

THE LIVING CHURCH



Ordination by Bishop Taibo in the Cathedral Church of the Redeemer, Madrid [see p. 9].

AROUND & ABOUT

With the Editor

It was my privilege and pleasure to know as a friend that remarkable priest, Henry W. Hancock, who at the time of his death was dean of St. Mark's Cathedral, Minneapolis. I have just learned that he had given a series of lectures on the life and theology of Rudolph Bultmann, whose influence upon New Testament scholarship has been enormous and, some think, deplorable. I do, and I would imagine Dean Hancock did, but that is immaterial in this connection. At the time, Dr. Anders Nygren of the Lund School of Theology in Uppsala University, in Sweden, was a visiting professor at the University of Minnesota. At a gathering where both Nygren and Hancock were present the dean asked: "What does the Lutheran Church of Sweden think about Rudolph Bultmann?" The venerable Swedish scholar and prelate serenely replied: "Well, you see, we live in the centuries."

How often it seems that the best

answers to questions about specifics come in this indirect and generalized form! One of the most memorable replies that I recall was made by onetime Bishop Irving Peake Johnson of Colorado, who had been a professor of church history before being elevated. Asked which he would rather be, a bishop or a professor of church history, he replied: "You meet unpleasant people in church history, too, but they're all dead." When I tell this, it usually raises a chuckle because of its sardonic wit. But what I prize most of all is its rhetorical sublimity as an answer to a question. This is the style in which any question should be answered if the answer is up to it.

For further examples and demonstrations of how it ought to be done, consult the New Testament gospels, *passim*, where people ask Jesus questions. With him, quite obviously, there were no simple answers to simple questions.



From a Diary

There is a height of solitude that overthrows:
As if a bird at the peak of soaring, fell, —
Its scattered music showering down to earth.
So from the solitary throat break
Words — speech as necessary as breathing.
Affirmations counterpointing dearth.

But valleys of quiet may engender betrothal
Between the lonely one and the natural world:
The clasp of hills, the inclining green of trees
Causing the bridal spirit to unfurl
Leaf-like, articulate answerings . . .
A lyric time learning the verb to love.

And still the heart's daily diary prays
In ever wider phrases the ardent verb, —
Until the sounds of people around the world
Seem audible — whimper, laughter, shout. . . .
Then the marvel of the wedlock to humankind:
A rite with open eyes, on knees that speak.

Elizabeth Randall-Mills

The Living Church

Volume 175 Established 1878 Number 6

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

The Living Church is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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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.

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- St. Mary the Virgin
- William Porcher DuBose

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THE LIVING CHURCH is a subscriber to Religious News Service.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$15.95 for one year; \$29.90 for two years; \$41.35 for three years. Foreign postage \$2.00 a year additional.

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.

On "Editing" the Scriptures

In "What Should ECUSA Repent?", you quote from *Revelation 3* and aptly apply it to ECUSA and our need for deep repentance. I agree completely.

However, you chose to omit one verse which is essential to the passage (v. 16): "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

In the lesson appointed for Easter 7 in the new lectionary (I Sam. 12:19-24), Samuel gives a gentle and compelling call to repentance. Somehow, the lectionary chose to drop the final verse of that chapter: "But if ye shall still do wickedly, ye shall be consumed, both ye and your king."

Have we become so secure in faith and spiritual maturity that we can spurn repentance? I think not. Have we clergy become so "comforting" to our people that we avoid dealing with the hard questions presented throughout scripture that deal with God's wrath? It would appear so at times.

Maybe there are instances where such biblical messages receive too much emphasis in certain evangelical circles or in other denominations. However, their excess does not excuse us from recognizing the possibility of such a fate for Anglicanism, which you liken most aptly to the church of the Laodiceans.

There are many aspects of the "strong and united and unequivocally biblical faith" which we long to see, and some we would pray to escape from. However, let's confront the whole of such passages honestly in our preaching and teaching, while not deliberately dropping such passages or uncomfortable segments simply because they might be awkward, unexplainable, or discomfiting.

(The Rev.) JOEL A. MACCOLLAM
St. Stephen's Parish
Schuylerville, N.Y.

Faith and Prayer Books

"A Better Way" by Carl Carozzi [TLC, July 3] struck some sparks and made light in the darkness. For some time now, I have read article after article concerning the Proposed Book of Common Prayer versus the 1928 Prayer Book, only to feel more and more uneasy. What Carl Carozzi did for me was to hint that we may be in the middle of a new kind of

fundamentalism controversy within our church. His comments on how the time we spend worshiping the wording, format, and ceremony only obscures the God who stands behind it, hit the nail rather well.

There seems to be more than a mere hint or suggestion in all that I have read by those who oppose the Proposed Book that they are saying it is desirable as well as possible to capture the revelation of God provided you have the right set of English words arranged in the right order. No one has quoted Leo XIII from his Encyclical, *Providentissimus Deus* (1893) to my knowledge but I expect almost any day now to read that the 1928 Prayer Book or perhaps even the Proposed Book was written . . . "Dictante Spiritu Sancto."

I am also lost by the logic that states on one hand that the Proposed Book has lost the lofty transcendence of the 1928 Book in its vision of God and then on the other hand claims that transcendence is a "thing" that can be held together and boxed up in a book. There is no question about our human desire to locate final and unquestionable authority, but I feel that Fr. Carozzi is on the right track when he states it won't be found in a Book of Common Prayer regardless of its vintage.

The God we worship is not a prayer book because if we slip into that mode of operation, even through the back door, we are in more trouble than before. I happen to be one who appreciates much that is in the Proposed Book, but I can't for the life of me say that there is anything in the Proposed Book which should become an object of adoration.

I have a faith that begins and ends in a loving, trusting, and sometimes questioning commitment to Jesus Christ. The Proposed Book doesn't obscure that relationship one bit; on the contrary it gives that commitment a more open and broader range of expression.

Fr. Carozzi has also said something else we need to hear when he states that "many non-Episcopalians have found Christ and feel his living presence without the benefit of the 1928 Prayer Book or the Proposed Prayer Book or Episcopal orders." As a former Marine Corps chaplain in Vietnam and recently as an industrial counselor for a textile industry in North Carolina I have spent more time with non-Episcopal Christians than I have with our own kind and what he says is true. His statement should be read with humility and love because the truth in it may set us free from our narcissistic self-adoration.

I would like to share a conviction which may be unpopular and more likely misunderstood, but I think that we have laid more weight on the Book of Common Prayer (new and old) than it deserves or can rightfully bear. I accept it as the only indispensable guide for the



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practice of common liturgical worship and religion for the Episcopal Church. But it is not a substitute for faith itself, nor for love or for hope. It is not the only source we have at our hands for the development of faith and a commitment to the cause of Jesus Christ. Faith development has an endless set of possibilities ranging from Bible study, prayer, pastoral counseling, theological study, contemporary literature, music, life in the church, meditation and silence. The transfiguration and liberation of our humanity is not going to be actuated through a prayer book. Hints and suggestions from either side of this controversy to the contrary are too close to idolatry to be comfortable.

Lastly, I would like to share the conviction that there is a mistaken notion running around these days that the people in our congregations who have kept their peace and enjoyed their silence in the midst of the debate were either misinformed or that they were totally apathetic and cared little about their church. I think this is a false assumption. I have known too many of them and I know that these people so often have the very deepest faith and that a Book of Common Prayer won't alter it one way or the other. The Prayer Book isn't the only stream they have drunk from. They knew all along something we could all use and enjoy — that faith in Jesus Christ is a

commitment and a living relationship that is beyond all words and that includes any and all Prayer Books.

(The Rev.) PETER D. MACLEAN
St. Mary's Church
Shelter Island, N.Y.

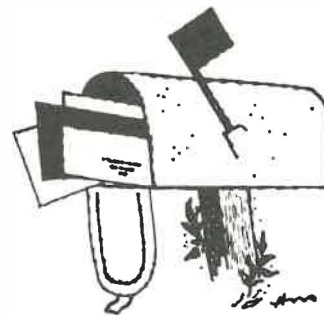
No Concoction

I would like to comment on the long essay by Prof. Thomas C. Reeves [TLC, June 5]. His main point seemed to be that Christian people who have been active in social and political reform have had to compromise their faith. He also by innuendo at least implies that biblical scholarship, sociology and psychology are not valid or at least are incompatible with Christianity. He goes on to suggest that it was the practice of supporting liberal causes that led to the "extraction from Christianity of a great many consoling and inspiring truths preached by the saints for long generations before the concoction of sociology."

Concoction indeed! Sociology is not a concoction — some theories made up out of a mixture of ideas blended at the whim of the sociologist. Prof. Reeves is associated with a university. Has he never visited other departments? Surely he must know that sociology — and psychology and biblical criticism, as well — is not without disciplined methods of research. Its findings result from experiment and research that are subject to

verification. As Christians we have assumed, or at least I have, that God is interested in truth. How could we deny the validity of empirically-determined evidence? Surely God must approve of truth, however determined. If not, then we do live in a topsy-turvy world.

I would advance the hypothesis that it was belief in the truth of Christianity that led many clergy and churchmen to work for "liberal causes." Rather than detracting from their faith, their ac-



tivities strengthened their faith. In a highly structured, highly technological society the best way to "love one's neighbor" may be to work for the elimination of discriminatory laws and practices that keep him from finding his fulfillment.

I doubt very seriously if we still had the pre-liberal political, economic and social structures and attitudes of William McKinley's day we would be a bit closer to the kingdom. In fact we probably would have had a revolution and the church would be in worse shape than it is today. And I might add I don't think that it's in as bad a condition as Prof. Reeves appears to think.

RALPH B. THOMPSON
Professor of Marketing,
University of Florida

Gainesville, Fla.

Faulty Logic

The "conclusion" of the news story [TLC, June 19] on Roman Catholic recognition of Anglican orders appears much broader than the premise warrants.

According to the story, the Rev. Edward Yarnold, S.J., said:

(1) "... Pope Leo XIII's Bill of 1896 which described Anglican orders as null and void was *correct* in its teachings on the nature of the priesthood and in its interpretation of the historical split with the Anglican Church."

(2) "Dare we conclude that since the case for invalidity is *not proved*, validity should be presumed?"

Is this conclusion (put in rhetorical question form) due to faulty logic, or due to a lacuna in the text, or to poor editing, proof reading, or whatever?

(The Rev.) CHARLES J. GRADY
Church of Our Lady of the Assumption
White Plains, N.Y.

{ *In our opinion, it was faulty logic.* Ed.

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EPISCOPAL CHURCH

Planned Continuous Giving Subject of Conference

Estate planning and deferred giving were the two major subjects discussed at a meeting of some 50 development officers and stewardship chairmen of the Episcopal Church in Des Plaines, Ill. The program, planned by the Office for Development, was designed to be an extension of local stewardship programs and to encourage church members to think in terms of planned continuous giving.

Speakers at the pilot seminar were the Rt. Rev. Philip A. Smith, Bishop of New Hampshire; Edward E. Hale, a partner in an estate planning organization; the Rev. N. Kenneth Yates, director of development at Nashotah House; and the Rev. Glenn A. Eaton, financial officer for the Diocese of Oregon.

The program was arranged by the Rev. Richard J. Anderson, associate for Stewardship at the Church Center in New York. "The philosophy of the Development Office," he said, "is that it is an enabler of teachers and a contact for learners. Our number one concern is to aid congregations and dioceses to improve their financial programs."

MINNESOTA

Bishop Kellogg Dies

The Rt. Rev. Hamilton H. Kellogg, 77, retired Bishop of Minnesota, died July 5, in Minneapolis.

Officiating at the service held in St. Mark's Cathedral was the present bishop of the diocese, the Rt. Rev. Philip F. McNairy. Burial was in Chester, Mass., the hometown of Mrs. Kellogg, the bishop's only survivor.

From 1952-56, the bishop served as coadjutor, when he succeeded the late Rt. Rev. Stephen E. Keeler.

Bishop Kellogg once told a reporter that his No. 1 objective in the episcopate was to be "a good pastor" to the nearly 100 clergy then in the diocese.

His 25 years of military service included both World Wars — in the former he was a Marine pilot and in the latter, a chaplain.

He was senior chaplain of the U.S. First Army in Europe at the time of V-E Day. As such, he was one of the first Americans to visit the Buchenwald con-

centration camp in Germany where he saw half-burned bodies in ovens.

On the national church level, Bishop Kellogg served on the Armed Forces Commission, the Joint Commission on Structure of General Convention and the Provinces, and the Mutual Responsibility and Interdependence Commission.

In 1954, he and Bishop Keeler were co-hosts to the worldwide Anglican Congress held in the Twin Cities.

Bishop McNairy said of his predecessor: Bishop Kellogg was "a reconciler, teller of jokes, indefatigable correspondent, zestful traveller, he lived life to the uttermost. . . . He will be remembered by the Episcopal Church with thanks for a life so generously given."

ANGLICAN COMMUNION

Evangelicals Call for Voice at Lambeth

Described by its sponsors as a "historic landmark," an open letter on Protestant-Catholic relations signed by more than 100 leading Evangelical Anglicans throughout the world has been sent to the archbishops and diocesan bishops of the worldwide Anglican Communion.

The letter welcomes the closer links that have been forged with the Roman Catholic, Old Catholic, Eastern Orthodox, and Ancient Oriental Churches, but insists that, when relations with these "non-reformed" churches are debated at the 1978 Lambeth Conference at Canterbury, Anglicans committed to the Reformation tradition should be fully involved.

"Past apprehensions about Anglican rapprochement with non-reformed Christendom, and particularly with the Roman Catholic Church, were in our view well-founded, since previously there was no common quest for doctrinal agreement under the authority of Holy Scriptures," the letter states.

"But conversations between our churches on a basis of genuine openness to the Bible now seem increasingly possible. For this we thank God, and record our wish to play a full part in such conversations in the hope of reducing historic differences, humbly believing that we have a distinctive contribution to make in this task."

One Anglican observer in London described the letter as remarkable for its open and irenic approach and as an

evangelical Anglican response to the three official ARCIC Agreed Statements on the eucharist, the ministry, and authority, and to discussions with the Orthodox.

Authors of the letter say it represents "something of an historic landmark, since evangelical churchmen have often been critical of the ecumenical movement, and have in the past been among those most opposed to closer links with Roman Catholics and Orthodox."

One section of the letter questions whether the "non-reformed churches" are ready to test their traditions of teaching and practice by the Holy Scriptures, to correct, say the authors, what the theology of the Bible will not justify.

Regret is expressed that the Anglican doctrine of justification is not on the present agenda of either the Anglican-Orthodox or the Anglican-Roman Catholic Commissions, and the authors declare themselves "anxious to explore whether the Roman Catholic Church now agrees that justification is essentially God's free gift of acceptance bestowed on sinners by grace alone . . ." and, if so, further to explore "how this bears on traditional Roman Catholic beliefs about good works, merit, purgatory, indulgences, prayer to and for the departed, and the necessity of the sacraments and of communion with the Roman See for salvation."

Hope is expressed that a similar exploration could be carried out in negotiations with the Eastern Churches.

On the doctrine of the holy communion and the differing conceptions of Christ's presence in the eucharist, the letter urges that the historic Anglican view should at least have equal claim to consideration with the rest.

"We think it necessary, for the gospel's sake, to detect and oppose any views of eucharistic sacrifice which obscure the sufficiency, finality, and historical completeness of Christ's one sacrifice for sins on the cross."

The ordination of women to the Anglican priesthood is noted with regret. The "divisive effects" are "both ecumenical and domestic," the authors said. They see such a break with tradition as a contravention of the "creation ordinance of male headship."

"We are unhappy that premature action should disrupt an unfinished theological debate," they said.

"We believe that the distinction between essentials and secondary matters,

though sometimes overlooked, is of great importance, and calls urgently for exploration," they continued. "We ask that, when relations with the non-reformed churches are debated at Lambeth and elsewhere, the points made in this letter will be borne in mind; and that, wherever these relations are discussed, Anglicans committed to the Reformation tradition may be fully involved. We ask that the doctrines of grace and justification, and their implications may figure prominently on the agenda for these discussions."

HYMNAL

1983 Possible Target Date

If the 1979 General Convention approves a request by the Standing Commission on Church Music for authorization to publish texts and tunes for a revised hymnal, the proposed book could be ready for presentation to the 1982 convention.

Should that convention approve the book, there will be a lag of at least one year before the hymnal could be produced in its final form.

Members of the commission have decided that all 600 texts in the 1940 Hymnal should be examined by a committee of theologians and poets to see which should be omitted in order to make room for texts on the baptism of Christ, marriage, the fifty days of Eastertide, and Pentecost.

ENGLAND

Christ's Divinity Challenged

Church people of all persuasions in Britain are now in their second biblical furor in 14 years because of the publication of a book, written by seven theologians, which challenges the traditional concept of Christ's divinity.

The first furor came with the publication of *Honest to God* in 1963. In it Dr. John Robinson sought to demythologize the Lord. The second has come with the publication of *The Myth of God Incarnate*. It contains ten essays edited by the only non-Anglican among the seven authors — Dr. John Hick, professor of theology at Birmingham University.

The essays are summarized in the preface thus: "In the nineteenth century, Western Christianity made two major new adjustments in response to important enlargements of human knowledge: it accepted that man is part of nature and has emerged within the evolution of forms of life on this earth; and it accepted that the books of the Bible were written by a variety of human beings in a variety of circumstances, and cannot be accorded a verbal divine authority . . .

"The writers of this book are con-

vinced that another major theological development is called for in this last part of the twentieth century. The need arises from growing knowledge of Christian origins, and involves a recognition that Jesus was (as he is presented in Acts 2:21) 'a man approved by God' for a special role within the divine purpose, and that the later conception of him as God Incarnate, the Second Person of the Holy Trinity living a human life, is a mythological or poetic way of expressing his significance for us. This recognition is called for in the interests of truth; but it also has increasingly important practical implications for our relationship to the peoples of the other great world religions."

Dr. Hick told a packed press conference in St. Paul's Chapter House, London, that people could take comfort from the fact that other books which had seemed shocking and heretical had later been accepted and seen as valuable instruments of the church's mission. There was nothing new about the central theme of *The Myth of God Incarnate*, he added; it was now agreed by virtually all scholars that Jesus had not presented himself as divine, "although many church members are not aware of this." Anyway, he said, the point of the book was to bring this "gently and responsibly" into the consciousness and understanding of the church.

Authors of the essays include Canon Maurice Wiles, Oxford University; Prof. Denis Nineham, Keble College; Prof. Don Cupitt, Emmanuel College; Dr. Michael Goulder and Frances Young, Birmingham University; Prof. Leslie Houlden, Ripon College; and Dr. Hick.

In reaction to the book, the *Church Times*, the independent newspaper of the Church of England, concluded editorially: "All in all, *The Myth of God Incarnate* furthers only one discernible objective. It constitutes a notably unconvincing contribution to the cause of unbelief."

In a prepared statement, the Rt. Rev. John Gray, moderator of the national Church of Scotland (Presbyterian), said that the Anglican dons who for the most part have contributed to the book "are fortunately by no means typical either of the Church of England nor of the teachers of theology. The fact that they use the word 'myth' which, to the ordinary man in the street means 'rubbish,' to mean 'truth,' is a measure of their divorce from the real world of faith and life.

"Holed up in their ivory towers, they may have difficulty in understanding what it means to say that Jesus Christ is the son of God; fortunately 1,200 million Christians know perfectly well what it means. If in any meaningful sense these theologians no longer accept this cardinal truth, they would, if they were honorable men, resign their professor-

ships and divest themselves of their status as Christian ministers."

The controversial book has caused "more hubbub than it is worth," according to the Most Rev. Donald Coggan, Archbishop of Canterbury.

The archbishop noted that "it is the task of our theologians to press into the mysteries of the Christian faith. The Church of England has always been insistent on the liberty of scholasticism."

Dr. Coggan said, however, that intellectualism would not bring one to God and that there were limits to what critical analysis could achieve by itself.

PENNSYLVANIA

Bishops Join Drive on Pornography

Fifty Pennsylvania religious leaders have issued what has been called an unprecedented appeal to the state's citizens, urging them to help stem the rising tide of pornography.

They asked their clergy and congregations to shun pornographic materials and "walk in wholesomeness of mind, body, and spirit . . . as those called to live maturely with self-control, in obedience to God."

They described human sexuality as "a gift of God that blesses and enriches the whole of life." On the other hand, they said, "pornography debases and soils that good gift."

Among those signing the statement were the Rt. Rev. Robert Appleyard, Bishop of Pittsburgh; the Rt. Rev. Lyman C. Ogilby, Bishop of Pennsylvania; and the Rt. Rev. Dean T. Stevenson, Bishop of Central Pennsylvania.

EGYPT

Cairo to Have New Cathedral

When the first Egyptian Anglican bishop, the Rt. Rev. Ishaq Musaad, laid the foundation stone of a new cathedral in Cairo, many hailed the act as the beginning of a new chapter between the country's Moslem government and the Diocese of Egypt.

The cost of the cathedral and ancillary buildings, some of which have been completed and are in use, is being met by the government.

The former Cathedral of All Saints', which was well-known to Allied Forces during WW II, when it was frequently packed to capacity and its doors rarely closed, is now being demolished. It has to make way for a much-needed road between the center of Cairo and the East Bank of the Nile. It was found that the most suitable route lay through the cathedral grounds.

Government representatives approached church authorities and after

several years of negotiations it was finally agreed to accept the government's offer to finance the replacement as an "adventure in citizenship," believing that the sacrifice would be for the welfare of the people of the city.

Friends of the diocese are raising \$85,000 to meet the expense of rehousing memorials, additional facilities, and a modest maintenance fund.

The provost of the cathedral, the Very Rev. Brian de Saram, is working on closer relationships with the Copts and leaders of other churches in Cairo. At the same time a dialogue with the Moslem community is being developed by the Rt. Rev. Kenneth Cragg, assistant to the president of the Central Synod for the Episcopal Church in Jerusalem and the Middle East.

The new cathedral will serve an international community.

PRAYER BOOK

Committee Prepares for General Convention

The Joint Committee on the 1928 Prayer Book has begun a program "to generate recommendations to General Convention regarding the Book of Common Prayer."

At the group's initial meeting, Ralph Spence of Tyler, Texas, was elected chairman, and Stuart D. Casper of Huntington, N.Y., was elected secretary.

The committee was charged by the 65th General Convention "to study the question of the 1928 Book of Common Prayer and report its findings to the 66th General Convention and further be it required that the membership of this committee be made known to each diocese and be available for consultation and advice."

In speaking for the committee, Mr. Spence commented: "The committee is very aware of the great meaning liturgical worship has for members of our church. Our minds and hearts are open to receive help for the church member in our study. We will listen and work with all who offer a creative contribution to our worship. Our liturgy has always been pastorally structured, meeting the many needs of our laity and clergy. Please include us in your prayer list."

MINISTRIES

Youth Helps Youth

A gift of \$1,000 has been given to St. Francis Boys Home in Lake Placid, N.Y., by the high school members of St. Paul's Church, Kankakee, Ill.

The money was raised over a year by the group engaged in various projects.

A musical comedy and an art auction were successful. But the rent-a-priest

was a genuine fund raiser — \$650 — with little work needed from the sponsors. Parishioners pledged money for each dish washed by the Rev. Robert L'Homme, rector, and the Rev. Lee Gross, curate, following the Shrove Tuesday supper.

The young people of St. Paul's delivered their contribution in person while on a trip to New England.

NEW YORK

Autopsy Bill Loses

A bill containing an amendment which would have allowed a relative or "religious representative" to bar autopsies has apparently been killed by opposition from medical examiners in New York State.

Agudath Israel, a group of Orthodox Jews who oppose autopsy, had requested the amendment. The group charged that some medical examiners order autopsies even when the cause of death is apparent and no public interest is served by further examination.

The bill itself was designed to facilitate the donation of organs and cadavers to medical schools. It had been passed in the Assembly and was ready for action in the Senate.

Assemblyman Robert Wertz, who had sponsored the bill, said: "I thought the bill had a noble purpose, but rather than do damage, I'll recall it and kill it."

Four of the five chief examiners in the state, strongly opposed the amendment, saying that it would thwart efforts to conduct autopsies in cases involving suspicious or unexplained deaths.

SOUTHERN VIRGINIA

Shared Parish Opens in Fall

Through a joint project of the Diocese of Southern Virginia and the Roman Catholic Diocese of Richmond, a shared parish will begin operating in Norfolk in the fall.

The parish will be more than a covenant arrangement. Its life and work will be as fully one as possible, said the Rt. Rev. Charles Vache, Coadjutor of Southern Virginia.

Each of the partner churches will maintain its own forms of worship and sacramental ministry, but all other aspects of Christian life will be shared wherever possible.

The Rev. Thomas J. Quinlan, co-chairman with Bishop Vache, said: "I never thought we'd get it through, but we did it through the cooperation of the two bishops..."

"Paradoxically," he added, "there have been more goings-on between the Archbishop of Canterbury and the Pope

Continued on page 14

BRIEFLY . . .

According to Bishop Colin Winter, exiled from his Diocese of Damaraland several years ago, leaders of black African liberation groups should be invited to the 1978 Lambeth Conference so that bishops of the Anglican Communion could listen to the exploited and oppressed and seek ways of serving them. The bishop, deported by the government of South Africa, is in England where he has a parish.

The ad hoc National Committee for Peace and Justice in the Middle East made up of 40 Christian lawyers, has issued a statement rejecting the anti-Zionist stance of the Arab Lawyers Guild calling for Israel's annihilation and affirmed the "historic, moral and legal right of Israel to exist." Committee chairman is John F.X. Irving, dean of the Seton Hall University Law Center, Newark.

Justice Stanley, president of the American Bar Association, has visited jails and prisons and although he had expected conditions to be bad, he said he was not prepared "emotionally" for much of what he saw. He had seen fear of sexual attack among inmates, overcrowding, and "unsanitary conditions that would make anyone in this room sick" he told members of the Minnesota Bar Association. The ABA leader has challenged the nation's lawyers to lead the way in prison reform.

The Uniting Church in Australia is probably the world's newest religious body. Its formal inaugural service held in Sydney marked the joining of Methodists, Presbyterians, and Congregationalists into the third ranking group behind the Church of England in Australia and the Roman Catholic Church in Australia. The new organization has approximately two million members.

The small Anglican Community of the Holy Trinity, Santa Cruz, Calif., was host to a meeting of representatives from eight Roman Catholic contemplative communities. The Trinitarians, who are caretakers of the buildings and land that, though vacant for many years, still belong to the Society of Mary, have developed a monastic life not unlike the eremitical Camaldolese. Their episcopal visitor is Bishop Clarence Haden of Northern California.

A TIME FOR HEROES

*The change in the words
of the Prayer Book is but part of the new
approach to worship.*

By PAUL H. WALKER

The Society for the Preservation of the Book of Common Prayer put on a great battle for us. THE LIVING CHURCH and *The Anglican Digest* never wavered in their support. Eloquent denunciations came from outside our ranks. Prominent writers and speakers deplored with us the loss of the Book of Common Prayer. All we lacked was one thing, the voters.

It perhaps should not have been a surprise. We know that very few books have had greater influence on mankind than this which some of us hold so dear. Yet at any time, it was the choice of but a small part of those who profess the Christian faith. A great many Christians, whom we rejoice to call brothers and inheritors of the kingdom of Christ, long ago expressly rejected this book. Among them are Baptists and Presbyterians and Methodists — and now Episcopalians. Their faith was the same as ours and we have loved them dearly.

The new Episcopalians with their new prayer book are also good Christians and we shall always admire them and wish them well.

Yet some of us, though we are greatly outnumbered, find in the Book of Common Prayer an expression of worship which has not been equaled in anything else of our knowledge. We are the few, we are not the many. Yet, we are. Why should we have to forfeit that which is so very deeply important? The great force of numbers of the Episcopal Church has taken a turn away from us. We wish them well. Should not they return our good will?

They most likely will have what were our church buildings and what remains of our church schools and hospitals. We have little that they might envy.

The battle was waged and it is over. The Protestant Episcopal Church in the United States of America has a new prayer book and, though it seems reluctant to say it, a new character. It is time to forget the battle, to dissolve our enmities — and to say good bye.

It is time now to find our friends, those who will join this remnant. Is there a bishop who will lead us? Are there priests? Our future existence depends on our finding them. In the course of the battle the Society for the Preservation of the Book of Common Prayer, THE LIVING CHURCH and *The Anglican Digest* have

concentrated on those who were taking the Book of Common Prayer from us. They do not tell us who is left to gather us up. This is the new mission.

We need to be told whom we may follow. It does not help to have enemies identified any more. The new is not in itself bad, except that it lacks so much that is good, and to attack it is simply to waste ourselves.

For that matter, the new prayer book is no likely candidate for burning. The prayers in it have a very special beauty and have true usefulness in the life of the spirit. Special documents are found in this new book in places of prominence. We must praise the new awareness of the Athanasian Creed and the Catechism. One may praise the book highly. All of the services have strength. In the alternative eucharistic prayers in Rite II we find remarkably good poetry. There is no point in condemning the new book. It is quite good.

Only when it is encountered shortly after one has read the 1928 Book of Common Prayer does the new one seem to wither. Well, I have heard the new defended on that very ground. The old was too powerful. It was more than ordinary people could possibly mean. And, if some were saying the words because they were beautiful and not because they entered deep within our souls, then perhaps it was right to take the book from those people, even some unwilling to give it up. Some may have worshiped the book instead of using the book to worship. Those who have taken away the book may have reason.

As for me, I never thought myself of greater spiritual capability than the others of the congregation, but then I do not know. I want to say that the Book of Common Prayer is in its beauty and strength more in keeping with the

*Paul H. Walker makes his home in
Brookline, Mass.*

realities of the life I know than is the new more restrained approach to worship. And so, if I have the chance, I shall go one way, and the Episcopal Church another.

The change in the words of the prayer book is but part of the new approach to worship. There were always variations, I realize, but in our earlier days it was generally the practice that the priest led us, as a shepherd walks ahead of his sheep. Now we must always face the priest. It was before that when we entered we sank to our knees and begged for the cleansing we need to address our Creator. Now, if we ask for cleansing at all, we stand, looking at each other in an awkward way. Standing, kneeling and sitting have very little reason to them as they are now practiced in the Episcopal churches, and the churches which have elected to stand throughout the Eucharist, except for the readings, have more sense on their side than do those who choose to kneel or stand simply to vary the service. But we who felt that kneeling was the natural attitude of prayer have been left out.

And when we go forward and stand to receive bread and wine, it is truly bread and wine we receive. This is evidence of fellowship, a spirit of joining together with, we think, the love of Christ. Christ's presence is with us in a general way, much as a friend's presence is with us when we read a letter from him or see his picture. This is worthwhile and can do us a great deal of good.

Yet in the days before, Christ's presence was with us in a more specific way. There was a life giving force. Many priests will shrink with horror from this very idea. If there is any priest who does not, I should like to know him, so that I may give him my allegiance.

But I want to know who will lead me. I am not interested in finding new villains, or having the old ones paraded before me. I have heard enough criticism of Fr. Leo Malania who, when I have seen him, has been a gracious gentleman.

May we think of leaders, and not of martyrs. I am greatly concerned that the name of Leslie Glenn has been used in a sense as a weapon of bitterness against the Washington Cathedral. Several have written to THE LIVING CHURCH to make the point that since his death there has been no true defender of the best in our church within that institution. Here, we know, was a true defender of the Book of Common Prayer. Yet such use of his name is against his character. He would never insult his many excellent friends of the cathedral clergy, even though he might disagree with them. More than that he would never have wasted time in futile wailing.

He would tell us to give thanks for the life that was lived and to look for a new leader among those present with us. That is what we must do.

THE EPISCOPAL CHURCH OF SPAIN



Cathedral Church of the Redeemer in downtown Madrid.

*Through decades
of persecution,
the Spanish Church
has struggled to maintain
the Anglican faith.*

By JUAN VIDAL SOLANAS

The Episcopal Church of Spain, known officially as *Iglesia Espanola Reformada Episcopal*, or I.E.R.E. (Spanish Reformed Episcopal Church), traces its liturgical roots and many aspects of faith and order to the early Visigothic church. The Visigothic liturgy, also known by the names of Toledan or Mozarabe, was replaced in the 11th century by the Roman liturgy. Today the ancient rites are preserved only in a chapel of Toledo's Roman Catholic cathedral and by the Episcopal Church of Spain.

In addition to its catholic heritage, the Episcopal Church of Spain is indebted to the Reformation which produced eminent leaders and martyrs. Among them

Juan Vidal Solanas, a member of the Episcopal Church of Spain, is associate professor of Romance languages at Wilfrid Laurier University, Waterloo, Ontario, Canada.

were Archbishop Bartolome Carranza (1503-1576), author of a *Commentary to the Christian Catechism*; Casiodoro de Reina, translator of the Bible into Spanish (1569); Cipriano de Valera, whose revised edition of 1602 is still in use; and Juan de Valdes. The Old Church of the Martyrs (Episcopal) in Valladolid is named in honor of those who gave their lives for their belief in the doctrines of the Reformation.

During the first half of the 19th century a number of Roman Catholic priests sought a renewal of the church, but their attempts were curtailed by religious and political circumstances, and most of the leaders fled or were imprisoned. One of the most prominent figures of the movement was Juan B. Cabrera (1835-1916), a friar who, in exile, translated Bishop Harold Brown's book about the Articles of the Anglican Church. In 1868 a more favorable political situation allowed him



Bishop Taibo presiding during service at the new Episcopal parish in Salamanca.

and other dissenters to return to Spain. Fr. Cabrera organized a parish in Seville and shortly afterwards other congregations emerged in different parts of the country. In 1875 Fr. Cabrera was appointed rector of the Church of the Redeemer in Madrid, and five years later a synod elected him bishop and asked the Church of Ireland to consecrate him. Lord Plunket, who at that time was Bishop of Meath and later became Archbishop of Dublin, visited Spain and reported favorably to the Spanish and Portuguese Aid Society. However, because of hesitation on the part of the Anglican leadership, the consecration of Bishop Cabrera was postponed until 1890. At last the apostolic succession of the Episcopal Church of Spain had been achieved.

Another important figure in the early years of the Spanish Church was Francisco Palomares Garcia (1835-1915), a Roman Catholic priest born in Requena (Valencia). In 1868 he was named chaplain to the family of the Marquis of Retortillo and accompanied them first to France and later to England where he became acquainted with Anglicanism. Upon his return to Spain he converted to the Anglican faith and became rector of St. Basil's parish in Seville. After his ordination to the Episcopal priesthood he studied medicine at the University of Seville where he obtained the M.D. degree. Fr. Palomares' congregation was the first to use the Spanish version of the Book of Common Prayer.

The Synod of 1880, which elected Bishop Cabrera, undertook the task of creating a book of divine services, which was approved and edited in 1881 and revised in 1889. Approximately 75% of its contents is Visigothic and the remainder Anglican and from other reformed traditions. Later editions have

maintained with little change the contents of the 1889 edition, although presently there are commissions studying the possibility of new authorized liturgies.

Under Bishop Cabrera the church had grown slowly but steadily, but during World War I the aid sent from London was seriously curtailed, and the death of Bishop Cabrera left the church without the leadership of a devout and able man. In spite of these difficulties, Archbishop Cregg of Dublin visited Spain regularly and ordinations and confirmations were continued.

The situation grew worse with the outbreak of the Spanish Civil War, which made the archbishop's visits impossible, and the approach of World War II. From 1935 until 1951 the Episcopal Church was practically isolated from its sister churches. Many parishes and schools were closed by the government and during one period only two priests in their 70s and a young deacon remained.

Finally, in 1951, the Bishop of Meath was authorized to visit Spain for three days so that he could ordain the Rev. Santos M. Molina and five other candidates to the priesthood. Fr. Molina had been a deacon for 15 years.

There were still serious political and financial difficulties facing the church. Many parishes remained closed by government order, while a few were allowed to reopen.

Shortly after the visit of the Bishop of Meath, the Rt. Rev. Stephen E. Keeler, Bishop of Minnesota, went to Spain and was authorized by PECUSA, the Church of Ireland and the Church of England to consecrate Fr. Molina as bishop. This writer had the opportunity of conversing with Bishop Molina on several occasions and was greatly impressed by his kindness and humility. Under his leadership the church regained some strength, but

many of the old difficulties persisted. Dissenters were still considered enemies of the state and financial problems and lack of dialogue with the Roman church made the work of Episcopalians extremely difficult.

Bishop Molina died in 1966. His successor, the Rt. Rev. Ramon Taibo, was consecrated the following year in Madrid's Cathedral Church of the Redeemer by several bishops of the Anglican Communion. Under a more favorable climate, brought about by the restoration of the monarchy and the ecumenical spirit, the Episcopal Church of Spain has entered into a period of stability and development.

Some recent achievements include new buildings for Christ Church in Sabadell and the parish of the Redeemer in Salamanca; the enlargement of Villa Adelfos, a retreat center in the province of Castellon; and new missions in Malaga and Carcagente.

In conjunction with the Evangelical Spanish Church (a merger of Presbyterians and Methodists), the Episcopal Church operates the United Seminary in Madrid and collaborates in a number of homes for the elderly.

There are projects under way for the division of the country into two dioceses, or the election of a bishop coadjutor. Recently Bishop Taibo gave a series of lectures on Anglicanism at the Autonomous University of Madrid, attended by Her Majesty Queen Sofia. In an unprecedented event, the Queen of Spain accepted a gift from Bishop Taibo of *The Book of Divine Services*.

The Spanish Church, through decades of persecution, has struggled to maintain the Anglican faith. Today the Episcopal Church of Spain desperately needs encouragement from Episcopalians in the United States and throughout the world.

EDITORIALS

Does Anybody Know About Sex?

A majority of the delegates to the 1977 General Synod of the United Church of Christ believe that biblical assumptions about human sexuality have been proved inaccurate. This is the finding of an opinion survey made before their meeting.

By and large, the results are not surprising to anybody familiar with the beliefs of generally liberal Christians in this country at this time. If the survey had polled Episcopalians or Presbyterians or Methodists the results would have been the same, and equally unsurprising.

We are not fundamentalists or Bibliolaters and we do not rise to the defense of the accuracy of those biblical assumptions. We're simply curious to know how one goes about "proving" the accuracy or inaccuracy of any assumption about sexuality, biblical or Freudian or Hefnerian or any other. Grant that the Bible can't disprove Hefner; can Hefner disprove the Bible? If so, how?

You see our point and we need not labor it. "Proof" is a very strong word. Actually to "prove" anything about any proposition concerning ultimates is finally impossible. Man, in either male or female component, is a mystery, and the union of male and female is a mystery, as

one scripture writer beautifully expresses it: "There be three things which are too wonderful for me, yea, four which I know not: the way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid" (*Proverbs 30:18-19*).

In that text is a word of the Lord to the people of any age, our own included, and it teaches us this: We know very little about sex in its ultimate and constitutive nature. Moreover, we can know about this or any other mystery of our being only what God chooses to show us. We receive light only when in a spiritually kneeling position, and there is something suggestive of a very different mind and spirit in anybody's saying that in our more enlightened time, and by our pundits, "biblical assumptions about human sexuality have been proved inaccurate."

After all, there may be something of permanent validity in old Socrates' contention that the test of the wise man is his awareness of his own ignorance. That applies to all our knowledge, and to that much larger body — all our ignorance, about the central mystery of sexuality. God only knows the why and the wherefore, and so nobody less than God is in any position to "prove" anything, or to disprove.

BOOKS

A Handy Guide

RELIGION AT THE POLLS. By Albert J. Menendez. Westminster. Pp. 205. \$5.95, paper.

Episcopalians are the nation's "most elite and prestigious religious community," and while they display a leaning toward Republicans, they are liberal on socio-cultural issues, according to Albert J. Menendez, director of research, Americans United, and assistant editor of *Church and State*.

In *Religion at the Polls*, Menendez studies the impact of religion on presidential elections and on congressional legislation. He also examines parochial school aid voting. An appendix presents tables on voting by various religious groups, and this seems to reflect the book's greatest value — a handy guide to denominations' elections behavior.

Before looking at Baptist Jimmy Carter's victory, Menendez offers the geography and demography of religious groups, considers religious issues and the presidency from Jefferson to 1928, sketches the Al Smith campaign and the Kennedy success, profiles religious groups, and answers 10 questions which arise from his data.

One of his questions asks if there remains considerable bias against electing members of certain faiths. Menendez reports that there is much prejudice "against the election of adherents of religious minorities to public office."

Carter's election has raised some con-

issues that entered the 1976 campaign will disappear by 1980.

He points out that the Independents will play an increasingly important role at the polls and that their patterns are not the easiest to predict.

Menendez believes that religion's influence on our politics has been more divisive and negative than favorable. Democracy is in danger, he says, when parties split the electorate and try to elevate one group at the cost to others.

But, despite abuses, Menendez says that religion and government will continue to seek a "creative partnership," and religion will remain an influential element in the voting behavior of millions of Americans.

R. D. IRWIN
West Palm Beach, Fla.

Fulfilling a Need

THE HOLY EUCHARIST: Large Type Edition. Morehouse-Barlow. \$8.95 plastic cover, \$3.95 paper.

This is simply the full text, with nothing added, of Rites One and Two of the Eucharist in the Proposed Book of Common Prayer. It does not include the Collects, but it does have the Prefaces. The paper is of good quality, the print superb. It should satisfactorily meet the need of those whose limitations of vision require a large-type text.

C.E.S.



cern, but Menendez predicts that Carter "will defuse the suspicion and fear of his religion by eschewing any high-priestly role."

The author believes that the religious

Saint Mary in the Liturgy

By H. BOONE PORTER, JR.

It is one of the many ironies of religious history that the saint who is recognized as unique by all Christians should have become an object of bitter contention. Such is the case with our Lord's Blessed Mother. The ancient Eastern Orthodox and Western Catholic liturgies generally have frequent and very honorific references to St. Mary. At the time of the Reformation in the 16th century, Protestants were generally eager to remove or minimize such references. As usual, the Church of England pursued a middling path. In the historic editions of the Book of Common Prayer, she is, of course, referred to constantly in the creeds. At morning prayer her role in the incarnation is alluded to in the *Te Deum* (in traditional Anglican practice this was said or sung daily except in Lent) and in the evening in the *Magnificat*. In the calendar, she is conspicuous in the Christmas-Epiphany period. The Feast of the Presentation of our Lord or the Purification of St. Mary, traditionally known in England as Candlemas (February 2) is associated with her, as is the Annunciation (March 25), formerly widely known among Anglicans as Lady Day. On the other hand, the historic English Prayer Books did not retain several medieval feasts specifically in honor of Mary. The most notable of such omissions was her feast on August 15, generally regarded in the middle ages as the date of her assumption, or passage up to heaven. The modern Roman Catholic belief that she was bodily taken up into heaven has seemed superstitious and offensive to most non-Roman Western Christians, and has not commended this feast.

Yet a problem still has remained for Anglicans. On the one hand, we observe red letter feasts for most other major New Testament figures, including such obscure apostles as St. Bartholemew or St. Jude. Yet we deny such a feast to the person most responsible, at the human level, for our Lord's birth into this world.

True, she is commemorated at Christmas, Candlemas, and the Annunciation, but, as has frequently been pointed out, these are really feasts of our Lord, and the Annunciation is often displaced and obscured by Holy Week or Easter. In short, there has been good reason to restore that feast on August 15 which has been St. Mary's Day since early Christian times. The association with the doctrine of the assumption was a later addition which does not involve Episcopalians.

Fifteen years ago when the Standing Liturgical Commission was restoring the calendar of lesser feasts in the Episcopal Church, this feast of St. Mary was hesitantly put forward. It was feared that it would be seized on as an object of controversy. In fact this did not happen. Episcopalians, if they were concerned about the question at all, accepted this addition to the calendar in the amicable and non-controversial spirit that was intended. The same was true of the feast of the Visitation then observed on July 2. A few years later, as plans began to be made for a revision of the Prayer Book, these days were reconsidered. The Visitation is really a feast of our Lord and thus, if observed at all, should be a red letter day. Similarly, if our Lord's Mother is recognized as a major New Testament figure, then according to our prevailing Anglican system, she like the others should have a red letter day, for which no special explanations are needed. For the same reason, it may be noted, the red letter status of St. Mary Magdalene's observance (July 22) was restored.

Falling in mid-summer, we cannot suppose that St. Mary's Day will become a major event in the life of most parishes. On the other hand, we should give it as much emphasis as can appropriately be given to a week-day observance. It certainly should be publicly announced. For too many other Christians, both Catholic and Protestant, our Lord's Mother is still a topic for quarrelling. We Anglicans have a valuable witness to offer in our

ability to honor St. Mary without worshipping her, and to uphold her unique place in the history of salvation without adding unscriptural and unsuitable elaborations.

Meanwhile the historic Anglican daily use of the *Te Deum* and *Magnificat* has had little impact in modern America, where few churchpeople hear these said or sung, even on Sundays. The Proposed Prayer Book compensates for this, in a sense, by including references to the incarnation in eucharistic prayers, and in two of them specifically naming the Virgin Mary. Similarly, two of the intercessions, Form V (page 391) and the conclusion of Eucharistic Prayer D (page 375), permit the custom of regularly naming her among the saints. Such specificity is desirable within liturgical formulations. A phrase like "the communion of saints" loses its meaning if one does not frequently hear of real and specific individual saints. Similarly, the word "incarnation" is very orthodox, but when this term stands by itself, it is rather technical and intellectual. On the other hand, when a prayer goes on to speak of Jesus being born of the Virgin Mary, it suggests the wonder and mystery of the Son of God entering human flesh through the motherhood of a young Jewish woman. Liturgy must speak to the heart as well as to the head; it must gather up body, mind, and spirit, and for this reason must be suggestive, evocative, and artistic as well as reasonable.

Renewal

Lord,
In the beauty of stillness,
In the quiet starlight,
In the silence
Of the sleeping city
I return to you.

Gone are the noises
Of the day
The hurrying cars
The restless hum
Of activity.

Only the cool stillness
And the experience
Of your Beauty
In the wholeness
Of a tree
Outside my window.

Thank you, Lord.

Alice G. Rouleau

AS OTHERS SEE IT

Among all the repetitive arguments and counter-arguments on the subject of women's ordination, one particular point of argumentation has occupied much attention and yet is, I believe, fundamentally specious. It has been claimed, on the one hand, that the example of our Lord in calling and commissioning males alone as Apostles cannot be utilized by those who are not in favor of the action taken by the last General Convention because, it is said, our Lord chose and commissioned only male Jews, and yet the church has from almost the beginning ordained gentiles as well.

Is this really true? Or, to put the matter more bluntly, has the church ever ordained gentiles? It is clear in the New



Testament that the *ecclesia* which our Lord founded is intended to be a renewed Israel, Israel after the spirit as well as the flesh. And throughout the rest of the New Testament, implicitly as in the Synoptics, explicitly as in SS. Paul and John, the idea of the church, the body of Christ, as Israel, and Christians as "true Jews" underlies all that said about the Messianic community.

Let's go ahead in time. You have but to read the short "Epistle to Diognetus" of about A.D. 150 to see the complete persistence of this theme. The intellectual milieu is, of course, now largely Hellenistic, but the author's idea about Christians as the "New (third) Race," so absurd biologically, is but the translation into Hellenistic idiom of the completely Semitic idea of Israel as the people of God, a people whose fundamental self-identity resides not (or not primarily) in their descent from Abraham — see Deut. 27:5-10 — but on the unique divine creation from the very off-scourings of the nations of "a chosen race." It really won't do to say, on the one hand, that Christianity abolished Jewish racial exclusiveness by its proselytizing, because Judaism until at least the third century A.D. was as eager to proselytize — and as successful — as were the Chris-

tians (see W. H. E. Frend, *Martyrdom and Persecution in the Early Church* for details), nor can one take the opposite view and claim that it was nasty Hellenistic influences which distorted the "liberating message" of the Christian kerygma — precisely because it was the Jewish exclusiveness, demanding a break on the part of converts with the civilized pagan conventions of the Graeco-Roman world which were a great offense. (For a lesson as to what real accommodations to Hellenism would entail we have to look at Marcion and his Marcionite *ecclesia*, so firmly rejected by the church about 140 A.D.). And what we can find in the Epistle to Diognetus can also be found in Clement of Alexandria, *Stromata* VI:5:39; Origen, *Contra Celsum*, I, chapter 26; and Arnobius *Adversus Gentes*, II, chapter 69, to mention but a few.

I think, therefore, that to use the argument from the church's ordaining gentiles (a thing she does not do!) in favor of woman's ordination simply will not work, and would that this were more spoken of! The very inclusion of women on the same grounds as men within the church's "royal priesthood," the priesthood of all believers, indicates, in the words of E. S. Mascall "that if the ministerial priesthood is composed only of males, this is in the divine ordinance as much as the existence of the church itself" (E. S. Mascall, *Women Priests*, p. 10). Having escaped from the spectre of accommodation to, and transformation of the church by, Hellenistic ideas about body vs. soul, the contemptible nature of Semitic religious exclusiveness, the divinity of the state, and either empty rituals or gnostic elitism as the only means of salvation, let us not now, like the Gadarene swine, rush over the precipice in our haste to embrace the threadbare and equally evanescent generality now prevailing in modern paganism. Have we come all this way only to become a queer hybrid of Marcionite Montanists, justifying every new vagary, every further amputation of the heritage of Israel, the faith once delivered to the saints, by rejecting (like Marcion) as absurd everything that we dislike in Scripture and by claiming (like Montanus) to sanctify our devotion to modern secular ideals and to justify the consequent flights of theological whimsy by appeals to a new outpouring of the Holy Ghost? God forbid—

WILLIAM J. TIGHE
New Haven, Conn.

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NEWS

Continued from page 7

than there have been between the average Anglican and Roman Catholic parishioners. Now we'll see if ecumenicalism can be real."

Many details have yet to be completed, but Sept. 1, has been marked as the opening day.

SEMINARIES

Trustees Reaffirm Policy

Nashotah House trustees have approved a statement in response to the ordination of women to the priesthood and episcopate in the Episcopal Church.

In doing so, they have also reaffirmed the basic purposes of the school: preparing men for the priesthood, training of all persons for other forms of Christian ministry, and offering a continuing education curriculum.

Members of the faculty and the Alumni Association have expressed approval of the statement which calls for maintaining "an openness to both sides of the issue."

In the statement, the trustees indicate their conviction that the action of the 1976 General Convention removing the prohibition against ordination of women to the priesthood and episcopate has raised a question "of monumental impor-

tance." They believe, they said, the "ultimate resolution of this question will be expressed by God at some future time in the form of a consensus of the church."

It is the intention of the trustees that Nashotah House "remain a place where this and related questions may be discussed openly and candidly by those having quite divergent views, in a context which neither offends the conscience nor pre-empts the ultimate decision."

Until a consensus is affirmed, the trustees, in their policy statement, decline to admit those functioning under the "permissive canon" to act sacerdotally at Nashotah House — "Women shall not be allowed to officiate in a Sacerdotal or Episcopal Capacity at Nashotah House."

ORTHODOX

Patriarch's Speech Questioned in U.S.

The Russian language daily published in San Francisco recently carried a notice that according to the Serbian newspaper *Iskra* appearing in Germany, the Patriarch of Alexandria, Nicholas VI, spent several months of last summer in the Soviet Union.

The item states that a broadcast on July 4, 1976 by Radio Odessa "made known that during the Patriarch's stay in that city," he had made the following

statement in an address to the Russian people — "We are well informed of the life of the Russian Orthodox Church and are able to confirm despite certain statements made on this subject that in this country one observes complete freedom of conscience and religion. There is no such thing here as persecution or violation of religious liberties."

The Patriarch was also quoted as saying that "his church admires and supports the struggle of the Soviet Union for international understanding."

The American-published paper said it is "indeed astonishing that the Patriarch could have been influenced by the propaganda of the Moscow Patriarchate to such an extent as to pretend never to have heard a thing about the millions of Christians martyred for their faith in Christ by the atheistic authorities. The unfortunate listeners, who happened to have heard this address, could not have accepted it otherwise than a mockery of their sufferings or, which is in no anyway better [sic], a criminal indifference and the wish not to hear that, which is already being shouted about even in the western world."

Things To Come

September

25-28: National consultation of the National Commission on Hispanic Ministries, Biscayne College, Miami.

CLASSIFIED

advertising in **The Living Church** gets results.

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.

POSITIONS OFFERED

RETIRED PRIEST for Sunday assistance December 1, 1977 through April, 1978. Beautiful winter resort area and climate. \$150 per month. Write: Fr. J.D. Harrison, P.O. Box 201, Palm Desert, Calif. 92260.

RETIRED PRIEST for parish calling and Sunday assistance; excellent southwest Florida retirement area; small salary. Reply: Good Shepherd, 320 Cross St., Punta Gorda, Fla. 33950.

ORGANIST-CHOIR DIRECTOR, part time, RSCM tradition, wanted for Long Island parish, new Casavant organ, excellent volunteer choir. Successful applicant must have a sense of music ministry. Reply Box A-327.*

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-328.*

PRIEST, 38, with family desires rural or suburban parish in the southeast with housing allowance rather than rectory. Emphasis on pastoral care and liturgical preaching. Reply Box E-329.*

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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ACOUSTIC COUNSEL for churches. Experienced, reasonable. Ian Morton, 1500 Goodrich Ave., St. Paul, Minn. 55105.

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PEOPLE and PLACES

Ordinations

Priesthood

Central Florida — James R. Boyd.
Central Gulf Coast — Evelyn Elizabeth Seymour, 405 Wisteria St., Fairhope, Ala. 36532.
North Carolina — Noah B. Howard.

Diaconate

Central Florida — Mary Frances Kump Campese, Jonathan Coffey, Jr., William D. Ericson, Luis Leon, and Philip Dunbar Stover.
Chicago — Robert Arthur Towner.

Los Angeles — Joseph John Bruno, Conrad Henry Ciesel, John Chilson Combs, Walter Alexander Donaldson, Steven Arthur Galipeau, David Gregory McMannes, Christopher Scott Rubel, Cynthia Kay Seagal, James Monte Stanton, and Van Guelder Waring.

Nebraska — Luis Uzueta, curate, St. Matthew's, Lincoln, Neb. and editor, *The Nebraska Churchman*. Add: 2325 S. 24, Lincoln.

New Jersey — Kenneth Reihmann Blindenbacher, assistant, St. Peter's, Medford. Add: 28 Alexander Ave., Merchantville, N.J.; Carl Edwin

Christiansen, Jr., assistant, Holy Cross, Plainfield. Add: 551 Oakridge Ave., North Plainfield, N.J.; William Larch Fidler, add: Apt. 7-B, Crown Tower, 123 York Ave., New Haven, Conn.; George Evans Hillman, assistant, St. Mary's, Haddon Heights, 501 Green St., Haddon Heights 08035; Louise Lauck Kingston, chaplain, Princeton Hospital, Princeton. Add: Cherry Valley Rd., Princeton, 08540; Daniel Ward Kreller, curate, St. Mary's, Murray Hill; John Gregg Moser, curate, St. John's, Dallas, Tex. 75218; Paul Edward Neuer, in charge, Christ Church, Magnolia. Add: Box 109, R.D. 3, Flemington, N.J.; Richard Scott Signore, assistant, Trinity Church, Vincentown. Add: 33 Red Lion Rd., Vincentown 08088; Alexander Kenneth Smida, assistant, Grace Church, Westwood. Add: R.D. 1, Box 266, Matawan; and Gerhard Herbert Whittier, assistant, St. Luke's, Roselle. Add: 1387 Birch Hill Rd., Mountainside.

North Carolina — Robert H. Malm, St. Mary's, High Point 27262.

Pittsburgh — William A. Eaton, St. Martin's, Monroeville, Pa. Add: St. Martin's Dr., Monroeville 15146; Ernest K. Figenbaum, Jr., St. Martin's, Monroeville, Pa. Add: St. Martin's Dr., Monroeville 15146; Terrence E. Johnson, Advent, Jeannette,

Pa. Add: 101 Clay Ave., Jeannette 15644; and Roy C. Myers, vicar, Christ Church, Church St. & 4th Ave., Brownsville, Pa. 15417.

Retirements

The Rev. James D. Beckwith, rector of St. Michael's, Raleigh, N.C.

The Rev. L. Russell Clapp, rector emeritus of St. Paul's, Gainesville, Tex.

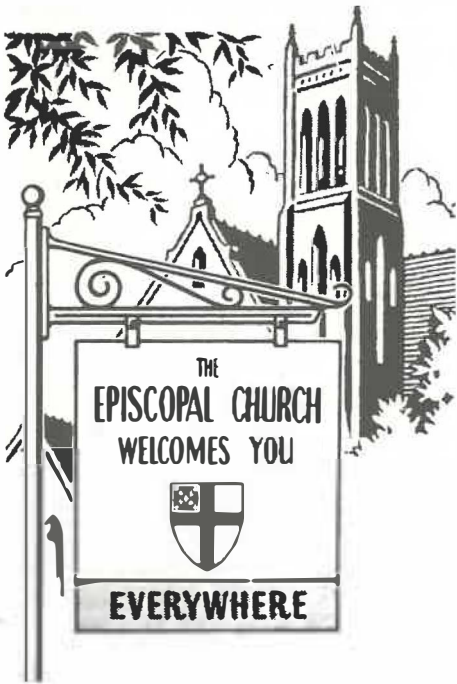
The Rev. Edward B. Jordan, in charge of Grace Church, Weldon, and Church of the Saviour, Jackson, N.C.

Anniversaries

The Rev. Canon Edward M. Pennell, Jr. of Sonoma, Cal., chancellor of the Diocese of South Florida from 1965-68 and retired priest of the Diocese of Central Florida, celebrated the 50th anniversary of his ordination with a solemn mass at St. Paul's Church, New Smyrna Beach, Fla.

Deaths

Elizabeth (Sue) Timmons Cooper, wife of the Rev. Rolin E. Cooper, retired priest of the Diocese of the Rio Grande, and an associate of the Community of St. Mary, died June 25, in Roswell, N.M., following a heart attack.



SUMMER CHURCH SERVICES

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

ANCHORAGE, ALASKA

ALL SAINTS' 8th and F Sts.
The Rev. Norman H. V. Elliott, r
Sun 8:30 HC, 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

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

LA 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 Day 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

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 Sequoia Nat'l Park)

ST. CLEMENT'S 498 N. Valencia Blvd.
The Rev. Donald A. Seeks
Sun HC 8 & 10. Wed HC & Healing 10

DANBURY, CONN.

CANDLEWOOD LAKE
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 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

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

KEY — Light facetype 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.

SUMMER CHURCH SERVICES

(Continued from previous page)

CHATHAM, CAPE COD, MASS.

ST. CHRISTOPHER'S Main St.
The Rev. Carl G. Carozzi, 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

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. 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

DOUGLASTON, 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

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

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

J. F. KENNEDY AIRPORT PROTESTANT CHAPEL
Middle of airport near IA Bldg.
The Rev. Marlin L. Bowman, chap;
Michael Wallens, seminarian
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. Buller
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.

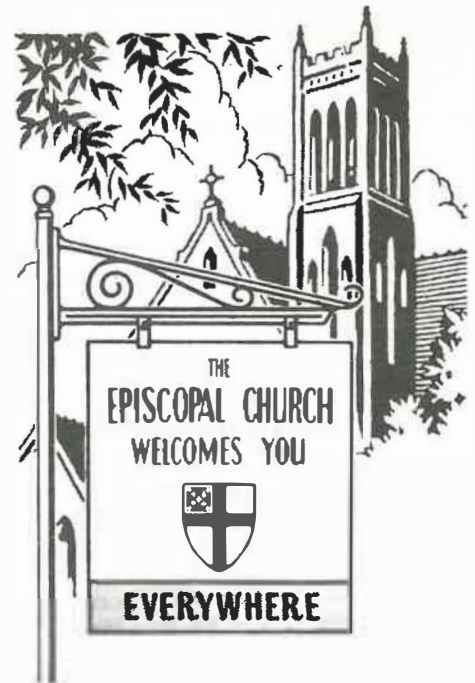
ANNUNCIATION B.V.M. 12th and Diamond Sts.
Sun Masses: 8, 9:30 & 11. Daily Mass. C Sat 4-5. Exposition & Ben 1st Fri 7. A Traditional Anglo-Catholic Parish.

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; Fr. T. R. Morton, c; Fr. 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

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 Donald 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

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. Oliver, Dean
The Rev. Frederick B. Northup, Canon
Sun 9:30 HC, 11 HC (1S & 3S), MP (2S & 4S); HC Tues & Thurs 12 noon



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