard-working Democrat, angry revolutionary or earnest liberal makes no difference: Caesar is still Caesar and still has no answers that, in the end, will matter to anyone.

Political activism is compatible with Christian faith but never identical to it; the church, perhaps, should sometimes encourage political movements but outside its institutional boundaries. (I am not thinking here of extreme situations such as the rescue and hiding of Jews in Nazi-occupied Europe or the church's struggle with apartheid in South Africa; there are no parallel conditions in this country.) "Championing the poor and ministering to others" are surely among the things Christians are called to do, but, as Jesus and, lately, Mother Teresa of Calcutta, prove, these tasks need not be rooted in a context of political activism. Such tasks are performed because we love Christ and our neighbor or else charity tends to become its own opposite, as the history of revolutionary movements illustrates. Ill-considered emphasis on political activism could wreck the church while at the same time having not the slightest ameliorative effect, as it could not possibly have, upon the global problems that justifiably concern Fr. Scott. Surely charity—the more local and direct the better—is a more appropriate means for Christians to express concern.

"The social state is necessary for man, but it seems to contain in itself the elements of its own undoing," said Cardinal Newman, and who today would want to argue the point? If the future proves as grim as some of us expect, Episcopalians will find little help in politics and none at all by reducing the noblest prayers in English to the most excruciating corn. Newman also counseled holiness rather than peace; and it is in holiness, I believe, that our strength must finally reside. In the not so distant future, the world, including its Christians, may endure a greater suffering than it has known. That Christians should find themselves in travail with a horribly suffering world and, therefore, with him that redeemed the world and ourselves, will be a severe trial but also, perhaps, a necessary glory, and one for which, as Fr. Scott does remind us, we need to be ready.

EDITORIALS

On Education for Ministry

Anybody who is deeply and lovingly concerned about the Christian ministry, either as a minister or as a lay member of the church, may find himself now and then playing the mental game of "What I would do if I taught in a seminary." In the seminary, candidates for holy orders are presumably taught how to be pastors, and it is their actual performance out in the field that moves us to wonder how they were taught, and what they were taught, and why they were taught one thing rather than another.

In a splendid little book on Christian spirituality, *Reaching Out* [reviewed in TLC, June 15], Henri J. M. Nouwen, a Dutch Roman Catholic priest, deals wisely and helpfully with what we normally call pastoral ministry but which might better be called Christian ministry because all Christians are called to it. He develops the thesis that to be of help to others, to minister to them as persons, one must deal with them as a good host deals with guests. He makes the arresting statement: "Someone who is filled with ideas, concepts, opinions and convictions cannot be a good host" (p. 74). What he means is that if you want your guest to open up to you you must not overwhelm him with your talk, with your *you*. If we are to help people we must be able to hear them; to hear them we must be good listeners; to be good listeners we must give them space.

About preparation for such ministry Fr. Nouwen says that "we have to prepare ourselves for an articulate not-knowing, a *docta ignorantia*, a learned ignorance." He adds that "this is very difficult to accept for people whose whole attitude is toward mastering and controlling the world. We all want to be educated so that we can be in control of the situation and make things work according to our own need. But education for ministry is education not to master God but to be mastered by God."

We were going to say more, but what really is there to add to that last sentence?

A Tribute

Lord Christ, who in thy life on earth (now gone
Into the limbo of a world long past)
Didst gather to thyself—and hold them fast
By love all-wise, all-knowing of each one—
Thy chosen twelve, to make of each a son
Of God—sons conscious of that love at last—
Who went empowered by fire, to seek the lost
And teach that love through which their deeds were done;
Lord Christ, I thank thee in these latter days
That still from worlds of tumult thou dost call
Those faithful priests who follow now the road
Thy twelve once walked, and in their separate ways
Proclaim within their chosen sphere thy will
To us who seek, and lead us on to God.

Lucy Mason Nuesse

Economic Necessity — God's Nudge?

You don't turn to *Newsweek* for sermons, if that's what you want; but if you turned to the page called "My Turn" in the issue of July 14 a sermon is what you found there, preached by Mr. Leonard Gross.

The message of this sermon can be more easily stated and summarized than can that of a good many sermons we have heard (and preached, by tongue or pen). It is that Americans today had better start changing their lifestyle in the direction of simplicity and modesty; that in the long run this necessary change can be a blessing; and that "economic necessity will do more to change styles of life than any previous factor. Moral imperatives don't embody an imperative for change. But when you can no longer afford the life you're living, or the life you can buy for what you earn becomes unacceptable, *then* you're motivated to change."

Let's stop on that last statement. We may find it rather hard to take. "Who, *me*? It's true, of course, of most other people: no use preaching to them to mend their ways by living more simply, getting down to the bread-and-butter realities of life. But can it be that I, too, won't budge from where I sit until the man from the collection agency jerks my easy chair from under me?"

There are exceptions to this rule, and you may be one. But the rule is that people make no drastic departures from a cozy, plush, non-ascetic existence until forced to by economic necessity.

"Moral imperatives don't embody an imperative for change," says Mr. Gross, tautologically. He means to say that we may be convinced of the moral need to change something in our life, but that knowledge all by itself does not provide the motivation necessary to make that change. St. Paul put it better: "The good that I would I do not."

Whether Mr. Gross's economic analysis and predictions prove to be true remains to be seen, but he is saying what most of the experts are saying — that if we regard the post-war '50s as the Good Old Days we had better resign ourselves to the prospect of their non-return. Economic necessity is now forcing many of us to change our ways of living. It will force all of us to do so eventually.

This will be a good or bad thing for us, depending entirely on how we take it; and here is a task for religion. Call them values, or priorities, whatever you will: the things that we are going to put first and keep first in our daily living are a primary concern of any sound religion. If in our preoccupation with other things — changing the world, changing the church, changing everybody and everything except our own way of walking through this mortal life — we have neglected our own souls by neglecting our priorities for daily living, we shall have to change that. And the necessity that compels the change may prove to be one of the nicest things God has done to us in many a year.

As Others See It

It has been always true in the Catholic world that bishops have acted together to define the faith and to resolve points in dispute. As individuals, bishops are not above the decisions taken with their compatriots in council, and they are not competent to act apart from the procedures established by canon. It has also been true that women are not admitted to the priesthood.

The Ecclesiastical Court of the Diocese of Ohio now decides that neither of the above principles is to be received in the Episcopal Church. It rejects the first by declaring that the judgment of the House of Bishops against the pseudo ordinations at Philadelphia is "utterly without legal standing." It rejects the second in a lengthy passage, framed in language offensive to any person holding to the priesthood as the catholic church has always held it. It uses such terms as "outrageously inequitable and humiliating" and "discriminatory and unfair."

The court manifestly does not regard itself as bound by the precedents of the undivided Christian world, or by those "ancient canons" which, until now, have been received as part of the inheritance of Episcopalians. The members of the court are honest men acting on principles they believe valid, but their principles exclude catholic tradition, their verdict is little better than whitewash, and their language offers no room to those in the Episcopal Church who prefer the wholeness of Christian witness to the local, partisan, and controversial policies of contemporary liberals.

There is no reasonable doubt that liberals lack the general consent needed to carry out revolutionary changes in the life of an entire community; they can achieve nothing like the American Revolution. They do, however, have in their hands the levers of power; they can make something like the French Revolution or the Russian, a settlement maintained only by force, and which, in the absence of such force, secures no united acceptance and maintains no stable or continuing polity.

Their intentions are plain if one looks at just two of their strategies. They regularly allocate money given by us all to promote policies repugnant to most of us, and if we disagree with their goals, we must either finance our own defeat, or stop giving to the national church, and to several of the dioceses.

They take great care to overcrowd assemblies and agenda, forcing us to deal simultaneously with COCU, GCSP, STU,

Women's Lib., etc. This ploy, of course, is the old political trick of the "bedsheet ballot": give the people so much, and in such complex form, that they cannot cope with it, and must at last accept decisions already made by their political manipulators. Our church leaders are not novices in this kind of trickery. They know what they're doing; they'd fight it at once in any county court house; they do it in church because it gets them what they want; and they leave us no room at all to think well of them.

Let us digress for a moment. One knows that the waging of war calls forth a certain type of man, who is determined, ruthless, and heroic in war. All too often such a man cannot adjust well to peacetime norms, and his qualities make him dangerous in an ordinary post of power. In the heat of social struggle over the past



generation the church may have done something similar to this, calling to power men who were fitted superbly for revolution. These have recruited, ordained, and co-opted into power, others who share both their capacities and their limitations. They see things only in terms of simplistic absolutes. They will ignore, bend, or muffle the law to protect their own kind.

The fruit of this is schism, and the bud already is on the tree. One may, however, distinguish two types of schism.

External schism leaves us with two, or more, separate and distinct bodies. It does have an advantage. Once the initial bitterness, the personal strife, the struggle over property, are past, then external schism makes possible a certain charity in relationships. Separate church groups can be much more pleasant to each other than to dissenting persons inside either fold. There is also a disadvantage: external schism perpetuates itself. Long after the ordinary man has forgotten details

about grace, and indulgences, he goes on making up new reasons to justify his separation from the pope.

Internal schism usually can focus on its actual cause, and when that is forgotten or resolved, the divisions cease. Meanwhile, unhappily, there is very great stress; and bitterness is evident in almost every gathering.

Nonetheless internal schism, harmful as it is to holiness and charity, does less harm in the long run to the body of Christ. Early in the church's life there was an effort to force inclusion in Scripture of books like *Shepherd of Hermas* or *1 St. Clement*. In Africa there was even action in councils to compel this. Had men been so inflamed over this issue as they surely would have been in the 16th century, it could have produced a lasting division. As it was, the general consensus of Christian people effectively rejected the idea. People didn't read the books, or listen to them. No one today would include them.

We must make it clear that any changes in the priesthood which lack catholic consent will be ignored. Where sacraments are attempted by those not rightly ordained, we will decline them. Where altars are entrusted to such persons we will refuse attendance at such altars. If such persons (God forbid) are permitted to preside at ordinations or confirmations, we will not recognize their victims as ordained or confirmed.

Apart from schism, external or internal, we have, I fear, no choice. We already are divided. If both sides now are wise enough to avoid determined confrontation, the moments of unpleasantness can be reduced, and I firmly believe that today's irregularities will join the *Shepherd of Hermas*. Our liberals have shown themselves uncommonly bound to secular fads, and in a few years these will probably reverse themselves.

If, however, there is a calculated policy to make us take unchristian novelties, so that those who in conscience repudiate these things cannot attend a diocesan convention without being exposed to them, and cannot enter any church within reasonable distance without surrender, then we would have a situation to justify the language of the Ohio court. It would indeed be "outrageously inequitable and humiliating."

It would also be a point of terrible departure.

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What Sunday Means

By the Rev. H. BOONE PORTER, JR.

Last month we gave attention to the primary liturgical fact of the summer, namely, "just plain Sundays." These summer Sundays do not really constitute a special season of the church year. They are simply ordinary Sundays. As thoughtful Christians, however, we may find that ordinary Sundays have extraordinary meaning. Every Sunday celebrates creation, which the Bible associates with the first day of the week (Genesis 1:1-3). Every Sunday celebrates the Lord's resurrection on the first day (Matthew 28:1, etc.). Every Sunday celebrates the gift of the Holy Spirit which was first manifest fifty days after the resurrection at Pentecost (Acts 2:1-4, Leviticus 23:15-16).

The first Christians did not go to church on Sunday because it was a convenient public holiday. They assembled on the first day of the week (instead of Saturday, the Sabbath) because they wanted to celebrate the resurrection. The manner and way that they celebrated it is what we call the liturgy. Passages from the Bible were read and preached about, and this "ministry of the Word" came to be enclosed in a framework of praise and prayer. This first half of the service derived from the Jewish synagogue service. The second half of the liturgy derived from the Jewish practice of religious and ceremonial meals. Bread and wine were taken, a prayer of thanksgiving and consecration was said over them, the consecrated bread was broken up, and the bread and wine were eaten and drunk. The outline should be familiar to any Episcopalian. We are, perhaps, less familiar, however, with the way it was interpreted. The Bible readings were understood to express God's relationship to his whole creation, and also the new disclosure of himself given in the incarnation of his eternal Son. The Christian congregation and the Christian preacher, guided by the Holy Spirit, could interpret the whole Bible in the light of Christ—as the Lord himself taught his disciples to do on the first Easter (Luke 24:27, 44-48). Likewise, the second half of the liturgy, the "ministry of the sacrament," was also seen in a "first day" sense. Modern Christians have tended to associate the eucharist almost exclusively with the last supper. Ancient Christians associated it with

the royal banquet of the parables, the wedding feast at Cana, the miraculous feedings, the meals our Savior had with his disciples after he rose from the dead (Luke 24:30, 41-43; John 21:12-13; Acts 10:41), and the anticipated wedding feast of heaven (Revelation 19:9). Thus, the eucharist was seen very much in terms of the resurrection.

The great "eucharistic prayer," the long prayer of consecration said over the bread and wine, seems to have developed very much as a Sunday prayer. After the *sursum corda*, praise and thanksgiving are offered to God our Creator, then we worship him for sending his Son to redeem us, and we pray for the action of the Holy Spirit in the sacrament and in the church.

The act of breaking the bread again is strongly associated with the resurrection and Pentecost by Luke in his gospel (24:30-31, 35) and in Acts (2:42, 46). The paschal associations of the breaking of the bread were recognized by Archbishop Cranmer in the mass in his first English Prayer Book of 1549. Immediately after the Lord's Prayer (the traditional place for the breaking) he introduced the words "Christ our paschal Lamb is offered up for us . . . wherefore let us keep a joyful and holy feast with the Lord." This is a free quotation from St. Paul, First Corinthians 5:7-8.

All of these levels of meaning are summed up, at the time of our communion, as we receive into our souls the Risen Christ, who "is the image of the invisible God, the first-born of all creation" (Colossians 1:15), "the first-born from the dead" (Colossians 1:18), and the one through whom the Holy Spirit is sent to those who believe in him (Acts 2:33).

In old-fashioned Anglicanism, the broad picture of creation and redemption, and God's concern for every aspect of life, was expressed every Sunday in the universal practice of having morning prayer and litany in full immediately before the communion service. The psalms, lessons, and canticles of morning prayer, soon followed by the epistle and gospel, provided the preacher with an ample base for detailed exegesis and discussion in those more leisurely generations. When the twentieth century arrived, however, few congregations were willing to sit through a service which went on for an hour and

a half before the offertory. Episcopal worshippers accordingly faced a choice. For some, it was morning prayer and sermon, followed by miscellaneous hymns and prayers—a combination nowhere suggested by the Book of Common Prayer. Others chose the eucharist, now shorn of preliminary psalms, canticles, and readings from the Old Testament and certain other parts of the Bible. In some cases, as at "early services" on Sundays, even the sermon was omitted—again, a deviation nowhere suggested in the Book of Common Prayer.

A primary purpose of the revision of the American Prayer Book in 1928 was the restoration of something like the old Anglican liturgy for the Lord's Day. Morning prayer was given shorter psalms, shorter lessons, and shorter canticles, and a rubric on page 10 permits concluding the office in the middle if holy communion is to follow. The litany was no longer ever required, but when used the last part could be omitted. The first part of the eucharistic liturgy was shortened by the permission to omit the decalogue on all but one Sunday a month. Thus, it was hoped that morning prayer and holy communion, rather than morning prayer or holy communion, would commend itself to the church at large. Even with these extensive abbreviations, however, neither morning prayer nor litany has regained its place, in most parishes, as a normal introduction to the eucharist on Sunday.

It requires drastic surgery to bring together the main theme of the Sunday liturgy into a single, coherent service of reasonable length. This is the major agenda of contemporary Anglican liturgical revision, both in America and in other countries. Surgery alone cannot achieve the goal, however. Clergy and people alike must have a clearer view of what worship on Sunday is for. We all need a better understanding of what it is we are trying to do. When our liturgical goals are more clearly in mind, we will be able to plan weekly worship and exercise rubrical choices constructively.

One final note: Our *Hymnal* does have many familiar hymns expressing the trinitarian meaning of Sunday. These include 267, 271, 272, 274, 275, and 474. Gentle reader, do not opt for all of these on one week. If one such hymn is used every week or two, and accompanied by some explanation, some helpful teaching can be imparted. Usually, all these themes will not be expressed in one hymn, nor will they all be explained in one sermon. Throughout the summer, those who are responsible for choosing hymns and for preparing sermons can ask themselves whether the great themes of creation, resurrection, and new life in the Spirit are being touched on regularly and consistently. At the very least, this is a way of checking the compass and making sure that we are theologically sailing a straight course.

Our Readers Ask

Questions should be addressed to "Our Readers Ask," THE LIVING CHURCH, 407 E. Michigan St., Milwaukee, Wis. 53202. We may shorten them, or several questions on the same subject may be suitably rephrased. We cannot promise to answer every question submitted.

In our parish we have always placed flowers on the altar to the glory of God and in loving memory of someone. Now, frequently the flowers are given in thanksgiving for wedding anniversaries, "our precious children," a safe trip, etc. The church has always provided prayers and thanksgivings for such, but why should the altar flowers be given for their intention? What about loved ones and others in the Church Expectant who, with us, are all members of Christ's mystical body? I believe that they need our prayers and remembrance; we certainly need theirs. To be sure, in the eucharist they are remembered in the church's prayer of intercession, but with no strong emphasis upon our communion with them. Memorial altar flowers afford us this opportunity. Have I been misled to think there is a mutual interaction of life among all the members of Christ's body, in this life and in the life to come? Have I been falsely comforted and strengthened by the communion of saints?

Mrs. D.D.H.

You have not been misled or falsely comforted. Your wish to express communion with the faithful departed by flowers on the altar is sound, right, good, and eminently Christian. But then, so is the desire of people to express in that way thanksgiving for blessings received. These two desires and impulses have no proper quarrel between them. It may be that in our American or Western tradition "flowers in church" have had a more conventional association with memorials for the departed, but if people rejoicing in some blessing want to "say it with flowers" I don't know on what conceivable religious grounds we could find fault with them. Of course, with only 52 Sundays in a year a parish may have trouble accommo-

dating everybody who wants to give altar flowers for whatever reason, but that's a practical problem, not a theological one. Perhaps we ought to find other ways of expressing communion with the departed in the church and through the liturgy. What about music? Or memorial gifts to the church other than flowers? The same is no less true for those who want to celebrate some blessing: surely, altar flowers are never the only way at hand.

?

Why is Thomas Becket no longer on our church calendar? I have asked several priests and have received no satisfactory answer. He is surely no more Roman Catholic than Thomas More, who is still on the calendar. We have most of the Archbishops of Canterbury; why the discrimination against him?

R.P.W.

I passed this question along to a church historian and liturgiologist who speaks with authority on such matters, and the following is his reply:

"Thomas Becket was never included in the calendar of any specifically American Episcopal Book of Common Prayer. On the other hand, his name has been and is included in some commercially published church calendars, together with other names which the publisher of any calendar desires to include. Likewise, the name of Thomas More has never been included in any official prayer book of our church. Nor has either of these names been included in *Lesser Feasts and Fasts*.

"Certainly More is generally considered to be a Roman, rather than an Anglican, martyr. No doubt many people would view Becket in the same light. On the other hand, Becket lived long before the Reformation controversies, and may be viewed as having chosen the most heroic path in terms of the options open to him. His political strategy, as well as his personal career, is puzzling and will not command the sympathies of everyone. He may certainly be viewed as a martyr, however, especially in the terms so artfully and powerfully presented by T. S. Eliot in *Murder in the Cathedral*.

"At its May meeting, the Standing Liturgical Commission voted to include Becket's name in the calendar of the draft proposed Book of Common Prayer."

(Much thanks, HBP.)

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PEOPLE and places

Appointments Accepted

The Rev. Julian W. Jones is rector of St. Paul's, Kennewick, Wash. Address: Box 6857 (99336).

The Rev. Edward B. Jordan is in charge of Grace Church, Weldon, and the Church of the Saviour, Jackson, N.C.

The Rev. Thomas B. Kinsey is in charge of St. Paul's, 285 W. Main St., Bellevue, Ohio 44811.

The Rev. F. William Lantz is rector of St. Christopher's, Charlotte, N.C.

The Rev. Gordon H. Mann is rector of All Saints' Church, 161 S. Ann St., Mobile, Ala. 36604.

The Rev. Karl E. Marsh is part-time assistant, St. Mark's Pro-Cathedral, Hastings, Neb., and a counseling psychologist at the Hastings Regional Center Psychiatric Pavilion. Address: 220 W. 5th St. (68901).

The Rev. James G. Monroe, Jr., is curate, St. Mark's Church, Fort Lauderdale, Fla.

The Rev. Harold W. Payne is in charge of St. Paul's, Salisbury, N.C.

The Rev. Roger C. Porter is rector of St. Paul's, Mobile, Ala. Address: 6500 Middleburg Court (36608).

The Rev. John H. Reece, Jr., is rector of St. Philip's, Inagua, Bahamas.

The Rev. Keith J. Reeve is rector of St. Mark's, Raleigh, N.C.

The Rev. Alan Seabrook is rector of Trinity Church, 204 E. 5th St., Ottumwa, Iowa 52501.

The Rev. William F. Seaward has been rector of St. Mark's, 10 St. Mark's Rd., Burlington, Mass. 01803, for some time.

The Rev. Lloyd D. Seatret is rector of St. Paul's, Lamar, Colo.

The Rev. Stephen B. Snider is curate, St. Timothy's, 1020 24th St., West Des Moines, Iowa 50265.

The Rev. John R. Symonds has been curate, Church of the Advent, Birmingham, Ala., for some time.

The Rev. William J. Turner, Jr., is rector of St. John's, 48 Middle St., Gloucester, Mass. 01930.

The Rev. George J. Willis is rector of St. George's by-the-River, 9 Lincoln Ave., Rumson, N.J. 07760.

The Rev. Aldred T. K. Zadig is in charge of Good Shepherd, Waban, Mass. He continues as executive director of Ecumenical Counseling Service, Melrose, Mass. Address: 1692 Beacon St., Waban (02168).

Dioceses

Los Angeles—Dr. George Gibbs, treasurer of the diocese since 1947, retired July 1 from that position. He is continuing his CPA practice and his teaching at Claremont Men's College and the Claremont Graduate School.

Renunciation

On January 16, the Bishop of Iowa, acting in accordance with the provisions of Title IV, Canon 8, Section 1, and with the advice and consent of the standing committee, accepted the renunciation of the ministry made in writing January 3, 1975, by James Michael Hohlfield. This action is taken for causes which do not affect his moral character.

Deaths

The Rev. Dss. Amelia Breton, 74, died May 2, in Kissimmee, Fla., in the 37th year of her commission. She had lived there since retiring in 1971. She was associate director of The Central House for Deaconesses for 14 years.

Sister Hildegard of the Western Province of the Community of St. Mary, Milwaukee, died May 13, in the 56th year of her profession. She had been assistant Superior of the Province from 1938-66.

Sister Julia Margaret (Margaret Elliott Hayes), 75, of the Convent of the Transfiguration, Glendale, Ohio, died June 8, in the 45th year of her commission as a deaconess and the 37th year of her profession. Artist and teacher, she worked for a number of years in Ponce, P.R.

Margaret Hart Bailey Barbour, 90, wife of the Rev. Paul H. Barbour of Farmington, Conn., died June 19. She taught in Shanghai for a number of

years and then with her husband served in Indian missions in South Dakota until 1956.

Evelyn Joan Hurrell Kaake, wife of the Rev. Robert L. Kaake of Flint, Mich., died Mar. 14, after a long illness.

Jane Payton Youtz Mulder, 77, wife of the Rev. John W. Mulder of Jacksonville, Fla., died in her sleep Feb. 3.

The Rev. Howard M. Batesel, 56, vicar of St. James Church, Paulsboro, N.J., since 1964, died April 17.

The Rev. Glen Arthur Blackburn, Ph.D., 75, retired priest of the Diocese of the Rio Grande and brother of the Rev. Imri Blackburn, died June 10, in Santa Fe, N.M. He was a chaplain with the U.S. army in WW II. Memorials are suggested for the Church of the Holy Faith, Santa Fe.

The Rev. William Russell Bragg, 68, retired priest of the Diocese of Pittsburgh, died May 6, in Clearwater, Fla. He was a winter assistant at St. John's Church, Tampa, and later at the Church of the Good Shepherd, Dunedin, Fla.

The Rev. Perry Edward Carstarphan, 55, who retired as priest in charge of St. Martin's Church, Perry, Ia., last January, died June 10, after a long illness.

The Rev. Robert Dean Crawford, 77, rector of St. Paul's Church, Vermillion and chaplain at the University of South Dakota from 1952-66, died June 5, in Vermillion.

The Rev. George Henry Elliot, 94, retired priest of the Diocese of Massachusetts, died May 14, in St. Petersburg, Fla. He was received from the Anglican Church of Canada in 1921. Memorials are suggested for St. Bede's Church, St. Petersburg.

The Rev. Frederick Goodhue Hicks, 70, rector emeritus of Church of the Redeemer, Lorain, Ohio, died May 10 in Tucson, Ariz.

The Rev. Milton Relyea Terry, 92, retired priest of the Diocese of California, died Feb. 4, in Richmond, Calif. His widow, Nina Pearl Rosier Terry, 87, died April 25, also in Richmond. They were the parents of the Rev. Kenneth R. Terry of Salisbury, N.C.

General Convention

The Rev. James M. Coram, in charge of St. Christopher's, High Point, N.C., has been named 1976 editor of the General Convention *Daily*.

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PERIODICALS

DUPLICATE back issues of: "The General Convention Journal," "The Spirit of Missions," "The Churchman," "The Living Church," "The Southern Churchman," "The Alaska Churchman" are available from the Archives and Historical Collections of the Episcopal Church, P.O. Box 2247, Austin, Texas 78767. There is a charge of 50¢ per volume (or year) for handling plus shipping costs. There are lists of these duplicates but they are too extensive to include in this notice. V. Nelle Bellamy, Ph.D., Archivist.

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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. PAUL'S

Broadway at Fulton
HC 1:05 Daily

ST. AUGUSTINE'S

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

The Living Church

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

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

UTICA, N.Y.

GRACE CHURCH Downtown
The Rev. Stanley P. Gasek, STD, r; the Rev. L. C. 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

CHARLESTON, S.C.

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

MYRTLE BEACH, S.C.

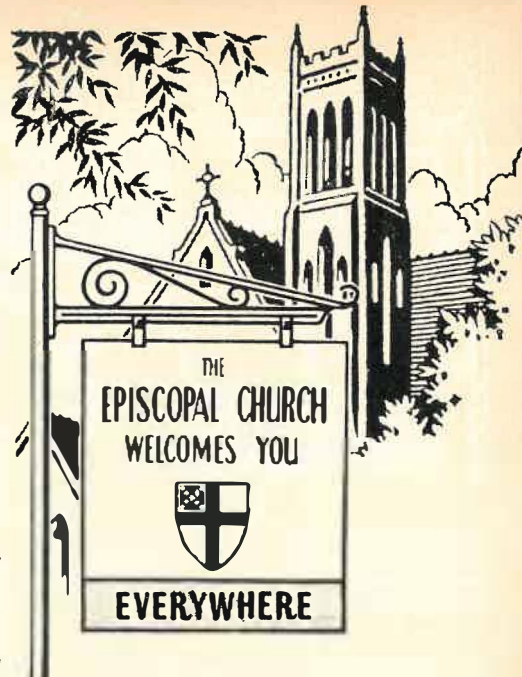
TRINITY Kings Hwy. & 30th Ave., N.
The Rev. H. G. Cook, r
Sun HC 8, HC & Ch S 10 (1S & 3S), MP & Ch S 10 (2S & 4S); Thurs HC 1; HD as anno

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. Wickersham II, D.D.
Sun 8 HC, 11 MP (1S HC)



RICHMOND, VA.

ST. LUKES' 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
Sun HC 9:30, ChS and Adult Study 10, MP 11

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ST. CORNELIUS' CHURCH
DODGE CITY, KAN.