

The Living CHURCH

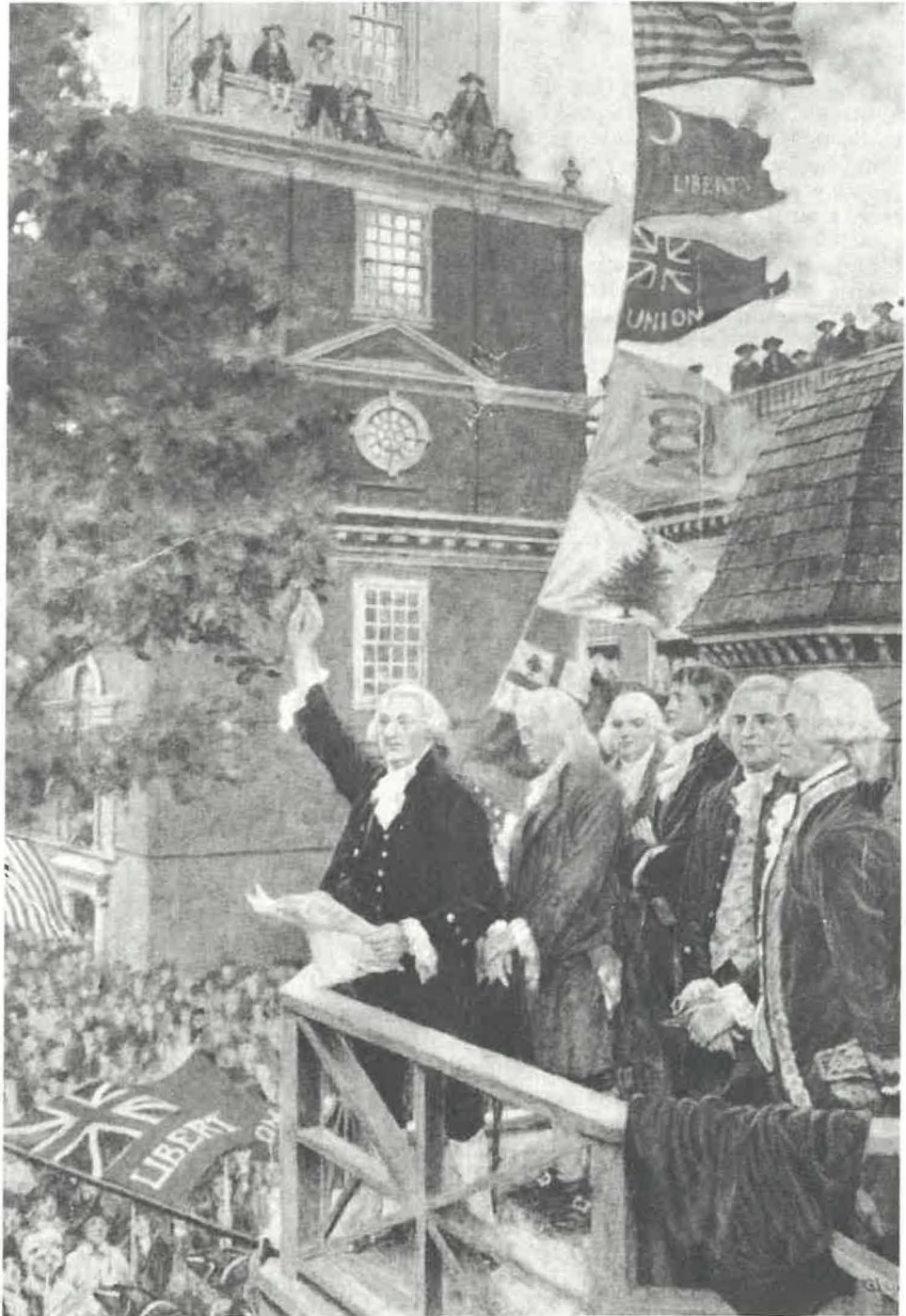
A Tough Anglican

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Faiths of Our Fathers

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The Declaration of Independence is given its first public reading in Philadelphia after its adoption by the Continental Congress on July 4, 1776. Painting is by Clyde O. DeLand.



RNS

AROUND & ABOUT

With the Editor

Note from a Roman Catholic friend, who follows the daily doings of Episcopalians through the columns of TLC: "For the life of me I do not see how you people can remain in a church which throws out one Christian belief after another: to separate from it and to re-organize could not possibly be called schism by anyone who understands the meaning of the word."

Actually, of course, the Episcopal Church doesn't "throw out one Christian belief after another." If it did, the adherents of those beliefs would find it easier to know what to do in response. What happens is that the church, corporately and officially, allows everybody a virtually boundless (as well as groundless) freedom to define dogma for himself. Here is one churchman who asserts that the true Christian belief about the resurrection is that Jesus rose bodily from the dead, in such a way that his chosen witnesses could touch his body with their hands and feel it as one feels any physical object. And here is his good brother in this household of "faith" who declares that the true Christian belief about the matter is

that "the memory of Jesus quickened into a Presence." Obviously, both of those beliefs cannot possibly be true. But if either of these true believers wants to make it the truth for himself he is at liberty to do so — and to teach others so.

What results from such latitudinarianism is a general indifference to revealed truth as such; and if, as some of us believe, all genuine "Gospel truth" is revealed truth, the church that tolerates such anarchy will never attract to itself hungry God-seekers and Gospel-truth-seekers.

Church leaders who are awakening to the need for some zealous evangelism by the Episcopal Church need to take a long and deep look at this strange "freedom" that becomes more and more the order of life — and the constriction of the Gospel — within this church.

Another note, from another friend, contains this quotation: "Twilight is the crack between both worlds." Can anybody identify its author and source?

... And Now, America - 1976

... And then we found
our earthly paradise
had tragedy, and harbored snaky things
that played upon our guilelessness with craft
till we betrayed a destiny and dream.

... And then we found,
and burned with shame to find,
that we were nakeder than we had known,
and hid from One who walked among the trees
in the cool of reason calling us.

... And then we found
He would not cast us out
into some simpler east-of-Eden land,
but used our anguish as a flaming sword
to turn this way and that, and keep us in.

... And so we find
ourselves in Eden still,
bound to restore its destiny and dream.

Gloria Maxson

The Living Church

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*Director †Member

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

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

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KALENDAR

July

4. Independence Day
11. Fourth Sunday after Trinity/Fifth Sunday after Pentecost
17. William White, B.
18. Fifth Sunday after Trinity/Sixth Sunday after Pentecost
22. St. Mary Magdalene
24. Thomas a Kempis, P.
25. St. James the Apostle/Seventh Sunday after Pentecost

NEWS. Over 100 correspondents, at least one in each diocese, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned. PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs. THE LIVING CHURCH is a subscriber to Religious News Service.

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LETTERS

Making Deputies Responsible

My heartiest congratulations on the *superb* editorial suggestion [TLC, June 6] that if the General Convention decides in its wisdom to support the Presiding Bishop's and Executive Council's major funding proposal, the bishops and deputies become the diocesan committees to secure those funds. With such a vote and subsequent support, the effort cannot help but succeed. I trust you will not let this super suggestion be confined to one editorial, but will search out additional support in hammering it home.

OSCAR C. CARR, JR.
Executive Council

New York City

It's Getting Ridiculous

Come now, the issue of ordination of women has become ridiculous. Let us not lose our sense of proportion. Freud must be chuckling in his grave. There is only one thing which differentiates man from woman, besides a few hormones to go with. And the priest covers this difference with a skirt!

If Freud is chuckling, our Lord is weeping for our narrowness and inhumanity. As one body in Christ, let us concern ourselves with real issues.

MARGARET B. ARNOLD

Carmel, Calif.

Intercommunion with PNCC

The news story "PNCC: Stipulations Set" [TLC, May 16] stating that "ordination of women by PECUSA would not end the 30-year-old practice of intercommunion between the Episcopal Church and the Polish National Catholic Church (PNCC)," needs correction.

The "Intercommunion Commission of the two churches" might make this recommendation, but they cannot determine the response of the General Synod of the Polish National Catholic Church any more than can action by the Episcopal Church General Convention on this matter.

The PNCC General Synod must determine "full communion" (intercommunion) with the Episcopal Church, by the 1931 Bonn Agreement on which this relationship is based. The first term of this "Agreement" states that "each communion recognizes the *catholicity* . . . of the other . . .," therefore both have agreed on the definition of "catholic," declared in the "Declaration of Utrecht" (basis of

unity for the Old Catholics) as St. Vincent of Lerins "believed everywhere, always, and by all," and continued in "the faith of the primitive church, as formulated in . . . the ecumenical councils held in the undivided church of the first thousand years."

Unilateral action by the Episcopal Church General Convention, radically changing its ministry by the introduction of priestesses, would violate this standard for catholicity, would nullify the Bonn Agreement, and would terminate intercommunion (full communion) between the two bodies of Christians. The Episcopal Church by such an action will become a nonconformist protestant sect.

RUTH HELSTOWSKI

Los Angeles, Calif.

Correction

Thank you very much for publishing my letters dealing with two Prayer Books and the ordination of women.

The second letter, as printed, however, contains a fairly serious typographical error. In THE LIVING CHURCH, the second sentence of the second paragraph reads, "It is possible, furthermore, that female priests do have to play a major part in the minis-

try of the church." In the pencil copy from which I typed the letter, though, the middle of that sentence reads, "... that female priests do not have to play a major part. . . ."

Oh, well, at least it's not quite as embarrassing as having said, "The devil is not good," and then being quoted as saying, "The devil is . . . good!"

WILLIAM R. RENNAGEL

Eden, N.Y.

National Repentance

In reply to Paul Noell's letter [TLC, May 30] criticizing bicentennial religious services of "national repentance" I must surely agree with him when he says that "the church has other more profound and eternal purposes" than that of reinforcing a sense of national purpose. What disturbs me is his venturing into theology on the strength of his sociology.

It may be an observable historical phenomenon that, as he says, "one of the sociological functions of the religious institution in every society is to reinforce the sense of purpose." However, we Christians believe that the church of Jesus Christ is not just another one of the religions. We believe the church to be unique. The church, in

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TRAVELING?

Week after week *The Living Church* carries the listing of services of Episcopal churches—all of whom are concerned enough for your spiritual welfare to pay to have you informed as to their location and schedule of services.

When on vacation check the listings on pages 15 and 16 and attend church wherever you are to be. Every Churchman profits by sharing the act of worship outside his home parish.

If the service hours at your church are not included in the Directory, write to the advertising manager for the nominal rates.

THE LIVING CHURCH

407 E. Michigan Street
Milwaukee, Wis. 53202

the words of the respected theologian Karl Rahner is "the definitive and eschatological manifestation of God's truth and grace in the world." The purpose of the church is to proclaim the Gospel and witness to the coming kingdom of Christ to the *whole human race*, and in baptism to bring the whole human race into its fellowship. The mission of the church is *catholic*. We may not assume that the purpose of this nation, or of any nation state, is the purpose of the church.

Surely, the purposes of this nation have not always conformed to the values of the kingdom of Christ. That some persons have tried to amalgamate religion and patriotism is a demonic perversion of Christianity. Who can calculate the discredit done to the Gospel by Richard Nixon's "prayer breakfasts"?

Repentance, "turning around" is the first step on the way of salvation. And mediating God's salvation is what the church is all about.

(The Rev.) CLARK E. WILLS
St. Margaret's Church

Chicago, Ill.

for a thousand people as readily as he can for a hundred, but one priest cannot "minister" to a thousand people.

I find it an increasingly distressing fact that every time I look at a church periodical I can find plenty of articles and letters concerning "Women Priests - Yea or Nay," but nothing ever about women as deacons.

The question of women as priests seems to be occupying the minds of everybody to such a degree that the development, understanding and acceptance of women as ministers appears to be completely ignored.

There must be some women, other than myself, who are deacons in this church, and believe themselves to be part of the one, holy, catholic and apostolic church: and we will still be here after Minnesota.

I'd be very glad to know about anybody who is concerned for us, and who, perhaps, has developed some views on the subject of women as ministers in the catholic church.

(The Rev.) IRIS B. R. MAYER
Blue Island, Ill.

"Another Alternative"

The article "Another Alternative" by William A. Hio [TLC, May 23] is one of the wisest and finest items to appear in an Episcopal periodical in years. It should be required reading for every Episcopalian, especially before the forthcoming General Convention. Many thanks for giving it to us.

(The Rev.) GEORGE W. WICKERSHAM II
St. Luke's Church
Hot Springs, Va.

Urban Churchyard

The package store cater-cornered
Cries Burning Up With Specials
For the Fourth; and blazing across
Its parking lot, the supermarket
Will pay to next week's lucky winner
In the lottery an easy thousand.
Thoroughfare and strident sidewalk draw
The heavy traffic past this narrow
Watered place of grass and Virginia creeper,
Three hackberry trees, two evergreens,
One ash, and the grace of leaves ceaselessly
Shadows down a tuck pointed wall.
Seed and cone straw the ground
Not here concretely sealed; a squirrel talks;
A robin admonishes its young;
And dim behind vandal-proof bars,
The window with cross and crown offers
What neither is easily won, nor bought.

Nancy G. Westerfield

The Living Church

July 4, 1976

Third Sunday after Trinity/Fourth Sunday after Pentecost

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CONGRESS

Clergy Comment on Rep. Hays' Situation

Cleveland area religious leaders were reluctant personally to judge Rep. Wayne Hays of Ohio for his reported sexual relationship with Elizabeth Ray, a staff member, but several indicated that such affairs by politicians break faith with their constituents.

Dr. Milton Matz, a rabbi and clinical psychologist, said if Miss Ray was on the payroll solely for sexual reasons, as she alleges, the misuse of government funds represents a breach of trust between Mr. Hays and the people who elected him.

Most Americans, the rabbi said, still have strong feelings about marriage and that few persons can emotionally tolerate a break of the marriage commitment.

Msgr. Michael Murphy, rector of St. Mary's Seminary and Auxiliary Bishop-designate of Cleveland, said that although actions — including sexual ones — can be objectively immoral regardless of intention, sexual immorality is not the worst sin possible.

"The social insensitivity to injustice is more offensive than our flesh weaknesses," he said.

The Very Rev. Perry Williams, dean of Trinity Cathedral, said society in general has yet to come up with a rationale for sexual norms to replace "fear of infection, detection, and conception."

With their removal, he said, "the inhibitions are gone. Nothing has taken the place of the past fear which produced sexual ethic."

The dean said it is misleading to suggest that the "new morality" had led to sexual laxity, because the "new morality" imposes a heavy burden of moral integrity since it says people are responsible for their own conduct and should be motivated by love and concern for others.

Joan Campbell, associate director of the Greater Cleveland Interchurch Council, said the Hays story is "in some ways . . . a woman's rights issue. No one seems much concerned with Miss Ray's welfare. There is an assumption that she is a whore for pay."

The Rev. Emanuel Branch, Jr., of

Antioch Baptist Church said he feels "powerful persons are indifferent toward the people except at election time. The people accept such actions because they themselves are indifferent."

PHILOSOPHY

Heidegger's Influence Upon Theologians Recognized

The German philosopher Martin Heidegger died at his home in the Black Forest region at the age of 86.

According to his biographer and translator Dr. John Macquarrie, an Anglican theologian and philosopher, Dr. Heidegger's philosophical inquiries constitute "one of the most significant attempts in our century to explore and vindicate the spiritual dimensions of human life in face of the threats that confront them."

Dr. Heidegger consistently repudiated efforts to classify his thinking as "existentialist," insisting that his interest in man, in the human condition, was merely a means of working towards the "ultimate question" of metaphysics, "what is the true meaning of 'being' (Sein)?"

"Why," he has asked, "is there something rather than nothing at all?"

Though Heidegger was not essentially a "religious" thinker, he has had profound and wide-ranging influence on major Protestant theologians such as Rudolf Bultmann and the late Paul Tillich, on the late Jewish philosopher Martin Buber, and on Roman Catholic theologian Karl Rahner.

Despite his controversial relationship with the Nazis during the early period of the Third Reich, Heidegger was known as a trenchant critic of modern social trends, especially the technological.

The philosopher was born of Roman Catholic peasant parents and was brought up in an orthodox Catholic atmosphere. In 1903 he entered the Gymnasium of Konstanz intending to become a Jesuit priest. Three years later he entered the University of Freiburg and for two years continued theological studies, but then abandoned his plan to enter the priesthood and ceased to be a practicing Catholic.

At Freiburg the young Heidegger became closely associated with Edmund Husserl, the founder of the method of philosophical inquiry known as phenomenology. In 1928 he succeeded Husserl as professor of philosophy at Freiburg.

His open identification with the Nazis in 1935 was to plague him the rest of his life. In 1945, a special tribunal ruled that Dr. Heidegger, though a Nazi sympathizer, had not been an activist in behalf of Nazism.

He married in 1917 and had two sons, both of whom spent long periods as prisoners of war in the Soviet Union.

THIRD WORLD

Dom Helder Pleads For "More Human World"

Speaking at Grace Cathedral (Episcopal) in San Francisco, Brazil's famed "Dom Helder" — Archbishop Helder Pessoa-Camara of Olinda-Recife — called for the "construction of a more human world" and strongly criticized multi-national corporations which "serve only the needs of the rich and powerful."

He stressed that despite the growth of the powerful multi-national corporations in the Third World nations, millions are impoverished and hungry.

The archbishop addressed the issues of poverty, hunger and injustice during a series of "Concerts for the Hungry" co-sponsored by the Social Justice Commission of the Roman Catholic Archdiocese of San Francisco, the Episcopal Diocese of California, and Grace Cathedral.

The 67-year-old prelate, twice nominated for the Nobel Peace Prize and known widely for his championship of the poor and oppressed, condemned the evils of "people's capitalism," saying that today a mere 200 giant corporations control two-thirds of all manufacturing assets in the U.S.

"For the poor people the situation is always bad," Dom Helder commented, "and not improving. I have heard that it is necessary to prepare the cake before distributing it. But my impression is that they are both preparing and eating the cake."

Dom Helder stressed that he does not accept the global Marxist system, "but

I do recognize truths — important truths, important points of view — that are present in Marxism.”

He declared that it is the responsibility of all Christians to join in confronting the injustices of poverty and hunger. “It is possible for us to work together — Christians of different denominations. All of us have the same Father and we are brothers. My greatest dream is to help to construct a more human world. It is my life.”

He added: “It would be so easy for the Son of God to liberate mankind forever! He was only beginning the liberation and . . . is waiting for man to become co-liberators.”

LUTHERANS

LCA Head Foresees “New Church”

The president of the Lutheran Church in America sees a “new church” as a likely result of a “split” in the Lutheran Church-Missouri Synod which seems “imminent.”

In a letter to LCA clergy, Dr. Robert Marshall says the “new church could think of itself as a temporary organization, as the LCA does, existing to unite all Lutherans on its territory.”

Dr. Marshall in his letter advises LCA synod (regional) presidents to continue to work with four district (regional) presidents of the Lutheran Church-Missouri Synod removed by Dr. J.A.O. Preuss, Missouri Synod president. These four men have continued to function, ignoring the letter vacating their offices.

The LCA leader says those who feel they must leave the LC-MS have “a distinctive experience which ought not to be lost through fragmentary dispersal into other church bodies,” and that “hasty absorption into another church would eventually lead to dissatisfaction.”

He adds, “A new church could make its own contribution to inter-Lutheran cooperation.”

Dr. Marshall describes the current situation as one of “movement and counter-movement for Lutheran unity . . . a time to be honest about differences, but also to hope that cooperation with LC-MS may continue and grow.”

ORGANIZATIONS

NOW Raps P.B., Methodists

A task force of the National Organization for Women (NOW) has criticized recent United Methodist action on homosexuality and the stand of the Presiding Bishop of the Episcopal

Church on female priests and bishops.

Georgia Fuller, coordinator, said she is “saddened that the Methodist Church as a whole has yet to make the transition into the 20th century on the issue of sexuality.”

At its recent General Conference, delegates rejected several proposals that would have changed Methodism’s Social Principles statement to make it more accepting toward homosexual behavior.

“The teaching that sexual activity is only for procreation has fed homophobia and has prostituted human sexuality, which is part of God’s good creation,” Miss Fuller said.

Also coming in for criticism was the Rt. Rev. John M. Allin, Presiding Bishop of the Episcopal Church, for his remark that as leader of the Episcopal Church he would not take a public stand on the female ordination issue, one of the major subjects to be considered at General Convention this fall.

Mary Louise McIntyre, another NOW coordinator, said his position “in effect supports the status quo which is oppressive to Episcopal women.”

The bishop’s stance, she said, “reminded us of how far the women of this country are from true equality.”

MICHIGAN

Archdeacon Elected Suffragan

Although five black priests were named for the official slate in electing a Suffragan Bishop for Michigan, delegates attending a special convention elected a sixth black priest who was nominated from the floor.

The nomination of the Ven. H. Irving Mayson of Detroit came amid charges that he had been deliberately and unfairly excluded from the list of candidates presented by the nominating committee.

Archdeacon Mayson was elected by majorities in both clerical and lay orders on the second ballot.

Most Episcopalians in the 170-parish diocese are white.

Last October, the Rt. Rev. H. Coleman McGehee, Jr., Bishop of Michigan, called for the election of a suffragan who, he stated, “ought in my opinion to be black. In the city of Detroit — the sixth largest city in the country, a city predominately black — there is not a single black clergy leader of bishop status. We need this kind of leadership.”

A nominating committee worked for five months screening some 25 eligible priests. The slate of five presented to convention May 22 included the Rev. Frs. Robert C. Chapman, New York; Arthur B. Williams, Jr., Detroit; Fre-

derick B. Williams, New York; Lorentho Wooden, Cincinnati; and Canon Theodore R. Gibson, Miami.

Committee chairman Robert Swint, of Detroit, said his committee had decided to seek candidates who “have demonstrated competence for work in the urban environment . . . and ability to relate to all sorts and conditions of the human experience.

Suffragan Bishop-elect Mayson, 51, is a graduate of St. Augustine’s College and Bexley Hall. He was ordained in 1951 and was in charge of St. Philip’s, Akron, Ohio, until 1969. He became an archdeacon in the Diocese of Michigan in 1970.

MEDIA

Film on Christ “Another Theory”

“This is not a film about Jesus Christ,” insisted Wolf Schmidt, producer of a movie version of Hugh Schonfield’s book, *The Passover Plot*. “It’s a film about . . . a Jew fighting the Roman occupation.”

In Jerusalem, where the film is being made, a group of clergymen called it a “direct attack” on Jesus Christ . . . in such a way as to destroy “the whole basis of the Christian faith.” Also, authorities of the Lutheran Church of the Redeemer, where trial scenes were to be filmed, withdrew permission for its use.

Dr. Schonfield depicts Jesus as ordering the betrayal by Judas. According to the story, Jesus could not have died in the time spent on the cross. Rather, having been drugged to appear dead, Jesus would then pretend to have risen. Dr. Schonfield says the unplanned thrust from the Roman soldier’s lance spoiled the scheme.

In the film, Jesus is an angry revolutionary with a keen sense of politics. The language is contemporary. The disciples sometimes seem to be public relations men.

Mr. Schmidt claims the film is not an attack on Christianity. “It is simply another theory, a different point of view based on sources other than the gospels.”

Film to Show “Porno” Life of Christ

The filming of a pornographic on the life of Christ already banned by Italy, France, and Libya, has reportedly received the backing of a number of Swedish atheist groups, according to the Nationwide Festival of Light (NFOL), a British group supporting Christian standards in social life.

Unable to obtain finances in his native Denmark, producer-director Jens

Joergen Thorsen has now established a special company with a capital of some \$458,000 from Swedish sponsors.

The film will have scenes such as those showing "our Lord lying with street whores and engaging in homosexual activities with numerous men," the NFOL reported, and added that the project "has created considerable controversy in the Swedish newspapers, churches, and parliament."

Britons were urged by the NFOL to write to the Swedish embassy protesting the Swedish government's permitting the film to be made.

MISSOURI

Preaching Series Commended

All Saints' Church, St. Louis, an Afro-American congregation since 1874, received the following message from President Gerald Ford for its Bicentennial Preaching Series, A Call for National Repentance, Thanksgiving, and Rededication [TLC, May 16]:

"As we lay the cornerstone of America's third century, I am most happy to commend the clergy and parishioners of All Saints' Church on their American Bicentennial Preaching Series. Efforts such as this are helping to make our great national celebration a memorable and meaningful one for all."

The Rev. W. James Walker, rector said that black people celebrate the Bicentennial "because a celebration is not always a party of joy. A celebration is often a solemn event. Principal celebrations in the Christian tradition generally begin with a 'confession of sin.' Thus, we have a call for national repentance."

LOS ANGELES

Pasadena Property Destroyed

A 22-year-old man who once failed to get a job at All Saints' Church, Pasadena, has been arrested on suspicion of setting a fire that destroyed the parish hall, including the rector's study, books, and manuscripts.

The five-alarm fire did an estimated \$750,000 damage.

Police and arson investigators arrested the suspect at a club for alcoholics adjacent to the church. The man had allegedly been found sleeping inside the church property on one or two occasions since last December when he reportedly applied for a job, but was not hired.

Danger of falling debris and loose steel beams prevented close examination for several days after the fire.

The Rev. George Regas has been rector of All Saints' since 1974.

July 4, 1976

BRIEFLY . . .

A Requiem of the Angels was celebrated at Christ Church, Middletown, N.J., for three children, Richard, Roger, and Jessie Johnson, who died in a fire that destroyed their family's home. Celebrant was Fr. Geoffrey West, associate rector, who responded to a hospital's call on behalf of the family. Fr. James B. Simpson, rector, read prayers at the grave site which the parish provided in its own churchyard. A local funeral director and florist donated their services and parishioners responded to a memorial fund to aid the family whose father has been unemployed for 18 months.

In Liverpool, the Anglican college, St. Katherine's, and the Roman Catholic colleges, Christ and Notre Dame, have joined in a federation to form the largest Christian institute of its kind in Britain, bringing together 2,400 students and a staff of 200. There is to be interchange of tutors and students although each college will retain its identity.

A new category of church work—diaconal ministry—has been established by the United Methodist Church for unordained members who serve the church on a full-time basis. Deaconesses, home missionaries, and professional lay workers will be eligible for "consecration" into this ministry, which is not to be confused with the ordained diaconate, the preliminary step in attaining full clerical ordination.

The 104th annual conference of the Primitive Methodist Church has classified "speaking in tongues, as practiced by the modern charismatic movement" as "unbiblical." The conference "did not deny that God can give the gift of tongues at any time." It also went on record as opposing the ecumenical movement.

The annual meeting of the American Region of the Society of Mary was held in the National Cathedral, Washington. Members re-elected Fr. Richard C. Martin as superior and George Byrne as treasurer, and elected Fr. Walter E. Freiman, as chaplain, Fr. George C. McCormick as assistant chaplain, and David B. Chase as assistant treasurer. It was reported that a number of new wards are being established throughout the country and

membership is growing. Fr. Martin was celebrant of a solemn eucharist in the cathedral's Chapel of St. Mary the Virgin and Fr. George Rutler, OGS preached.

The United Presbyterian General Assembly has named Dr. Thelma Adair as moderator for the coming year. An elder of Mount Morris Church in New York, Dr. Adair led the five candidates in the voting receiving 364 affirmations of approximately 700 on the fourth ballot. She is the first black woman to be named moderator.

The Rev. Toby Crosby, a black evangelist who is believed to have been the second oldest U.S. resident, died in Palatka, Fla. at the age of 122. The oldest American is thought to be 133-year-old Charlie Smith of Bartow, Fla. A preacher for the Church of Our Lord of the Apostolic Faith, Mr. Crosby had continued his evangelistic work until two weeks before his death, when he suffered a stroke. He was born a slave in South Carolina.

William P. Thompson was re-elected to a third term as stated clerk of the United Presbyterian Church at its 188th General Assembly, in Baltimore, by a vote of 596-60. He was opposed by the Rev. John P. Martin of Hollidaysburg, Pa., campus minister at Indiana (Pa.) University. Last fall, Mr. Thompson was elected to a three-year term as president of the National Council of Churches. He is the first layman since 1883 to serve as stated clerk of the United Presbyterian Church.

The 17th annual Priests' Conference sponsored by the American Church Union for the southeast U.S. was held at the Bishop Louttit Conference Center, Avon Park, Fla., with representatives from six dioceses present. Speakers included Fr. Robert Morse and Canon Albert J. du Bois. Fr. William K. Hart, CSA, served as chaplain. A committee is planning a post-General Convention for November at the Center.

The Canadian Council of Churches elected the Rev. Lois Wilson its first woman president. Mrs. Wilson is co-pastor with her husband, Roy, of the First United Church of Hamilton, Ont. Member churches of the CCC include the Anglican, Baptist, Lutheran, Quaker, Disciples, Greek Orthodox, Armenian Orthodox, Presbyterian and Reformed Churches, and the Salvation Army.

G. WASHINGTON, ESQ., TOUGH ANGLICAN

*When a matter involved Christian principle,
there was no compromise.*

By GEORGE W. WICKERSHAM

I ndeed he was an Anglican, with all of the independence of Anglicans, including much of their downright obstinacy — characteristics which often drive their pastors up the wall. In fact, during Mr. Washington's second term one of Philadelphia's rectors took the liberty of berating him from the pulpit. Imagine! We are reminded of a more recent president who took a tongue-lashing from the rector of Williamsburg. In Mr. Washington's case, however, it was not for his foreign policy but for his failure to receive communion! I should add that, characteristic of the man, he made no comment on this episode. When someone finally pressed him about it, he simply said that he would not again annoy that particular clergyman by his presence.

Actually, Mr. Washington was a pretty good churchman. He was assiduous in his duties as a vestryman in Virginia and he attended divine service with increasing regularity throughout his life. He was typical of Episcopalians in that he seldom talked about his religion. He was typical of 18th century Episcopalians in that he never received communion and would not kneel in church. (The latter fact is, of course, in complete contradiction of the tale, almost certainly apocryphal, of his

kneeling in the woods at Valley Forge.) As to the communion, that rite had fallen on evil times in his era. In most parishes it was celebrated infrequently and when it was, few parishioners participated. Martha used to receive it, but George invariably left beforehand — with the majority of the congregation. This, incidentally, was how it was with my grandparents, only in that case it was Grandma who would not receive.

As we all know, there are trends in religion. Eighteenth century Anglicans were smitten by an anti-theological trend. They were at the center of a wave of revulsion to the doctrinal disputes which had sent fellow Englishmen to Holland, to America and to the stake. Fact is, we are only just getting over this trend and beginning to appreciate again the importance of theology.

Mr. Washington's aversion to kneeling was part of the same syndrome: nobody is going to tell me what to think or what to do. This, we must add, is an almost credal position in the Anglican Communion. There is no other church that I know of in which one will find such freedom of thought and diversity of opinion. You can go to one parish and hear a certain interpretation of the holy communion, then go to another and hear an entirely different one. One priest may think bishops essential to the Christian church, another may think of them as of only relative consequence. The Apostles' Creed may be

taken absolutely literally in one quarter, very loosely in another.

But there are certain tenets of the faith which are generally accepted by all Anglicans. Indeed, they are assumed almost without question. We find them nobly embodied in Mr. Washington.

In his farewell address we come upon these words, characteristically formal: "... reason and experience both forbid us to expect that national morality can prevail in the exclusion of religious principle." Mr. Washington was, no doubt, brought up to believe this, but these words, written near the end of his life, came, as he said, out of experience. And, indeed, history everywhere bears them out. But they express a basic tenet in the Christian religion: when it comes to uprightness, we have no power of ourselves to help ourselves. It is to the credit of the English Church that she has always underlined this point. She loads every regular ceremony with the general confession and the assurance of divine pardon and aid. Our nation probably needs nothing more today than an understanding of this: our moral instability without God.

I maintain that the chief assumptions which made for his greatness were three in number: one, that we are of no worth on our own; two, that Providence (as he called him) is with those who follow the gleam; and three, that the help which Providence provides does not come on

The Rev. George W. Wickersham is rector of St. Luke's Church, Hot Springs, Va.



G. Washington, Esq.: Even the British came to respect him.

RNS

the cheap: you have to hang in there. These three principles, while in no way peculiar to it, nevertheless constitute the unwritten creed of Anglicanism.

A circular letter, sent by Mr. Washington to the governors of the several states after the end of the war ends with these words: "I now make it my earnest prayer that God would... most graciously be pleased to dispose us all to do justice, to love mercy and to demean ourselves with that charity, humility and pacific temper of mind, which were the characteristics of the Divine Author of our blessed religion and without an humble imitation of whose example, on these things, we can never hope to be a happy nation."

This about sums up Mr. Washington's religion. To me, at least, it is good enough, but it is good enough only because it comes from him. There was nothing particularly orthodox about him, and he was not perfect, even though Mr. Jefferson said that he was. He was simply a tough Anglican. When a matter involved what he conceived to be Christian principle, there was absolutely no compromise. And, after all,

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when it comes to religion, what more do you want?

Moving on, we note that only with caution did Mr. Washington use the word "God" in his voluminous writings. Almost invariably he employed the term "Providence." This, I believe, was partly due to his innate distaste for religiosity — another Anglican trait. But here we encounter a second of those rather basic tenets to which we might apply the title, "subconscious theology." In reading his letters and speeches, it becomes abundantly clear to us that Mr. Washington simply assumed that the Deity ultimately favored those who put their hearts and souls into what they conceived to be the noblest cause. To the British commander at the beginning of the war he wrote: "May that God to whom you appeal, judge between America and you." To his army he wrote: "The fate of unborn millions will depend under God on the courage and conduct of this army. Let us rely on the aid of the Supreme Being, in whose hand victory is, to animate and encourage us to noble actions." To his brother he wrote after the

fiasco at Monmouth Court House: "All would have been lost had not that bountiful Providence, which has never failed us in the hour of distress, enabled me to form a regiment or two of those who were retreating, in the face of the enemy and under their fire."

This was the faith which enabled Mr. Washington to carry on. Emphasized here should be the additional point that it was no Pollyanna point of view. It was neither euphoria nor natural optimism. It was a faith of a very tough variety: a faith which expected trials of the utmost severity. With this faith Mr. Washington rose above year after weary year of failure. His partial success in Boston in the spring of 1776 was followed by failure on Long Island that summer, failure on Manhattan, failure in Westchester, partial success at Trenton and at Princeton in the winter, a miserable winter in Morristown, outright defeat at Brandywine Creek the next fall, failure again at Germantown, a dreadful winter at Valley Forge, when the army almost disintegrated, the terrible disappointment at Monmouth Court House, when he might well have finished off Cornwallis, and finally three more frustrating years of trying to hold things together before Cornwallis was finally trapped at Yorktown.

Truth is, nobody else could have kept the Revolution going. It all appeared utterly hopeless. A nation with little or no organization, less industry and virtually no military equipment: such a nation was pitted against perhaps the most powerful nation in the world. The British possessed a highly organized army and, more than that, a superb fleet. To any logical person the Revolution was ridiculous. But the united colonies had two great assets: one was a vast territory which even the British could not hope to occupy and the other was George Washington.

Believing as he did that "Providence" favored those who championed the right, Mr. Washington held on until his belief was vindicated. Such was his personal stature: his judgment, his fairness, his willingness, nay desire, to listen, his ultimate decisiveness, his utter honesty, his sense of duty, his incorruptibility, his courage, his basic charity — such were his God-given virtues that nobody, or almost nobody, dared so much as to question his leadership. Even the British came early to respect him, a respect, I might add, which they hold to this day.

George Washington was, almost inevitably, the father of his country. But the point is that this was because he was committed to so much that is best in our Christian tradition. His was no surface religion. It was part and parcel of his psyche. He was the way that he was because of it.

THE FAITHS OF OUR FATHERS

By **FREDERICK WARD KATES**

In this Bicentennial year it occurs to us that our readers may have a special interest in the religious affiliations of the signers of the Declaration of Independence. The Rev. Frederick W. Kates, of Mountain Lakes, N.J., has done some research into the matter and has compiled the following information concerning the church affiliations, and places of burial, of the signers.

Connecticut

Roger Sherman (1721-93)
Congregationalist
Grove Street Cemetery
New Haven, Conn.

Oliver Wolcott (1726-97)
Congregationalist
East Cemetery
Litchfield, Conn.

William Williams (1731-1811)
Congregationalist
Lebanon, Conn.

Samuel Huntington (1731-96)
Congregationalist
Old Burial Ground
Norwich, Conn.

Delaware

Caesar Rodney (1728-84)
Episcopal
Christ Episcopal Church
Dover, Del.

George Read (1733-98)
Episcopal
Immanuel Episcopal Church
New Castle, Del.

Thomas McKean (1734-1817)
Presbyterian
Laurel Hill Cemetery
Philadelphia, Pa.

Georgia

Lyman Hall (1724-98)
Congregationalist
Signers' Monument
Augusta, Ga.

Button Gwinnett (1735-77)
Episcopal
Colonial Park Cemetery
Savannah, Ga.

George Walton (1741-1804)
Episcopal
Signers' Monument
Augusta, Ga.

Maryland

Charles Carroll of Carrollton (1737-1832)
Roman Catholic
Family Chapel, Doughoregan Manor
Near Ellicottville, Md.

William Paca (1740-99)
Episcopal
Family Burying Ground
Near Wye Plantation
Talbot County, Md.

Samuel Chase (1741-1811)
Episcopal
St. Paul's Parish Cemetery
Baltimore, Md.

Thomas Stone (1743-87)
Episcopal
Habre-de-Venture Plantation, Md.

Massachusetts

John Hancock (1737-93)
Congregationalist
Old Granary Burying Ground,
Boston, Mass.

Samuel Adams (1722-1803)
Congregationalist
Old Granary Burying Ground,
Boston, Mass.

John Adams (1735-1826)
Congregationalist (or Unitarian)
Basement Crypt, United First
Parish Church
Quincy, Mass.

Robert Treat Paine (1731-1814)
Unitarian
Old Granary Burying Ground
Boston, Mass.

Elbridge Gerry (1744-1814)
Episcopal
Congressional Cemetery
Washington, D.C.

New Hampshire

Josiah Bartlett (1729-95)
Congregationalist
The First Cemetery, Kingston, N.H.

William Whipple (1730-85)
Congregationalist
Union Cemetery, Portsmouth, N.H.

Matthew Thornton (1714-1803)
Congregationalist
Thornton's Ferry Cemetery,
Merrimack, N.H.

New Jersey

John Hart (1711-79)
Baptist
First Baptist Churchyard
Hopewell, N. J.

John Witherspoon (1723-94)
Presbyterian
President's Lot
Princeton, N. J.

Richard Stockton (1730-81)
Quaker
Stony Brook Quaker Meeting
House Cemetery
Princeton, N. J.

Abraham Clark (1726-94)
Presbyterian
Presbyterian Church Cemetery
Rahway, N. J.

Francis Hopkinson (1737-91)
Episcopal
Christ Church Burial Ground
Philadelphia, Pa.

New York

Francis Lewis (1713-1803)
Episcopal
Unmarked grave, Trinity Churchyard
Wall Street, New York City

Philip Livingston (1716-78)
Presbyterian
Prospect Hill Cemetery
York, Pa.

Lewis Morris (1726-98)
Episcopal
Family Vault, St. Ann's Church
Bronx, New York City

William Floyd (1734-1821)
Presbyterian
Presbyterian Cemetery
Westernville, N. Y.

North Carolina

Joseph Hewes (1730-79)
Quaker (and Episcopal)
Christ Church Burial Ground
Philadelphia, Pa.

John Penn (1741-88)
Episcopal
Guilford Courthouse National
Military Park
Near Greensboro, N.C.

William Hooper (1742-90)
Episcopal
Guilford Courthouse National
Military Park
Near Greensboro, N.C.

Pennsylvania

Benjamin Franklin (1706-90)
Episcopal
Christ Church Burial Ground
Philadelphia, Pa.

John Morton (1724-77)
Episcopal
Old St. Paul's Cemetery
Chester, Pa.

James Wilson (1742-98)
Episcopal
Christ Church Burial Ground
Philadelphia, Pa.

Robert Morris (1734-1806)
Episcopal
Christ Church Burial Ground
Philadelphia, Pa.

George Taylor (1716-81)
Episcopal (?)
Easton Cemetery
Easton, Pa.

James Smith (1719-1806)
Presbyterian
First Presbyterian Church Cemetery
York, Pa.

George Ross (1730-79)
Episcopal
Christ Church Burial Ground
Philadelphia, Pa.

George Clymer (1739-1813)
Episcopal (or Quaker?)
Friends Meeting House Cemetery
Trenton, N. J.

Benjamin Rush (1745-1813)
Episcopal (and Presbyterian)
Christ Church Burial Ground
Philadelphia, Pa.

Rhode Island

Stephen Hopkins (1707-85)
Quaker
North Burial Ground
Providence, R. I.

William Ellery (1727-1820)
Congregationalist
Common Ground Cemetery
Newport, R. I.

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South Carolina

Arthur Middleton (1742-87)
Episcopal
Vault at "Middleton Place"
Near Charleston, S. C.

Thomas Heyward, Jr. (1746-1809)
Episcopal
Family Cemetery, Old House
Plantation
Jasper County, S. C.

Edward Rutledge (1749-1800)
Episcopal
St. Philip's Churchyard
Charleston, S. C.

Thomas Lynch, Jr. (1749-79)
Episcopal
Lost at sea, 1779

Virginia

Richard Henry Lee (1732-94)
Episcopal
Lee Family Cemetery
Near Hague, Va.

Thomas Jefferson (1743-1826)
Episcopal
Monticello, Va.

Benjamin Harrison (1726-91)
Episcopal
Family Cemetery
Berkeley Plantation, Va.

George Wythe (1726-1806)
Episcopal
St. John's Churchyard
Richmond, Va.

Francis Lightfoot Lee (1734-97)
Episcopal
Tayloe Family Cemetery
Mt. Airy, Va.

Carter Braxton (1733-97)
Episcopal
Family Cemetery
Near Chericoke, Plantation, Va.

Thomas Nelson, Jr. (1738-89)
Episcopal
Grace Episcopal Church
Yorktown, Va.

Notes of Special Interest

Francis Lewis was the son of an Anglican clergyman, rector of Llandaff, Glamorganshire, Wales.

Francis Hopkinson was secretary of the convention that organized the Protestant Episcopal Church in 1789, and was organist of Christ Church, Philadelphia.

Bird Wilson, one of the six children of **James Wilson** and his first wife **Rachel Bird**, was a Pennsylvania judge who left the bench to become an Episcopal clergyman and theologian.

George Ross was the son of an Anglican clergyman, who was rector of Immanuel Church, New Castle, Del.

Robert Morris married **Mary White**, sister of the Rt. Rev. **William White**, first Bishop of Pennsylvania.

The entry in the *Dictionary of American Biography* (Vol. VII, p. 230) states the following concerning **Benjamin Rush**: "He died a professing Christian, but without strict denominational attachments. He was at various times a member of the Episcopal and Presbyterian churches, accepted the Universalists' view of salvation, and has been claimed by the Unitarians. In fact his education so broadened his mind as to destroy any spirit of denominationalism, without weakening a generally pious outlook which was the result of early training. His piety, however, was complacent and inconsistent at times; and his occasional use of theological arguments in medical reasoning was a survival of mediaevalism in method entirely foreign to his abler contemporaries."

Although he has never been known as an ardent churchman, **Benjamin Franklin**, according to reputable authorities, was one of three signers who were pewholders in Christ Church, Philadelphia, and he served several years as a vestryman of the parish.

In 1763 **George Read** married the widowed sister of future fellow-signer **George Ross** — **Gertrude Ross**, daughter of the Rev. **George Ross**, rector of Immanuel Church, New Castle.

The mother of **Caesar Rodney**, **Elizabeth Crawford**, was the daughter of the Rev. **Thomas Crawford**, the first missionary sent to Delaware by the Church of England's Society for the Propagation of the Gospel in Foreign Parts.

Samuel Chase was the son of the Rev. **Thomas Chase**, D.D., rector of St. Paul's Parish, Baltimore, Md.

Regarding **Thomas Jefferson**, possibly more a Deist in his theological views than an orthodox Christian, a letter signed by himself is noteworthy: "I have been since my infancy a member of the Episcopal Church, and to that I owe and make my contributions."

EDITORIALS

The American Dream: Vision or Illusion?

My greatest dream is to help construct a more human world. It is my life." Thus spoke Brazil's prophetic prelate Dom Helder at a recent conference on world hunger and poverty [see page 5]. Somehow his words strike us as an appropriate golden text for our bicentennial reflection upon the American dream. If the United States of America were a single individual and thinking out loud it might well say something like this: "When I am at my best — when I think I am being most true to my real self — my greatest dream is to help construct a more human world. It is my life."

To be sure, you will not find any such words in the Declaration of Independence, the Constitution, or any of the official documents of the nation. You will find something like them inscribed on the Statue of Liberty. You will hear words like them in the utterances of those Americans who have kept us mindful of our good national dream — Jefferson, Lincoln, Thoreau, Whitman, Jacob Riis, Jane Addams, Martin Luther King, Jr., to mention but a few. Seldom has the dream been more eloquently articulated than by Dr. King in his "I have a dream" speech at the Lincoln Memorial in Washington.

It is dangerous to have dreams, because they can plunge the dreamer into hot water; but if we shrink from that we may remember what Chesterton said about it: "I believe in getting into hot water. It helps to keep you clean." It is dangerous also to speak about dreams of the kind we are thinking about, for if one dreams of doing a good thing he must inevitably be tempted to let the dream stand in for the deed. Americans must always remind themselves that their good dream is not only a *happy vision* of "a more human world" — it is also a *commitment* to the task of helping to bring that dream to fulfillment upon earth.

Dom Helder spoke of *helping* to construct a more human world, and when Americans engage in their good dream they need to see it in that modest and realistic way. They have not always done so, and when any nation, like any person, takes it upon itself to "construct a more human world" all by itself, with no help from God or from other nations, it falls victim to a messiah-complex. When it is thus afflicted it can do no good for anybody anywhere until it recovers.

When American servants of the dream have been at their best they have seen their task as one of helping, not of unilateral construction. Also, they have seen it as one that must begin at home, and be well done at home, before it can be done abroad.

Unless charity begins at home — and begins as though it meant business — it can never move beyond its front door. Neither can justice. Neither can brotherhood.

In recent years many Americans have been reading — for the first time — some chapters of their national history that were never written into the books they studied in school: such as, for example, the history of the U.S. government's appalling record of deceit, and worse, in its dealing with the Indian peoples. It has been for many a healthy disillusioning experience. Dis-illusionment — literally understood — is always healthy. It means the removal of one's illusions; and illusions are malignant tumors upon truth. We may well pray, as our nation enters its third century, that as a more mature people we shall have less and less need to experience disillusionment because we shall have been given clean truth as our normal regimen.

No American who shares in the good dream can read the whole history of this land without shock and shame at the contrast between the dream and much of our behavior. It is decidedly in order that national repentance be a part of our bicentennial celebration. After all, the gift of repentance is something to be "celebrated" no less than the gift of the dream. But national repentance, like personal, is not just being sorry for sins past and present; it is purpose of amendment, resolution to sin no more, to turn from the old way to the new. The good news from God to all men and nations is not, "You must change," but "You can change."

The dream is of "a more human world." What would such a world be like, as compared with the worlds of past and present? Perhaps no two servants of the dream will come up with an answer identically one and the same in all details. But the essentials of a human world, or a human anything, are reducible to a few basics. There must be freedom to be and to become one's own true self — for everybody in that world. There must be a controlling rule of mutual aid that is gladly and voluntarily embraced by all, not coerced and imposed by the ruling powers. There must be a respect and trust and generous helpfulness among all the citizens of that world. There must be a sense of being members of one another so that if one member suffers the whole body suffers. And, as Americans who are also Christians see it, there must be the realization that this more human world is more human because it is God's world and its inhabitants are his beloved children.

America, America, may God thy gold refine,
Till all success be nobleness,
and every gain divine!

Prayer in the Morning

By H. BOONE PORTER, JR.

During fall, winter, and spring, we are very much aware of formal public religious activities — the opening of Sunday school, Advent, Christmas, Lent, Easter . . . In the summer we are thrown more on our own. This is not a bad thing. Public and corporate church life should nourish our individual spirituality. Similarly, our own personal experience as believing, perceiving, and praying Christians should bring vitality and strength to the collective life of the church.

For many individuals, one of the great spiritual opportunities of the summer is for prayer in the morning. There are innumerable ways to pray in the morning or any other time, and what suits you may be unique. Episcopalians have generally found, however, a special value in using the traditional office of the church — daily morning prayer. Summer is a good time to re-explore this part of our spiritual heritage. Here we are speaking of daily morning prayer as a relatively brief pattern of psalms, Bible readings, canticles, and prayers appropriate for individuals or groups to use at the beginning of the day. This has always been provided in the various editions of our Prayer Book. Some lay people only know it as a more-elaborate service, to which choir procession, anthem, sermon, etc., have been added, as used at a late hour on

Sunday morning. Some clergy think of this service as they recall it at a seminary or other institution, in which it served as "school prayers," led by faculty members in academic attire. These and other developments represent possible options within our tradition. The present discussion, however, is directed at the plain, simple, basic sense of the service: daily prayer in the morning.

Worship in the morning is a distinct kind of experience, before the phone has begun to ring and before the hustle and bustle of daily life have engulfed our consciousness. It may be difficult in winter, when dragging ourselves from bed to face a dark and cold day is not one of life's most gratifying experiences. In July, on the other hand, it is easy to enjoy the pre-breakfast hour. The blue sky, the clean fresh air, and the sparkle of dewdrops draw us to the open window, or onto the porch, or out into the back yard or patio. We can recognize light, clouds, buildings, trees, birds, and the ground beneath us as gifts that have been given to us. We can recognize our own reawakening consciousness as a new and fresh installment of the gift of life itself. In short, we can perceive something of the mystery of our createdness, the wonder of being upheld in the hand of our Maker. Of course, not every morning is an ideal

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experience, but the wonder of our existence and the beauty of the world of which we are a part, are indeed there awaiting us. This kind of perception is at the heart of Christian worship in the morning. Our Anglican type of morning office is really about this — if we can forget the preludes, the academic hoods, and the processions, and turn our thoughts instead to the rising sun.

If we can get hold of this vision, or, rather, let this vision get hold of us, then such familiar elements of morning prayer as the *Venite, Te Deum*, Apostles' Creed and Lord's Prayer are illuminated in a new way. Stated more theologically, by the power of the Holy Spirit the Christian worshiper perceives creation in the light of the resurrection.

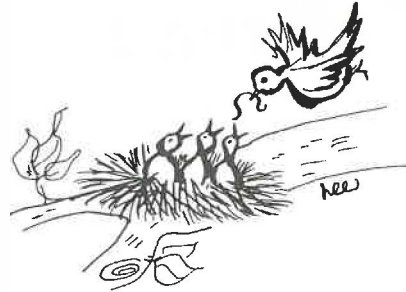
We are not suggesting that the morning is the only time one can or should have such an experience. Nor is it being suggested that this is the only theme of importance in the morning service. We are suggesting, rather, that this kind of experience can make an important contribution to our own personal spirituality and that the early morning is certainly a time when such an experience can be accessible to many people.

To me, a very helpful expression of this is in the beautiful modern English hymn by Eleanor Farjeon:

Morning has broken
like the first morning,
Blackbird has spoken
like the first bird . . .

A similar outlook is implicit in the great collect for the morning by William Reed Huntington:

O God, the King eternal, who dividest the day from the darkness, and turnest the shadow of death into the morning . . .



This collect appears on page 594 of our present Prayer Book. It is good to find it printed within the morning office of the Heavenly Blue Book, pages 56 and 99. It is not enough, however, for such a prayer to be printed in books: it is the thoughtful, reflective, and repeated use of such devotions which matters. May such worship open for us the door to new understandings of the mystery of

the morning, and of the mystery of life.

So, good reader, begin tomorrow by taking your Bible and Prayer Book, or Heavenly Blue Book if you have it, going to the open window or back porch, and reciting the morning service. Perhaps your husband or wife will wish to join you. If no one has ever explained to you how to find the appointed Psalms and Bible readings, then simply begin by using ones you like. In due course you will get the hang of it. If the whole service is too long for you, use half of it. With practice, it is easier to find the places and proceed with less delay. On the other hand, speed is not the goal. One of the beauties of reciting the service privately in the summer is that one can take time and be unhurried. You may wish to reflect several minutes on a Bible passage, or add several extra prayers at the end. By all means do so. On certain days, there may be things of special importance to you that you wish to pray about. By all means do this too. When this service is used privately, it is a mixture of the corporate concerns of the church as a whole, and the individual concerns of the worshiper. This too is as it should be. We find our own fullest personhood within the fellowship of Christ's body. Likewise, the church corporately lives in and through the life of its many members.

CLASSIFIED

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MUSIC

ST. MICHAEL'S MASS — for Rite II Liturgy. Send \$1.00 for packet; Benjamin Harrison, 2211 S. Bluff, Wichita, KS, 67218.

POSITIONS OFFERED

ORGANIST-CHOIRMASTER: Full-time position in large Florida parish and day school. Men and boys choir (RSCM). Opportunity for private piano and organ pupils. Immediate opening. Reply Box J-264.*

SOUTHWEST Florida parish community interested in priest to act as assistant to rector and as organist-choirmaster. Applicant should be married and interested in full shared ministry with emphasis on teaching the Catholic Faith. Reply Box W-263.*

POSITIONS WANTED

ORGANIST — CHOIRMASTER, Churchman, married, M.Mus., A.A.G.O., seeks full-time position. Experienced. Would consider church-college teaching combination. Reply Box J-265.*

POSITIONS WANTED

PROFESSIONAL choirmaster/organist seeks full-time position in Anglo-Catholic church having traditional liturgy and music, unfettered by tyranny of the mediocre. Reply Box C-259.*

PUBLICATIONS

de-liberation, Box 5678, Coralville, IA 52241; \$2.00 yearly. Women's ordination advocacy; photos, features, resources.

SUMMER SUPPLY

SERVICES for three Sundays in August in return for free use of rectory in eastern Pennsylvania near Philadelphia, New York, and Jersey shore. Contact: Fr. Okie, Box, 412, Emmaus, Pa. 18049 (215) 967-1440.

WINTER SUPPLY

RETIRED BISHOPS please note: Episcopal assistance needed for winter months in southern diocese. Reply Box C-262.*

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

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

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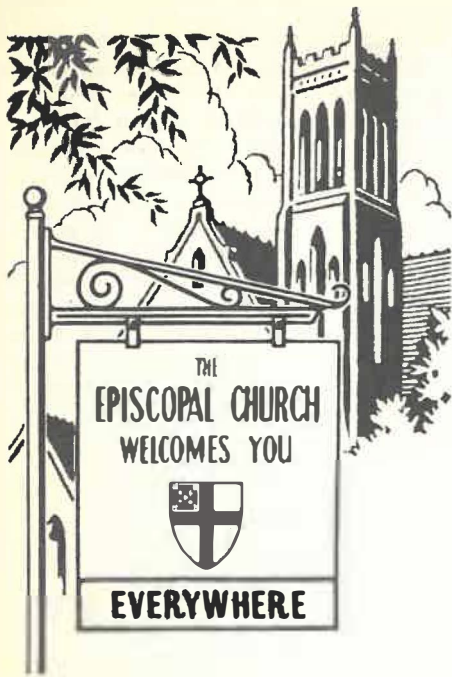
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THE LIVING CHURCH

The Living Church



SUMMER CHURCH SERVICES

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

ANCHORAGE, ALASKA

ALL SAINTS' 8th and F Sts.
The Rev. Norman H. V. Elliott, r
Sun 8:30 HC, 9:30 SS, 10:30 HC (1S, 3S), MP (2S, 4S); Wed 9:30 & noon HC & Healing; 7 Healing

LITTLE ROCK, ARK.

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

CORTE MADERA, CALIF. (Marin Co.)

HOLY INNOCENTS' 2 Tamalpais Blvd.
Sun 7:30, 8, 9:30 & 11. Eve 7:30. Wed 11:30 & 8. Fri 7. Charismatic.

LOS ANGELES, CALIF. (Hollywood)

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

PLACENTIA, CALIF. (North Orange County)

BLESSED SACRAMENT Angelina Dr. & Morse Ave.
The Rev. Anthony F. Rasch, r
Sun Mass 7:30 & 9 (Sung); Wed Mass & HS 9; (Mon thru Fri) EP 6; C 1st Sat 4-5:30

SAN DIEGO, CALIF.

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

DENVER, COLO.

ST. MARY'S S. Clayton & Iliff—near Denver Univ.
Fr. James Mate, SSC, r, Fr. T. Raynor Morton, SSC, senior c; Fr. David Wessell, v of the parochial mission
Sun Masses 7:30 (Low), 9 (Sol), 11:30 (Sung), 6 (Low); ES & B 8; Daily 7; Also 9:30 Mon, Wed, Fri & Sat. C Sat 4:30-5:30, 8-9 (and as desired)

DANBURY, CONN.

ST. JAMES' CANDLEWOOD LAKE
Downtown West St.
The Rev. F. Graham Luckenbill, L.H.D., r
Sun 8, 9:15, 11; Thurs 10

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 8, 12, Summer Ch 5 10, Service & Ser 10; Daily 10, HC Wed, HD, 1S & 3S 10

ST. PAUL'S

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

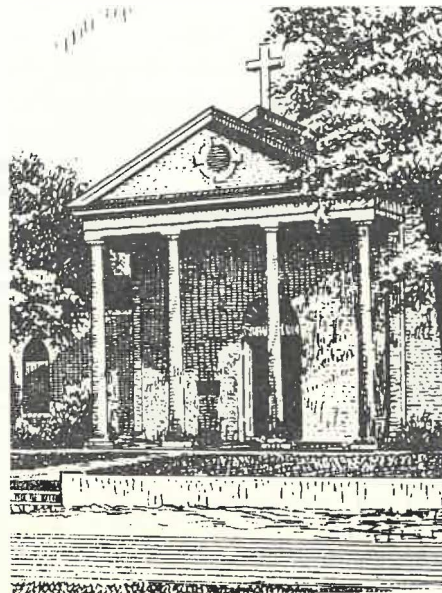
ST. PAUL'S, ROCK CREEK PARISH
Rock Creek Church Rd. near National Shrine
Sun 8 & 10; Wed. as announced. Washington's Oldest and only Colonial Church.

COCONUT GROVE, MIAMI, FLA.

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

WEST PALM BEACH, FLA.

HOLY SPIRIT 1003 Allendale Rd.
The Rev. Peter F. Watterson, S.T.M., r
Sun Masses 8, 9 (Sung), 11. An Anglo-Catholic Parish Serving the Palm Beaches.



Trinity Church, Myrtle Beach, S.C.

ATLANTA, GA.

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

CHICAGO, ILL.

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

DODGE CITY, KAN.

ST. CORNELIUS' First Ave. at Spruce
The Rev. R. W. Treder, r
Sun 7:30 HC, 10 HC (1S & 3S); Wed HC 10

BOSTON, MASS.

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

FALLS CITY, NEB.

ST. THOMAS 16th at Harlan
Fr. Carl E. Gockley, r
Sun Masses 7:30, 10:30

OMAHA, NEB.

ST. BARNABAS 40th & Dodge, 1 blk. N.
The Rev. Xavier C. Mauffray, r
Sun Masses 8, 10:45 (High)

LAS VEGAS, NEV.

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

CLAREMONT, N.H.

UNION CHURCH (Est. 1771) Old Church Rd.
The Rev. John H. Evans
Services 9, HC 1S & 3S

MIDDLETOWN, N.J.

CHRIST CHURCH The King's Highway
The Very Rev. James Simpson, the Rev. Geoffrey West
Eu, Daily 9; Sun 8 & 10

NEWARK, N. J.

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

WEST ORANGE, N.J.

HOLY INNOCENTS' 681 Prospect Ave.
The Rev. Trevor E. G. Thomas, r
Sun HC 9, 11 (1S & 3S), MP 11 (2S & 4S). Summer HC 10

ALBUQUERQUE, N.M.

ST. JOHN'S CATHEDRAL 4th & Silver, SW
Sun HC 8, 9:15, 11, 6. Mon, Wed, Fri, Sat 12:05, Tues & Thurs 10

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

SUMMER CHURCH SERVICES

(Cont'd. from previous page)

SANTA FE, N.M.

HOLY FAITH 311 E. Palace Ave.
Rev. Donald L. Campbell, r; Rev. W. J. Marner, c
Sun 8 & 10; Thurs 10; Fri 12:10

BROOKLYN, N.Y.

ST. JOHN'S 99th St. & Fort Hamilton Pkwy.
The Rev. George C. Hoeh
Sun HC 8 & 10; Wed 6:30, 7:10

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. Smith, D.D., r
Sun HC 8, 9, 11; Thurs HC 10

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun 8 HC, 9:30 MP; 10HC (Spanish); 11 Lit & Ser; 4 Ev; 4:30
Concert (as anno). Wkdays 7:15 MP & HC; 5 EP (Sat 3:30 plus
Organ Recital). Wed 12:15 HC & Healing; 5:30 HC

ASCENSION 5th Ave. at 10th St.
The Rev. D. R. Goodness, r
Sun HC 8, 9, 6; Ecumenical Service 11; HC Tues, Wed, Fri 8;
Sat 9; Wed 6; Thurs 12 noon

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

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
Daily Eucharist, Mon-Fri 12:10

EPIPHANY 1393 York Ave. at E. 74th St.
Near New York and Memorial Hospitals
Ernest E. Hunt, III, r; Lee A. Belford, George Benson,
Hugh Hildesley, William Stemper
Sun 8 & 12:15 HC, 10:30 HC (1S & 3S), MP (2S & 4S); Wed
HC 6

ST. IGNATIUS OF ANTIOCH
87th Street, one block west of Broadway
The Rev. Charles A. Weatherby, r
The Rev. Howard T. W. Stowe, c
Sun Masses 8:30, 11; Tues, Thurs 8; Sat 10; HD as Anno

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Mass 7:30, 9, 10, 5; High Mass 11; EP & 8 6. Daily
Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C daily 12:40-1, Fri
5-6, Sat 2:1-3, 5-6, Sun 8:40-9.

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, r; the Rev. Thomas Greene;
the Rev. Douglas Ousley; the Rev. Leslie Lang
Sun HC 8, 9, 11, (1S) MP 11; Mon thru Fri MP 8, HC 8:15;
12:10; Tues HS 12:30. Wed EP 5:15. HC 5:30; Church open
daily to 9:30

TRINITY PARISH
The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Bertram N. Herlong, assoc r
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15;
Sat HC 9; Thurs HS 12:30

ST. PAUL'S Broadway at Fulton
Sun HC 9; HS 5:30; Mon thru Fri HC 1:05

UTICA, N.Y.

GRACE CHURCH Downtown
The Rev. S. P. Gasek, S.T.D., r; the Rev. D. E. Remer, c;
the Rev. C. F. Hilbert, the Rev. L. C. Butler
Sun HC 8, MP, HC & Ser 10; Int daily 12:10

WARRENSBURG, N.Y.

HOLY CROSS PARISH LAKE GEORGE
The Rev. Robert D. Creech, r 57 Main St.
Sun Masses 8, 10; wkdays as anno. Shrine of Our Lady of
Walsingham

HERSHEY, PA.

ALL SAINTS Elm and Valley Road
H. B. Kishpaugh, r; W. L. Hess, assoc
Sun H Eu 7:30 & 10; Wed 10

PHILADELPHIA, PA.

CHRIST CHURCH 2nd St. above Market
The Rev. Ernest A. Harding, D.D., r
Sun 9 HC, 10:30 MP & S, 1S & 3S HC

PITTSBURGH, PA.

GOOD SHEPHERD "An Historic Landmark"
Cor.: 2nd (Pa. Rt. 885) & Johnston Aves., & Gertrude St.
— Hazelwood
Sun Mass 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; the Rev. D. P. Bachmann, c
Sun HC 8, HC & Ch S 10 (1S & 3S), MP & Ch S 10 (2S & 4S);
Thurs HC 1; HD as anno

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. Stephen R. Whitfield; the Rev. Lyle S.
Barnett; the Rev. Canon Donald G. Smith, D.D.
Sun Eu 7:30, 9:30 MP (Eu 3S), 11:15 MP (Eu 1S); Daily Eu
Tues, Thurs, Fri, Sat 7; Wed 10:30 & HU

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

SAN ANTONIO, TEXAS

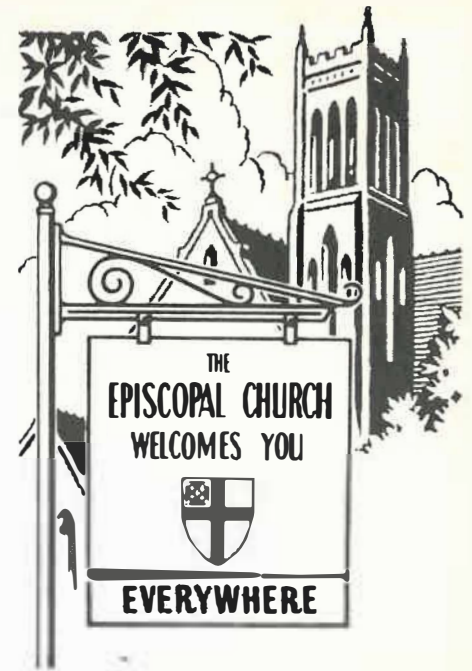
ST. PAUL'S East Grayson at Willow
Fr. John F. Daniels, r
Sun Masses 7:45, 9, 11. Sat C 11 - 12

ALEXANDRIA, VA.

ST. PAUL'S 228 S. Pitt St.
Sun HC 8 & 5; HC 10 (1S & 3S). Weekday—Thurs HC 10:30

HOT SPRINGS, VA.

ST. LUKE'S
The Rev. George W. Wickersham II, D.D.
Sun 8 HC, 11 MP (1S HC)



RICHMOND, VA.

ST. 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

CABLE, WIS.

ST. PETER'S Cable Congregation U.C.C.
The Rev. Richard C. Nevius, v (715) 634-4768
Summer Schedule: Sat Mass 5:30

HAYWARD, WIS.

ASCENSION 216 California Ave.
The Rev. Richard C. Nevius, v
Sun Sung Mass 10:15, Tues 9:15, Thurs 6; Sat 8

SPRINGBROOK, WIS.

ST. LUKE'S County "M" & US 63
Sun Mass 8:30

PARIS, FRANCE

AMERICAN CATHEDRAL OF HOLY TRINITY
23, Avenue George V
The Very Rev. Robert G. Oliver, Dean
The Rev. Frederick B. Northrup, Canon
Sun 9:30 HC, 11 MP (HC1S), Tues & Thurs 12:30 HC

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, Ch S and Adult Study 10, MP 11

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