

THE LIVING CHURCH

Patriotism and Worship

• *page 9*



RNS

Queen Elizabeth II and her husband, Prince Philip, attended a service at St. Paul's Cathedral, London, marking the Queen's Silver Jubilee: A comment on critics [see p. 5].

AROUND & ABOUT

With the Editor

From Gertrude Stein's *The Autobiography of Alice B. Toklas*: "After a little while I murmured to Picasso that I liked his portrait of Gertrude Stein. Yes, he said, everybody says that she does not look like it but that does not make any difference, she will, he said."

The French have a word for it: *aplomb*. Is it flippant to suggest that this audacious human quality in an artist like Picasso is in fact an image of a property of the divine Creator and Artist? There is a picture of the fully grown up you in the mind of God, and if you could see that picture now you would say that you don't look very much like it. God could reasonably reply, with cool and confident aplomb: "That doesn't make any difference. You will." Now are we the sons of God, says St. John and it does not yet appear what we shall be—meaning, when we grow up to look like our picture.

I've a question to put (for myself and for many others) to those scholars who approach the Bible as historians, claiming that they do their work not as theologians or philosophers but simply as students and interpreters of the proper data of history—the facts, the things that actually happened. Those for whom I speak want to read and digest the Scriptures intelligently and we look to the scholars for help with this. But we want to do it as believers in the Gospel, for we are first of all believers.

Our question is this: Just how do you learned gentlemen decide which data are what you call "historical"—things that actually happened, and which data you may reject as non-historical—things that didn't happen? One of your highly reputable contemporaries, Michael Grant, has just published a book entitled *Jesus: An Historian's Review of the Gospels* (Charles Scribner's Sons). He wants us to understand that he writes as an historian, not as a theologian or philosopher. Yet at the outset (p. 13) he tells us that "words ascribed to the risen Christ are beyond the purview of the historian since the resurrection belongs to another order of thinking."

If somebody will just explain that, we'll be satisfied; at least I shall.

Let me present one illustration of our dilemma from among countless pos-

sibilities: according to Matthew 27:46, Jesus said, before his death: "My God, my God, why have you forsaken me?" You all say that is historical. According to Matthew 28:18-20 Jesus said, after his death: "All power is given unto me in heaven and earth. Go therefore and teach all nations . . . and lo, I am with you always, even to the end of this present world." That, presumably, is "beyond the purview of the historian," being post-resurrection. Yet, your documentary source for both sayings is the same—Matthew's gospel; and Matthew's source of information is probably the same: tradition, second-hand evidence, hearsay if you will.

If you accept the one saying as historical because it was spoken by a man before he died, and you reject the other because it is attributed to a man after he died, are you not ceasing to think and speak as historians and proceeding to think and speak as rationalistic theologians and naturalistic philosophers, whose metaphysical dogmas forbid you to believe that babies *can* be born of virgins and that dead men *can* rise living from their graves? Dr. Grant tells us that the historian dealing with the birth of Jesus "can take no cognizance of his miraculous birth to the Virgin Mary" (p. 171). Matthew and Luke tell us that Jesus was born; that, presumably is historical matter. The same Matthew and Luke tell us that Jesus was born of a virgin; that, presumably, is non-historical matter or historical non-matter. And yet, the source of information, or misinformation, is exactly the same.

It seems that our one question has turned out to be two. Here they are:

1) How do you decide whether a particular datum or question falls within your purview as an historian; and, if you do this by referring to your philosophical presuppositions about what is possible and what isn't, why do you persist in saying that you're operating simply as a scientific historian?

2) By what strictly historical, evidential, or scientific authority does anybody, 19 centuries after the event, decide that Jesus was, or was not, born of a virgin, or that he did, or did not, chat and eat lunch with his friends after he had risen from the dead, or that in between those events he did, or did not, do such things as raise Lazarus of Bethany from the grave?

We hope for an early and satisfying reply.

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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. J. A. Kucharski, music editor. Warren J. Debus, business manager. Irene B. Johnson, assistant business manager. Lila Thurber, advertising manager.

DEPARTMENTS

Around and About	2
Books	4
Editorials	11
Feasts, Fasts and Ferias	12
Letters	3
News	5

ARTICLES

Patriotism and Worship	Paul T. Coke	9
A Better Way	Carl G. Carozzi	10

CALENDAR

July

- 3. Pentecost 5/Trinity 4
- 4. Independence Day
- 10. Pentecost 6/Trinity 5
- 11. St. Benedict of Nursia
- 17. Pentecost 7/Trinity 6
- 22. St. Mary Magdalene

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

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LETTERS

No anonymous letters can be published, though names may be withheld at the writer's request; however, THE LIVING CHURCH must have the name and address of any contributor. You are asked to limit your letter to 300 words. The editors reserve the right to abridge.

It's the Great Fifty

Perhaps you nodded, but more likely a "helpful" proofreader was responsible for the reference in "Around and About" [TLC, May 29] to "the Great Forty Days."

As one of those who feel that the increased seasonal emphasis on the Proposed Book of Common Prayer is a major enrichment of worship, I was delighted by your Salvation Army story.

Your learned readers hardly need to be reminded that we have been celebrating the Great *Fifty* Days from Easter to Pentecost. As time passes, more of the laity will be aware of this, particularly if more parishes and missions adopt the use of optional seasonal Alleluias.

NIGEL A. RENTON

Oakland, Calif.

Conflict at the Cathedral

Bishop Moore's letter [TLC, June 12] proclaims the end of a prophetic ministry. It is true that the Diocese of New York and its cathedral church long sought racial and social justice. It is true that a black was among the trustees who felt compelled to resign. It is true that the black community in New York has forced the reaffirmation of principles which should not have been open to question. The rest of his letter is totally in error. The "junior choir" is the original endowed cathedral choir of men and boys whose adult black members were recently fired. The "senior choir" is an additional choir which was introduced in 1974. To claim that this new choir was unable to obtain any qualified blacks for regular membership over a two year period is a remarkable statement by a bishop whose windows overlook Harlem.

THOMAS DAMROSCH

New York City

Where the Battle Is

I appreciate the Rev. William D. Loring's comments [TLC, June 5] on my letter on the Proposed Book of Common Prayer's lectionary. In a certain sense, my face is red, since until I came here to Mount Calvary where the clergy read matins together, I had always used the

English office book for the daily offices. That book, of course, contains the English lectionary of 1922 which generally reads most of Scripture in course rather than in little selected snippets.

In any case, the basic thesis expressed in my translation of Bishop Gärtner's evaluation of the American Protestant Episcopal Church still seems to hold true. What we have is a crisis in authority, and particularly the authority of Scripture. The statement is often made that there is, for example, "no biblical prohibition against ordaining women," when what those people mean to say is rather, "We do not choose to accept the biblical statement as binding on us." That is quite another matter. Bishop Moore ought to be given credit for at least apparently honestly saying that he doesn't regard the words of Scripture (or at least its basic positions) as pertinent to us.

There's the battleground.

(The Rev.) WINSTON F. JENSEN
Mount Calvary Church

Baltimore, Md.

Good Grammar

In the midst of the almost deadening profundity of your editorial, [TLC, May 8], I was heartened by your E.B. White-ish, Edwin Newman-ish concern for decent English. Woe unto Coburn, if not for his theology then for his grammar.

And, by the way, please add to the list of verbal anathemata, the frequent use (and in TLC too) of the phrase, "a Jewish rabbi" or "a Jewish synagogue." When rabbis and synagogues are no longer Jewish in essence, then and only then will the now superfluous adjective be needed to identify them.

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

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BOOKS

Paucity of Humanism

RELIGIONS IN FOUR DIMENSIONS: Existential, Aesthetic, Historical, Comparative. By **Walter Kaufmann.** Reader's Digest Press. Pp. 496. \$8.95.

Any prose work by Walter Kaufmann is provocative, scholarly, imaginative, ethically oriented and, should you happen to differ from his points of view, anywhere from stimulating to outrageous.

It is therefore refreshing to find him quoting Scripture and Church Fathers to demonstrate that the New Testament Jesus is inhumane, individualistic, "loving" only toward those who accepted his opinion of himself entirely, gnostic, "Manichean" and unconcerned with human suffering: refreshing because it sends the reader plunging back into the Gospels with several clear purposes in mind.

Christians of varying persuasions will profit from reading and *seeing* this book which looks into six major religious systems in some depth (and four others more briefly) in terms of their

original pronouncements, later modifications, consequences in daily living and esthetic results.

This last is important to Kaufmann's thesis that the arts, engendered in a social climate produced by a given religion, can tell us something about that religion. Reader's Digest Press offers a bargain in this 9 x 7 slick paperback illuminated by 183 color and 72 black and white photographs by the author.

Allured by these visual riches and by Kaufmann's vigorous prose, one must be careful to separate his sound Teutonic scholarship and investigative approach from the value judgments of the personal ethical humanism he cheerfully proclaims. He is surely wise, then, in reiterating that religions which came in contact with one another over a period of time "have to be understood in relation to each other," in making Zaehner his primary referent on Zoroastrianism, and in noting that the "God is dead" school trumpeted a mistranslation from Nietzsche.

Well and good — but such points do not compel assent to his new-revisionist view of "good prophets, bad Jesus" ("good" in Kaufmann's terms meaning "humanely concerned with human well-being," "bad" meaning "selfishly concerned with individual salvation").

We've heard this before, though from

the 18th century on rationalists have directed much of their fire at ecclesiastical practices rather than accuse Jesus and the New Testament writers directly. Kaufmann, who has little use for any Christian before or after St. Francis, sends us back to sources by quoting them and in effect daring anyone to find any other construction for the original words themselves.

Throughout he insists that we look at what such passages as the Sermon on the Mount really *say* word for word, without distraction by what *we* think the words mean. A sound critical approach, Kaufmann asserts, will show Jesus promising happiness for the baptized believer (however immoral) and misery for the unbaptized unbeliever (however kind and moral).

"Moses and the prophets had developed a religion that was centrally concerned with ethics and left no room whatsoever for torture either in this life or in the hereafter; indeed, they did not recognize any hereafter. Christianity and Islam followed Zarathustra in dividing humanity into two camps — the followers of the Truth and the Lie — and in looking forward to the eternal bliss of the former and the eternal torment of the latter," a view Kaufmann finds at best self righteous and inhumane.

Of what does Kaufmann approve? Human kindness given without any hope of reward now or hereafter, human love, beauty, creativity and (in his current *The Future of the Humanities*) "visionaries" capable of taking part in spiritual or intellectual epiphanies and helping others to do so.

He finds that most religions begin with one such visionary, though he seems at times to value the visionary capacity *per se* regardless of the vision's content. The new religion then comes to a dreadful crossroads, choosing either to flourish by degrading its original teachings in order to gain sufficient acceptance for survival or to remain true to its founding precepts, fail to make enough converts, and therefore wither.

What then? Not much. Kaufmann's brilliance seems trapped in Goethe's three mindsets simultaneously, the *weltschmerz* of *Young Werther*, the Shelleyesque defiance of *Prometheus*, and the pessimist-despite-himself of *Faust II*. As with most romantics and many humanists, neither people nor their religions finally live up to Kaufmann's aspirations for them.

His closing is elegiac: "There is no escaping the prospect that soon most people will look very much alike. Old age, sickness, and death will be hidden away more and more, and the humanity to which this book is an epic declaration of love will be gone . . . Now the gods, too, have died, leaving us songs and music . . . A century ago some people thought

Continued on page 13

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THE LIVING CHURCH

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ECM

Bishop Foresees Merger

The chairman of the Evangelical and Catholic Mission (ECM) foresees merger of Anglican, Orthodox, and Roman Catholic Christians.

Partly because of that he holds that PECUSA had no right to ordain women as priests.

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire and chairman of the ECM, said "the day is coming" when all orthodox Christians must unite. There is a family resemblance between Christians who accept a fully supernatural gospel, whether they are evangelicals or Roman Catholics or Orthodox Catholics or Episcopalians."

Of the Episcopal Church (PECUSA), he said:

"We are a fellowship of dioceses within the Catholic church. The Catholic church includes all the Orthodox and Roman Catholic and Anglican Catholic churches of the world.

"We cannot take such action as

changing the nature of the priesthood without the other bodies."

As for ECM, Bishop Atkins said: "Many are aware that there is something grievously wrong with the church. We are here to tell them that the root trouble is that the church has been invaded by the world.

"Some elements within the church are making every possible effort to change the basic nature of Christianity. They call it the 'new morality,' but it is the old morality of the Roman empire.

"We want our people to recognize the symptoms of humanism and secularism which have invaded the church. ECM is the brain child of a group of bishops who came together to struggle against this invasion of humanism into the church, changing it from a divine into a human institution."

The bishop holds that these factors would wipe out what the average Christian always has believed.

"We have formed the Evangelical and Catholic Mission to try to oppose this anti-Christian force and to get in touch with people within the church who are distressed. We want to give them instruction, support, and help."

One way to do it, he said, is to win control of elected bodies within PECUSA.

"The elected bodies of the Episcopal Church on the whole are in the hands of the liberals," he said. "We are attempting to teach our people to vote."

ENGLAND

Critics of Celebrations Criticized

"I hope the Dismal Jimmies who grudge the cost, or sneer, or make carping criticisms will think a bit more deeply about the emotional needs of our country as it seems to flounder further and further into the mess in which we now find ourselves," said the Rt. Rev. John Habgood as he commented on critics of celebrations marking the 25th anniversary of Queen Elizabeth's reign.

The Bishop of Durham said that celebrations and symbols "do not themselves change anything. But emotions which can find some worthwhile outlet, hopes which have something to latch onto, a spirit of service which discovers that its gifts are needed, are the indispensable beginning."

Earlier, in a newsletter, the bishop wrote: "We desperately need a symbol of unity. And the Queen provides it — all the more effectively because she is personally popular.

"I suggest that the Crown is a valid symbol of unity, not simply because it is a convenient political device, but because it witnesses to some more fundamental reality, quasi-religious in character and rooted in history, which gives the nation its identity. And in this deeper sense, I do not believe we can afford to be without it."

SOUTH AFRICA

Church Union Plan Shelved

Plans to merge six South African church bodies into a 5-million member church have been shelved because the churches do not appear to be seeking structural union at this time, according to a statement from the Church Unity Commission.

However, the commission has recommended that the participating churches work towards local fellowship and cooperation "with a view to unity," strive to achieve mutual recognition of membership and ministry, and prepare a covenant outlining the principle of mutual recognition.

Member churches of the commission are the Anglican Church in the Province of South Africa, the Methodist Church of South Africa, the United Congregational Church of Southern Africa, the Presbyterian Church of Southern Africa, and the Bantu and Tsonga Presbyterian Churches.

JSAC

Grand Jury Study Ended

A project of the ecumenical Joint Strategy and Action Committee (JSAC) that was designed to focus on alleged abuses of the grand jury process has been terminated as the Department of Church and Society of the National Council of Churches was already doing work in grand jury abuse as part of its concern with criminal justice.

Luis Rosado, organizer of the JSAC project, is no longer with the agency. According to the Rev. John deBoer, executive director of JSAC, Mr. Rosado



RNS

The Rt. Rev. Jose A. Gonzalez, Bishop of Cuba, on his first visit to the Episcopal Church Center in New York expressed the hope that the occasion will mark the beginning of closer relationships between his diocese and PECUSA. Consecrated in 1967, the bishop has spent his entire ministry in Cuba.

was "illegally hired" because the proper administrative procedures were not followed in securing his services.

One of the immediate concerns of the project was the federal grand jury probe of the Episcopal Church's Hispanic Affairs Commission in connection with the search for Carlos Alberto Torres, a suspected Puerto Rican terrorist who had served on the commission last year.

Maria Cueto, former director of PECUSA's Hispanic commission and of JSAC's Hispanic American Ministries task force, is in jail for refusing to testify before a grand jury in New York, as is Raisa Nemikin, former secretary of the commission.

Both women are on leave of absence from the staff of the Episcopal Church Center. During the time of the hearings on the Torres case, Mr. Rosado was able to supply the news media with information in defense of the Cueto-Nemikin dealings with the grand jury.

Mr. Rosado had been a consultant to the Episcopal commission in 1976 and was originally retained by the JSAC task force when Miss Cueto was its director and the Rev. John Stevens, an Episcopal priest, was interim director of the agency itself. Mr. Rosado served for three months — from February through April.

JSAC, directed by representatives of 12 major church agencies, was formed to collaborate on issues, develop strategy options, screen project requests, and work on joint social actions. It is operated independently of the National Council of Churches.

PECUSA's share for JSAC support is \$19,900 annually.

In January of this year, while he was unemployed, Mr. Rosado submitted a proposal for a Hispanic Ministries Concerns Project to the JSAC task force. It called for the development of work being done by "various individuals and organizations which focus on grand jury misuse, harassment, and intimidation of church and community persons and organizations by law-enforcement agencies." The project was to be for one year with one person "as staff to JSAC/Hispanic American Ministries task force to carry out the work with continuity."

Later, Mr. Rosado drew up a revised proposal for expansion of the Hispanic Ministries Concerns project suggesting that the name be changed to Grand Jury Education Project and that a program coordinator be retained to develop and . . . to undertake educational work within churches "with the purpose of sensitizing their constituencies about government repression, and especially the use of grand juries as a tool for political repression against those community and church sectors which espouse beliefs which are contrary to governmental policy."

This proposal called for a part-time secretary who would "be given certain tasks, beyond normal secretarial functions, which the program coordinator identifies."

Eventually in April, the decision was made to end the JSAC project and Mr. Rosado's connection with it.

More than \$6,000 had been contributed to the JSAC project, primarily from the budgets of PECUSA's Hispanic Affairs Commission and the Women's Division of the United Methodist Church.

THE LIVING CHURCH was told that the commission's share had been "substantial."

Mr. Rosado received \$1,650 for his work and \$330 severance pay. Slightly more than the budgeted \$300 for travel was also spent.

Letters have been sent to donor agencies asking if they wish to be reimbursed with unspent funds or if they want the money to be transferred to the DCS project.

The answer is "yes" as far as PECUSA's new director of the Hispanic Affairs Commission is concerned. The Rev. Herbert Arrunátegui has informed JSAC that he wishes the unspent share of the commission's contribution returned.

EPISCOPATE

S.C. Brazil Elects Bishop

The Rev. Sumio Takatsu, 50, has been elected Bishop of the Diocese of South Central Brazil.

He succeeds the Rt. Rev. Elliott Sorge, who is now on the staff of the Episcopal Church Center in New York.

Fr. Takatsu, a native of Japan, is a professor of theology and holds an STM degree from Union Seminary. He was ordained to the priesthood in 1956.

UGANDA

Exiled Bishops Call for Aid

Four Anglican bishops exiled from Uganda have called on "communities of Ugandans throughout the world to unite and coordinate their efforts to provide for the relief, resettlement, and continuing pastoral and social support" for Ugandan refugees.

The bishops issued their statement June 3, the day on the church calendar which commemorates the first Christian martyrs of Uganda a century ago.

Joining the Presiding Bishop for a eucharist in the Chapel of Christ the Lord in the Episcopal Church Center, New York, were Bishops Yona Okoth of Bukedi, Festo Kivengere of Kigezi, Melkizedek Otim of Lango, and Benoni

Ogwal of Northern Uganda. The service also commemorated the late Archbishop Janani Luwum, considered to be a martyr under the current regime of Uganda President Idi Amin.

Later the four exiled bishops spoke of the urgent needs of their people in exile for shelter, food, work. . . .

"It is only as a people sharing, helping one another, giving thanks for the gifts we have received through the Body of Christ," they said, "that we will continue to be the church and continue to be one with our brothers and sisters at home."

A fifth bishop has been exiled from Uganda, the Rt. Rev. Brian Herd of Karamoja, but he was not in New York with the others.

BIBLE

Sexist Language a Cause for Concern, Not Agreement

That the Bible contains "masculine-biased language" was not disputed, but what to do about it was, at a discussion held at National Council of Churches headquarters in New York.

Members of the NCC Revised Standard Version Bible Committee and the Unit Committee of the NCC Division of Education and Ministry discussed bible language considered sexist.

Unit committee people even raised questions about the Bible committee's approach to the subject.

The meeting was held because the RSV committee is preparing a new edition for release in the mid-1980s. The RSV New Testament first appeared in 1946, the Old Testament in 1952.

The RSV committee has endorsed a statement on "biased language" by one of its members, the Rev. George MacRae, S.J., who teaches at Harvard Divinity School.

The statement calls for the elimination of "masculine expressions that are not in the original but have been introduced by translators," and the retention of "passages that reflect a historical situation of ancient patriarchal and masculine-oriented society," for example, discussions of the inheritance prerogatives of eldest males in ancient Israel.

"The real problem will lie with the grey area in between," Fr. MacRae suggests, adding that "pronouns following 'one' or 'whoever' are a special problem."

One point of the MacRae statement is that "we do not introduce wording which could not stand on its own merits even if the problem of sexist language were not prominently in our minds. This may seem not to meet the concern of some for 'affirmative action,' but I am concerned to avoid faddishness even in a good cause . . . If the new RSV is able

to avoid the sexist idiom of the translators and to retain the dignity of the English language, we will have accomplished something without claiming too much. And will the issue appear in the same light in the 1980's?"

Under guidelines for its work, the RSV committee is to make "necessary" changes related to punctuation and paragraphing, archaic language, clarity, accuracy, pleasant soundingness, and masculine bias. At the same time, translation tends to be literal (rather than a paraphrase) and is consciously in the literary tradition of the King James Version.

Three members of the United Church of Christ — all unit committee members — voiced most of the concern about masculine-biased language.

Dr. Robert Dentan, professor emeritus of General Seminary and vice-chairman of the RSV committee, said a translation "should be intelligible to the modern world" and also "true to the original text," and that "any changes of this kind should not draw attention to themselves."

A possible approach to the biased language question in many psalms, he said, is to use the plural instead of singular. ("Blessed are they" in stead of "Blessed is the man.")

[The Standing Liturgical Commission of PECUSA did that in the Proposed Book of Common Prayer.]

Unit committee members urged the translators not to let concern for "dignity" of language be a way of perpetuating "sexist" language which "sounds good" only because it is traditional.

The Rev. James Gunn, a Presbyterian and NCC executive for professional

church leadership, raised a concern about the "psycho-linguistic issue" — the way in which a translation, however faithful to the original, is perceived by those who read or hear it. "Language does have power and language we use in our society informs in a powerful way our being in the world," he said.

The Rev. Sharon Ringe of the United Church of Christ and the unit committee asked about translation of the language about God.

Bruce Letzger, a United Presbyterian and chairman of the Bible committee, said the committee has not discussed that "as yet." But he added his own view: "I do not see any way possible in translating the Bible to use 'it' for God or abandon 'Father' in the New Testament."

The translators were urged through their work to make the "whole humanity visible." The Rev. Edward Powers of the United Church of Christ and the unit committee stressed the need for a new RSV that "reflects not only the cultural context but also the whole human family."

ORGANIZATIONS

Historical Society Meets

During the annual meeting of the Historical Society of the Episcopal Church held in Austin, Texas, the Rt. Rev. Scott Field Bailey was re-elected president of the society.

Other officers were also re-elected — the Very Rev. W. Roland Foster, vice president; the Rev. Frank E. Sugeno,

secretary; and the Rev. Frank S. Doramus, treasurer.

The Archives and Historical collections of the Episcopal Church are housed in the library of the Seminary of the Southwest, Austin.

Reports were given by the Rev. Lawrence L. Brown, who retires this year as editor of *The Historical Magazine*, Fr. Sugeno, and church archivist, Dr. Nelle Bellamy.

Dr. Bellamy reported that the regular staff answered 139 research requests and made 55 referrals and that 27 researchers used the records last year. Because the permanent staff is unable to give the necessary time to extensive research, she said, an experienced researcher has been engaged to provide this additional service at a reasonable fee.

Progress has been made on processing official papers of General Convention and the Domestic and Foreign Missionary Society, Dr. Bellamy told the group. However, this work has been slow because of General Convention's refusal to make available adequate funds for staff. The society asked for \$189,600 for the present triennium, but was granted \$150,000. This has resulted in the loss of secretarial assistance, 50% of the research assistants, and suspension of the microfilming of fragile records.

The Historical Society of the Episcopal Church, a quasi-official organization, has a total membership of 1,737, including 669 institutions. Income from these members last year amounted to \$16,500, a sum that enabled publication of *The Historical Magazine*.

Funds allotted by General Convention provide for the care of the archives and historical collections and income from Friends of the Archives has provided equipment necessary for running the archives.

Additional space for records and memorabilia will be required when the present space in the seminary library is filled, probably by 1984, at the present rate of acquisition.

All of the early bound volumes of THE LIVING CHURCH are housed in the archives.

HUMAN SEXUALITY

Call for "Test Tube" Fathers

An Anglican and a Roman Catholic in Liverpool have condemned a call by Chief Constable Ken Oxford of Merseyside, which embraces the port area, urging members of his force to become "test tube" fathers.

The request for volunteers to help build up a semen bank at Liverpool's women's hospital was made at a meeting of the Merseyside Constabulary Committee.

The Very Rev. Edward H. Patey, dean



The Rev. Gerald S. Moser, rector of Emmanuel Church, Geneva, visited with President Carter prior to the latter's meeting with President Assad of Syria in Geneva.

of St. James' Cathedral, Liverpool, said the plan was "odd."

Though not ruling out artificial insemination on moral grounds, he said the plan presents an extremely complicated question.

"It is not as if it were simply giving blood," he said. "There is a generic aspect which must not be overlooked."

Roman Catholic Archbishop Derek Worlock of Liverpool said he found the request "almost unbelievable. Artificial insemination when the donor is not the husband, is in itself a grave offense against the moral law and it is contrary to the whole notion of marital infidelity."

Police officers, reportedly, were angry when the call for donors was published in the force's daily orders.

"It smacks of an attempt to create some sort of master race," said one. "It makes us a laughing stock."

PENNSYLVANIA

Arson Suspected

A fire which damaged the altar and chancel of St. Peter's Church, Philadelphia, may have been due to arson.

George Washington and other leaders of the new and independent United States often worshiped in the church. Four signers of the Declaration of Independence were married there.

How do you put a price on something made by colonial craftsmen? How do you put a price on history associated with the church?

These questions could not be answered by a spokesman for the parish.

But the fire in the 215-year-old church, he said, might cause the vestry and congregation to reconsider its policy of keeping the church open.

CHURCHES

Some Grow, Some Hurt

Missionaries of Chinese ancestry may represent the wave of the future in spreading the Gospel in the Third World.

That's the opinion of the Rev. Augustus Chao, pastor of the 600-member Alliance Church in Vancouver, B.C. He estimates that by the year 2000 one of every two persons in the world will be Chinese.

"Chinese missionaries are more acceptable in Africa than whites," he says. "They adjust to culture easier and talk the language better."

He notes that originally the Gospel was preached by Jews. The missionary enterprise gradually spread to Europeans and North Americans, and now

Continued on page 14

BRIEFLY . . .

St. Matthew's Church, Westminster, London, was gutted by a fire that left "only a shell, knee deep in charred timbers, tiles, plaster, and brick." The vicar, Fr. Gerard P. Irvine, said no one was in the church at the time but he noticed afterwards that "a good many votive candles had been burned." The church had been restored just four years ago. Present insurance will not cover the damage and an appeal has been launched for additional funds. At present, services are being held in the crypt of the nearby Roman Catholic Westminster Cathedral.

A new Gallup survey reveals that 25% of all adults in the U.S. have tried **marijuana** at least once, but 59% still view "pot" as habit forming and harmful; also, 55% believe marijuana is physically harmful, and 59% believe it leads to hard drugs such as heroin. Pro-marijuana views are held most frequently by people under 30, those with college education, men, and people living in the northeast and west. Anti-marijuana views are held more frequently by people over 50, those with grade school education, women, and people in the mid-west and south.

The Rev. **Marion Hammond**, rector of St. Thomas parish in Denver, was elected a director of the Denver school system. He finished with the second highest vote among a field of 18 candidates for three vacancies on the board.

More than 13,000 abortions were performed in **West Germany** during the last six months of 1976. Of the 13,044, a government official said about 45% were for "non-medical reasons," 38% for "general medical reasons," 11% for "psychiatric reasons," about 5% for presence of a defective fetus, and a "fraction of a percentage" for what he termed "ethical reasons." Church-related hospitals had significantly fewer abortions, and in southern Germany very few pregnancies were terminated for non-medical reasons, he added.

H. Thomas Colo, a Democrat member of the Massachusetts House of Representatives, introduced a bill to have the House Rules Committee determine

whether the House and Senate chaplains are classified as "regular state employees," which would require that they adhere to a 40-hour work week. He has criticized the annual payments of more than \$8,000 each to Msgr. George V. Kerr and to Msgr. Christopher P. Griffin, who serve as chaplains to the Massachusetts legislature, claiming they are each paid \$70 a minute for saying a prayer each day. Rep. Colo's bill was defeated by a 155-65 vote.

Promoters of the **Hare Krishna** movement and other religious groups cannot be barred from Pennsylvania state parks, according to the state Justice Department. State park officials are reluctant to accept the department's legal advice and a state senator said that the people "who support state government . . . who go to a park to get away from things, have a right not to be harassed and disturbed while they are there."

The Pontifical University of Salamanca (Spain) awarded an honorary doctorate in theology to Dr. **Michael Ramsey**, retired Archbishop of Canterbury, in recognition of his contribution to theology and ecumenism.

A Torah assembled from pieces of Torahs used secretly by Jews in concentration camps during WW II was presented to Rabbi **Erwin Herman** of Los Angeles by a 31 year-old doctor, a Russian immigrant who wished to remain anonymous. The pieces had come from the Yanov camp, formerly in Poland but now a part of the USSR. The rabbi said the Torah was from "many pieces of many Torahs," as he has already found "eight distinct different scripts" in the work. The Torah normally is written on a continuous rolled parchment and is a cherished item in the synagogue.

Henry Clyde Redshirt, an Oglala Sioux from Pine Ridge, S.D., has been named by the Presiding Bishop as staff officer of the National Committee on Indian Work (NCIW), a component of the Coalition for Human Needs, the umbrella grant-making unit for the Episcopal Church. He has served as lay chairman of the Episcopal Church Mission Council of the Pine Ridge Reservation, a tribal court judge for the Oglala Sioux, and an auditor for the Mobil Oil Corporation. He is an active member of the Brotherhood of St. Andrew.



PATRIOTISM AND WORSHIP

By PAUL T. COKE

Great interest in American history and institutions was stimulated by our Bicentennial, 1776-1976, and many churches have sought means of expressing our patriotism, national pride, and commitment within the framework of our worship. One way of doing this has been to introduce the singing of the national anthem each Sunday at church services, after the blessing and before the recessional hymn. But after a few weeks this effort to express thanksgiving and loyalty to our nation was dropped, in at least one parish I know. Let's explore some of the difficulties in this particular form of patriotic expression within the context of Christian liturgy, and see if we can find "a more excellent way" of responding to the important need to relate our patriotism to our worship.

Our fundamental thesis must surely be that a church, above all, has to be a house of prayer for all the nations (Mark 11:17). But if the American national anthem or other patriotic anthems are sung every Sunday in church, the catholic nature of the liturgy is seriously impaired, and the universal significance of the gospel is compromised. Especially is this true in a large or growing congregation, where all sorts and conditions of people may come, from many different political

backgrounds, and perhaps not a few with foreign citizenship, to worship the One God and Father of us all. And surely in terms of the Constitution and traditions of the United States of America, where church and state enjoy their own autonomy, our patriotism ought to render to Caesar what is Caesar's without "establishing" or even attempting to "sanctify" part of Caesar in the house of God.

Patriotism, because it springs from loyalties and commitments very similar to religious feelings and beliefs, often runs the risk of idolatry, in which loyalty to one's country becomes god, one's primary loyalty. For example, it would be mindless idolatry in the liturgy to recite the Pledge of Allegiance after or in place of the Apostles' Creed. Certainly God is mentioned in passing in the pledge, but not everyone who says "Lord, Lord" is right, as we are reminded by St. Matthew, ch. 7! The intention of the pledge is exactly what it very rightly says: to pledge allegiance to the flag as a symbol of the republic for which it stands. This is the secular allegiance of every citizen of the United States. It would be wrong to pledge that allegiance in the house of God. Our heritage has rightly stressed a separation of church and state. And the national anthem falls into the same category as the pledge.

Certainly God is mentioned in passing in "The Star-Spangled Banner": he is referred to in our motto as we conquer in our just causes; he is praised as the Power that hath made and preserved us a nation, "the heav'n rescued land." But the intention of "The Star-Spangled Banner" is surely not theo-

centric. Our national anthem, for example, is very different from that great thanksgiving hymn, 276: "Now thank we all our God . . ." "The Star-Spangled Banner" is highly political both in its origin and in the message it communicates to people today. In 1814 Francis Scott Key celebrated with his dramatic song the failure of the British attack on Fort McHenry and Baltimore. For 100 years it was published and republished in popular collections of songs. In 1916 it was included in the *Hymnal* of the Episcopal Church, although the second and third stanzas were omitted, which vividly refer to the foe's haughty host, a vaunting band, whose blood has washed out their foul footsteps' pollution, and the hireling and slave without refuge. Better late than never it was declared our national anthem by Act of Congress on March 3, 1931. For the vast majority of Americans it expresses what it means to be an American. We stand when it is sung, and we take off our hats if we are gentlemen. And when our President pays a state visit to London or Paris it is played along with "God Save our gracious Queen" or the "Marseillaise." God is not the primary consideration of the song. For most people he is hardly the second, or third thought that comes to mind when "The Star-Spangled Banner" is sung. To sing it in church after the blessing of God, Father, Son, and Holy Spirit, and before the recessional hymn and the closing prayer is simply inappropriate and insensitive to the implications of that song and the intention of the liturgy.

But how then can the patriotic feelings, which are so strongly and meaningfully expressed by the national anthem, be formulated and communicated within the liturgy in a way that will be both honest to the intention of liturgy, the worship and celebration of God, and true to the natural pride and gratitude which every citizen ought to feel for his country? One answer is to use the collects in the Book of Common Prayer for the President and others (p. 17, 32), for the legislatures and courts of justice (p. 35), and especially the outstanding general intercession for our country (p. 36), composed by the Rev. George Locke and first published in 1883.

Secondly, the Prayer Book provides special collects for Independence Day and Thanksgiving Day (p. 263, 265) which are of course appropriate for other occasions as well as these. The *Hymnal* also provides a section for Thanksgiving and national days (p. 137-148), and these hymns can also be used in other contexts, if there is careful integration of them into the liturgy as a whole. For example, hymn #148 ("O God, beneath thy guiding hand . . .") could well serve as a processional hymn for morning prayer, especially on

Continued on page 15

The Rev. Paul T. Coke, Th.D., is associate professor of New Testament, Episcopal Theological Seminary of the Southwest, Austin, Texas.

*When we look at the state
of the church today, it is apparent
that what we must find is*

A BETTER WAY

By CARL G. CARLOZZI

When one looks at the Episcopal Church today with its varied emphases on the left and the right, the high and the low, the Prayer Book and the Proposed Book, the men and the ladies, the self-righteous and the unrighteous, it is little wonder that many of our people are confused, bewildered, and angry at one another, not to mention those on the outside who must be wondering just where the priorities of Episcopalians lie.

Most of us practice an upside down eclectic theology wherein we espouse the cause of our choice and then frantically either try to prove it scripturally, rationalize it, or ad lib our way through it drawing upon the latest of sociological and psychological studies; when, instead, we are called by God to proclaim Jesus Christ as Lord, feed our people and one another with his words, and then let our causes take their rightful and secondary place to be judged by his words. Let's face it, if the Holy Spirit were guiding, sustaining, and directing all of the causes we say he is, he'd be a paranoid schizophrenic.

This whole business of Prayer Book parishes versus Proposed Prayer Book parishes is ludicrous. We are spending so much time worshiping the wording and the format and the ceremony that the God who stands behind all of this remains hidden behind it. God no more let down the 1928 Prayer Book or the Proposed Prayer Book on a spiritual rope from heaven, to be worshiped and venerated, than he did the Southern

Baptist free order of worship. What God did send from heaven was his Incarnate Son that we might be enabled to dwell in him and he in us, and to bring others to this same living awareness.

Personally, I favor a traditional liturgy because through it Christ speaks to me, as I'm sure others may prefer a contemporary liturgy because through it Christ speaks to them. But I also know that a good many non-Episcopalians have found Christ and feel his living presence and have done so without the benefit of the 1928 Prayer Book, the Proposed Prayer Book, or Episcopal orders!

For Christ's sake, let's start worshiping Christ. In our ingrained and almost incestuous preoccupation with preserving the Anglican mystique of vegetable soup theology, we're dying of an insidious botulism due to the absence of the preservative Jesus Christ. Granted, we may list Christ on the label of our denominational can of ingredients, but our soup has lost its savor.

I'm sure all of us would subscribe to the premise that God was in Christ reconciling the world to himself and that we are called to continue this ministry of reconciliation. What we seem to be doing, however, is trying to reconcile people to a fragmented Episcopal Church which loves itself first and its Lord second. I'm sure none of us ever intended this ecclesiastical conceit to grow to such idolatrous proportions, but here it is! The old cries of "I am of Peter" and "I am of Paul" are heard once again. We each go our own way with those who agree with us, seldom taking the time to consider that Christ may be displeased with all of us. How in

God's name did we ever develop such a monstrous ego as to imagine that the cause of Christ is dependent on who is right and who holds the majority or minority opinion in the Episcopal Church?

The Gospel calls us to seek God's kingdom first and promises that all else will be added unto us. We in the Episcopal Church seem to be operating on the reverse principle of seeking all of the transient things and trusting that God's kingdom will come as a reward for our selfish and pride-filled good works. We claim to subscribe to the Bible as containing all things necessary to salvation when, in fact, most of us use it only as a reference encyclopedia to bolster those personal viewpoints to which we adhere and even have a hard time of doing that.

Maybe it's time we started taking ourselves and our little Episcopal ecclesiastical system less seriously and started taking Christ more seriously. Perhaps its time we recognized the absurdity of our Anglican principle of believing in everything in general and nothing in particular and started some honest study and proclamation of the New Testament.

You may favor women priests and I may not, but in the final result, it will be the Holy Spirit who shows all of us whether this latest human decision is of God or of the world. In the meantime let's stop looking and acting like ecclesiastical brats, with some of us grabbing our parochial marbles and refusing to play or walking off in a tantrum and others, just as self-righteously, trying to jam their marbles down the other fellow's throat. This is Christ's church first and an Episcopal Church second and it's time we set our priorities straight.

Our canon law and our Episcopal authority are in a shambles of do-it-yourselfism wherein bishop is against bishop, priest against priest, and our laity flounder somewhere in the middle. Maybe this should tell us something. God was here before the Episcopal Church came to be and he will be here after it ceases to be. This is Christ's church and until our ultimate authority, canonical and episcopal, returns to a firm grounding in Scripture first, and man-made law second, we will continue a shambles and be a scandal not only to Christ but to the world to whom he calls us to minister.

God did not so love the world that he sent the Episcopal Church that whosoever follows its dictates and doctrines will have everlasting life. God sent his Son. So for Christ's sake, let's start worshiping Christ and lifting him up over our petty selfish personal viewpoints, for it is only in him that we have true life, sound authority, our commission to minister, and any valid truth to proclaim.

The Rev. Carl G. Carozzi is rector of St. Christopher's Church, Chatham, Cape Cod, Mass.

EDITORIALS

Reconciliation; but Which Kind?

The rector, wardens, and vestry of the Church of the Epiphany, in San Carlos, Calif., have issued a resolution urging dissident parishes that have left the Episcopal Church to return to the fold. The resolution is graciously intended and expressed, and we respond to it with no contentious purpose; but because so many Episcopalians share the view it expresses, a view which rests, we think, upon some erroneous premises, we must respond with candor.

In one *whereas* clause it is stated that "the adoption of the new liturgy and the decision to sanction the ordination of women to the priesthood were both accomplished after much national dialogue and debate, over many years, and according to the form and requirements of the Canons of the Church." In other words, those decisions were made by "due process," and therefore all good, loyal, law-abiding church members should accept and live with them, even by them.

But the decision to sanction the ordination of women violated the church's Constitution, which provides (Article X) that no change in the Book of Common Prayer can be made except by two consecutive General Conventions. The 1928 Book is still the only fully authorized one (the PBCP cannot be until 1979), and it provides in its Ordinal for male priests only. The 1976 Convention chose to treat this fact as if it were not a constitutional fact, hence not binding.

Therefore, to say that the ordination of women was sanctioned "according to the form and requirements of the Canons of the Church" is simply not true.

In the next *whereas*, the resolution reminds us that "the Episcopal Church and its Anglican antecedents and counterparts throughout the world have a long, often tumultuous history of toleration, reasoned argument, and the ability to encompass a wide divergence of personal opinion and belief therein." True; and Anglicans have made it their boast with amazingly little critical reflection upon it. But now some of them are beginning to ask questions about it. Ought a church with a mission from the Lord to the world to spend nearly as much of its time and sweat as this one does, in "tumultuous" controversy within itself over the very fundamentals of the faith which it corporately professes and proclaims?

Is "toleration" in fact an expression of charity, or is it rather a political necessity for institutional survival? Ought just about anything be tolerated within the church? If not, where does one draw the line, and who is to draw it? Do Christians who love to sing "We are not divided, all one body we" have a right to "a wide divergence of personal opinion and belief" about the basic articles of the Creed, or about the fundamentals of Christian morality? If there are no limits to "freedom" of faith and morals within the

church, who can tell what the church itself believes in and stands for? And what good is a church if nobody can tell for sure where it stands on anything?

The next *whereas* states that withdrawal by parishes "from the Canonical Body...is contrary to the spirit of dialogue and 'loyal dissent' which has characterized the Church over the years." We would ask the supporters of this resolution to try to understand the mind of those who dissent from that policy and principle. Speaking for the dissenters we will put it this way: the "spirit of dialogue" as generally understood, exalted, and followed in the church today is in truth, to borrow a phrase from Article XXII (*Of Purgatory*), "a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God."

The church is not in this world to engage in dialogue, intramurally or extramurally, as a substitute for its mission to proclaim the Good News of God in Christ; and we submit that "dialogue" has become just such an illegitimate substitute, with the result that we talk about the Gospel much more than we proclaim it. As the spirit of mission gives way to the spirit of dialogue the church shrivels into futility. That has been going on for too long in the Episcopal Church; or so it seems, at any rate, to those who have had their fill of "dialogue" that solves no problems, gets nowhere, and distracts us from the King's business.

Withdrawal from the Canonical Body is, says the resolution, "contrary to the spirit and intent of the Ministry of Reconciliation; because before man can be reconciled with God, he must first be reconciled unto himself." Theologically this is a shocking statement. We hold with St. Thomas Aquinas that "the union of men with God is the union of men with one another," and our union with God must precede our union with one another. We all need to be reconciled to God. By what right, then, do the stay-in-ers admonish the go-out-ers to be reconciled, as though only these latter are standing in the need of prayer? And what is meant by a man's being "reconciled unto himself:" isn't that about the worst counsel that can be given to any fallen human being? Isn't the fact that he's already all too happily reconciled to himself precisely what ails him/her/us all?

We, too, believe in the Ministry of Reconciliation. But as we read about it in the New Testament we get the impression that what it's all about is the reconciliation of the world to God through Jesus Christ and, in Christ, reconciliation to one another. It is not at all a matter of getting everybody into the same church and then working out some sort of association and fellowship in which we can all live together, agreeing to disagree agreeably.

We pray that some way of healing the breach may yet be found, but we respectfully submit to the authors of this resolution, and to all who share their view, that such a wistful appeal to a human desire for unity and concord does not touch the problem at its core. And we would remind them further that if you talk to these dissenters, and listen to them, you will hear them saying that they are not the ones who have done the divisive moving, and they can make a very strong case.

Lesser Holy Days

By H. BOONE PORTER, JR.

If one looks at most of the Episcopal calendars now commonly in use, including the one in the front of the Proposed Book of Common Prayer, each month one finds about a dozen names in small type or black type, in addition to the few names in large type or printed in red. The large type or red letter days indicate festivals which are supposed to be observed throughout the Episcopal Church. We are referring here to the printing of the names of saints, not to the indications of the liturgical colors given in some calendars. On these red letter days, at morning or evening prayer, or at a celebration of the eucharist, the assigned readings for the day are to be used. It is generally understood that at parish churches with a resident priest, the eucharist should be celebrated on all such red letter days, or else the observance should be held on some other day of that week. The somewhat complicated factors involved in transferring such days within the week are governed by custom or rubric.

Let us consider the so-called lesser feasts, the ones usually printed in smaller type or black letters. We do not, properly speaking, refer to the people so listed as lesser saints, for who are we to judge? St. Augustine of Hippo (August 28), for instance, has apparently had a far greater influence on Christian history than the Apostle Bartholemew (August 24). But we do speak of St. Augustine, among many others, as having a "lesser feast," because the customary liturgical commemoration is less than that traditionally accorded to the apostles. It would be quite impossible to provide equally great commemorations for all the heroes of Christian history.

To judge how many greater and lesser days should occupy our calendar is a difficult decision, and the number of such observances has been increased or decreased from time to time in the course of history. Geographic considerations also influence church calendars. No doubt St. Augustine's day is regarded as a major feast in North Africa

where he lived. (This Augustine is not to be confused with Augustine of Canterbury whom we commemorate on May 26. The latter is, of course, a major festival in Canterbury Cathedral.) Conversely, among Eastern Orthodox Christians, the name of Augustine is not revered at all. Within the Anglican Communion, the red letter days are almost the same all over the world, but the black letter days vary, to some extent, in our different national churches. The Scottish Book of Common Prayer, for instance, includes many ancient Scottish saints whose names are unknown to American Episcopalians. On the other hand, we have certain names that are historically and devotionally important for the American Church, such as William Augustus Muhlenberg (April 8), John Henry Hobart (September 12), or Samuel Seabury (November 14). Are these latter really "saints"? The question is not so readily answered. The title saint goes easily with biblical, ancient, or medieval names, but it sounds a bit strange with a modern American name such as, say, "Saint Wilbur McCorkle Smith, Jr." In the course of Christian history, heroes have often been held in honor for centuries before the title saint became formally attributed to them. Let us leave it that way. We can comfortably speak of Dr. Muhlenberg, Bishop Hobart, or Bishop Seabury. Later centuries of history can add other titles if they feel so moved.

Meanwhile what are we supposed to do with these lesser days? First of all, throughout the Anglican Communion such lesser days are optional. We do not have to do anything with them. We believe it valuable and significant to affirm our spiritual roots and heritage by having them in the calendar, but we are not obliged to have any special public celebrations of them. When they land on a Sunday, their observance is not usually permitted. For the daily services of morning and evening prayer, they do not have special psalms or lessons assigned to them: if they did, it

would totally disrupt the sequence of daily readings. Appropriate opening sentences and collects may be used if desired. In some cases, a particular canticle may also be appropriate. Suitable collects may be found in the 1928 Prayer Book, page 258, and in the Proposed Prayer Book, pages 195-199 and 246-250. In the latter book, a simpler commemoration is made possible in the evening with the short litany which may be used before the collects, pages 68 and 122. Here the name can simply be inserted in the final clause. For celebrations of the eucharist, optional readings are provided in the volume entitled *Lesser Feasts and Fasts*, discussed below. A table of several such propers will be found in the Proposed Prayer Book, pages 925-927. Some parishes prefer to use white or red vestments for the days they observe, others prefer to retain the color of the week. It certainly is not necessary for the altar guild to change the frontal, pulpit cloth, and lectern bookmarks for every lesser feast. On the other hand, they may wish to do so for certain of these days which are felt to have extra importance. On a number of black letter days, the figure commemorated is associated with some particular topic or theme which may be appropriately expressed in the intercessions at the eucharist or in the concluding prayers of the daily offices. Thus on the day of St. Benedict of Nursia (July 11) we may pray for the Benedictine monks and nuns, or for all monastic communities. On William Wilberforce's day (July 30), we may pray for the continuing abolition of slavery in all parts of the world.

For members of the Episcopal Church, perhaps the most useful observance of these days is to follow the excellent book, *Lesser Feasts and Fasts, Revised Edition* (1973). Here there is a collect which can be said on each of these days, and in the latter part of the book is a short but informative biographical sketch of each figure. These can be read by individuals or families in their private devotions, and can be read publicly at weekday services. Those following this book through the year will be tremendously profited in their knowledge of the faith and history of the church, and in their personal awareness of the communion of saints.

A special case arises in a church named for one of these saints or heroes. The patronal feast is always a major celebration for the church involved. A parish dedicated to St. Benedict will wish to celebrate his feast in the fullest way, and in many cases will wish to do so on the following Sunday. The lectionary for the daily offices provides suitable psalms and lessons, so that a patronal feast can be observed on the preceding evening, and at morning and evening prayer of the day, as well as at celebrations of the holy eucharist.

BOOKS

Continued from page 4

that once the gods were dead all would be well. Now we know better."

Read this one, if only because it demonstrates better than any Christian apologetic the final paucity of humanism without the grace of Jesus Christ.

(The Rev.) ELIJAH WHITE
The Church of Our Saviour
Leesburg, Va.

18th Century Theologian

JONATHAN EDWARDS THE YOUNGER—1745-1801: A Colonial Pastor. By Robert L. Ferm. Eerdmans. Pp. 183. \$7.95.

"Because of his association with both Presbyterian and Congregational traditions which he viewed with equal loyalty," a study of Jonathan Edwards' son "offers a unique perspective on the development of the American Reformed tradition during the latter half of the 18th century."

Edwards was pastor for many years at New Haven. When dwindling membership and opposition to his theological views forced his dismissal, he served briefly as pastor at Colebrook, Conn., and was then called to the presidency of Union College in Schenectady.

Perhaps Edwards' greatest importance is as a theologian. Throughout his career he was engaged in the defense of the "new Divinity" of his distinguished father, Hopkins and Bellamy. (Chapters are devoted to Edwards' defense of the claim that the "means of regeneration" have no power to bring about a saving change of heart, his condemnation of the doctrine of universal salvation, his views on human depravity, and defense of his father's position on the freedom of the will.)

The author argues that the "new" Calvinism was out of harmony with the temper of a post-Revolutionary period characterized by democratic and egalitarian tendencies, a belief in human autonomy, and an optimistic faith in human nature and human possibilities. In Ferm's judgment, the rigidity with which the younger Edwards and his colleagues presented Calvinism only hastened its demise.

E. S. W.

Compassion and Empathy

GREEN WINTER: Celebrations of Old Age. By Elise Maclay. Reader's Digest Press, 1977. Pp. 134. \$7.95.

Green Winter is a book about some of the joys, sorrows and vicissitudes of growing old. The author calls them "portraits"—"the reflections of the spirit of men and women I have known—some over a period of many

years, some a shorter time, some for only an instant of intimacy."

With great skill she has succeeded in capturing moments and pictures in which all of us, at our various stages of growing old, can see ourselves and recognize our own feelings. Yet, at the same time, she puts before us, with compassion and empathy, a clearer understanding of what it means to grow old in body, if not in spirit. She is saved from the hazard of sounding "sticky" (a temptation of books of this type) by her practicality and good humor which are evident on nearly every page. What I like best were her graphic vignettes, the haunting little pictures which stay in your mind long after you've finished the book:

"My children are coming today.

...our roles are reversed

...Keep me from being grim or stubborn about it. But don't let them smother me."

"Help me, Lord, to understand why I am still here."

"So what if the neighborhood's getting more and more run down.

So am I..."

And my favorite, from a beautiful little poem called, "Occupational Therapy":

"My hair was long and thick.

And I braided it and wound it round my head...

But when we sat down in the shade to rest

I unpinned it and it came tumbling down

and Sam proposed..."

"Close to the end, I asked if there was anything I could do,

He said, 'Yes, unpin your hair.'

I said, 'Oh, Sam, it's so thin now and grey..."

Green Winter is a meditative book of simple and direct conversations with God for young and old to turn to again and again.

Maryhelen Clague
Scarborough, N.Y.

Books Received

AND SARAH LAUGHED: The Status of Women in the Old Testament, John H. Otwell. The author, a professor of Old Testament, refutes the misconception that the O.T. subordinates women to an inferior position. Westminster. Pp. 195. \$7.95.

PROCLAMATION COMMENTARIES: MATTHEW, Jack Dean Kingsbury. Written for clergy and students. Fortress. Pp. 106. \$3.50 paper.

ETHNICITY: VOL. 101, Concilium, Andrew M. Greeley and Gregory Baum, editors. Essays on social observations of and theological responses to aspects of ethnicity. Seabury. Pp. 105. \$4.95 paper.

A FREEDOM DREAM, Cal Thomas. Story of a white middle-class Christian newsman and a forgotten convict. Word. Pp. 144. \$5.95.

AT THE MASTER'S FEET, Sadhu Sundar Singh. Trans. by the Rev. Arthur and Mrs. Parker. New edition of the writings of the Indian evangelist. Revell. Pp. 90. \$3.95.

SCHOOLS

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The Rev. Edwin H. Cromey, Headmaster.

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VACATIONING?

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

CLERGY: If your Church services are not listed write to the Advertising Manager for the very nominal rates.

NEWS

Continued from page 8

he feels the time of the Chinese is coming.

"It used to be that westerners took the Gospel to China," Mr. Chao said. "Now we are bringing it back to the west. Watch out, here we come."

In 1960, Mr. Chao was the first Chinese Alliance pastor in North America. Today there are 27 such congregations, 10 in the United States and 17 in Canada.

"We hope to open more churches in the United States in the next five years. There are some Chinese communities there with more than 3,000 that have no Christian witness at all."

Southern Baptist work among the Chinese in Vancouver is also growing. In 1969, the Rev. Jonathan Cheung

started the first SBC congregation in western Canada. Today, the Vancouver Baptist Church has 350 members, of whom two-thirds are under 30. The congregation is negotiating for the purchase of a larger church.

In Edinburgh, the Church of Scotland (Presbyterian) decided to begin a major fund-raising campaign this fall after hearing that its work at home and abroad is seriously threatened by a cash crisis.

Convener of the Budget Committee, M.K. Paterson, told members of the church's General Assembly that the church would require an increase of \$5.1 million in income and it would have to be raised from a membership of fewer than one million, smaller than at any time in this century.

"It is ludicrous," he said. "This church . . . with a history so closely in-

terwoven with the history of the Scottish nation as to be almost indistinguishable from it . . . a church which has sent men and women of the highest caliber to proclaim the love of Christ to all the world and still does . . . a church still respected by other churches in other continents . . . is seriously threatened by shortage of money, because the majority of us give to it each week less than the cost of two cups of coffee in a cafe."

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged	\$15,554.00
Receipts Nos. 19,433-19,586,	
June 2-15	5,593.00
	\$21,147.00

CLASSIFIED

advertising in *The Living Church* gets results.

ALTAR SERVICE BOOKS

ALTAR EDITION — RITES I AND II. Morehouse-Barlow announces their Altar Edition of THE HOLY EUCHARIST, Rites I and II. Printed in 18-point type. The Penitential Orders (Nos. I and II), and the Prayers of the People included. 80 pages, spiral bound with durable cover richly colored in red. Size 8" x 11". Price: \$8.95. Published with the official permission of the Custodian of The Book of Common Prayer, Charles Mortimer Guilbert. Morehouse-Barlow Co., 78 Danbury Road, Wilton, Conn., 06897.

FOR SALE

NAVY BLUE ties with Episcopal Church Shield in color. \$10 each, quantity prices on request. Church of St. James the Less, Box 419, Scarsdale, N.Y. 10583.

LINENS & VESTMENTS

CREATED OUT of a Love for Excellence, Beautiful Hand Embroidered Altar Linens, Vestments, Funeral Palls, Needlepoint. Linens by the Yard. Write Mary Moore, Box 3394-L, Davenport, Iowa 52808.

POSITIONS OFFERED

CAMP MANAGER: A full time position for administering and managing a year round program of church camping and conferences. Write: Rev. Richard T. Smith, Presbytery of Elijah Parish Lovejoy, 2236 Tower Grove Avenue, St. Louis, MO 63110.

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

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-324.*

ORGANIST/CHOIRMASTER desires Episcopal position. Several years teaching and church experience. Reply Box W-322. *

ORGANIST-CHOIRMASTER seeks position, preferably south and southwest (warm climate because of aged dependent); prefers Prayer Book (1928) oriented parish, though not of necessity. Would also consider church position with college teaching. Available September, 1977. Reply: GPO Box 1610, New York 10001.

PRIEST, 39, now in good church position, desires change in large urban or suburban parish with focus on youth and education ministry. Excellent references. Full dossier available. Reply Box D-323.*

PROPERS

CHRISTIAN EDUCATION MATERIAL from the New Prayer Book. Free Samples. **The Propers**, 6062 East 129th St., Grandview, MO. 64030. (816) 753-6480.

PUBLICATIONS

NEED SUNDAY SCHOOL, E.C.W. program, or art ideas? **A-CROSS**, new 32-page quarterly magazine, Box 1615, Iowa City, IA 52240. \$4/year — \$1/back issue samples.

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PUBLISH YOUR BOOK! Join our successful authors in a complete, reliable publishing program: publicity, advertising, promotion, beautiful books. All subjects invited. Send for fact-filled booklet and free manuscript report. **Carlton Press, Dept. LVS, 84 Fifth Avenue, New York 10011.**

SERVICE BOOK INSERTS

INSERT for Altar Service Book. Large print, fits loose leaf Altar-Service Book. Contains all Rite I and Rite II, all Prayers of Consecration and six intercession forms. Send \$7.50 (post-paid) to **St. Bartholomew's, 1608 North Davis Dr., Arlington, Texas 76012.** Reprinted by permission of the Rev. Canon Charles A. Guilbert, Custodian of the Standard Book of Common Prayer. All rights reserved.

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- (A) 24 Cts. a word for one insertion; 22 cts. a word an insertion for 3 to 12 insertions; 20 cts. a word an insertion for 13 to 25 insertions; and 18 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$2.50.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$1.50 service charge for first insertion and 75 cts. service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 15 cts. a word
- (D) Copy for advertisements must be received at least 20 days before publication date.

THE LIVING CHURCH

407 E. Michigan Street

Milwaukee, Wis. 53202

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PATRIOTISM

Continued from page 9

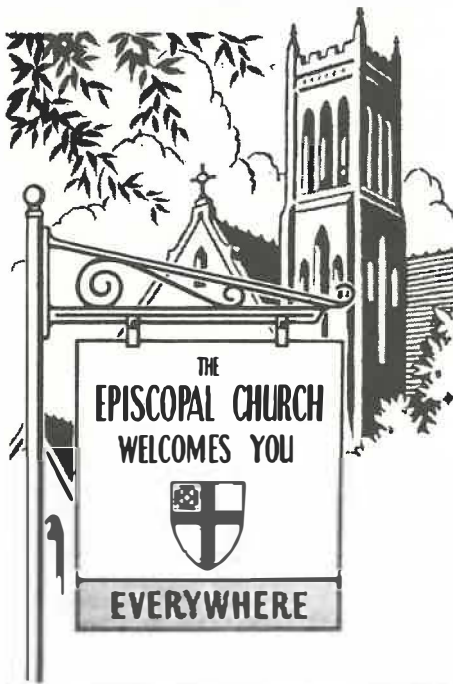
a wintry morning in many parts of the United States. Or hymn #146 ("God bless our native land") would be very appropriate as a sermon hymn on Scout Sunday each year, when boys and girls in the congregation would be present in their uniforms, especially if the preacher were attempting to clarify how God does indeed bless our native land. Or at the eucharist when the *Gloria in excelsis* is omitted, an impressive Trinitarian kneeling hymn could be arranged by fusing hymn #211 ("Come with us, O blessed Jesus"), verse 4 of #141 ("Our fathers' God, to thee, Author of liberty, To thee we sing"), and verses 1, 7-9 of #217 ("Come, Holy Ghost, our souls inspire. . ."). And on the Fourth of July "The Star-Spangled Banner" might well be sung at the beginning of the service, a special national day and its worship introduced by our national anthem.

Finally, the sermon itself should be the most important part of the liturgy where our citizenship, our loyalty to our country, and the whole theological issue of church and state, the secular and the sacred, is described, clarified, and as much as is possible for the preacher,

placed in perspective and in meaningful relation to the gospel of Jesus Christ. Every sermon would necessarily be different and a fresh response to the challenge of patriotism and our duties as loyal citizens, because good preaching requires that the different needs of different congregations be taken very seriously into account.

For example, a preacher with legal training might well begin a sermon for a large suburban parish or for a university congregation with illustrations of natural law, which Lord Hailsham rightly said was the foundation of American and British democracy, when he took part in the bicentennial celebrations in Washington by the English Speaking Union. The natural moral code, given by God the Creator, and "self-evident" in his creation, such as "life, liberty, the pursuit of happiness," which all men ought to enjoy as "inalienable rights," are of supreme importance for the American way of life because they are grounded in, and express, part of the eternal law of God, his *Torah*. But I must let this hypothetical preacher develop his own sermon, perhaps, however, with a request that he consider using hymn #309 ("The spacious firmament on high") as his offertory hymn!

Now if I were the preacher, perhaps my sermon hymn would be #276 ("Now thank we all our God") and my homily would begin as a commentary on the words of this great hymn written by Pastor Martin Rinckart during the political turmoils and many personal tragedies of the Thirty Years' War in Germany. Indeed God has done "wondrous things," for example when men like the founding fathers trusted in him and in his justice. We in the United States have been blessed with "countless gifts of love," in George Locke's words: honorable industry, sound learning, and pure manners. God "still is ours today," perhaps, however, not tomorrow unless our love of country, thanksgiving for past blessings, and responsibility to the future compel us to go forward as faithful stewards of the heritage our Creator has entrusted to us. Patriotic fervor and a warm glow in the gut are worthless unless we take our national patrimony seriously and do something concrete about our violence, discord, confusion, pride and arrogance, and evil ways. When we Americans practice what we preach, do what we say or sing, then indeed there is God's "blessed peace to cheer us . . . for thus it was, is now, and shall be, evermore."



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

LITTLE ROCK, ARK.

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

LA JOLLA, CALIF.

ST. JAMES-BY-THE-SEA 743 Prospect St., 92037
The Rev. Benjamin V. Lavey, r
Sun 7:30 H Eu, 9 Family Service, 11 Choral Service. Daily Eucharist. Holy penance, 1st Sat, 5 to 6

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

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, HS; Fri 5:30 HC

WOODLAKE, CALIF.

(Near Sequola Nat'l Park)
ST. CLEMENT'S 498 N. Valencia Blvd.
The Rev. Donald A. Seeks
Sun HC 8 & 10. Wed HC & Healing 10

DENVER, COLO.

EPISCOPAL CENTER 1300 Washington
HC Mon-Fri 12:10

DANBURY, CONN.

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

STONINGTON, CONN.

CANDLEWOOD LAKE
CALVARY CHURCH 33 Church St.
Sun 8 HC; 10 HC 1S & 3S, MP & HC 2S & 4S. Daily MP 9 ex
Wed & Sat; Wed HC 9:30

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 7:30; Service & Ser 9 & 11 (HC 1S) Daily 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

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

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

KEY —Light face type denotes AM, black face PM; add, address; anno, 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; 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.

Continued on next page

SUMMER CHURCH SERVICES

(Continued from previous page)

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

BALTIMORE, MD.

GRACE & ST. PETER'S Park Ave. & Monument St.
Sun 7:45 Matins, 8 H Eu; 10 Choral Eu & Ser. Wkdy H Eu:
Tues 11:30; Wed 6

BOSTON, MASS.

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

CHATHAM, CAPE COD, MASS.

ST. CHRISTOPHER'S Main St.
The Rev. Carl G. Carlozzi, D., Min., r
Sun 8 HC, 10 HC & Ser (MP & Ser 2S & 4S)

FALLS CITY, NEB.

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

LAS VEGAS, NEV.

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

NEWARK, N.J.

GRACE CHURCH 950 Broad at Federal Square
The Rev. George H. Bowen, r
Sun Masses 8 & 10; Mon thru Fri 12:10; Sat 9:15

ALBUQUERQUE, N.M.

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

SANTE FE, N.M.

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

BROOKLYN, N.Y.

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

DOUGLSTON, L.I., N.Y.

ZION 243-01 Northern Blvd.
The Rev. Rex L. Burrell, S.T.M., r
BCP Holy Communion 8 & 10:30

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun 8 HC; 9:30 Matins & HC, 11 Lit & Ser, 4 Ev, 4:30 Organ
concert as anno. Daily 7:15 Matins & HC, 3 Ev. Wed 12:15 HC
& HS. Sat 7:15 Matins & HC, 3 Ev, 3:30 Organ Recital

ST. BARTHOLOMEW'S Park Ave. & 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun HC 8 & 9:30 HC, 11 MP & Ser (HC 1S). Wkdy HC Tues
12:10; Wed 8 & 5:15; Thurs 12:10 & Holy Days 8. Church open
daily 8. to 6. EP Tues & Thurs 5:15

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

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

EPIPHANY 1393 York Ave., at E. 74th St.
Ernest E. Hunt, III, r; Lee A. Belford, George Benson, John
Pyle, William Stemper
Sun 8, 12:15, 10:30 MP (HC 1S & 3S). Wed 6

ST. IGNATIUS OF ANTIOCH
87th Street, one block west of Broadway
Sun Masses 8:30, 11; Tues, Thurs 8; HD as anno

J. F. KENNEDY AIRPORT PROTESTANT CHAPEL
Middle of airport near IA Bldg.
The Rev. Marlin L. Bowman, chap.
Sun Mass 1 followed by Happy Hour

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
2-3, 5-6, Sun 8:40-9.

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Thomas Greene;
the Rev. Samuel Bird, the Rev. Douglas Ousley, the Rev.
Leslie Lang
Sun HC 8, 9, 11 (1S), 12:05, MP 11; Mon-Fri MP 8, HC 8:15,
12:10, EP 5:15; Tues HS 12:30; Wed HC 5:30; Church open
daily to 6

TRINITY PARISH
The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Bertram N. Herlong, v
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 (1S & 3S); 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. L. C. Butler
Sun H Eu 8, H Eu & Ser 10; Int daily 12:10

HERSHEY, PA.

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

PHILADELPHIA, PA.

ANNUNCIATION B.V.M. 12th and Diamond Sts.
Sun Masses: 8, 9:30 & 11. Daily Mass. C Sat 4-5. Exposition &
Ben 1st Fri 7. A Traditional Anglo-Catholic Parish.

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

ST. CLEMENT'S 20th at Cherry Sts.
The Rev. E. Hendricks, r, the Rev. W. Fox, ass't
Sun Masses 8, 9:15, 11 Sol, 6:15. Daily, Mon, Tues, Wed & Fri
7, Fri 12:10, Thurs 10:15 (St. Anna's Home), Sat 10. C Sat 5

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

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. Dr. H. G. Cook, r
Sun HC 8. HC & Ch S 10 (1S & 3S), MP & Ch S 10 (2S & 4S);
Thurs HC 1; HD as anno



DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev. Jack E.
Altman, III; the Rev. Lyle S. Barnett; the Rev. Canon Don-
ald G. Smith, D.D.
Sun Eu 7:30 & 9; Sun MP 9 & 11:15 (Eu 1S); Daily Eu at noon
Mon, Thurs, Fri; 7 Tues & Sat; 10:30 Wed with Healing

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Road
The Rev. Canon 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 8 & 10:30. Feast Days; 10 & 7:30. C Sat 11-12

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, WISCONSIN

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
The Rev. Richard C. Nevius, v
Sun Mass 8:30

PARIS, FRANCE

AMERICAN CATHEDRAL OF HOLY TRINITY
23, Avenue George V
The Very Rev. Robert G. Olivier, Dean
The Rev. Frederick B. Northup, Canon
Sun 9:30 HC, 11 HC (1S & 3S), MP (2S & 4S); HC Tues &
Thurs 12 noon

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