

The Living CHURCH



Bishop Gooden and Rand Reasoner: A scholarship award in the name of the bishop [see p. 7].

Fred E. Jacob

Innovative Evangelism • page 9



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The Living Church

AROUND & ABOUT

With the Editor

In *Time*, July 19th, p. 73, there's a footnote to a review of a book entitled *Harriet Beecher Stowe*, by Noel B. Gerson. *Time's* reviewer, commenting upon the influence of *Uncle Tom's Cabin* throughout the land after its publication in 1852, writes: "Tens of thousands of Americans who had not even read the book already knew Simon Legree as the classic slave driver and Uncle Tom as the black victim." The footnote explains: "Long-suffering Uncle Tom was the embodiment of a Christian virtue — turning the other cheek. It was not until the mid-1950s that the virtue officially became a vice in the eyes of black militants."

Time's footnote is correct both as regards Uncle Tom's exemplification of an authentic and primary Christian virtue — i.e. turning the other cheek, and also as regards the transvaluation of long-suffering from virtue to vice in the eyes of present-day black militants. *Time's* footnoter might have added — "and in the eyes of present-day Christian liberals," for "Uncle Tomism" is a dirty word with them too.

Uncle Tom is among the most famous, familiar, and convincing embodiments in all literature of that particular aspect of Christian character that we associate with turning the other cheek. In the New Testament, the most thorough exposition of it is in First Peter. (V. esp. 2:13-25, 3:1-22, 4:12-19.)

If I were a radical rebel against racial or any other injustice, and also not a Christian, I should find quite intolerable Uncle Tom, and First Peter, and the meek and lowly Jesus who not only preached turning the other cheek but practiced it. That attitude, in a non-Christian, I find entirely understandable. But when it is found in a self-professed Christian doesn't it call for some explaining? If Christianity is true, Uncle Tom is right in his way of responding to Simon Legree, just as if Christianity is true all sorts of other things that may not be to our taste at all are right, and just have to be accepted on the Lord's authority.

This issue is quite commonly discussed among Christians, because they can't read their New Testament and also be concerned — as Christians must be — about justice between man and man, without feeling an awkwardness in their position as they try to be true both to the Gospel and to the Humane Revolution. But very often the discussants manage to evade the issue by misrepresenting it. They sometimes hold, for example, that when Jesus en-

joins us to turn the other cheek to the smiter he has in mind only our own private response to somebody's abuse of our own selves. They hold that we have a right to do that for our own selves but not necessarily a right to turn the cheeks of other people to the smiter by our refusal to smite the smiter for their sake. Uncle Tom, they may remark, was simply unmindful of the plight of his fellow slaves, and was interested only in saving his own soul. That won't do, if we want to be true to the Gospel text and to Mrs. Stowe's text. Jesus is as silent as Uncle Tom on the duty of civil disobedience or rebellion for the sake of other people.

Uncle Tom does, in fact, defy Simon Legree, without returning evil for evil, and dies rather than surrender his soul to his earthly master. He is as truly a martyr of Christ — a witness by his own blood — as was St. Stephen.

If Uncle Tom is an embarrassment to Christian liberals he isn't the only one; the New Testament presents quite a few. The white Southern traditionalist detests *Uncle Tom's Cabin* on the grounds, as he sees it, that Simon Legree is an atypical slave owner of the Old South and therefore an unjust and untrue stereotype. There may have been more Simon Legrees than he knows about; but he's less far from the whole truth of the matter than is anybody who will say that Uncle Tom is an atypical or abnormal Christian. If Christ himself is the type or norm, Tom is in the classic mold.

NOTE TO MRS. A.A.J.:

Thanks for sending me the clip from the *New York Times* of June 13, concerning the wedding service in the chapel of Brown University at which, reportedly, two chaplains "performed the Episcopal ceremony, which was written by the couple." It is a relief to me (as I'm sure it will be to you) to find that neither of the two chaplains is a priest of the Episcopal Church. At any rate, neither name is on the clergy list in the current Episcopal Church Annual.

Let's not blame the Standing Liturgical Commission for this mayhem. There is no authorization in any of this church's authorized rites, new or old, for any such thing. There can be no "Episcopal ceremony which was written by the couple." Increasingly I find myself thanking God for some things that by his mercy have not come to pass. May that mercy never fail us.

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An independent weekly record of the news of the Church and the views of Episcopalians.

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CALENDAR

August

8. Eighth Sunday after Trinity/Ninth Sunday after Pentecost
10. Laurence, D.M.
11. Clare of Assisi
13. Jeremy Taylor, B.
15. Ninth Sunday after Trinity/Tenth Sunday after Pentecost
16. St. Mary the Virgin
18. William Porcher DuBose, P.
20. Bernard, Abt.
22. Tenth Sunday after Trinity/Eleventh 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.

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August 8, 1976

LETTERS

The Marriage Service

I would like to congratulate THE LIVING CHURCH for the two outstanding articles in the June 20th issue on the Draft Proposed Book of Common Prayer. The Rev. Messrs. Timothy Pickering and Henry H. Breul, although they arrived at different conclusions, did a superb job of critical appraisal.

The only additional criticism I would offer pertains to the Proposed Service of Holy Matrimony. Not only did the SLC fail to offer a service in the traditional language, but it seems to me that it erred very substantially in altering the vows into the "is it your will, etc.," and "it is my will, etc.," at this stage of our Prayer Book revision. The Green Book service as it has been authorized for the past few years has won considerable favorable acceptance and is used quite extensively throughout the church. To offer a different form of marriage vows, with no time available for trial use at this stage of things, seems to deny much of the purpose of our trial use.

I have inquired of quite a number of persons as to their reaction to these proposed betrothal vows, and, without exception, they have responded with complete perplexity. Whereas I understand the liturgical commission was seeking to strengthen and add weight to these vows, they have instead accomplished exactly the opposite. On reflection, my respondents have indicated, "they must mean, 'it is my intention,'" with an apparent omission of the element of determination implied in the traditional form. I do hope the General Convention, in considering the Proposed Book, will revert to the Green Book form.

However, my principal point is to suggest that whereas I agree substantially with the appraisal of the new book as found in both articles, I would offer the following different conclusion. Let the Proposed Book of Common Prayer, with some appropriate revisions, be adopted on first reading by the General Convention. Let it also include a rubric to wit: "In addition to the services contained in this book, the services as found in what is commonly known as the 1928 Book of Common Prayer, are at all times authorized for use in the Episcopal Church." The inclusion of such a rubric, which has been suggested by many others in all quarters of the Church, would allow those

PRO AND CON ON ORDINATION OF WOMEN

Findings of the Anglican-Roman Catholic Consultation

Roman Catholic and Anglican (Episcopalian) theologians and social scientists were asked to discuss the issues involved in admitting women to the priesthood and episcopate. Their findings were reported to ARC — the ongoing Anglican-Roman Catholic Consultation — and paved the way for a formal statement that diversity on this issue should not be an insurmountable barrier to the goal of Eucharistic unity.

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who are passionately devoted to the 1928 Prayer Book the opportunity to retain and use these familiar services. It would allow those who have found great meaning in our revised modern forms the opportunity to have a new Prayer Book, with considerable latitude and option available in different congregations and in different particular settings. The loss of the "common" feature to our worship life we can tolerate, even as we have known variations in churchmanship and other differences in the life of the church for all of our history. The forms contained in both books certainly set forth the faith of the church as we know it, although each is admittedly subject to criticism by some church members, for the most part of a minor nature.

(The Rev.) MAURICE M. BENITEZ, D.D.
St. John the Divine Church
Houston, Texas

Fr. Politzer Replies

Before answering the question at the conclusion of Dr. Price's reply [TLC, July 25] to my critique of his paper on the ordination of women published by the Forward Movement, I would like to comment briefly on several of the points made by him.

It is quite clear in reading the works of both Ignatius and Cyprian that in their statements about the bishop representing the church they look upon the church as the body of Christ. Their representative character as bishops is not of the membership per se as Dr. Price seems to think, but of "Christ in his body the church." Ignatius says, "Wherever the bishop appears, there let the people be, just as, wheresoever Christ Jesus is, there is the Catholic Church." Both base their teachings on the writings of St. Paul in I Corinthians 12:12-30 and Ephesians 4:15,16. (See *The Ante-Nicene Fathers*, Roberts and Donaldson, Editors, 1886. Vol. 5, pg. 263.)

I am glad that Dr. Price acknowledges that St. Paul's statement in Galatians 3:28 does not directly support the ordination of women. However, his attempt to introduce it as indirectly related through the back door of eschatology is an example of sophistry unworthy of a serious theological discussion. By this same means he could argue for the marriage of two people of the same sex, the confirmation of followers of Hinduism, and the giving of holy communion to unrepentant criminals. A biblical text must always be interpreted within the context of the author's writing.

Dr. Price concludes his reply by asking the question: "Since Jesus was himself a Jew, does not this Jewishness make the apostles even more 'intrinsically related to his person'? And if so,

where have we acquired the freedom to ignore it in our Gentile presbyterate and episcopate?"

According to biblical theology human sexuality is an ontological quality. It is part of essential being. In the creation myth in the book of Genesis male and female humans are shown to be separate beings with their own essential sexual identities. Ethnic and racial distinctions are not ontological qualities. There is no reference to these qualities of human existence in the creation stories. They appear as the consequences of mankind's fallen condition. The sacramental-symbolic relationship between Jesus Christ and the ordained episcopate and presbyterate is on an ontological level. They share in his being through ordination. This is the true meaning of the apostolic succession and the indelibility of ordination. Therefore, the choice by Jesus of adult males to be his apostles and presbyters (the Seventy) is binding on the church for all times because they must be in an appropriate analogous relationship to his essential being. Their ethnic backgrounds are in no way relevant to the sacramental-symbolic relationship between them. The fact that Jesus and the apostles are Jews is an existential distinction, not an essential one, and, therefore, need not be symbolized in successive generations of the sacramental ministry.

The biblical theology concerning marriage is based upon a similar understanding. "And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh?" (Matthew 19:4,5). Ethnic distinctions are of no essential concern here either.

(The Rev.) JEROME F. POLITZER
St. John's Chapel, del Monte
Monterey, Calif.

"Gay" and "Homosexual"

I feel that I must make a response to the Rev. Grant M. Gallup's letter that you entitled "Homosexual as Noun," [TLC, June 20th]. In a way, this comment is also directed at THE LIVING CHURCH and the many other publications that make the same error in our written language.

Mr. Gallup cautions you to begin using the word "homosexual" as an adjective rather than as a noun. I, for one, am ready to promise to do that if he, in turn, will promise to stop using the word "gay" as a synonym for "homosexual." *Webster's Seventh New Collegiate Dictionary* defines "gay" as follows:

"gay — adj. 1: happily excited: mer-

ry. 2a: bright, lively, b: brilliant in color. 3: given to social pleasures; *also*: licentious. *syn* see lively." I cannot find any hint in that definition of any reason for making "gay" synonymous with "homosexual." As long as we are going to make an effort at using the language correctly in the grammatical use of the word "homosexual," let us also make the effort to use the adjective "gay" correctly according to its definition. I am often a *gay* person — in the correct meaning of the word — but I have never been a *homosexual* person. All the people who insist upon using these two words as synonyms are stealing a good and useful word from me and everyone else who attempts to use the English language correctly.

It is understandable, in a way, that people who frequently speak or write about the subject should want a simple phrase to replace the tongue-twister "homosexual person." I commend to those people the phrase "queer person" rather than the incorrect one "gay person." Webster lists the following definition:

"queer — adj. 1a: differing in some odd way from what is usual or normal. b (1) eccentric, unconventional . . . d. slang: sexually deviate: homosexual . . . *syn* see strange."

I feel that the above suggestion is well worth consideration and application by all who deal with the subject of homosexuality.

WAYNE H. THOMPSON
Sacramento, Calif.

Response to a Review

With regard to the recent review of Canon Peter Baelz's *The Forgotten Dream: Experience, Hope and God* [TLC, April 18], it was a pleasure to find your reviewer aware of the sensitive act of empathic imagination by which this distinguished Regius Professor of Moral and Pastoral Theology at Oxford enters into the position of the half believer. A more tactfully stated yet relentlessly honest contemporary probing of the half believer's stance would indeed be hard to find. Just the book to place in every parish library!

It seems rather unfortunate, however, that your reviewer should look askance at Canon Baelz's challenge (p. 139) to "experiment" with sacrificial love as Christ himself did — and still does. The word "experiment," I submit, was used advisedly and shows pastoral concern. "Experiment" seems precisely the word to appeal to a generation brought up to respect science and technology, to distrust dogma, and, above all, to "tell it like it is."

Though your reviewer indicates no awareness of current resurrection controversy (and, incidentally, does not so much as allude to Canon Baelz's prior

book on prayer and providence), he does not hesitate to present the canon's experiential expressions on the resurrection to the half believer (p. 100) as if they were a full, systematic exposition.

The pervasive tone of the review — invective rather than analytical — suggests, among other things, that the literary form of these Bampton lectures has not been considered. The reviewer merely assumes that the half believer should have been set up as a straw man and then, towards the end, knocked down with fundamentalist bang-bang.

Most regrettable of all is the reviewer's lapse into personal slurs — speculating, for example, "what on earth goes through his mind when Dr. Baelz recites the Apostles Creed." Could it be that the reviewer (for reasons upon which this writer declines to speculate) hoped to be overwhelmed with the roar of a theological Niagara and hence was unable to hear the waters of Shiloh that go softly?

R. P. PARKIN
Sacramento, Calif.

Deplores "Groundhog" Label


The negative attitude of the editor of *THE LIVING CHURCH* to the trial services and presently to the Draft Proposed Book is well known. It is an honorable position though I do not agree with it.

But the recent use by the editor in his own column of the term "Groundhog Book" is shocking [TLC, July 11].

The Standing Liturgical Commission could have issued the book on any given day. As a beautiful act of Christian vocation and devotion they purposely offered it to God and his church on the Feast of the Presentation of Christ in the Temple. They did this humbly as a symbol of the spirit in which they had labored. It was their presentation of life and work. Whether one agrees or not with the contents of the book, it was a blessed and a good thing to do.

The desecration of our holy days continues and is well known. Long ago the Presentation became Candlemas Day. The ultimate degradation came in our own country — and my own state! — where the day became "Groundhog Day" and all religious meaning was discarded.

I respect the spiritual sensitivity of the editor. I was the more appalled that he was tempted to use this secular name and took no account of the attitude of the Standing Liturgical Commission. I applaud that committee and pray fervently that at the General Convention this sneering term "Groundhog" is never used in the debates to refer to an offering presented to God in Christ.
(The Rt. Rev.) FREDERICK J. WARNECKE
Bishop of Bethlehem, ret.
Bethlehem, Pa.



"It is particularly disturbing to me that there are things being taught in some seminaries and espoused by some clergymen that are denials of the fundamentals of the Christian faith."—Chuck Murphy

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CANADA

Substantial Agreement Seen on Papal Primacy

At a recent meeting in Montreal of the Roman Catholic-Anglican Dialogue Commission, representatives agreed that if unity was achieved, Rome would be acknowledged as the primatial see of Christianity.

However, the first Canadian conversations on the primacy of the pope did not touch on the question of his infallibility and did not reach a consensus on the pope as a direct successor of St. Peter.

Dr. Eric Jay, retired dean of divinity at McGill University and now professor of historical theology, said a change of attitude has emerged in the Anglican Church. "A great number of Anglicans would readily accept the primacy of the pope, given formal agreement on doctrinal statements about such things as the eucharist and the priesthood," he said.

The role of the Archbishop of Canterbury, Dr. Jay said, could be used as a basis for Anglican rethinking of papal primacy.

"The Archbishop of Canterbury is now more of a primatial figure than he was 100 years ago," he said. "The worldwide Anglican community has come to look on Canterbury to provide leadership on many issues. While this kind of primacy is not closely analogous to the Roman Catholic concept, it surely has within it some of the ingredients of genuine primacy."

However, he maintained there are still many areas surrounding this question which must be qualified by the entire Anglican Communion.

The Rev. Irene Beaubien, S.J., of Ecumenism in Montreal, said he considered it "significant that we dared tackle the role of the pope . . ."

Later, Fr. Beubien told the press that the French-English language barrier is hindering the cause of ecumenism and "little effort" is made to use French in the dialogues.

Ecumenists must remember, he insisted, that of all the groups in Canada, the oldest, most numerous, and most homogeneous is made up of French-speaking Roman Catholics, especially in Quebec.

He spoke of the triennial assembly of the Canadian Council of Churches

where there was not one paper, not one prayer spoken in French. "There is no ill-will among these churchmen. But there is no empathy. . . . This acute problem . . . must be faced," he said.

BICENTENNIAL

In New York, Queen Receives Over-due Rent

During her recent visit to the United States, Queen Elizabeth II received rent set by King William III in 1697, from the present rector of Trinity Parish, New York City.

The charter granted by the king to Trinity set the rent at "one pepper corne" a year, payable ". . . unto us, our heirs, and successors . . . if the same be lawfully demanded."

Because it had been some time since the rent was paid, 279 pepper corns were placed in a Steuben glass jar and presented to the queen by the Rev. Robert R. Parks, rector, on behalf of the wardens, vestry, and congregation of Trinity Parish. The ceremony took place in front of the church which stands at the head of Wall Street on Broadway.

In the years since 1697, Trinity has been enabled by the benefactions of the Crown to have a worldwide impact on Christian mission. Using a later gift from Queen Anne in 1705 — the Queen's Farm — the parish has reached out to others, establishing churches, schools, and other institutions. It has kept faith with the charter that named it as Trinity Parish in the New World.

Swedish Primate Visits Philadelphia Area

Swedish Lutherans, claiming their ancestors celebrated the first Christian services in the wilderness that later became Pennsylvania, took special note of America's Bicentennial with a visit to the U.S. by the Lutheran Primate of Sweden.

Archbishop Olaf Sundby of Uppsala, accompanied by Dr. Robert J. Marshall, president of the Lutheran Church in America, made an Independence Day pilgrimage to shrines of colonial Lutheranism in Philadelphia and Delaware County, such as Governor Printz Park, where Swedish



RNS

President Gerald Ford greeted Queen Elizabeth as they met at the Washington Cathedral for the dedication of the recently completed nave "for the reconciliation of the peoples of the earth." Looking on are Prince Philip (r) and the Very Rev. Francis B. Sayre (l), dean. While in the U.S., the queen and prince also visited Boston and attended a service in Christ Church (Old North), with the vicar, Rev. Robert W. Gollidge, preaching.

Lutherans are believed to have held a service in 1643; Gloria Dei Church, erected in 1700 by the Lutheran Church of Sweden; Emmanuel Church and Holy Communion Church. The latter two date from the 19th century. (Since 1845, Gloria Dei has been an Episcopal Church parish.)

Preaching at a service in Holy Communion parish, the archbishop said that it is the duty of democracies such as the United States and Sweden to set an example of how wealth and power might be shared among all citizens.

"When earthly wealth is more justly shared... when power is given more and more to everyman," he declared, "then the Kingdom of God will be extended."

ABORTION

R.C. Prelates Deplore "Midnight Veto"

New York State's Roman Catholic bishops have issued a statement deploring Gov. Hugh Carey's "midnight veto" of a bill requiring parental consent for a girl under 18 to have an abortion.

The bishops called on the governor to submit a bill "which meets his objections" to the vetoed bill and a "message of necessity permitting its immediate passage."

They also asked the legislature to override the "unfortunate veto."

Why should the law "require parents' permission for even minor surgery on their children, yet deprive them of a decision in so grave a matter as the termination of pregnancy?" the bishops asked.

However, there appeared to be little interest in either the senate or assembly in securing the extra votes needed for an override.

Gov. Carey, a Roman Catholic, had delayed taking action — until the last minutes of June 22nd, when the bill would have automatically become law — in the hope that the U.S. Supreme Court would issue a ruling on such laws in cases pending in Missouri and Massachusetts. When no ruling was forthcoming, he vetoed the bill.

Under the proposed law, penalties of up to a year in jail could have been imposed on those performing abortions on girls under 18 who did not have parental consent.

ANNIVERSARIES

Parish Marks 250th Year

While the rest of the country celebrates the nation's 200th birthday, Christ Church, Rockville, Md., observed its 250th anniversary.

One of the oldest continuing congregations in the greater Washington

area, Christ Church was organized July 25, 1726, during that period of Maryland's history when the Church of England was the official religious body in the then British colony.

Guest preacher at the festive service was the Presiding Bishop, who declared it was time for the Episcopal Church to stop being so caught up with such peculiarly unique Anglican issues as the ordination of women and revision of the 1928 Book of Common Prayer.

"We too often get so preoccupied with something in our own household that we forget all about the mission we are called to in this world," the Rt. Rev. John Allin said. "You and I are bound (by the gospel) to seek out one another when there are arguments among us and to work for reconciliation.

"It is not sufficient to say 'It has always been so and it always will be so.' It is our duty to seek after peace, to seek after reconciliation. We must commit ourselves to justice and mercy for a world that desperately needs it."

The Rt. Rev. William F. Creighton, Bishop of Washington, led the congregation in the recitation of the Litany of Thanksgiving.

Both Sen. J. Glenn Beall, Jr., and Rep. Gilbert Gude of Maryland introduced joint resolutions in their respective congressional chambers recognizing the parish anniversary and together with Sen. Charles McC. Mathias, Jr., read historical data on the parish into the *Congressional Record*.

CHURCH OF ENGLAND

Half a Loaf Better Than None?

Proposals that would give the Church of England a greater say, but still not the final say, in the appointment of its bishops were announced in the House

of Commons by Prime Minister James Callaghan.

The proposals were welcomed by the church's standing committee of the General Synod, especially so because in 1974 the synod had passed a motion stating that in principle the church should have the decisive voice in the appointment of diocesan bishops.

At present, the Archbishops of Canterbury and York and 41 other diocesan bishops are appointed by the Queen on the advice of the Prime Minister, who has studied information provided by his appointments secretary and the appointments secretary of the Archbishop of Canterbury.

Mr. Callaghan is recommending that a small standing committee be formed by the church that would include both appointments secretaries. Whenever a vacancy occurred this committee would conduct "soundings" and submit two names in order of preference. The Prime Minister would be free to choose either, or to ask the committee to suggest other nominees. A special procedure would be required for the appointment of an Archbishop of Canterbury.

While saying he believed there was a case for making some changes in the present arrangements so that the church should have, and be seen to have, a greater say in the process, he said he thought there were cogent reasons why the state must retain its concern since the Queen, who is a constitutional sovereign, must be able to look for advice from ministers of the government.

He also told Commons that since the two archbishops and some bishops (24) sit by right in the House of Lords, their nominations must remain a matter for the Prime Minister's concern.

Before making his announcement, Mr. Callaghan met with the Archbishop of Canterbury, the Most Rev. Donald Coggan, and the chairman of the synod's House of Laity, Sir Norman Anderson.

Although the Callaghan proposals were welcome, one observer said it was more than likely that the hierarchy would be sent back by the synod to seek a better deal.

WASHINGTON

"Dependence" Group Meets Daily to Pray

Representatives of several of the major religions represented in the U.S. meet together at noon each day for a prayer meeting — a practice they have pledged to do for the bicentennial year. The group meets in Washington's Islamic Center.

Recently, the Rev. James O. West, rector of Calvary Church, Washington,

The Cover

The Rt. Rev. Robert B. Gooden, who will be 102 on Sept. 18, put some emphasis on his remarks to Rand Reasoner of All Saints' Church, Long Beach, Calif., the first recipient of a scholarship awarded by the Daughters of the King from the income of the fund begun in honor of the bishop. Mr. Reasoner, who will enter General Seminary this fall, visited with the bishop, 80 years his senior, at the latter's home in Glendale, following a service in St. Paul's Cathedral, Los Angeles. Bishop Gooden still carries out a busy schedule of preaching and confirming.

led a group which included Bahais, Buddhists, Roman Catholics, Eastern Orthodox, Episcopalians, Jews, Moslems, and Protestants. They prayed for the well-being of the country and for international understanding.

The 16 charter members of the United Religious Bicentennial Committee signed their names to a national call to prayer set for noon each day, calling the document "A Declaration of Dependence." Leading government officials were also expected to sign it.

Horace E. DeLisser, a Christian who was born a Jew, thought of the declaration. He admitted it was not easy to get all who were approached interested in the idea. But there was unanimity among all the signers.

The common ground is belief and trust in God, Mr. DeLisser said, along with the fact that trust in God underlines the American commitment as a nation.

The document calls on the President, Congress, governors, and mayors to issue a "Call to Prayer at Noon." The idea for such action came on Ash Wednesday and by the first of May, meetings were being held to draft a statement.

Betty Ziner, one of the signers, said that throughout the process, "even though we had differences, our confidence and love for one another grew."

"Here I am, an Episcopalian, working with Moslems and with others in something we all agree on. It's wonderful," she declared.

Another Episcopalian who signed the document is Murhl Alexander of the Washington area.

COVENTRY

Bicentennial Observed

Coventry's famed Anglican cathedral, built beside the ruins of the cathedral destroyed by Nazi bombers during WW II, held its own American Bicentennial Festival from June 24-July 18.

Featured were an exhibition of American life, an organ recital, films for children, a concert by the Ohio State Youth Orchestra, and an informal concert in the cathedral ruins by the Canadian Salvation Army Band.

Stravinsky's "Mass" was the musical setting for the Mass of Thanksgiving held on Independence Day.

Also a popular part of the festival was the series of informal concerts held not only in the cathedral, but in the city of Coventry and at Warwick Castle. Sponsored primarily by the Macomb County Bicentennial Committee of Michigan, performers included the USAF Reserve Officers' Training Unit and the Gantt family singers from Michigan.

BRIEFLY . . .

Fr. Daniel Crane Roberts, an Episcopal priest, wrote the hymn "God of Our Fathers" for the national centennial observance in Brandon, Vt., in July, 1876. It apparently was not used at that time, however, and was not published until 1888. Since then the hymn has found increasing popularity among Christians in a variety of traditions.

Gordon Dyke, 19, a Mennonite student at the University of Winnipeg and a summer employee of International Harvester Canada, has been exempted by the Manitoba Labor Board from paying compulsory dues to the United Steelworkers of America on the basis of conscientious objection, but he must pay them to a charity of his choice. The reason for the union, he said, "is to gain power in negotiations in order to fight better. I don't see the necessity for that kind of relationship with management." He does not support the kind of negotiation in which the parties begin as adversaries, nor does he agree with practices of unions, he said, because their attitudes are based on confrontation and antagonism.

A 1977 budget of \$7.8 million has been approved by the General Assembly of the Presbyterian Church in the U.S. (PCUS). Projected spending for 1976 is \$7 million, down from the \$7.6 million 1975 budget, itself a reduction from the \$9 million planned until falling revenues created a budget crunch. In the approved budget, 65.7% is designated for overseas mission, even though revenues have forced a reduction in overseas missionary staff from 397 in 1975 to 310 by the end of 1976.

Directors of the Foundation for Christian Theology unanimously elected Fr. Richard W. Ingalls, 49 to succeed the late Canon Joseph Wittkofski as president of the organization. Fr. Ingalls, a former Methodist minister and teacher, was ordained to the priesthood in 1957 and has been in the Diocese of Michigan since that time. He became rector of Old Mariners' Church, Detroit in 1965.

The U.S. Supreme Court has supported the right of cities to enact zoning ordinances regulating theaters which show erotic films. By a vote of 5-4, the court upheld a Detroit ordinance which barred "adult" theaters from being situated within 1,000 feet of anything under "regulated use" such as other

sex-oriented theaters, adult bookstores, bars, and hotels. Adult theaters in Detroit are also prohibited from being established within 500 feet of a residential area.

The Anglican Church in New Zealand has approved in principle the idea of a fixed date for Easter — the Sunday following the second Saturday in April. The decision was made by the church's synod at its biennial convention.

Jan Cardinal Willebrands, Roman Catholic Archbishop of Utrecht and Primate of The Netherlands, delivered three lectures on the current state of ecumenism in the world at the annual St. Olaf College Theological Conference. The cardinal, who is also president of the Vatican's Secretariat for Christian Unity, received a D. Litt. degree from St. Olaf.

Bishop Frank William Sterrett, 91, Dennis, Mass., died June 29 in Cape Cod Hospital. A retired Bishop of Bethlehem (coadjutor, 1923; diocesan 1928-54), he is survived by three children and several grandchildren and great-grandchildren. Services were held in the Cathedral Church of the Nativity, Bethlehem, and burial was in Quakertown. A memorial service was to be held in St. Mary's, Barnstable, Mass., where the bishop had attended services in recent years. Memorials in his name have been suggested for charities of one's choice.

One of the highlights of the recent International Council of Christians and Jews held in Jerusalem was the celebration of a Roman Catholic mass in Hebrew by local clergy. Conferees spent a weekend at a religious kibbutz near Nazareth and met with Arab Christians and Moslems in that city.

World Membership of the Salvation Army is estimated to be between 2.5 and 3 million and is increasing rapidly among non-whites and young people. Officer recruitment among the young is also growing. While men still form the main leadership of the Army, women are eligible for any position as fully ordained clergy-officers. Much of the organization's work is with those in correctional institutions, meal programs for the needy, and housing for the elderly.

Gov. Otis Brown has decreed that Indiana's Old Order Amish will be exempt from a law requiring photographs on drivers' licenses because of their belief that photographs are "graven images." The law becomes effective in January.

INNOVATIVE EVANGELISM

*Evangelism is a necessity. If lay
people do not tell others
the Good News . . . then who will?*

By SYLVIA FLEMING CROCKER

If our religion is something objective, then we must never avert our eyes from those elements in it which seem puzzling or repellent; for it will be precisely the puzzling or the repellent which conceals what we do not yet know and need to know.

C.S. Lewis, "The Weight of Glory"

The sermon from which the above quotation is taken has a peculiar structure. Ninety per cent of it has to do with the nature of the glory which is the destiny of every Christian who really wants it, and allows God to give it to him. The last ten per cent seems at first to be a deviation from the main point, since it deals with our neighbor's glory rather than with our own. Lewis' point is, however, that while it is easy to think too much about our own glory, we cannot "think too often or too deeply" about that of our neighbor; this is the main practical reason for speaking about glory at all. We, as Christians, bear the weight of our neighbor's glory. How we deal with him or her in this respect contributes in no insignificant degree to whether his or her destiny turns out to be one of glory or horror.

This idea is not a theological innovation by a modern writer: it has been both a *natural* and a *necessary* dimen-

sion of the Christian's life and practice from the very beginning. Jesus sent his apostles out to tell all persons everywhere that new life is available *now*. The purpose of the descent of the Holy Spirit was to empower them to carry out this commission. The writer of First Peter says we are "a royal priesthood, a dedicated nation, and people claimed by God for his own, to proclaim the triumphs of him who has called you out of darkness into his marvelous light." St. Paul says, "I believed, and so I spoke." He tells the Christians at Corinth that he has become "all things to all men" in order that he may "save some." And he exhorts other Christians to follow his example in their commitment to God in Christ. The New Testament is unequivocal here: we *are* our brother's keeper, in a religious as much as in an ethical sense.

Evangelism is a *necessity*. If we, the lay people, do not tell others the Good News — that there is new life, there are new beginnings, strength and power, the resurrection of the whole personality — then who will? If we who have experienced the new life do not witness to it, or encourage and support our neighbor in such a way as to help him to *want* the new life — who will? The clergy certainly can't do it all, or even very much, for that matter. In any era in which lay Christians expect the mission of the church to be carried out by the ordained and paid clergy, then for that time the church is in a holding

pattern, marking time until its lay members respond again to the stirrings of the Spirit.

Well, this is a long step away from the idea of religion as "what one does with one's solitude," the view that religion is a purely personal and private affair. And it is at least half a step away from a rather widespread Episcopal view that the church exists to forgive sins and to edify its individual members. The church does indeed help us lay down our sins and begin again, and again. It does give us peace and strength. But at their best and most complete, these new beginnings, this peace and strength are transposed into a higher reality: we become *new* persons with a *new* orientation toward life. *Then* we operate in the everyday world as the Lord's servants, as creative givers, by whose lives and witness God will finally consecrate the whole human and natural creation to himself. This is our earthly glory, our apprenticeship for a life of everlasting glorying.

If evangelism is a necessary aspect of the Christian life then the Good News turns out to be pretty awful for many of us. The average "dignified" Episcopalian recoils, with a sense of revulsion, from most or all forms of evangelism with which we are familiar. We should take these feelings about evangelism as both judgment on us as a church, and as a challenge which God is laying upon us: we must find new ways to actuate the mission for which the church exists.

I mentioned earlier that evangelism is not only necessary but is also *natural*. In everyday life most people can hardly draw a deep breath until they have told someone about something good which has happened to them. It was this natural reaction to good news which impelled Christian missionaries to spread the Gospel all over the world. It probably isn't overstating the case to say that the strength of our desire to share the new life of the Gospel with others is an accurate index of our own spiritual health and vitality — the degree to which God has begun, or has not been allowed, to take possession of our lives.

If anyone doubts this, look at the

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Sylvia Fleming Crocker teaches philosophy at the University of Wyoming, Laramie, Wyo.

EDITORIALS

Enlightened Book-Burning

The book burners are at it again, and this time it isn't the prairie people in Drake, N. D., or the hillbillies in West Virginia burning school textbooks containing four-letter words. This time it's people in the affluent neighborhood of Winnetka, Ill., who have knuckled under to complaints from some black parents about *The Adventures of Huckleberry Finn* on the required reading list at New Trier High School — a public school which has long been rated one of the academically finest in the land. "Huck" is now on the Index, to be read only surreptitiously as befits pornography.

The plaintiffs object to the book because it contains the word "nigger." Mark Twain's treatment of Jim, the runaway slave, is profoundly sympathetic, even though, being a great literary artist, he doesn't laboriously and sweatily preach to the reader as does Harriet Beecher Stowe in *Uncle Tom's Cabin*. The story of Huck Finn is in fact powerful pro-black, anti-slavery propaganda, but there was no way that Twain could "tell it like it was" without using the word "nigger."

It will be interesting to see, now, whether the liberals in church and society rise up in a fine frenzy of indignation against the book-burning in Winnetka.

Those who happen to be Episcopalians tend generally to handle the problem of "dirty" words in the Bible — such as "man" where they think it should be "persons" and "Father" where they prefer "Creator" — not by burning the Bible but by rewriting it, as is done in the Psalter of the Proposed Draft Book.

The sin and folly of it all is that in such cases both school and church are shirking their responsibility to teach people the truth, and to teach it honestly. The truth, in the case of Twain's great story of ante-bellum America, is that Jim, a fine, loyal, and courageous man, was a sub-human "nigger" in the eyes of his white neighbors. How would our liberals have him referred to in the story, by Huck and other whites: as a "disadvantaged person" perhaps? "Culturally deprived"?

In Huck Finn's America black people were called and esteemed as niggers. That's what the story is about. Those who want the truth about that America cannot object to having it told as it was; those who do object to it obviously don't want the truth to be told.

In those Scriptural passages which have become the traditional "Reproaches" to be read on Good Friday, there are various expressions of the truth that those who engineered the crucifixion of Christ were of his own people. "He came unto his own, and his own received him not." That is the truth of the matter. There's no way of changing it without replacing the truth with some untruth. Nobody has presumed to suggest — at least not yet — that

Annas and Caiaphas and the Sadducees were in fact WASPs, or proto-WASPs. But the Standing Liturgical Commission has decided to recommend to the General Convention that these Scriptures be eliminated from the proposed new Good Friday liturgy, because some people have objected that "this material contains undesirable anti-Jewish overtones" [TLC, July 18]. The proposal is in effect to withhold from worshipers on Good Friday a truth about the death of Christ which, properly understood, has no "anti-Jewish overtones" — only "anti-us overtones." To be sure, that requires of the clergy some effort to teach and explain, but we have always understood that that is one of the duties of the clergy.

We all need to ask ourselves, concerning any supposed translation of ancient scriptures, or use of venerable liturgies, or artistic treatment of some hard truths of our history: Is it the honest truth we want, or something else? If it's something else that we prefer, let's understand that we thereby disqualify ourselves from the pleasure of throwing stones at our fellow book-burners in West Virginia, North Dakota, medieval Spain, and other such wastelands of unenlightenment.

Tabling and Playing for Time

In our "As Others See It" department this week (on page 12) the Rev. Kent L. Haley presents the case for tabling the motion to ordain women to priesthood and episcopate. We find ourselves in hearty agreement with his motion to table, but must dissent from what he proposes along with it — the removal of penalties from those who will insist on going ahead with ordinations of women after September in the event that the General Convention does not authorize them to do so.

If the convention tables the motion to open priesthood and episcopate to women, but some bishops go ahead and "ordain" anyway, there will be simply nothing whatever left of what remains of the unity of the Episcopal Church. A woman so ordained will be a priest in one diocese or parish but not in another. And once the bishop has thus manufactured church law and doctrine to enable him to do what he wants to do, who will thereafter pay any attention to his "godly admonitions" to abide by the laws of God, church, or man?

No, we cannot accept that compromise, much as we should like to. It would be much worse than an Anglican compromise; it would be an invitation to ecclesiastical suicide.

The motion to table is something else again, and we would urge bishops and deputies to vote for it if it is put to them for a vote. It is the best — or least bad — possible way in 1976 to avoid disaster by playing for time; and there's never anything wrong with playing for time, when time is needed.

Prayer in the Morning

(Continued)

By H. BOONE PORTER, JR.

Last month, we thought about the service of daily morning prayer, especially as it may be used informally on summer mornings by individuals, families, or small groups. Let us now go further with the same topic.

Daily morning prayer begins with the "Opening Sentences." Some of these are general sentences, suitable for use at any time of the year. One of these would, most likely, be used on an ordinary weekday. There are also opening sentences indicated for certain major feasts and seasons of the year. Notice that, both in the Prayer Book and the proposed revisions, these festal and seasonal designations are simply in the nature of suggestions. You are quite free to use an Advent opening sentence, or an Epiphany opening sentence, on an ordinary weekday if you feel that particular sentence is suitable or helpful to you.

Next comes the general confession. In places where morning prayer is a major public service on Sunday, the consistent use of the general confession is normal. Persons using the service daily, on the other hand, generally use the general confession less frequently. It is certainly very suitable for daily use in Lent, and many people, including the writer of this column, use it on Fridays during the ordinary course of the year, in accordance with the traditional penitential emphasis on this day and the implications of the opening rubrics in our present Prayer Book. Reading the office privately, one would normally use the short alternative bidding before the confession, as given both in the Prayer Book (p. 6) and the Heavenly Blue Book (p. 41 or p. 79). In using the present Prayer Book, a lay person does not recite the absolution following the confession, or recite a prayer for forgiveness at that point. After all, the general confession itself is a prayer for forgiveness.

We now come to the versicle asking God to open our lips to praise him. This was the ancient beginning of this service, and these words have greater theological significance than is commonly recognized. They come from

Psalms 51, in which these words follow verses praying for the presence of God's Spirit within us. What is implied here is that worship is not something we ourselves do because we choose to do it. Rather, it is something for which God himself opens our lips, something God makes possible, and inspires within us by the power of his Holy Spirit.

The canticle *Venite* is familiar to most Episcopalians. It is the first part of Psalm 95. It calls us to worship, and reminds us that God is the source of our life and being. As in the opening of the Bible and in the opening of the creed, so our daily worship thus begins with an affirmation of the doctrine of creation,



which, as we said last month, is new every morning. It is also a help, in getting the service off to a good start, to have something like this which we can easily memorize and say by heart, even when sleepy in the early morning!

Psalms for the day follow. The old Anglican custom was to recite the whole of the 150 Psalms during the 30 days of each month, and you will see these morning and evening divisions printed in the psalter section both of the present Prayer Book of the Heavenly Blue Book. Many prefer the much shorter selection (usually one Psalm per morning) as given in the table of Psalms and Lessons for the Christian Year, beginning on page x of the present Prayer Book. In the Heavenly Blue Book, the comparable material is called the daily office lectionary and it begins on page 936. This book usually proposes two Psalms, or one long Psalm, each morning. It is, thus, midway between the older Anglican usage and the abbreviated provision of our present Prayer Book.

After the psalter, the first lesson follows as given in the table of Psalms and Lessons in the present Book of Common Prayer, or the daily office lectionary of the Heavenly Blue Book. In both of these schedules of readings, much of the summer is devoted to working through historical books of the Old Testament. This is interesting, and sometimes entertaining, material. For private recitation, however, you are entirely free to follow some other scheme if you prefer. One summer the present writer, for instance, worked through the book of Ezekiel, half a chapter at a time.

After the Old Testament lesson comes a canticle. Older Anglican usage was to use the *Te Deum* daily throughout the year, except in Lent, when, for reasons too complicated to explain here, the *Benedicite omnia opera* was used daily. In 1928 the shorter canticle, *Benedictus es* was added, and is widely used on weekdays. Most people who use morning prayer daily would agree that the *Te Deum* should be used on major feasts, as for instance, in August, the Transfiguration (Aug. 6) and St. Bartholomew's Day (Aug. 24), and also in festal seasons, such as the 12 days of Christmas, and the 50 days following Easter. The proposed revision offers a number of other canticles, some of which are especially appropriate for certain seasons. On ordinary days in the summer, one may choose any canticle which one feels is a suitable response to the preceding lesson, or one can achieve variety by assigning different ones to different days of the week (see suggestions on pp. 144-45 of the Heavenly Blue Book.).

Next, there is a New Testament lesson as given in the lectionary tables. In the Heavenly Blue Book, one must choose whether one wishes to have a reading from the gospels or from the epistles. To switch back and forth from day to day is counter-productive. It is suggested that one read either a whole gospel through, or a whole epistle through, and then switch. Following the New Testament lesson, editions of

AS OTHERS SEE IT

the Prayer Book have long provided either the *Song of Zechariah* or the *Jubilate* (Psalm 100). Like the *Magnificat* and the *Nunc dimittis* in the evening, the *Song of Zechariah* celebrates the Incarnation of our Lord, and is described in St. Luke's Gospel as being uttered under the inspiration of the Holy Spirit. The use of these canticles thus expresses the church's intention of glorifying God the Father, through God the Son, by the inspiration of the Holy Spirit, in the fellowship of the saints. The reference to Abraham may also be noted. In the traditional scheme of using the *Song of Zechariah* in the morning, and the *Magnificat* or *Song of Mary* in the evening, the Christian worshipper confesses daily that we are the spiritual children of Abraham, and heirs with him of the promises of God, and sharing with him in justification by faith. (Read the Epistle to the Romans, to the Galatians, and to the Hebrews to find out how much New Testament theology hinges on this.)

Then comes the Apostles' Creed. (If one is attending the holy eucharist later, one would probably omit the Apostles' Creed at this point.) The creed and following Lord's Prayer go well together. In the creed we affirm our belief in Father, Son, and Holy Spirit. In the Lord's Prayer, we act it out, praying to the Father, through the words of Christ and on the basis of his mediation, as we are inspired to do by the Holy Spirit whom he has given us. After some versicles and responses come the collects, the short, pithy prayers so characteristic of Anglican worship. On ordinary weekdays, it is customary to use the collect of the preceding Sunday. These will be found in the 1928 Prayer Book on pages 90 and following. In the Heavenly Blue Book, they are on pages 159 and following. For major feasts, there are special collects, and one may use those given in *Lesser Feasts and Fasts, Revised*.

After the collects, when morning prayer is said publicly on Sundays, it is customary to have a long series of miscellaneous intercessions. When morning prayer is said daily, however, we soon find that it is not necessary to pray for every topic every day. Most people conclude the office after one or two prayers following the collects. These prayers may be chosen from other parts of the book, or from other sources, according to the needs of the church, the world, and the individuals involved. Thus, one will wish to pray from time to time for the unity of the church, for God's guidance to the forthcoming General Convention, for peace in the Near East, etc. An individual or group will, no doubt, have personal concerns which will also be expressed from time to time in prayers and thanksgivings.

Let's table the motion at General Convention, Minneapolis, 1976. This could be the third way.

Both those for, and those against, the proposal to ordain women to the episcopate and priesthood have announced ahead of time that they will not accept a decision by vote of so regional a body as General Convention of the Episcopal Church. Those for the ordaining of women have said that they will go ahead and "ordain" anyhow, after September, 1976, no matter what the vote of the convention on the matter.

Those opposed to the ordination of women to the episcopate and priesthood, and who believe either that it is impossible to change the matter of a sacrament, or who believe that the matter is of such importance as to require a much wider church council, have announced that they, too, will not accept a decision by vote from General Convention.

There is some polarization, as everyone knows, over Prayer Book revision, but if I read the signs aright, nothing like that of the proposal to alter two thousand years of sacramental sign in ordination. There is not even uniform satisfaction with the change of "deaconess" to "deacon;" the General Convention of 1976 is faced with an issue of such seriousness both within the Anglican household, and out in the ecumenical sphere, that the peace of the church and the possibility of her resuming real mission require something other than a "yes" or "no" vote.

I suggest that the motion be tabled.

It may seem a cowardly way out, and it is, after all, only delaying a decision.

But with forces of virtually equal strength opposed to each other, I believe delay to be absolutely necessary at this time. There has been great emotion, some study, and a little consultation with other communions, but the effects of the illegal "ordinations" and the resulting disintegration of authority within the House of Bishops needs time for healing and rethinking. The former Archbishop of Canterbury, Arthur Michael Ramsey, no mean scholar, has suggested as politely as he could that the matter is of serious enough import to require the discipline of longer study. I am quite aware that the many women in the seminaries are not minded to wait longer, and some of the proponents declare they will not wait. In view of this, it seems to me that tabling the motion, removing any further trials and court action, will allow the proponents to do what they feel they must, thereby identifying

themselves for those who wish to follow this route, while not impugning the whole church. It is, I realize, a compromise. It may even be an Anglican compromise. But I believe it would be far less harmful to the church than a head-on collision at General Convention in Minneapolis this September.

Not being a canonist, I am not able to suggest in what way the canons need to be changed to arrive at this compromise. If the ordination of women to the episcopate and priesthood is of God, it will eventually prevail. If it is not, this is perhaps a way in which it can be tried without unchurching nearly half our constituency. It is less than ideal, true, but a vote for or against at General Convention at this time, an out-and-out decision of such consequences, is even less ideal.

There have been some departures from the church to other communions from both sides of this issue. There will be a very great many more if there is a yes-no vote at General Convention. Some of the bishops tend to downgrade the danger of schism, but I think they do not know the extent of unrest over this matter in the church generally.

The removal of penalties from those who will insist on going ahead with ordinations of women after September, 1976, is, I believe, necessary if the motion to ordain is (or is not) tabled. Again, this may seem craven, but I believe it is necessary in view of the almost equal forces arrayed against each other. Let those who are determined to ordain women do so: their particular parishes and institutions will be well known, and will be patronized by those in sympathy with it.

I fully realize the agony of single-parish towns in some cases. If ordination of women is to prevail, this could be the avenue of testing, and I believe the number likely to be "unchurching" this way would be less than if a Yes-No vote is taken.

In view, then, of these points, in view of the intensity of the proponents' view, as well as that of the opponents, in view of the need for more time for study and ecumenical dialogue, I believe the best course for the Episcopal Church in the United States is to table the motion, and to remove any disciplinary strictures.

I believe we need the added time to reduce the temperature, to reflect, and to consult.

(The Rev.) KENT L. HALEY
St. Timothy's Church
Salem, Ore.

EVANGELISM

Continued from page 9

fast-growing Christian denominations today: they are largely fundamentalist groups which take the Bible seriously and are salvation-oriented, both for themselves and for others. There's one thing more about the members of these groups: they believe in grace and they watch for it. They expect God to change their lives — they "look out for the resurrection" — and they expect him to use them in his work of reconciliation and recreation.

We need to reopen ourselves to what is meant by St. Paul's teaching that God does not try us any harder than our strength allows, or set any burden on us which we cannot bear. The weight of our neighbor's glory is on us; that most of us don't like it and want to gloss over the fact indicates that we, as individual Episcopalians and as part of the holy catholic church, need to be renewed. We need to enter with renewed expectations into the paths of grace; to awake to his renewing power; to expect to be resurrected as persons, and to be given opportunities to share with others the Good News of new life in Christ.

It is almost a certainty that most Episcopalians will never preach the Gospel on street corners, or accost strangers in order to tell them "what the Lord has done" for them, or knock on strangers' doors to distribute religious literature and to proselytize in face-to-face encounters. Our burden is one of innovative evangelism, an evangelism which will have an identical purpose but which will be executed differently. I suspect it may turn out to be somewhat like the each-one-teach-one literacy program. It begins when one committed Christian reaches out to another person to show concern for him or her as a human being. To put on the mind of Christ is to choose a servant's mentality, first as God's servant, as such, and then as God's servant to our neighbor.

I will never forget an experience I had in a church meeting several years ago. A man broke in on the discussion to vent his anger at God because some months before then it had been discovered that his only grandchild was mentally retarded. His wife began to cry, whereupon the vicar's wife said, "You have been carrying this burden too long, and it has grown too heavy for you. Now we will carry it." At that we all got up and with the vicar prayed for this couple and their family. I never saw despair in them again. By the way, this was not a charismatic mission; it was just an "ordinary" group of Christians (if there is such a thing).

I had a friend in a parish I was in several years ago who regularly

reached out to friends and fellow parishioners who were in crises, such as illness or the breakup of a marriage. She would check on them frequently by phone, just to listen, to be-there. This helped them not to feel the heavy isolation that people in crises often experience. She told me that at first she was shy about "butting into other people's business," but that she believed God was using her in this way, and that she found people were almost always very surprised, but appreciative, that "someone cared." She says she has almost gotten over the fear that she will appear to be a busy-body or will be put down, and that she gets bolder as the new life gets stronger.

Another friend frequently offers to pray on a daily basis for his friends who are either in crisis situations or who are facing difficult decisions. He lets these people know that they don't have to go through these things alone, that he is sharing the load with them.

These are just a few ways of simultaneously witnessing to the power of God's love and of assuming the godly role of servants in the world of everyday affairs. Lives lived in this way testify that new life, new love, new boldness are at hand. They are attractive and attracting: a number of persons whose lives have been touched in the aforementioned ways have turned to others in similar ways. But this kind of life cannot be lived without grace, and that is why evangelism can come only with renewal.

The Episcopal Church has in place all of the means of grace which are traditional in Christian life and practice. We must learn how to approach and use them with greater expectations and with a clearer grasp of what they are for. We know that the eucharist is a means of grace. Let us realize that the grace available is not just for us privately, but is to empower us to serve, to work for reconciliation. Try sharing your communion, by intention, with someone you are concerned about (even an enemy). Try praying for people who need God's help, and ask a Christian friend to pray with you (not necessarily in the same place). It will change your lives and theirs. Try asking God to give you courage and understanding so that you can reach out to befriend and support people you know who are in need; if you are like many Christians, you will need this to be able to look right into their eyes.

I would like to suggest two specific practices which are easy to establish in parish life and which will support both renewal and evangelism: prayer-networks and Sunday adult Bible study. These two things are effective ways of drawing the average person into the religious life, to stir up his active concern for his neighbor, and to give him

practice in verbalizing Christian concepts and spiritual truths. We need to love and to care more; and, when the opportunity presents itself, we need to be able to say *what* we are doing and *why*. Prayer-networks and Bible study can help us form such godly habits.

If we as a church can let God renew our life and teach us how to serve him, corporately and individually, we may at long last become the leaven of Christendom. And if we do allow God to build us up and send us out to serve his work of redemption, we will know, *firsthand*, that Jesus spoke the truth when he said "my yoke is easy, and my burden is light."

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BOOKS

Conveying a Mood

ST. PATRICK'S DAY WITH MAYOR DALEY AND OTHER THINGS TOO GOOD TO MISS. By Eugene Kennedy. Seabury. Pp. 238. \$8.95.

Of all the world's religious institutions, the Roman Catholic Church has probably been the one most subject to the "new journalism." The upheaval that began with Vatican II, and that continues unabated today, has attracted a different kind of narrator, one who participates in the very events he writes about and who consciously uses his chronicle to convey a mood as well as to share information. From the *New Yorker* accounts of "Xavier Rynne" to Malachi Martin's *Three Popes and a Cardinal* (1971), these writers show — and share — the agony of a communion that symbolized stability itself from the Reformation through the 1950s.

Kennedy, a Maryknoll priest and

professor of psychology at Loyola University in Chicago, is very much in this vein. His essays are uneven, and those dealing with Mayor Daley, columnist Jimmy Breslin, and the city of Belfast convey today's Irish-Catholic ethos less skillfully than the portraits found in Garry Wills' *Bare Ruined Choirs* (1972). The book picks up as Kennedy compares the "crime without passion" known as Watergate with the Harrisburg trial of such "gentle, committed, and imperfect people" as Philip Berrigan. In narrating the hearing of Fr. William Wendt, he well communicates the "movie script" atmosphere while a bit heavy-handedly accusing Episcopal Church administrators of being "Captain Queegs." His descriptions of a *Playboy* forum and a convention of the American Psychological Association spoof the "sexual revolution" and the cult of "self-actualization." His account of a rightist Catholic meeting describes how "the Synod of Pistoia" is now invoked to condemn progressives. (One could, Kennedy must realize, show gatherings of "radical Catholics" acting equally ridiculous.)

The author is at his best in his personal sketches. Portraits of Joseph L. Bernardin, president of the Roman Catholic bishops, and union leader Cesar Chavez are most sensitive. Kennedy's essay on Pope Paul VI, originally published in the *Atlantic Monthly*, shows the exhausted pontiff as a genuine reformer who sadly lacks personal rapport and who possesses a "somewhat elusive personality."

The book makes for enjoyable and light reading, though one hopes for more of the depth and analysis of which Kennedy is obviously capable.

JUSTUS D. DOENECKE
New College
Sarasota, Fla.

BOOKS RECEIVED

THE GIFT OF INNER HEALING, Ruth Carter Stapelton. Word Books. Pp. 113. \$4.95. Accounts of personal growth through relational experiences with Jesus by means of faith-imagination.

CHRISTIAN RESPONSIBILITY IN A HUNGRY WORLD, C. Dean Freudenberger & Paul M. Minus, Jr. Abingdon. Pp. 122. Specific suggestions from biblical wisdom and sociological analysis to provide bread and justice for all.

CLASSIFIED

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BOOKS

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

"CHICAGO'S CATHEDRAL: 1861-1976." A history of Chicago's cathedral compiled from diocesan archives by the historiographer. A limited edition. \$10.00 per copy (postpaid). Checks should be made payable to: The Historiographer, 65 E. Huron St., Chicago, Ill. 60611.

CONTINUING EDUCATION

CLERGY: Join UK and American Anglicans in graduate studies. Traditional education standards. Directed external and tutorial method. Geneva-Saint Alban's Theological College (American Episcopal Church), 840 Deery St., Knoxville, TN 37917.

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WANTED

A COPY of *The American Prayer Book* by Parsons & Jones, published by Scribners. Rev. Martin Dewey Gable, 3110 Ashford Dunwoody Rd., Atlanta, Ga. 30319.

WANTED

WANTED to purchase: Six identical eucharistic candlesticks in brass or wood, rather ornate, at least 30 inches high. Please send picture and price. Reply Box C-271.*

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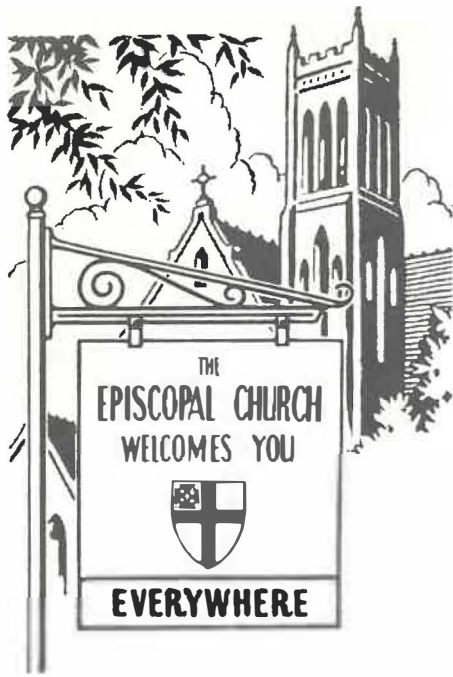
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SUMMER CHURCH SERVICES

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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.

LAS MESA, CALIF. (near San Diego)

ST. ANDREW'S Lemon Ave. and Glen St.
The Rev. C. Richmond, r; Chap P. Linaweaver, ass't
Sun 8 HC, 10 MP & Ser (HC 1S & 3S). Wed & Saints Days 10 HC

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

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; Ev, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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' 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 S 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

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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
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ATLANTA, GA.

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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.

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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

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

CLAYTON (1000 ISLANDS), N.Y.

CHRIST CHURCH John & Hugunin Sts.
The Rev. Richmond Hutchins, r
Sun 7:45 HC; 11 HC 1S & 3S, MP 2S & 4S

(Continued on next page)

SUMMER CHURCH SERVICES

(Cont'd. from previous page)

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

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Hugh Hildesley, William Stemper
Sun 8 & 12:15 HC, 10:30 HC (1S & 3S), MP (2S & 4S); Wed
HC 6

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

HOLY CROSS PARISH 57 Main St.
The Rev. Robert D. Creech, r
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"
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VALLEY FORGE, PA.

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

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

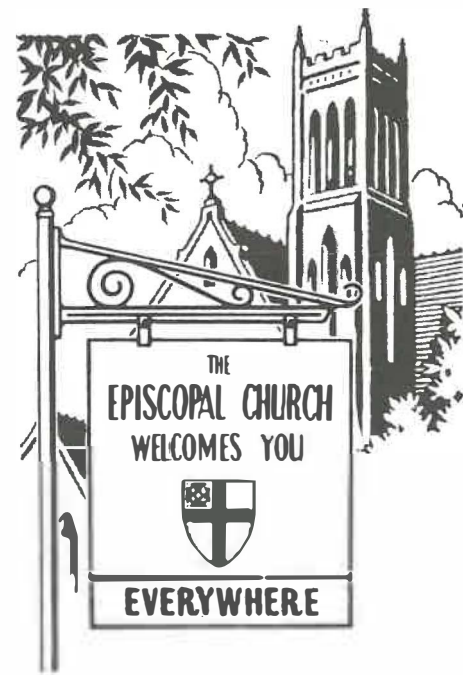
ALL SAINTS' 5001 Crestline Road
The Rev. James P. DeWalfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5; Daily MP & Eu 6:45 ex Thurs 6:15;
Also Wed & HD 10; EP daily 6

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)



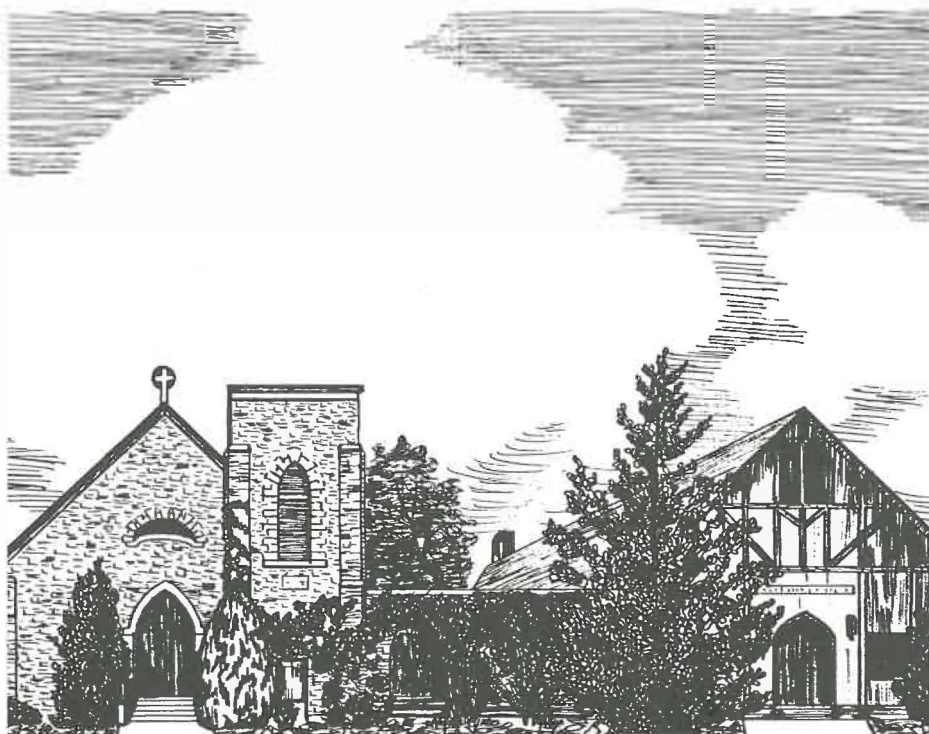
RICHMOND, VA.

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

ACAPULCO, GRO., MEXICO

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Sun Lit & Ser 11; EP 6

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