

THE LIVING CHURCH



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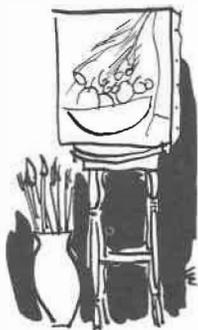
“A time to plant, and a time to pluck up. . . .”

Ecclesiastes 4:2

AROUND & ABOUT

You may have already read what is to appear in the paragraph immediately below, for it appeared on the "My Turn" page of *Newsweek*, August 15th, under the name of William J. Bennett, in a piece titled "Let's Bring Back Heroes." If you've already seen it, read it again now; there can never be an overdose of wisdom. And if you haven't seen it, here it is:

"We have been too much suckered by what is called 'the reality technique,' or what I call the AHA! theory of human behavior. The AHA! theory of behavior assumes that the most real aspects of anything are those that are base and are concealed from the eye. AHA! — you may appear to be an honest lawyer, but that is only a devious approach to get my business; AHA! — teacher, you may appear to have an interest in my child but you are merely putting me on in order to get



me to tell the principal how fine you are so you can get a raise; or the worst AHA! of all: AHA! — Dad, you may try to make me believe that you're doing it for my good, but you are really just doing it to manipulate me, to show you have power over me."

It has set me to thinking about some other applications of the AHA! theory I have either heard or read, or have ingeniously applied to cases myself. Here are a few, taken at random from memory's store:

AHA! — so you subscribe to the beautiful theory that church steeples point skyward because they express the worshipers' looking up to God. Evidently you don't know a phallic symbol when you see one.

AHA! — all you want to see in the Middle East is "even-handed justice," you say. Do you think the rest of us don't recognize anti-Semitism when it fairly slaps us in the face?

AHA! — so you are not aware of any practicing homosexuals among the great and godly in the Bible. Maybe you can explain on some other hypothesis the love of David and Jonathan — "passing the love of women" as David put it so

delicately — and yet so definitely for anybody who knows the ABCs of sexual psychodynamics (II Sam. 1:26).

AHA! — you prefer the strongly penitential (I call it grovelling) tone of the old Prayer Book language — no health in you, miserable offender, and all that. Modern psychology has a word for this — masochism. Extreme cases require professional therapy.

TO A PARISH PRIEST DISCOURAGED AND GONE STALE:

From what you tell me, you probably are stuck where you are for the rest of your ministry. I can well understand how hard you find it to remain diligent and cheerful and enthusiastic about the work God gives you to do in that place where you feel that you're spinning your wheels.

Since you ask my counsel I'll give it in the hope that I'll not come across as either a Polonius or a Job's Comforter.

The first fact of your case, as I'm sure you've noticed, is that there's nothing unusual about it at all — it's the *normal* dilemma of the Christian in the world. We can understand only too well from our own experience the complaint that one veteran priest once made: "Many years ago I enlisted in the army of the Lord to fight dragons, and I spend most of my time slapping mosquitoes." And there was a marching song on World War II: "What do we do in the infantry? We march, we march, we march." As it turns out, wars are won largely by people marching and slapping mosquitoes as they go.

Make a good meditation soon on this text — Paul to Titus: "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting" (*Titus 1:5*). That isn't just Paul to Titus; it's the Lord to you.

Only today I came upon the following tidbit which I now leave with you and the Holy Spirit for the two of you to ponder and perhaps apply to your own case — making the necessary alterations in the specifics, of course. An amateur gardener once wrote to the U.S. Department of Agriculture: "I've tried everything I've heard about or read, including all your bulletins, on how to get rid of dandelions — and I've still got them." Came this astounding reply, by return mail: "Dear Sir: If you have tried everything and you still have dandelions, there is only one thing left for you to do. Learn to love them."

I have a strong feeling that you will, and that it will make a wonderful difference both for your "dandelions" and for yourself. God bless you. C.E.S.

The Living Church

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September

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19. St. Theodore of Tarsus
20. John Coleridge Patteson and Companions
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23. Ember Day
24. Ember Day
25. Pentecost 17/Trinity 16
26. Lancelot Andrewes

October

1. St. Remigius
 2. Pentecost 18/Trinity 17
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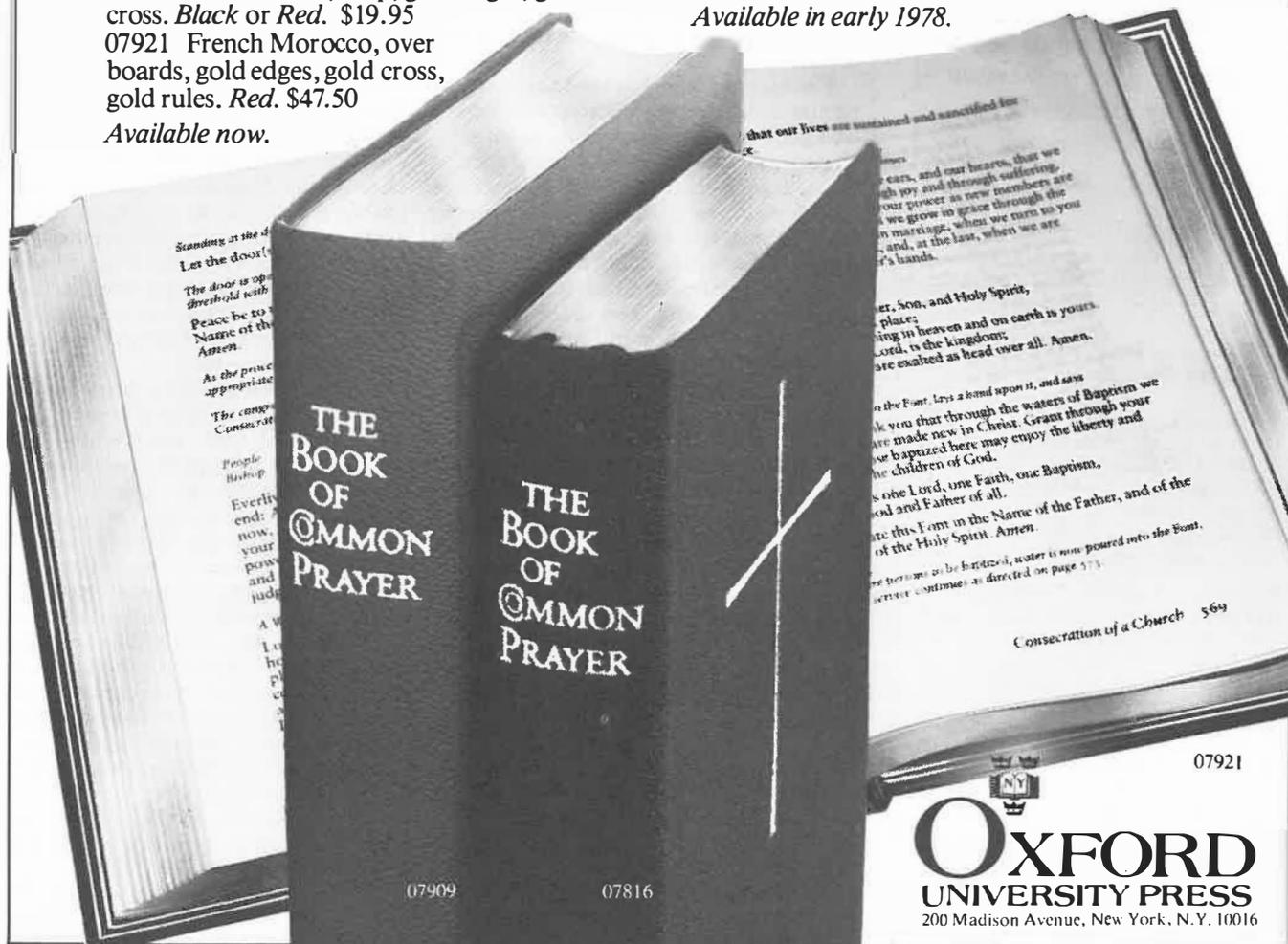
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LETTERS

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.

Stay or Leave?

The recent article "Are There Ten Righteous Souls?" [TLC, July 10] should concern every churchman. It consisted of three parts:

The first part made a strong case that PECUSA has forfeited its marks of oneness and holiness, and destroyed its credentials as Catholic and Apostolic. This begged the question "Why stay in the Episcopal Church?"

The second part was a logical exercise. The major premise is that the revelation that God would not have destroyed Sodom if it had but 10 righteous souls is a mathematical law, or at least a principle, which constrains God's actions; and, by gratuitous presumption, that it applies to this fragment of his church. Such literal interpretation, and gratuitous assumption, is not consonant with catholic usage of the scriptures. A very shaky premise!

The minor premise is that there are 10 righteous souls in the Episcopal Church. Ten good and decent persons, assuredly, since apostasy does not automatically make a good man bad. But 10 who are righteous in the faith, in the doctrine, in their ordination and consecration vows might be harder to come by.

We see the House of Bishops tolerating in their midst, and even consecrating to their high office, non-Christians who repudiate the most basic tenets of the faith which were the subject of the creeds and much of the New Testament; denying Christmas and Easter, the virgin birth, the Incarnation, and the Resurrection. We see the House of Deputies concurring with the bishops in abrogating their constitution, and demolishing the sacramental doctrine of confirmation, matrimony and holy orders. If 10 there are, where are their voices?

If these questionable premises are valid, so is the conclusion: "Therefore, God will not destroy this part of the Church Catholic." Which is immaterial. If God is constrained to stay his destructive judgment on the Episcopal Church, he is not compelled to preserve it. God does not stay the hand of a suicide, be it an individual, a nation or province of his church.

The third part of the article is a non sequitur which stands (or falls) all by itself: "Therefore, we should not leave, but

stay." There is neither a major nor a minor premise for this conclusion. Apparently we are supposed to accept it as a sort of supplementary conclusion of the preceding syllogism — to which it is quite unrelated.

The shade of Aristotle must be spinning! If this is Anglican theology, we all have cause to be embarrassed.

CHARLES H. BUELL

Broomfield, Colo.

Liturgical Idolatry

I am the nephew of the late Rt. Rev. Edward L. Parsons, the third Bishop of California, and one of the guiding lights behind the 1928 revision of the Prayer Book. I know that my uncle would have a spiritual hemorrhage if he knew that some clergy and laity were making an idol out of his handiwork. He was my professor of liturgics at C.D.S.P., and I know that he believed in liturgical change and revision. I also know that he had an abiding faith in the Communion of the Saints and so there must be a great anguish in his part of heaven over the thought that he helped to create a "Golden Calf."

(The Rev.) WILFRED H. HODGKIN
Christ Church

Alameda, Calif.

The New Israel

I was delighted to see in the latest issue the article by William J. Tighe ["As Others See It," Aug. 7] regarding Jews and Gentiles, and the logical emptiness of arguments for female ordination based on our Lord's having chosen only Jews as his apostles. As the author points out, he still does, the New Testament and early fathers clearly witnessing to the fact that Christians are the true Israel. The idea occurred to me some time ago, but I was lax about getting it into any sort of print; I'm glad this has finally been done.

I should like to add a brief commentary on the same theme, regarding the myth of a Jewish *race*, which social scientists for the most part have long since abandoned. A Jew is one by religion, or by cultural heritage based upon that (possibly even abandoned) religion. I remember being taught in seminary that the so-called Jewish nose really is the result of intermarriage with the Hittites. And only a year or so ago a book was published with the thesis that one of the most famous groups of modern Jews, the Ashkenazy of Eastern Europe, were not really Semitic racially at all, but a Turkic people converted *en masse* in the Middle Ages.

Thus the argument that women can be ordained because "gentiles" are is shown to be worthless.

(The Rev.) DONALD L. IRISH
St. Paul's Church

Brooklyn, N.Y.

BOOKS

Praise with Reservations

THE TOTALITARIAN TEMPTATION. By Jean-Francois Revel. Doubleday. Pp. 311. \$8.95.

The Totalitarian Temptation is a brilliantly written, concise, and fascinating description of the tendency towards Stalinism on the Left. Revel leaves virtually nothing untouched: the fact that no Communist country has ever willingly reverted to a democratic system, the willingness of the non-Communist left to blink at the ruthlessness of Communists, the rigidity of the "Buro-Communist" party structures (even as they proclaim their democratic principles), and their sheer perversions of the problems facing capitalistic countries.

And indeed, one is tempted to praise. Here is a man (and a rare one) who is balanced in his criticism of the United States and who, as a man of the Left, is not afraid to speak against the mistakes of the Left. And, as a voice crying freedom, he is surely to be welcomed by those who view Leninism, Stalinism, and all of their detestable enormities as one



of the major blots on the history of mankind.

But, sadly, the praise must be with reservations. Revel is a Social Democrat, with practically no understanding of the workings of a free-market economic system, who seems to think that a society of government planners can somehow be a free society.

There is in this book an underlying problem, namely that the countries of Europe have not really had genuine conservative movements of any strength since World War I. Revel makes the mistake (all too common) of identifying Nazism and fascism as movements of the Right, when actually, in their economic theories they developed systems of private ownership directed by government standards and quotas which are perilously close to those Social Democratic theories which Revel seems to profess.

The problem, I suspect, is deeper than Revel has recognized. Western man has lost his sense of vision, and with his horizon limited to the horizon of his senses is only too willing to buy the first Utopian vision that comes along. To the extent that Revel sees progress as in-

evitable, he is locked into a similar, flawed vision.

His own goals are a little confusing because he says, at the beginning of the book that he will not define socialism, because "no definition is needed." But then he goes on to say that "evidence of socialism" is "any change, reform or revolution that results in making the economic system work a little more for the benefit of man, and man a little bit less for the benefit of the system; that makes the system work for a greater number of people and that brings it a bit more under their control." Milton Friedman would define free-market economics in almost those words.

A good book, an important book, but flawed.

(The Rev.) SHELDON M. SMITH
Washington Memorial Chapel
Valley Forge, Pa.

A Compass to Steer By

A BOOK OF HOURS. By Elizabeth Yates. Vineyard Books. Pp. 64. \$5.95 cloth; \$2.75 paper.

A Book of Hours is greatly needed. The idea behind it is the same as the one used in medieval times, but it is not an imitation of what was produced in that period. It is beautiful to handle, as they were. Its value is enhanced by lovely leaf prints in two colors by Carol Aymar Armstrong. There is a great thought and brief meditation for every hour of the day and night.

Those of us who use this book want to be lifted out of what is often clutter and confusion in modern living, and to spend a minute or two seeing everyday things in the light of the eternal. It enlarges our prayers and increases our vision, because it goes to the Source of all things. It may be summed up with the ending of one of the Hours:

"When you get to your wit's end
You'll find God lives there" (Old Saying).

A Book of Hours is really a find. I was happy to see that Douglas Steere was also thankful that he had come upon it, and said that he felt he was "sharing a precious secret discovery" with his friends.

There is almost no end to the people who would like to use this book once they know about it. "Does it matter what I do," it says, "so long as I see that my relationship is to God and to the whole of His creation?" It can be given to those who work hard in the outside world, to people who stay at home, to the invalid or the athlete. There is much talk about "unwinding" in current writing. Inspired by the discipline and joy revealed in *A Book of Hours*, the relaxation will come as the clearer motivation for living is found, and we make a place for God to enter. It might be called a compass to

Continued on page 14

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CIRCLES

Prepared by Virginia M. Malterner (author of *Growing Into Christ*, Morehouse-Barlow's new Confirmation course), CIRCLES should be of interest to any Episcopal parish wishing to give its young people (ages 9-10) a good grounding in the thought and contents of The Proposed Book of Common Prayer.

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EPISCOPALIANS/ROMAN CATHOLICS

Some Joint Venture Suggested

Episcopalians and Roman Catholics should pursue such joint programs as evangelism and studies of sexual roles, and church leaders should meet to study their pastoral duties and identities, the chairmen of the U.S. Anglican-Roman Catholic Consultation (ARC) said at the close of the most recent joint meetings in Cincinnati.

They also urged that interdenominational task forces be created to carry out such joint programs.

An assessment of ARC's 12 years of dialogue were given in interviews with the Rt. Rev. Arthur A. Vogel, Bishop of West Missouri, and Roman Catholic Bishop Raymond Lessard of Savannah.

Besides reviewing the past experiences, and new directions that seem to be indicated, the ARC agenda included a study of the church authority statement issued by the Anglican-Roman Catholic International Commission last January.

Both bishops were cautious about describing their responses to the ARCIC statement, which points the way to reunion under some kind of "universal primacy." Bishop Lessard said ARC was raising "questions" American Catholics and Episcopalians had about the language of the ARCIC statement, drawn up in Venice late last year.

Bishop Vogel called the responses "working remarks to guide the international commission on problematic areas . . ." One such area is the "misleading" title of the statement, "Agreed Statement on Authority in the Church," since it is not a "complete theological treatise on authority," he said.

Both leaders noted that the statement focuses on the bishops and the pope, and does not examine other sources of authority in the church. They also saw a need to view the Venice document in the perspective of the earlier international commission statements on the eucharist and ministry.

In noting that Episcopalians in the U.S. have some problems with the language that arises from the Anglican tradition in England, Bishop Vogel said American Episcopalians, unlike any other members of the Anglican Communion, have a church "adapted from the democratic constitution of this country."

Bishop Lessard said there is a question whether the Venice statement, in its conscious avoidance of "polemic ter-

minology" which marred Anglican-Catholic relations for centuries, has not faced problems which the language of the document nevertheless describes. He said an example is the avoidance of "divine right" in describing the pope's primary status in the Roman Catholic Church. Yet, the "divisive" issue remains, he said.

Despite the language difficulties, both bishops agreed that Episcopalians and Roman Catholics are experiencing a "growing convergence" in their communions. Part of this, Bishop Lessard noted, is an increasingly explicit acceptance of "compatibility of a common faith with a pluralism of expression."

Overall, the review of ARC's 12 years of operation in the U.S. describes a "consensus of faith and Christian life as found in the two churches," according to Bishop Vogel.

EPISCOPAL CHURCH

Conference Set on Clergy Divorce

A small conference on "Clergy Divorce: Death and/or Resurrection — A Crisis and Opportunity for the Church" is scheduled for Oct. 24-26 in Louisville, Ky.

The Rt. Rev. David E. Richards, director of the Office of Pastoral Development, and the Rev. William F. Maxwell, rector of St. John's Church, Tulsa, Okla., are co-convenors of the meeting.

Bishop Richards said the church's interest in and concern for clergy divorce and re-marriage "have generally been reactive and not pro-active. The church has not yet dealt in a consistent way with clergy divorces. The constituency of the church has not been offered significant help or guidance in understanding what our position is with regard to divorce. The increasing occurrence of divorce among ordained ministers in all three orders is a reality which must be faced.

"Under present circumstances, it is likely that, at least in some areas, very demanding and moralistic stereotypes will be applied to the ordained person. The ordained minister is seen as exemplar, pastor, and counselor, and in these roles there are those who will demand that his or her standards be 'higher' than the accepted standards of society in general.

"Somehow, his or her credentials for ministry may be seriously questioned if divorce occurs. In that particular crisis, judgment may be leveled, rather than

support offered. That which is painful then becomes even more so, and, for a period of time, ministerial functioning may be impaired. In some cases, individuals find that divorce actually means giving up the active ministry. The sapping of energies and resulting loss to the church cannot be ignored."

The bishop said he hopes that the Louisville conference "will trigger or catalyze working groups that will focus on specific aspects of marital separation, divorce, and re-marriage. It will be a 'doing' conference. The expected output will be materials that will be of service to bishops and diocesan commissions on ministry."

Members of the planning committee, in addition to Bishop Richards and Dr. Maxwell are: the Rt. Rev. Morris F. Arnold, the Rt. Rev. Ned Cole, the Rev. Richard W. Daniels, the Rev. Brian P. Hall, Frederick L. Redpath, the Rev. C. Wesley Shike, the Rev. Natalia Vonnegut, and the Rev. James R. Whittemore.

CHURCH MUSIC

What Is Sacred or Secular? "A Trivial Ground" for Decisions

By DOROTHY MILLS PARKER

At the closing festival service of the International Congress of Organists held in the Washington Cathedral, Dr. Eric Routley, professor of church music at Westminster Choir College and preacher for the occasion, said that trying to decide between what is sacred and what is secular is "a trivial ground for making decisions about church music, for there is no such thing as sacred or secular; trivial music is trivial not because it is secular but because it is bad."

Dr. Routley, clergyman, composer, author, and one-time president of the Congregational Church of England and Wales, went on to say that neither can decisions be based on a distinction between good and bad music, "for sooner or later you will have to defend what you are sure is good music to people who will accuse you of forcing an unsought opinion upon them, and to justify your ideas to all the unmusical people who nonetheless come to church in search of salvation."

He deplored, for example, the singing by so many American congregations of "When I Survey the Wondrous Cross" to "a tune so mournful as *Hamburg* (Hym-

nal #219), but I would take care in insisting that they use any other because I would find it hard to persuade unmusical people of the inadequacy of that tune.”

Dr. Routley warned that an obsession with good church music, if not controlled, can lead to a division between the music director and the rest of the people that will do more damage than good. “And yet you know,” he added, “that you must follow your conscience and that you have no right to offer people music, in the name of the Lord, that is ill-made, cheap, or vulgar.”

He offered only one way through the dilemma. “Neither sacred versus secular, nor good against bad, is sufficient to support the momentous decisions you must make. Nothing less than this will do — that the church musician, the clergy, and the people they minister to must be clearly conscious of the scale on which the church’s work has to be done, to be conformable to that scale on which Christ’s work was done — a scale that is cosmic, but yet has its domestic relevance.”

“Our worship,” he declared, “is not designed to be cheap entertainment for people who call themselves pious, but rather to nourish and refine the servants of Christ’s household. We must remove from our people’s diet not only what is obviously poisonous, but what lacks nourishment. Church music is all too often like a meal packed with carbohydrates but virtually without protein — lacking that salutary touch of discipline and modesty and chastity that leads to Christian maturity.”

“If worship has as its purpose the nourishment of the faithful,” he concluded, “worshippers should not leave the house of God feeling either drained or sated. But you have to sell this to people who know nothing about it and care less. As church musicians you have the high privilege and responsibility of advancing this sacred purpose and, despite the hazards, the affliction is light and the prize incomparable.”

The Cathedral Choral Society, under the direction of Richard Dirksen, provided the music for the service. Dr. Paul

Calloway played the prelude and postlude.

The Congress, which met both in Philadelphia and Washington, was held in conjunction with the American Guild of Organists, several other organ societies from abroad, the Royal College of Organists, and the Royal Canadian College of Organists.

HOMOSEXUALS

Union Seeks Repeal of Gay Rights Bill

A labor union representing 4,000 city and county employees has urged the Minneapolis City Council to repeal current civil rights protection for homosexuals.

District Council 3 of the American Federation of State, County, and Municipal Employees passed a resolution asking the repeal and sent it to the Minneapolis Central Labor Union and the Minnesota Federation of Labor for concurrence.

The resolution said the city’s 1974 ordinance extending protection in housing, employment, and public accommodations to homosexuals “has created more problems than it has solved.” Those problems, it said, include a pie-throwing incident in which Archbishop John Roach of St. Paul-Minneapolis was hit, and ads in Miami newspapers urging homosexuals to move to Minneapolis.

Homosexuality, the union said, is a “mental condition possibly coupled with an imbalance of human chemistry” and can be treated. “The time has come when homosexuals should not be harassed and ridiculed but should be helped to overcome their affliction,” it added.

Though the resolution does not wish to see homosexuals denied jobs that do not involve working with youth, it says this “strange and rather queer lifestyle . . . is not compatible with our children.”

ENGLAND

Street Riots Worst Since WW II

The Bishop of Southwark, the Rt. Rev. A. Mervyn Stockwood, has charged government and police leaders with folly in permitting a march through a multi-racial South London neighborhood that led to what he said was probably Britain’s worst street riots since before WW II. Organized by the National Front, an extreme right wing, anti-black organization, in the borough of Lewisham, which is within the Southwark jurisdiction, the march prompted a counter demonstration by the left wing All Lewisham Campaign Against Racism and Fascism.

After a brief initial incident which resulted in injuries to five policemen, the



Even weeks after Johnstown, Pa., was flooded this summer, muck and debris still fill streets, lots, and buildings. Above is a section of the parking lot of St. Mark’s Church. Below is an all too-typical neighborhood street after flood waters had receded. A group of teenagers from throughout the Diocese of Pittsburgh volunteered their services to shovel muck from buildings.



parade began. But in ensuing clashes, 200 demonstrators were arrested, 68 people were injured including 55 policemen.

The rightists' march was authorized by the Home Secretary and the Police Commissioner.

After the rioting, Bishop Stockwood said the two men had made "a grave error of judgment" and had "deservedly lost the confidence of the citizens of South London."

He, along with other church leaders of the area, had tried on more than one occasion to get the march banned.

The bishop hastened to say that he has nothing but respect for the police but "they were put in an impossible position by the folly of the Home Secretary and the Police Commissioner."

Policemen, unarmed but equipped, for the first time in Britain, with body-length plastic riot shields, struggled to keep the rightists and leftists apart.

Before the Front march began, Bishop Stockwood addressed a rally, condemning the anti-black demonstration. "We must stand shoulder to shoulder, whatever our politics or religious beliefs, against this terrible tyranny of racialism," he declared.

Another speaker at the rally, the Rt. Rev. Colin Winter, exiled Bishop of Damaraland, denounced racism as a sin. "No Christian," he said, "can have any truck with the National Front or National Party" (another right wing extremist group).

During the time of rioting, Bishop Stockwood and Roman Catholic Archbishop Michael Bowen, also of Southwark, conducted separate multi-racial religious services for peace and an end to racism in Lewisham.

ROMAN CATHOLICS

"Convert" Termed Inappropriate for Baptized Christians in Britain

The term "convert" has been officially dropped for members of other churches who are received into full communion with the Roman Catholic Church in England, Wales, and Scotland under a new English rite published in London.

The rite, for the "reception of baptized Christians into full Communion with the Catholic Church," has been brought out by the Catholic Truth Society.

In a foreword, Auxiliary Bishop Joseph Gray of Liverpool, who is chairman of the National Liturgical Commission, says that it has become evident in recent years that the term "convert" is not appropriate to baptized Christians but should be restricted to people who change from unbelief to Christian belief.

The new rite also leaves out the absolution from excommunication that was

BRIEFLY . . .

Bishop Krysostomos of Paphos, Archepiscopal Vicar of the Orthodox Church of Cyprus will act as head of the church, pending election of a successor to the late Archbishop Makarios III. The decision was made at a meeting of the Holy Synod. Under the island's constitution, the speaker of the House, Spyros Kyprianou, will act as president until the new head of state is elected. Archbishop Makarios had served as president for 17 years.

Pakistan has fallen into line with the rest of the Islamic world and switched from Sunday to Friday as the weekly holiday. Christian bodies have asked the government to designate Sunday as an optional holiday for the Christian minority. Many churches have rescheduled services to accommodate those who must work on Sundays.

The trade publication, *Journal of Accountancy*, has refused to publish an ad for the United Methodist Board of Church and Society, charging it is religiously discriminating. The board wants an assistant general secretary for finance and personnel. But, according to the 1965 General Conference, "staff executives" must be members of the United Methodist Church. This, the *Journal* indicated, is religiously discriminatory.

A new independent world bank, sponsored originally by the World Council of Churches to make low interest loans to Third World projects lacking access to usual international funding sources, became legally operative in Geneva upon receipt of assurances from the U.S. Securities and Exchange Commission that U.S. trust fund money can be used to buy shares in it.

A California regional body of the United Presbyterian Church has voted against admitting as candidates for the ministry within its bounds graduates of the charismatic-oriented Melodyland School of Theology in Anaheim.

Harvard University theologian Harvey Cox, a guest speaker at the Hare Krishna Festival in New York, led an estimated crowd of 7,500 in chanting the Hare Krishna mantra. In an address he

discussed the similarities in the messages of love and simplicity taught by both the Bible and the Bhagavad-gita. The festival, which included a parade of chariots down Fifth Avenue, was one of several held throughout the country during July and August.

Atty. Gen. Griffin Bell has ruled that the federal law barring Medicaid abortions applies to victims of both rape and incest and permits the use of federal funds only when an abortion is necessary to save the life of the mother. Many members of Congress had thought the law made exceptions for rape and incest situations. The ruling came as the House of Representatives prepared to vote on whether to re-enact the same strict ban. The law would expire Sept. 31.

Vatican Radio praised the decision of Rhode Island's Gov. Joseph Garraghy to end state funding of abortions through Medicaid and observed that "numerous states have already withdrawn funds" from programs affording abortions to poor women. The governor, a Roman Catholic, has declared that abortions are "wrong for the poor and wrong for the rich" and said that payments for non-therapeutic abortions in the state should be stopped.

Some 600 delegates attending the annual convention of the Universal Fellowship of Metropolitan Community Churches held in Denver called for a boycott of Florida oranges, orange juice, and orange products "until the Florida Citrus Commission takes a stand that homosexuals have rights," said president Troy Perry. He indicated that this is an outgrowth of singer Anita Bryant's efforts against gay rights.

Members of the Las Vegas chapter of the National Organization for Women are being asked to boycott local Mormon businesses in retaliation against the church's opposition to the proposed Equal Rights Amendment.

The Lutheran Church-Missouri Synod would have to sever ties with the American Lutheran Church and the Lutheran Council in the USA before "any meaningful doctrinal discussions" could be held with the Wisconsin Evangelical Lutheran Synod. The Wisconsin Synod broke fellowship with the Missouri Synod in 1961 on grounds that it associated with other less conservative Lutheran bodies.

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A CHURCH WITHOUT AUTHORITY

By PHILIP EDGCUMBE HUGHES

No institution can function effectively without respect for proper authority. The purpose of government is not only to make laws but also to enforce them, with a view to promoting the welfare of the state at every level. Clubs and societies of different kinds require their members to subscribe to certain regulations. Every game and sport has its particular rules, and referees or umpires are engaged to ensure that those rules are observed and to penalize those who are guilty of infringements. The use of highways, sea routes, and air lanes is subject to requirements and restrictions. In short, the structure of authority penetrates to every area of our daily life: were it not so, our existence would be intolerably chaotic.

If authority (which is not to be confused with authoritarianism) is necessary for society in general, it is no less necessary for the church in particular. The church is essentially a *structured* institution. In the New Testament it is likened to the structure of a perfectly proportioned building or temple with Christ as the chief cornerstone, and to the structure of the human body with Christ as the head. The fundamental importance of structure in these two analogies needs no stressing. And structure implies authority. Without authority there can be no structure. The source of the church's authority is Christ himself. That is why he is the chief corner-

stone, the one, in other words, who gives alignment to the whole building; and the head, the one by whom the whole body is governed and controlled.

The Episcopal Church today is suffering from a critical erosion of authority. The state of emergency is real, but it is not sudden. Like a creeping paralysis, the malady has been advancing predictably for a long time. From the beginning man has been enticed by the vain desire to be as God, or, in other words, to dispense with God and to assert his own self-sufficiency and independence. It is a vain desire because man cannot cease to be what he essentially is, namely, God's creature, wholly dependent on God for life and for the meaning of existence. Rebellion against God is the heart of all sin. It is also the supreme folly, for it is, in effect, the cutting of the lifeline of his existence, with the inevitable result that he drifts off into meaninglessness and alienation. And rebellion against God is, precisely, rebellion against authority — the very authority that is indispensable for his self-fulfillment as human being created in the image of God.

Within the perspective of more recent history, the "Enlightenment" of the 18th century set in motion a tide of humanism, naturalism, and rationalism which lapped at the bulwarks of the church and made breaches that have increased in magnitude as more and more of the defenses have been abandoned to the flood. The postulation of the self-adequacy of man carried with it the corollary that the universe was a merely natural, closed system that was not open to supernatural intervention from without. Nineteenth-century man, arrogantly claiming to have come of age, announced

that he could now dispense with the "myths" of his minority and preached the gospel of evolutionism, according to which man was not a fallen creature but a risen and a rising god. Notions of God as speaking to man or acting on behalf of man were scouted as inadmissible. "But God, if a God there be, is the substance of men which is Man", sang Algernon Charles Swinburne, one of the hymn-writers of the new humanism: "Glory to Man in the highest, for Man is the master of things!"

The assault on divine authority has proceeded from one stage to another in a sequence that should have been foreseeable. First of all the Bible was reduced to the level of a merely human book. Supernatural elements were ruthlessly cut away as fables and fancies quite incompatible with the sophisticated wisdom of modern man. Unavoidably, the denial of the divine authority of scripture as the word of God addressed to man led in turn to the denial of the divine authority of Jesus Christ as the incarnate Son of God. Apart from the consideration that there was no place in the humanistic mind for concepts such as incarnation and resurrection, the unreliability of the Bible involved the unacceptability of the person and work of Christ as presented in its pages. Christ, accordingly, must be cut down to merely human dimensions. The biblical teaching that he is God intervening and redemptively acting on behalf of his sinful creatures was dismissed as fantastic.

The next stage in the sequence is the denial, not just of the authority of God, but of the existence of God — and I am speaking of what has been taking place inside, not just outside, the ranks of church membership. This has been given expression in the strange contortionism of the so-called "death of God" theology and "Christian atheism." The sequence has its own kind of logic; for if the supernatural is to be discarded, and man is to be the sum and the summit of things, there is no justification for retaining the last (and first) bit of supernaturalism, namely, God. It has always seemed incongruous to me that, through a failure of logic or nerve or both, a scholar with the presuppositions of Rudolf Bultmann should not have dispensed with the notion of God as an impossible embarrassment.

Of course, the rejection of the authority of the teaching of the apostles means the rejection of the authority of the teaching of Christ; for the New Testament is presented to us as the apostles' witness to Christ, their authority as derived directly from Christ, and their teaching as the formulation, under the inspiration of the Holy Spirit, not of their own ideas, but of the teaching they had received from the lips of Christ himself. That teaching includes also the testimony of the incar-

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nate Son that his teaching was not his own, but was received from the Father. The teaching, and therefore the authority, of God, Christ, apostles, and scripture holds together as an organic unity. To discredit part is to discredit the whole. Hence the *canonicity* of scripture which has been universally acknowledged in and by the church until modern times. The chain of truth is basic to our Christian faith: the canonicity of scripture rests upon the canonicity of the teaching of the Apostles; the apostolic canonicity derives from the instruction received from the Lord; and the canonicity of the person and work of Christ is none other than the canonicity of God himself and his truth. Here, essentially, is the true and only structure of the church's authority.

Now it follows that to abolish otherworldliness is to be left with this-worldliness. A church whose adherents, and more particularly whose leaders and theologians have largely abandoned supernaturalism — that is to say, the apostolic supernaturalism of a God who intervenes by way of incarnation, death, resurrection, and regeneration — has nothing left but secularism, or, in other words, conformity to this world in its fallenness. The word “secular” comes from the Latin *saeculum*, which is the Vulgate rendering of the Greek *aion*, which in turn means “age” or “world.” When St. Paul tells the members of the Roman church, “Do not be conformed to this world” (*aion, saeculum*), he is saying, “Do not be secularized.” This is certainly an injunction that the church needs to hear and heed today. But if this world is the only world that remains within the ecclesiastical perspective, if the shape of religious consciousness is being determined by modern humanists, rationalists, and naturalists, then there is no option but to secularize the church, to conform it to the only world that is acknowledged. And this, I suggest, is what we see taking place in the church today.

The breakdown of authority is the explanation of the confusion that is apparent on all sides. Insistence on the

horizontal dimension of our fallen human society as the sphere and medium of reconciliation and redemption, to the exclusion of the vertical dimension which relates man to his Maker, is to leave people with the bottomless assurance that whatever they may find to be “meaningful” in their own experience should be regarded as a means of self-salvation. Hence the frenetic search for meaning and worth in “sensitivity” sessions and “inter-faith” services, and the “discovery” of Christ in people and places where he is not. Hence, too, the rampant individualism so prevalent nowadays.

Who am I to say that I am right and you are wrong, even though we may hold contradictory beliefs and follow totally different codes of conduct? Once the absolute authority of God and his word has been repudiated we must learn to adjust to the relativities of the human situation. Everybody is right! Everything is permissible! *Do your own thing!* That is the slogan for today, with this one proviso, that the church must stand by in readiness to give its blessing to anybody's and everybody's own thing, no matter how unchristlike, how unapostolic, or how unscriptural that thing may be.

The fact is that we are being robbed of the first and great commandment. Once God has been cut down to human size it becomes a meaningless redundancy, and the second that is like unto it is, theoretically, all that is needed, for then to love one's fellow man is the same thing as to love God. To feed, clothe, house, educate, and care for those who are in need is unquestionably good and commendable; but such ministry does not reach down to man's deepest need. It is a ministry to our neighbor in his outward necessity and his horizontal relationships. It leaves untouched the primary necessity, namely, the need for reconciliation with God, which is the heart and root of the human predicament. The gospel of the redeeming grace of God in Christ Jesus alone meets this deep need. It is love of the Creator, through Christ, which enables us completely to love his creatures. If we are realistic, we will see that to discard the first and great com-

mandment is not open to us, that it is not to be confused with the second, and that the second follows after (that is, really does come second) and flows from the first.

This, of course, does not mean that a starving man should not be fed before he has been evangelized. But it does mean that, properly understood, a ministry to others that is truly Christian is a *ministry to the whole man*, to his radical spiritual need as well as to his outward physical necessity. An evangelical ministry is a *total* ministry. The history of the church conclusively exposes the falsity of the fashionable slander that to be evangelical is to be unconcerned with the plight of the poor and underprivileged; and perhaps now this calumny will be given a rest in the light of the recent Gallup survey, which found that it is evangelical Christians beyond all others who practice social outreach and show compassionate concern for others. The importance of respect for authority is evident here too — respect for the authority of God who commands us, and for the order of his commandments, so that, by the grace of his gospel, we may both honor him as our sovereign Creator and also minister to the needs of our neighbor in the fullness of his humanity.

The seriousness of the present situation in the church is plain to most, and it is being compounded by some who, though set apart to be faithful leaders and shepherds of the flock of Christ, display little regard for authority and even sanction and encourage things that are contrary to the teaching of Christ and his apostles. We should beware, however, of giving way to despair and pessimism. God continues to be sovereign. To behave as though his authority were non-existent does nothing to diminish, let alone annul, his authority. To be critical of what we see to be wrong may be necessary, but it is far from enough. The revival and restoration of the church will take place as its members, lay and clerical, proclaim confidently once again the absolute lordship of Almighty God, witness boldly in the power of the Holy Spirit to the eternal verities and victories of our faith, and give joyful evidence in their persons of the dynamic character of the gospel of our Lord Jesus Christ and its ability to transfigure lives and communities and parishes.

It is thus that we may expectantly look for the recovery by the church of its true authority under God and its commitment to a total ministry that is genuinely evangelical and apostolic because it is truly biblical. Meanwhile, and always, it is for us to declare, as St. Paul declared in the face of the problems of his day: “I am not ashamed of the Gospel; for it is the power of God to salvation to every one who believes.” This is our primary and our positive task within the church.

To be critical of what we see to be wrong may be necessary, but it is far from enough.

*Once we realize that
the world will never be perfect,
it will be much easier
for us to have*

PATIENCE

By GEORGE W. WICKERSHAM

Looking back at my days at college, I remember with some amazement that there were perhaps a dozen students who owned cars. Now there are probably only a few more than a dozen who do not.

This is but one of a myriad examples which might be brought forth to illustrate the fact that young people today have infinitely more material advantages than they had 40 years ago.

I suppose that the same thing might be said of almost everybody in the western world. Making two exchanges in the same English county nine years apart, I noticed decided advances in the so-called "standard of living" during those years, regardless of what is being published about Britain's economic difficulties.

While there is much to be said for improving general prosperity and the opportunities to possess, there is, I submit, a limit beyond which the disadvantages outweigh the advantages. Certainly one of those disadvantages revolves around the matter of patience.

What parent has not experienced this first hand? Johnny is given this advantage and that advantage — "things which we did not have when *we* were growing up." And what is the result? Appreciation? Usually exactly the opposite. Johnny comes to expect these things, and as a matter of right. When anything is lacking, he becomes angry. "What do you mean, I cannot have the car tonight?!" Thus it is that advantages do not necessarily arouse a sense of gratitude or of responsibility. And as for patience — ha!

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One just does not wait for anything any more. Our children start out with those items with which we had hoped to finish up.

The strange thing is that this loss of patience in the material world carries over into the spiritual world. Indeed, society has had its bellyful of impatient reformers of late. The "Weathermen" and the "Symbionese Liberation Army" were, of course, ridiculous extremes, but nevertheless reflective of a widely-held idea that the world can be put right overnight: an idea with which a lot of our young people graduate from college. Patience has been chucked out the window as a vice: "gradualism." The only trouble is that patience is the key attitude for setting almost anything or anybody right.

One is immediately reminded of the opposing concepts of God found in the Bible. On many of the pages of the Old Testament (and, I should emphasize, on by no means all) we find a God who becomes angry with sinful people and who sends plagues and floods to punish them. On the pages of the New Testament, however, we find a God who to a sinful people nevertheless sends his Son — and they punish him.

It is really rather extraordinary that our much-touted modern affluence, our material wealth, has, indirectly at least, led some of us back to what is essentially a primitive attitude. Certainly it is a childish one: impatience. We become enraged with those whom we consider imperfect — enraged to the point of violence. We throw tantrums. We blow up airports and race through the streets wrecking shops and cars. But the fact re-

mains that you have to put up with people and be patient with them.

Every moment of every lifelong day newcomers are arriving on this planet, totally self-centered, totally unaware of obligations and responsibilities. They have to be given time and opportunity to learn of these things.

Here again there are few parents who do not know what you have to take from children. There are few teachers who do not know what you have to take from pupils. Not that you ever let anyone walk all over you — that is decidedly wrong, you can be *too* patient, but you simply must not expect instant perfection. The point being that when you expect more of a person than he or she is capable of delivering, you set up a situation in which there can only be resentment and hostility: the very attitudes which you are, presumably, trying to overcome.

A certain young man came to his father and asked for his portion of the inheritance. His father could have refused it, but the boy was, we assume, over 21, and a refusal would have elicited only a slow burn. So the father gave it to him. I suppose that the father's attitude might very well have been that if he had not influenced his son properly by that time, he never would. Some people can learn only the hard way, if at all. At any rate, the gamble paid off. The boy did truly repent — at the cost of the inheritance. But the older brother was outraged. His attitude was that of the old baseball cry: "Throw the bum out!" He had absolutely no patience with his maverick brother. But the father had been willing to wait, and his patience eventually won the day.

To me it is a marvelous thing that the symbol of our religion is the Cross. I regret any tendency in society in general and in the church in particular to lose patience with those who are a little slow in coming around.

No, I am not advocating permissiveness. There is a vast difference between permissiveness and patience. Permissiveness, basically, is a careless attitude. The permissive person makes no effort to be of influence. One simply gives up and ceases to care what children or friends may do, that is, until one is faced with a monster or two.

Patience, on the other hand, is patience simply because one does not give up. The patient person cares deeply about the attitudes and activities of others. If he did not care, he would not need patience. The point being that while he has high hopes for his children and his friends, he is nevertheless willing to give them the time and opportunity necessary for them to fulfill them.

Of course the meaning of all this, obviously, is that the world will never be perfect. It is, basically, a school for every one of us. Once we come to recognize this stark and simple fact, it is much easier for us to have patience.

EDITORIALS

Christian vs. “Religious” Books

books. Our contention was that most of the big-sellers in the contemporary religious-book field are books addressed to the human self-interest of the reader rather than to what might be called the divine interest in human affairs. This we deplored. Having slept on it now for about three weeks we still deplore it. “Religious” books about people, in which God is treated as important because he can be of help to people, outsell in astronomical proportions “Christian” books about God, in which people are treated as important because they belong to God.

We undoubtedly sounded — and just possibly were — a bit smug as we suggested that “our sort of people” don’t write or read those big-selling books. (Okay, we’ll quote the inevitable text now so you won’t have to: “Thank God I am not as other men are.”) But about the books “our sort of people” *do* write or read we promised to say more at a later time, and that brings us to now.

A book that is fundamentally addressed to human self-interest rather than to the glory of God and to the knowledge, love, and obedience of him may be “religious” but it can hardly be classified as Christian in either its content or its concern.

A Christian book is primarily about God and secondarily about people and other creatures of God. That is what distinguishes it from a “religious” or any other kind of book.

A book can and will be a Christian book, by our definition, even though its immediate subject matter is man or anything else, as long as the subject matter is seen and dealt with always with reference to the will and purpose of God. It can be about war, or family life, or health, or sex, or in fact anything, and qualify as Christian if the subject is seen and dealt with by the author with the mind of Christ — which means, for the Christian, from the viewpoint of God. Conceivably there could be little or no mention of God, or Christ, in so many words, in the book and it would still qualify as Christian, since it is the assumptions and the perspective that make the book either Christian or something else.

We raise two questions. Why aren’t more Christian books being written, since “religious” books, often of the flimsiest and even trashiest quality, find a reading public that seems starving for them? And secondly, why do so many Christian books (by our definition) find so few readers compared to the others?

All we can offer in response to those questions are a few reflections which come out of a fairly comprehensive experience of observation, writing, reading, and endeavor to analyze and to understand, over a period of many years. These reflections don’t explain everything completely; but unless we are totally self-deceived they have at least something to do with the case, perhaps more than have the flowers that bloom in the spring.

(1) Most people prefer “religious” books to Christian ones for the same reason that they prefer “religious” sermons — or anything else — to Christian ones: They

Not long ago [TLC, Aug. 21] we were talking on this page about what sells “religious”

want God to work for them, rather than to work for God themselves. They want God’s blessings on their terms rather than on his: that is their “religion.”

(2) More often than not, the authors of “religious” books do use language their readers will readily understand — the language of the reader himself, to the extent that the writer can make it his own for the purpose of good communication. Why more definitely Christian writers so seldom try, or manage, to do this is a sorrowful mystery to us. There are exceptions, thank God: C. S. Lewis, G. K. Chesterton, Charles Williams, John Henry Newman, Blaise Pascal, and many who are below the level of literary genius but still write clearly and vitally. Still, it has to be said that the genuinely, positively Christian communicators, whether their medium is the written word or something else, who learn how to speak or write from those whom they are speaking or writing to, are far too few. There may be some special spiritual reason for this of which we can claim no intuitive inkling.

(3) Christian writers are too seldom encouraged either by publishers or prospective readers to put their faith into print and leave it to God to find readers for them. When they see the shabby stuff that goes through many printings and into hundreds of thousands of copies they shrink from getting into competition with it. They should be told that one of the reasons we want them to write books for us is that their books will *not* be competitive with the pietistical trash but will be, bless them, in an entirely different class.

We don’t need better “religious” books than those which now glut the market. We need books that are not “religious” at all but in an entirely different category — the Christian.

And we have a strange hunch, but with no funds to back up the wager, that such books, written in the language of the reader, would happily surprise both publishers and authors with their performance on the market.

C.E.S.

Alone in a Dear Old Church

Opening and closing the towering door
places a hushing finger
to the lips. Windows
regal in their vesture
hold the sun in streamers
as they weave a coverlet
of many colors for their sleeping nave.
From the chancel
one vigil flame is beckoning
in the Presence
to hold the stillness
close upon the ear to hear
the breathing of prayers
and the dreaming of favorite old hymns.

Lenore H. Findley

NEWS

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featured in the old rite, and conditional baptism is restricted to cases where there is reasonable doubt about previous baptism.

The person being received has now only to make a general statement of assent to Roman Catholic teaching.

FLORIDA

Bishop West Dies

The fifth Bishop of Florida, the Rt. Rev. Edward Hamilton West, died July 10, in Jacksonville, after a brief illness.

Bishop West, 71, had retired in 1974, after serving the diocese first as coadjutor from 1948-56, then diocesan until 1974.

His early ministry was spent in Idaho and in Georgia.

Services were held in St. John's Cathedral, Jacksonville and burial was in Evergreen Cemetery.

The bishop is survived by his widow, Charlotte Matthews West, three children, and other relatives.

Memorials are suggested for Jacksonville Episcopal High School.

WASHINGTON

One Clean-up Seems Successful

Over a year ago, Police Chief Maurice Cullinane announced in Washington, D.C., that he was suspending the traditional policy that made members of Congress immune from arrest for any but the most serious of criminal offenses.

No longer could members ignore scenes of what Mary Breasted writing in the *New York Times* calls "their minor indiscretions."

Never again would a member of Congress receive an apology from District of Columbia police "and a shield of silence" as did one U.S. Representative after he was arrested about a year and a half ago for allegedly trying to solicit a female police officer.

Since the policy was announced there has not been one incident, arrest, or embarrassing scene of public drunkenness involving a congressman, according to Bill Jepson of the district's Police Department public relations office.

"If there had been, I would know about it," said the nine-year veteran of the force.

WESTERN MICHIGAN

Parish Sponsors Legal Services

In cooperation with the rector and parishioners of St. John's Church, Mt. Pleasant, a program of free legal services, counsel, and advice in Isabella, Clare,

and Gratiot Counties has been set up through the agency, Legal Services of Eastern Michigan.

The program, based and administered at the Education Building and University Center of St. John's, is staffed by Allan Ells, Phillis McMillan, and Ronald Eskin, all lawyers. They are employed by Legal Services of Eastern Michigan, a federally funded Michigan non-profit corporation. The Rev. John H. Goodrow, rector of St. John's, is coordinator of the program in Mt. Pleasant.

Clients of the program must qualify as low income individuals within the guidelines established by the Legal Services Corporation of Washington, D.C.

The program may be expanded still further this fall in order to aid students at Central Michigan University through a campus law clinic and by offering several honors courses in the area of law and American justice.

GOVERNMENT

Christian Designation Questioned

Richard Maass, president of the American Jewish Committee, has called on the U.S. State Department to "clarify" reports that a U.S. official had identified each reporter accompanying Secretary of State Cyrus Vance to Saudi Arabia as "Christians."

John Stewart, a counselor from the American embassy in Saudi Arabia, said the immigration cards for reporters had been filled out in advance to save time, "with no thought at all to anyone's religion."

In his statement, Mr. Maass, who called the report "almost unbelievable," said that "if this was simply a stupid oversight by an inexperienced minor official, perhaps it can be forgiven with a reprimand. But if this is policy of the Department (of State), we demand an immediate apology and a definite pledge that such a medieval ploy will never be repeated."

SOUTH AFRICA

Squatter Camp Demolished

Despite the efforts of three white protesters, including an Anglican priest, who lay down in front of a bulldozer, government officials protected by police with guard dogs demolished a black squatter camp on the fringes of Capetown.

The destruction of the tattered wood and iron camp at Moddendam has become a symbol of South Africa's racial problems.

The government declared the camp illegal and a health hazard and pushed the demolition through despite appeals by opposition politicians, church leaders, welfare organizations, and lawyers. The

government's move was an attempt to force an estimated 11,000 residents of the camp to return to their faraway "homelands."

The priest, the Rev. David Russell, and two students, who threw themselves in front of the bulldozer, were arrested and held in jail overnight pending a court appearance on trespassing charges.

In 1972, Fr. Russell called world attention to the plight of thousands of Bantus who have been "phased out" of white urban areas and forced to live in squalid resettlement camps. He lived for more than six weeks with his Bantu parishioners on the equivalent of about \$6.70 a month, which represents the Bantu welfare dole.

THEOLOGY

Black Theologian Wants Concerns Broadened

The black church must move beyond a reaction to racism in America to a concern for the quality of life in the entire world, a black theologian told a conference of black church leaders meeting in Atlanta.

Dr. James Cone of Union Seminary said that for humanity as a whole "there will be no freedom for anybody until all of us are free. We must be concerned with the quality of life in Asia, Africa, and Latin America as much as here in this country," he said.

Dr. Cone's book, *Black Theology and Black Power*, is considered the premier treatise on black liberation theology.

"We have come . . . to plan our future and map our strategy because we have a dream that has not been fulfilled," he said. "New times require new concepts and new methods. To dream is not enough. We must come down from the mountaintop and experience life with the people in the valleys."

He called for the church leaders to create a "global vision of the humanity and human liberation we have been struggling for, for nearly 400 years."

The meeting, sponsored by the Black Theology Project in New York, brought together a cross section of black church leaders from all churches, with about half the participants being local pastors and the other half church administrators or theologians.

The Rev. Muhammad Kenyatta, conference director, said he hopes the meeting will serve as a launching conference for an activist church and community movement.

A Baptist minister from Philadelphia, Mr. Kenyatta said: "We are simultaneously concerned with winning souls to Jesus and transforming oppressive and racist structures that exploit our people here and around the world. When we say that until humanity is free, we are not free, that is not just rhetoric."

CHURCH SERVICES NEAR COLLEGES

Refer to Key on back page.

COLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a man or woman from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

ARIZONA
UNIVERSITY OF ARIZONA Tucson
EPISCOPAL CAMPUS FELLOWSHIP 624-5694
 HC Sun 6, Wed 12. Campus Christian Ctr. 715 N. Park
 The Rev. Carey Womble, chap. 1919 E. 5th St. 85719

CALIFORNIA
UNIVERSITY OF CALIFORNIA Berkeley
EPISCOPAL CHAPLAINCY AT U.C., BERKELEY
 The Rev. Peter D. Haynes, chap. 2449 Ridge Rd.
 Please phone: (415) 548-1892 Berkeley 94709

COLORADO
UNIVERSITY OF DENVER Denver
ST. RICHARD'S
 Fr. J. B. McKenzie, chap.
 MP & HC 9:15, MP, HC, EP daily
 Evans Chapel Student Center 1957 S. High

FLORIDA
UNIV. OF SOUTH FLORIDA Tampa
ST. ANSELM'S CHAPEL
 The Rev. Robert Giannini, Ph.D., chap.
 Wkdys EP 5, Wed HC 8

ROLLINS COLLEGE Winter Park
ALL SAINTS' 338 E. Lyman Ave.
 The Rev. Donis Dean Patterson, r; the Rev. Gregory O. Brewer, chap.
 Sun 7:30, 8:45, 11:15; Daily 12 noon; Thurs 6:30, 9:15; C Fri 11:15

GEORGIA
GEORGIA INSTITUTE OF TECH. Atlanta
ALL SAINTS North Ave. & W. Peachtree
 The Rev. Paul R. Thim, chap.
 Sun 8, 9:15 & 11:15; Tues 6 Supper

ILLINOIS
UNIVERSITY OF CHICAGO Chicago
BRENT HOUSE 5540 S. Woodlawn
 The Rev. Donald Judson, chap.
 Sun 9 (in Rockefeller Chapel); Thurs 12 noon (in Bond Chapel)

KNOX COLLEGE Galesburg
GRACE CHURCH 151 E. Carl Sandburg Dr.
 The Rev. Fr. Thad B. Rudd, r
 Sun 8 & 10; Thurs 7

LAKE FOREST COLLEGE Lake Forest
HOLY SPIRIT 400 Westminster Rd.
 The Rev. F. W. Phinney, r; the Rev. R. W. Schell, chap.
 Sun 7:30, 9:15, 11; Tues 7; Wed 10

NEBRASKA
KEARNEY STATE COLLEGE Kearney
ST. LUKE'S 23rd St. & 2nd Ave.
 The Rev. Dr. D. A. Peek, r
 HC: Sun 8 & 10, Holy Days 5:45

NEW JERSEY
RUTGERS UNIVERSITY New Brunswick
 Cook, Douglass, Livingston & Rutgers Colleges
ST. MICHAEL'S CHAPEL Busch Campus
 The Rev. Thomas A. Kerr, Jr., chap; the Rev. Susan G. Connell; the Rev. Henry W. Kaufmann
 Eucharist: Sun 10:30, Wed & Fri 12:10; other services as anno

NEW YORK
SYRACUSE UNIVERSITY Syracuse
EPISCOPAL CHURCH AT SYRACUSE UNIVERSITY
 The Rev. Robert C. Ayers, chap.
 Community House, 711 Comstock Ave. 13210

NORTH CAROLINA
DUKE UNIVERSITY Durham
EPISCOPAL UNIVERSITY CENTER
 The Rev. H. Bruce Shepherd, D.D., chap.
 Sun HC 9:15, 5:15—Center Chapel, Wed HC 7:45—York Chapel; Thurs HC 5:15—York Chapel

PENNSYLVANIA
URSINUS COLLEGE Collegeville
ST. JAMES, Perkiomen 489-7564
 Germantown Pike & Evansburg Rd.
 Sun 8, 9 & 11. Forum 10

PENNSYLVANIA STATE UNIVERSITY
EPISCOPAL CHURCH AT PENN STATE
EISENHOWER CHAPEL University Park
 The Rev. Derald W. Stump, chap.
 HC: Sun 9, 6:15; Tues 7 and as anno

YORK COLLEGE OF PENNSYLVANIA
ST. JOHN'S 140 No. Beaver St., York
 The Rev. Canon George A. Kemp, r
 Sun 7:30, 9, 11; Seminars: 10

TEXAS
UNIVERSITY OF TEXAS Austin
ALL SAINTS CHAPEL/EPISCOPAL STUDENT CENTER
 The Rev. A. C. Powell, r; the Rev. J. C. Hines, chap.
 Sun 8, 9, 11 & 5:30; Wed 7, 10:30 & 6

VIRGINIA
LONGWOOD COLLEGE Farmville
HAMPDEN-SYDNEY COLLEGE Hampden-Sydney
JOHNS MEMORIAL CHURCH
 The Rev. John H. Loving, r; the Rev. John H. Emmert, chap.
 Sun 11. Spec. Program & Services anno

MADISON COLLEGE Harrisonburg
BRIDGEWATER COLLEGE Bridgewater
EMMANUEL CHURCH
 The Rev. James P. Lincoln, r; the Rev. Dale Mekeel, c
 Sun 8, 10:30; Thurs 7

COLLEGE OF WILLIAM & MARY
BRUTON PARISH CHURCH Williamsburg
 Sun 8 HC, 9:30, 11, 5:30 Ev; Thurs 5:30 HC Wren Chapel

WISCONSIN
UNIVERSITY OF WISCONSIN Superior
ST. ALBAN THE MARTYR 1404 Cumming
 The Rev. G. Randolph Usher, r
 Sun HC 8, 10; Tues 7:30; Thurs 10

BOOKS

Continued from page 5

steer by, or others would say a living prayer.

The Hour for 4 a.m. ends with the words:

"Be with me, Lord. Keep me beyond all prayers:
 For more than all my prayers my need of thee. . .
 All Prayers in one—my God, be unto me
 Thine own eternal self, absolutely"
 (George MacDonald).

DORA P. CHAPLIN
 Staten Island, N.Y.

No Disappointment

THE LIVING REMINDER: Service and Prayer in Memory of Jesus Christ. By Henri J. M. Nouwen. Seabury Press. Pp. 80. \$5.95.

Infrequently a writer appears, whose next book we can hardly wait to read. I think Fr. Nouwen to be just such a person. My first encounter with his work came at a clergy retreat during which his *Genesee Diary* was read during mealtime. Unable to be present for the whole of the retreat, I simply *had* to get the book and read the parts I'd missed. Fr. Nouwen's style is graceful and lovely, his content superb.

It was, then, with great delight that I agreed to review the current offering from Fr. Nouwen's pen . . . and I was not disappointed! We are offered an opportunity to "explore the connection between ministry and spirituality, and show how service is prayer and prayer is service." That he manages to do this in but 80 pages emphasizes the extraordinary abilities at Fr. Nouwen's command.

I offer two brief passages from the book, and the recommendation that it be placed in the hands of as many readers as possible, certain of the benefits of reading, marking, learning, and inwardly digesting the grace and wisdom to be found in it:

"It often seems that our professional busy-ness has claimed the better part of us. It remains for us to leave our people, our job, and the hectic places where we are needed, in order to be with him from whom all good things come. Still, it is in the silence and solitude of prayer that the minister becomes minister. There we remember that if anything worthwhile happens at all it is God's work and not ours."
 "The great mystery of ministry is that while we ourselves are overwhelmed by our own weaknesses and limitations, we can still be so transparent that the Spirit of God, the divine counselor, can shine through us and bring light to others."

(The Rev.) HEWITT VINNEDGE JOHNSTON
 St. George's Church
 Belleville, Ill.

PEOPLE and PLACES

Ordinations

Priesthood

Arizona — David Michael Davis, curate, Christ Church of the Ascension, 4015 E. Lincoln Dr., Paradise Valley, Ariz. 85253.

Chicago — Ardell Nichols Taylor, assistant, Christ Church, 700 Oak, Winnetka, Ill. 60093.

South Dakota — John P. Edwards M.D., non-stipendiary member of Cheyenne River Mission Team Ministry.

Diaconate

Chicago — Barbara Lynn Blakely, 5474 S. Ridgewood Ct., Chicago 60615; Patricia Ann Smith Eichenlaub, c/o St. Mark's, Evanston, Ill. 60201; Box 464, Steven Michael Alexander Giovangelo, curate, St. Mary's, Park Ridge, Ill. 60068; and Catharine Paris Fish Scott, 812 Forest Ave., Evanston, Ill. 60202.

Georgia — Jack E. Altmann, James Robert Carter, Jr., and John Lewis Sligh.

Kansas — Robert Earl Cathers, Ph.D., 2719 Pershing Crt., Wichita, 67220.

Ohio — John Neff, curate, St. John's, Sharon, Pa. 16146.

South Dakota — Michael J. Horn, in charge of Gregory County Mission; Tom F. Newman, vicar, Trinity, Mission, and on Team Ministry of Rosebud Mission; and Tim E. Vann, vicar, St. James, Moberge, and Christ Church, Gettysburg.

Episcopal Church

The new Joint Commission on Constitution and Canons of the Episcopal Church has had its first meeting since it was created by General Convention and charged with arranging and supervising the editing, updating, etc., of a revised edition of White and Dykman's *Annotated Constitution and Canons*. Bishop Duncan Gray, Jr., of Mississippi, is chairman of the commission.

Inhibition

On July 1, the Bishop of Albany, acting in accordance with the provisions of Title IV, Canon 10, Section 1, inhibited the Rev. Chester L. Olszewski from officiating in his ministry in the diocese for six months, after which he will be deposed unless he retracts or declares the facts to be false. (Fr. Olszewski reportedly has been ordained and consecrated as a bishop of the American National Catholic Church in Eddystone, Pa.)

Deaths

The Rev. Paul K. Abel, former chaplain of St. Francis House, Madison, Wis. died July 24.

The Rev. Vincent Rees Browne, 63, rector of Grace Church, Ridgeway, Pa. since 1952, died July 8 from complications following surgery for cancer. He had served as president of the Standing Committee, on the diocesan council, and the Bishop's Cabinet, Diocese of Erie. A native of Canada, he served as a chaplain in the Royal Canadian Navy during WW II, and was received in the Episcopal Church in 1949.

The Rev. J. Daniel Gilliam, 61, rector of the Church of the Good Shepherd, Fayetteville, N.C. since 1962, died July 4.

The Rev. Henry Hubert Hutto, 53, retired priest of the Diocese of Wyoming, died in Austin, Texas, July 2, of bronchial asthma and congestive heart failure. He was a frequent contributor to THE LIVING CHURCH.

The Rev. Roderic Pierce, 83, retired priest of the Diocese of Pennsylvania, died suddenly July 28, in Laguna Hills, Calif. Father of the Rev. Roderic Hall Pierce and father-in-law of the Rev. Edward Allen, he was founder of the Church of St. Michael and All Angels, West Endicott, N.Y. Burial was in Trinity Church, Buckingham, Pa., where he had served from 1946-66.

Muriel S. Webb, communicant of Christ Church, Greenwich, Conn., director of the Commission on Inter-Church Aid, Refugee and World Service of the World Council of Churches, and a former member of the Episcopal Church Center staff, died of cancer Aug. 7.

CLASSIFIED

advertising in *The Living Church* gets results.

ALTAR GUILD HANDBOOK

ALTAR Guild Handbook for use with the PBCP. Deals with changes in altar guild duties occasioned by the PBCP. \$1.50 postpaid. Fr. D.E. Puckle, 1626 Travis, La Crosse, Wis. 54601.

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.

MUSIC FOR TRIAL USE

GLORY TO GOD — Music for The Holy Eucharist, Rite 2. Three months' trial use: October, November, and December, 1977, after which you may purchase the music (non-profit rates) or return it. High quality music composed with meaningful congregational worship foremost in mind. Fine printing on heavy paper. All compositions by Dr. Clark Kimberling (composer of "Hatfield" and "St. David" in Hymnal Supplement II). For three months' trial use, including two organ copies and postage: \$10.00 for 50-150 copies, or \$19.00 for 200-400 copies. These trial-use prices do apply toward future purchase of the music. University of Evansville Press, Box 329-127, Evansville, Ind. 47702.

POSITIONS OFFERED

COMPANION for enterprising old lady. Boston area. Episcopalian. Charming home. Some driving, cooking, manage other help. Prefer mutually satisfactory arrangement with congenial single lady. Excellent salary. Reply Box L-331.*

POSITIONS OFFERED

ORGANIST-CHOIRMASTER-TEACHER (Music, grades 1 thru 7). Central Florida Catholic Parish. Good stipend for part-time position. Reply Box P-339.*

RETIRED priest for small mission in Ozark recreational area. Sunday services, manage use of parish hall by community groups, pastoral work. Comfortable rectory and a part-time stipend. Reply: Diocese of Missouri, 1210 Locust St., St. Louis, MO 63103.

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-335.*

ORGANIST-CHOIRMASTER, experienced, seeking full-time position. Single, 25 years old, M.Mus. Troy Scott, 203 Cache Circle, Chickasaw, Ala. 36611.

EVANGELICAL-CATHOLIC priest with 26 years pastoral experience (22 as a rector) in parishes large and small, country and city, both east and west coasts, desires position in large parish as 2nd, 3rd, or 4th priest (number-position immaterial) to function basically as "chief parish visitor," "canon pastor" or what have you, for doing parish calling in that large parish. Reply Box M-337.*

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.

SERVICES OFFERED

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

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

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- (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.

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Milwaukee, Wis. 53202

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CHURCH DIRECTORY

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 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 9:45; 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

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; HO 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

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.

BOSTON, MASS.

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

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

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

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 8 & 9:30 HC, 11 MP & Ser (HC 1S); Wkdy HC Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15, HD 8; Church open daily 8 to 6. EP Mon, Tues, Thurs, Fri & Sat 5:15

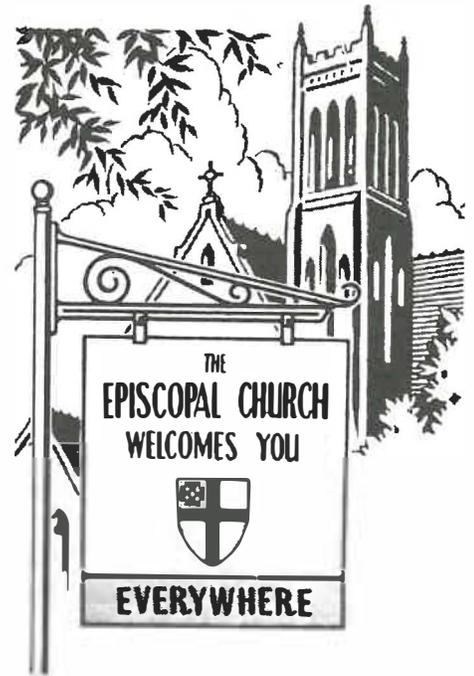
EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
Daily Eucharist, Mon-Fri 12:10

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

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



Cathedral Church of St. John the Divine, New York City



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

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 Rav 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

PITTSBURGH, PA.

GOOD SHEPHERD "An Historic Landmark"
Cor.: 2nd (Pa. Rt. 885) & Johnston Aves., & Gertrude St. — Hazelwood
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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

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

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