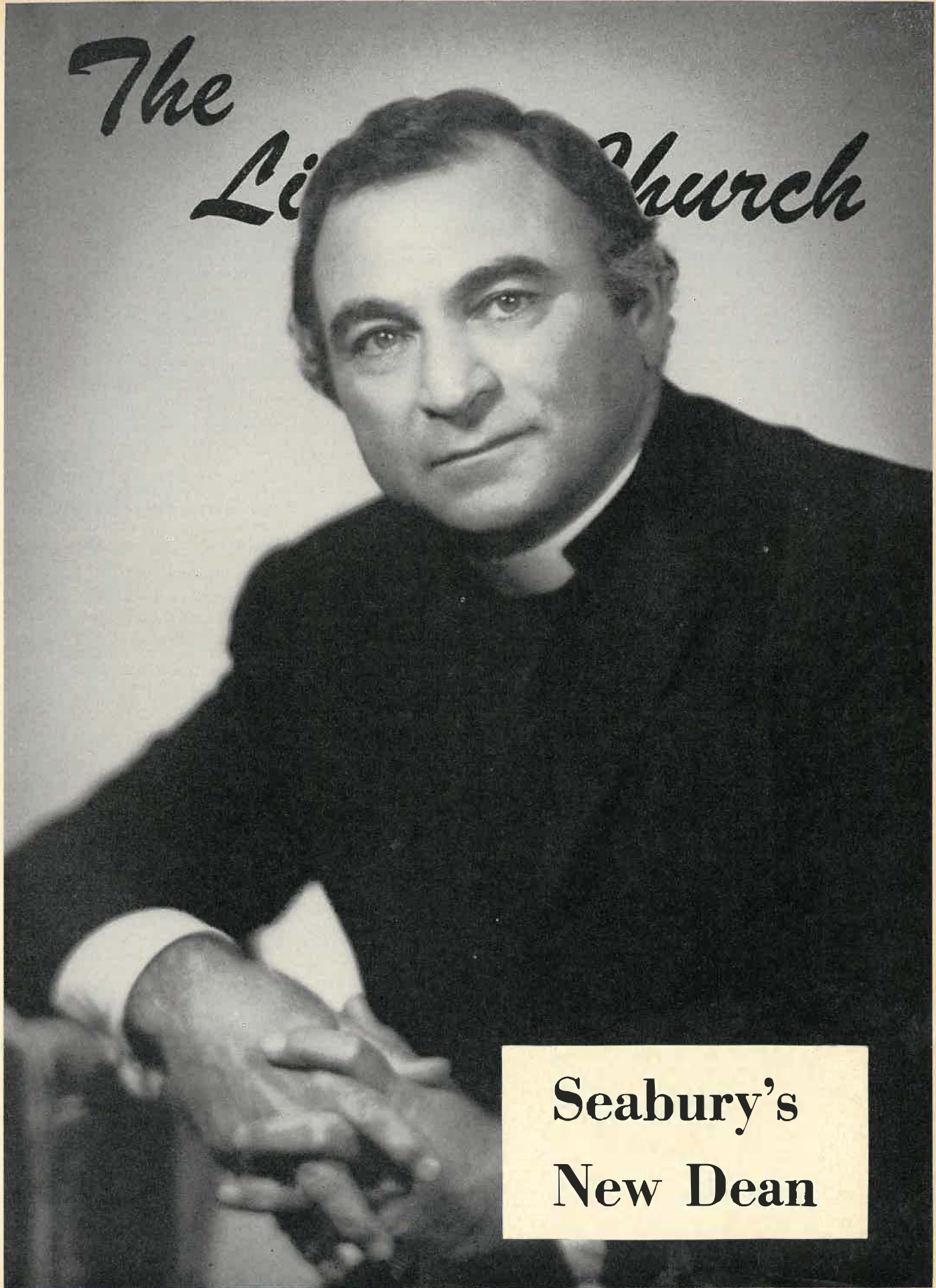
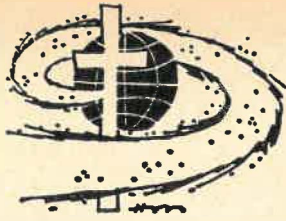


*The  
Lighthouse Church*



**Seabury's  
New Dean**



## With the Editor

I DON'T suppose that one absolutely must be an Anglican to be able to enjoy to the utmost Sir John Betjeman's poems, but being in communion with Canterbury certainly helps, and being English would help even more.

When he was still an Oxford undergraduate (and he never did graduate), Sir Maurice Bowra said of him: "Betjeman has a mind of extraordinary originality; there is no one else remotely like him." This is what most would say after reading *John Betjeman—Collected Poems* (Houghton Mifflin, \$7.50).

Superficially, Betjeman seems to be trifling about trivialities in most of his verse—much as Mr. E. B. White used to seem in his prose, in his *New Yorker* days. The two men are spiritually and esthetically akin, and share the Virgilian feel for the Tears of Things—but with a non-Virgilian sense of humor. If I could talk over with Sir Maurice Bowra his comment on the young Betjeman, quoted above, I should say boastfully: "Over in God's Country we have somebody who is remotely like him—a man named White. And oh yes, a woman too—named Phyllis McGinley."

The impression of superficiality in Betjeman is itself superficial. He is a very serious man with a beautiful light touch; a Christian living in a post-Christian world, troubled by unbelief and its consequences in human life. I've just got to quote some of his pieces to you. First, this, excerpted from his poem *Christmas*:

*And is it true? And is it true,  
This most tremendous tale of all,  
Seen in a stained-glass window's hue,  
A Baby in an ox's stall?  
The Maker of the stars and sea  
Become a Child on earth for me?*

*And is it true? For if it is,  
No loving fingers tying strings  
Around these tissue fripperies,  
The sweet and silly Christmas things,  
Bath salts and inexpensive scent  
And hideous tie so kindly meant,*

*No love that in a family dwells,  
No carolling in frosty air,  
Nor all the steeple-shaking bells  
Can with this single Truth compare—  
That God was Man in Palestine  
And lives today in Bread and Wine.*

No one else remotely like him? Well, after reading those lines about the Christmas Mystery I recall some not totally dissimilar lines by G. K. Chesterton:

*The Christ Child stood at Mary's knee,  
His hair was like a crown.*

*And all the flowers looked up at him,  
And all the stars looked down.*

Betjeman lightly expresses a grave awareness of a tragic truth in *Huxley Hall*, which must be heard in full or not at all:

*In the Garden City Café  
with its murals on the wall  
Before a talk on "Sex and Civics"  
I meditated on the Fall.*

*Deep depression settled on me  
under that electric glare  
While outside the lightsome poplars  
flanked the rose-buds in the square.*

*While outside the carefree children  
sporting in the summer haze  
And released their inhibitions  
in a hundred different ways.*

*She who eats her greasy crumpets  
snugly in the junglenooks  
Of some birch-enshrouded homestead,  
dropping butter on her book*

*Can she know the deep depression  
of this bright, hygienic hell?  
And her husband, stout free-thinker,  
can he share in it as well?*

*Not the folk-museum's charting  
of man's Progress out of slime  
Can release me from the painful  
seeming accident of Time.*

*Barry smashes Shirley's dolly,  
Shirley's eyes are crossed with hate,  
Comrades plot a Comrade's downfall  
"in the interests of the State".*

*Not my vegetarian dinner,  
not my lime-juice minus gin,  
Quite can drown a faint conviction  
that we may be born in Sin.*

There should be a note somewhere to this effect: "Before reading *Huxley Hall*, it is recommended that you read Tennyson's *Locksley Hall*. The juxtaposition of the two statements about Progress is interesting, to say the least."

Any aging Anglo-Catholic for a bit of nostalgia? Here is Sir John on *Anglo-Catholic Congresses*:

*We who remember the Faith,  
the grey-headed ones,  
Of those Anglo-Catholic Congresses  
swinging along,  
Who heard the South Coast salvo  
of incense-guns  
And surged to the Albert Hall  
in our thousands strong  
With "extreme" colonial bishops  
leading in song;*

*We, who remember, look back to the  
blossoming May-time*

*On ghosts of servers and thurifers  
after Mass,  
The slapping of backs, the flapping  
of cassocks, the play-time,  
A game of Grandmother's Steps  
on the vicarage grass—  
"Father, a little more sherry.  
I'll fill your glass."*

*We recall the triumph,  
that Sunday after Ascension,  
When our Protestant Suffragan  
suffered himself to be coped—  
The SYA and the Scheme  
for Church Extension—  
The new diocesan's  
not as "sound" as we'd hoped,  
And Kensit threatens  
and has Sam Gurney popped?*

*Yet, under the Travers baroque,  
in a limewashed whiteness,  
The fiddle-back vestments  
a-glitter with morning rays,  
Our Lady's image,  
in multiple-candled brightness,  
The bells and banners—  
those were the waking days  
When Faith was taught  
and fanned to a golden blaze.*

There are those who rejoice that those dear dead days are beyond recall—that our "churchmanship squabbles" are dead and done, that nowadays we're preoccupied with the really important issues, and a' that. But ah, Sir John, you have struck from my eyes the reminiscent tear, somewhat as Moses smote the rock in the wilderness and water gushed forth. Others may dance and sing over the graves of the Anglo-Catholic Congresses; but I, with mournful tread, murmur the elegiac words of Humphrey Bogart:

"Play it again, Sam. Play—As time goes by!"

### To Charles Robert Darwin:

You had to endure in your life-time, and since, an unconscionable amount of senseless ridicule from Christian people who failed to understand your ideas and failed also to appreciate your spirit of humble and courageous truthfulness. In your *Descent of Man* (why didn't you call it *Ascent of Man*?) you said: "We must acknowledge, it seems to me, that man with all his noble qualities still bears in his bodily frame the indelible stamp of his lowly origin." There seems to me nothing shameful about coming from a lowly origin, and I am astounded by the snappishness of Christians—of all people!—who detest the thought of it. One would think it all the better cause to glorify the God who "raiseth up the poor out of the dust, and lifteth the needy out of the dunghill" (Psalm 113:7). The things we have to be ashamed of do not pertain to our "bodily frame" at all, but to our self-chosen spiritual frame. As physical creatures of God we emerged from the primordial slime because he raised us from it. We have created a spiritual slime of our own in which to wallow. *This* is the infamy.

# The Living Church

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- 29. Mary and Martha of Bethany
- 30. Pentecost X

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July 23, 1972

# Letters to the Editor

## Abortion

I have little sympathy with the Women's Lib Movement, but I begin to see that it has some sense when I read such letters as that from the Rev. David W. Simons [TLC, May 21] who is criticizing the anguished parents—Mr. and Mrs. R.—for the way they acted trying to shield and protect their young daughter following the tragic rape and pregnancy that was forced upon her [TLC, Apr. 16].

The man who wrote this letter has not even a glimmer of insight into a woman's feelings about bearing a child in this tragic situation. With his self-righteousness I am sure he would crush her feelings underfoot without hesitation! How thankful we should be that few clergymen and almost no physicians would be so willing to sit in judgment without mercy. Fr. Simons needs our prayers as much as the young rape victim and her family.

NAME WITHHELD

## Clergymen as Counselors

I am saddened when I read the news story, "Clergymen make poor marriage counselors" [TLC, June 4]. Dr. George Benson's remarks are the psychiatric equivalent of the kind of remarks made by uninformed people about psychiatrists that "all psychia-

trists are anti-religious, or sexually oriented, or Jewish."

In short, judging from the story, Dr. Benson's presentation, far from being scholarly and professional, sounds as if it was simply the old fashioned and out dated airing of tired ideas about who clergymen are, what they do, and what their qualifications are. Like so much of that kind of stuff, he sees fit to "lump" us all together and I don't think that is valid.

Once again, this seems to indicate the truth in the maxim that a little knowledge is a dangerous thing.

(The Rev.) JOHN H. GOODROW  
Rector of St. John's Church  
Mount Pleasant, Mich.

## Questions and Answers

The thing that enrages, frustrates, and discourages the old-time Episcopalian is that some clergy volunteer answers which do not relate to the questions asked. For instance, if the acoustics in a choir room is destroyed with floor carpet, the answer is that "people" thought it would fit in with the decor of the church," not that a member offered to spend the money as a memorial. If the question is, "Why did the clergy vote elect a social-action bishop?" the answer is, "because they did not have enough other qualified candidates," not that they wanted a

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social-action bishop. And when the Presiding Bishop was asked about the fall in membership he replied that Episcopalians "no longer trust the democratic process of the Episcopal Church," not that they are fed up with the "815" conspiracy and dictatorship. It is like discoursing with phantom ethical nebulae which disappear like refracted light the moment you try to get a fix on them.

The accusation that fellow Episcopalians do not want "change" is another such answer so that it can build on a foundation of social action. And when all such answers fail to convince they revert to the arguments that the Holy Spirit guides them or that they are in a state of grace. Which leads us to the conclusion that the Episcopal Church is neither democratic nor God inspired, is no longer a church of laity and clergy, is a registry of answers for questions that have not yet been asked. And soon the church will expire, not because it died, but because none has an answer as to where it went.

LEONARD O. HARTMANN

*Evanston, Ill.*

**1973 Church Calendar**

A reader has written [TLC, May 7] to ask where Prayer Book calendars for 1973 might be obtained. The answer is: from the Anglican Church of Canada, 600 Jarvis Street, Toronto. The Canadian calendar, as a bonus, is in both French and English and shows the calendar of the United Church of Canada as well. But the seasons and Prayer Book days are all there in an attractive and useful format.

(The Rev.) CHRISTOPHER L. WEBBER  
*Rector of St. Alban's Church*

*Tokyo*

The Rev. Louis O'V. Thomas asked recently for information regarding Prayer Book calendars for 1973.

Morehouse-Barlow is pleased to announce that it will continue its new Episcopal Church Calendar in 1973, giving complete information for both Prayer Book and trial use observances. The 1973 edition will also include appropriate references to *More Hymns and Spiritual Songs*, the new publication of the Church Music Commission, in its suggested hymn lists.

E. ALLEN KELLEY

*Vice-President of Morehouse-Barlow  
New York City*

**The Green Book**

I take issue with the Rev. Donald Muth and his letter [TLC, May 14]. His reasoning is the most illogical I have yet come across in the debate concerning the Green Book. Those who prefer the 1928 BCP he throws into a club or museum; those who prefer the Green Book are the up-to-date moderns. How ridiculous! Is Mr. Muth not aware that many active, progressive, large, thriving parishes are using the 1928 BCP? It seems that there is no rushing "in droves" to his parish either, Green Book or no Green Book. To imply that the Green Book is essential to moving forward is absurd. And possibly his obsession with "club" really starts with his "well-off suburb of Chicago."

I also would inform the Rt. Rev. Donald Hallock that I live in a diocese wherein I have had "exposure to what's going on."

The disservice I have experienced is not in being prevented "from participating and sharing the whole process" but rather from having something forced on me and something else taken away. In fact, my knowledge of the Green Book causes me to avoid a service if I know it's being used.

If the Green Book or its successor is adopted and the 1928 BCP is discarded as Bp. Hallock is sure, I will at that time become an ex-Episcopalian. I am sure, however, that St. Peter will not close the gates to me on that account.

EUGENE ZAK

*Parma, Ohio*

**Off Those Knees!**

The following quotation came to me in a parish bulletin: "To grow spiritually, a man must first learn to kneel."

But kneeling has become irrelevant! It does not fit the contour of the world. To keep one's balance on the changing, uneven surface of social awareness one must stand looking God in the eye, or if one is really tall, looking down on him from heights of intellect. Let us not kneel cravenly before him, let us stand as we stand in cars and buses, packed subways, cafeterias, lines before ticket windows. No matter how rickety our underpinnings nor how short our stature, let us stand, even at the altar rail . . . one can get away so much more quickly. During prayers, if the voice of the priest can reach us through the bark of tweed, broadcloth, and flesh, why not hold our arms high in exaltation as I have read it was done in early Christian days? O No! No! suggestion impossible! It can't be done waving the Green Book.

A GRASS ROOT

**Attention Clergy**

Please thank the Rev. Kingsley Smith for his editorial [TLC, June 4]. It is the most hopeful, encouraging piece "heard" in some time.

Clergy: Gentlemen, are you listening?  
Please pay attention!

FRANCES GRAFF

*San Gabriel, Calif.*

**Men's and Boys' Choirs**

In answer to the Rev. Hadley B. Williams' question [TLC, May 28] as to any known choir of men and boys in this country that have had more than 85 years of continuous service. I would like to name my parish, St. Timothy's Church, Roxborough, Philadelphia.

The choir first sang at the morning service on Passion Sunday, Apr. 2, 1876. The choir has never ceased to exist at any time since its founding. It still provides the music at the Sung Eucharist each Sunday morning and at Evensong during Advent and Lent.

(The Rev.) EUGENE F. LEFEBVRE

*Rector of St. Timothy's Church  
Roxborough, Philadelphia*

I was a boy chorister many years ago in the men and boys' choir of Grace Church, Utica, N.Y., which is celebrating its 90th year of continuous service this year. I believe this may be a record.

THOMAS MATTHEWS  
*Organist and Choirmaster  
Trinity Church*

*Tulsa, Okla.*

# The Living Church

July 23, 1972  
Pentecost IX

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## NORTHERN INDIANA

### Consecration Ceremonies Held at Notre Dame

The Rev. William C. R. Sheridan, 54, former rector of St. Thomas' Parish, Plymouth, Ind., was consecrated Bishop of Northern Indiana in ceremonies held in Sacred Heart Church on the campus of the University of Notre Dame. The church was used with the permission of the Most Rev. Leo A. Pursley, Bishop of Fort Wayne-South Bend, and its use was praised by the Rev. Theodore Hesburgh, CSC, president of the university, as "a sign of ecumenical maturity."

Chief consecrator was the Rt. Rev. Walter C. Klein, Ph.D., Th.D., retired bishop of the diocese, and co-consecrators were the Rt. Rev. James W. Montgomery of Chicago and the Rt. Rev. Francis C. Rowinski, Bishop of the Western Diocese of the Polish National Catholic Church.

The preacher was the Rt. Rev. Arthur A. Vogel, Ph.D., Coadjutor of West Missouri.

Others taking part included diocesan clergy and Bps. Turner, Barnds, Folwell, Hallock, Bennison, Chambers, Sherman, Atkins, and Craine. Among the laity taking part in the service were Bp. Sheridan's daughter, Mary, and twin sons, Stephen and Peter.

Members of the Abbey Choir from Three Rivers, Mich., were seated in the sanctuary where they sang following the sermon and again after the pontifical blessing given by Bp. Sheridan.

Choirs of mixed voices sang from the gallery, and organ, brass, and tympani were used for all processional music. David Sparkes, organist at St. James' Cathedral, South Bend, arranged the music and was assisted by Darwin Leitz, organist at Trinity Church, Fort Wayne.

In addition to representatives from several seminaries, religious orders, and neighboring dioceses, religious and civic officials were also in procession. Seated in the sanctuary were Bp. Pursley, The Most Rev. Joseph R. Crowley, and the Most Rev. Andrew R. Grutka of Gary; also, the Most Rev. John, Archbishop of Chicago and Minneapolis, Orthodox Church in America, and Bishop Firmilian of Midwest America, Serbian Orthodox Church in the USA.

Other guests included the Rev. Herbert Ryan, S.J., who is active in ecumenical affairs; the Rev. James Burchell, provost,

University of Notre Dame; and Sr. Mary Alma, CSC, acting president of St. Mary's College, Notre Dame. Anglican sisters attending the consecration were guests of the Holy Cross Sisters in the convent at the college.

Following the service, a luncheon was held to honor Bp. and Mrs. Sheridan.

## WASHINGTON

### PB Suggests Episcopate for Fr. Hesburgh

While speaking at a dinner in Washington, D.C., the Presiding Bishop suggested that Pope Paul "honor" the Roman Catholic Church by making the Rev. Theodore Hesburgh, S.J., a bishop. He playfully added that if three prelates of his church were present, as required by canon law, he would assume the consent of his House of Bishops and elevate the president of Notre Dame to the Episcopal hierarchy. (This was obviously intended as a generous pleasantry.)

Bp. Hines presented the 1972 Clergyman of the Year Award, given by Religious Heritage of America, to Fr. Hesburgh. He voiced highest praise for the Notre Dame president as a churchman, educator, and citizen.

In response, Fr. Hesburgh kissed Bp. Hines's ring and said, "I wish my mother were here. She would believe all that."

In accepting the award, which Bp. Hines received in 1971, Fr. Hesburgh commented on the purpose of education in a religious context. A major aim of a church-related institution, he said, is similar to that of any school—to make graduates "competent to do something" in the working world.

But, he continued, there is also the responsibility to help the student "be something and to do something for God, country, and fellow man." He discussed the necessity for "compassion growing out of faith" and warned that Americans often take too much for granted.

Religious Heritage, an organization of businessmen devoted to preserving the nation's Judeo-Christian traditions, gives numerous annual awards.

Lenore Romney, wife of U.S. Secretary of Housing and Urban Affairs George Romney, was cited as Churchwoman of the Year; Metropolitan Opera star Jerome Hines, as Churchman of the Year; and special recognitions were given to Dr. Kenneth Taylor, author of *The Living Bible*; Evangelist Charles Forbes Taylor; and the crew of Apollo 16 moon flight. Accepting the award for the crew was Col. Charles M. Duke, Jr., USAF, who said he got a new perspective of the earth when he could extend his arm and cover the whole globe with his hand. He said he could see clouds and sometimes the blue of water and brown of land, but



CONSECRATION IN NOTRE DAME

[RNS]

Bp. Sheridan kneels during his consecration as fifth bishop of the Diocese of Northern Indiana.

"only one earth with no differences among races or nationalities."

Dr. Ernest L. Wilkinson, president-emeritus of Brigham Young University, Provo, Utah, was the keynote speaker at the Religious Heritage awards dinner. His address was a defense of the concept of "limited government" and advocacy of a society based on the Ten Commandments. He attacked the Supreme Court, welfare assistance, special laws protecting minorities, socialism, busing of public school students, divorce, population control, abortion, public aid to dependent children, and attempts to abolish capital punishment.

At breakfast and luncheon meetings, Religious Heritage presented 10 Faith and Freedom Awards in communications and 11 citations to business leaders.

## Completion of Cathedral in Sight

Godwin and Beckett, Inc., of Atlanta, were recently named superintending architects for the completion of the Washington Cathedral which is scheduled for 1976. Associate superintending architect is Howard B. Trevillian, Jr.

Although James B. Godwin of the Atlanta firm will assume day-to-day responsibility, Philip Hubert Frohman of Frohman, Robb, and Little of Boston, cathedral architect since 1921, will retain the title and serve as consultant.

Initial plans for the cathedral were drawn by Dr. George F. Bodley but he died before construction began in 1907. Henry Vaughan of Boston was the cathedral's first officially appointed architect.

Mr. Godwin has opened a Washington office for his work.

### WESTERN NEW YORK

## Floods Damage Church Property

Water from the Allegheny River swept through the first floor of the rectory belonging to St. Stephen's Church, Olean, N.Y., and also damaged the basements of St. Mary's Church and rectory in Salamanca.

The rector of St. Stephen's, the Rev. Richard Duncan, and his family were quartered in a school where he and a Presbyterian minister conducted a community worship service. Helping the clean-up crew at the Olean rectory was the Bishop of Western New York, the Rt. Rev. Harold B. Robinson.

In Salamanca, the Rev. David Stanley and his family were evacuated from the rectory when water from the Allegheny rose to within a few feet of the house. Fr. Stanley praised the spirit in Salamanca, a community hard hit by the flood, the cooperation and the hard work of young people who manned a local radio station, filled hundreds of sand

bags, and assisted with the many chores associated with such emergencies.

An offering from all diocesan congregations for relief of flood victims will be administered by clergy and wardens of St. Stephen's and St. Mary's.

### EDUCATION

## Liturgical Center to Be Moved

The World Center for Liturgical Studies, Boynton Beach, Fla., is to be a part of the Florida Institute of Technology campus in Melbourne. Independent and ecumenical, the center will be housed temporarily until sufficient funds are available to construct a permanent home on the campus plot already reserved for it.

The World Center is an academic institution financially dependent upon grants, institutional gifts, and individual contributions. Support and praise for its programs have come from Roman Catholic, Anglican, Lutheran, Protestant, Eastern Orthodox, and Jewish religious authorities.

The center serves as a gathering place for scholars and others concerned with the ordering of religious worship and its relationship to the arts, education, evangelism, scripture, and pastoral work.

### SEMINARIES

## Fr. Jorjorian Accepts Seabury Deanship

The Rev. Armen D. Jorjorian, who is presently chaplain and director of pastoral care and education at three hospitals in Houston, has accepted election to the deanship of Seabury-Western Seminary in Evanston, Ill.

At its May 31 meeting, the board of trustees of the seminary unanimously endorsed him for the position, but Fr. Jorjorian did not immediately accept the election. The dean-elect will assume his duties upon the retirement of the Very Rev. Charles U. Harris, on Sept. 1. Dean Harris has headed the seminary for 15 years.

A native of Chicago, Fr. Jorjorian did his undergraduate work at Northwestern and was graduated from Seabury-Western in 1946. The seminary awarded him an honorary degree of Doctor of Divinity in

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1971. He is the first alumnus of Seabury-Western to serve the school as dean.

Fr. Jorjorian's ministerial career has been largely in the educational and pastoral fields. He has been a group worker at both Benton House and Chase House in Chicago, as well as chaplain for the Episcopal City Missions. He has also served in New York, and has been a lecturer at St. Augustine's Theological College, Canterbury, England, and at the Episcopal Theological Seminary of the Southwest in Austin, Texas.

His pastoral roles have included work at the New York City Penitentiary at Riker's Island and the Bellevue Hospital Center in New York City. He has held his present position at St. Luke's Hospital/Texas Children's Hospital/Texas Heart Institute since 1955.

Fr. Jorjorian is married and has four children.

### CENTRAL GULF COAST

## Church Files Suit Against Builders

A \$150,000 law suit has been filed by Christ Church, Mobile, Ala., against Mobile Tunnel Constructors and others involved in building the twin tunnels under the Mobile River.

The suit charges that the work on the approach to the tunnels has caused the church to shift and crack. Constructed in 1835 and a survivor of the Civil War, the church's massive columned front stands propped on a steel beam crutch as, its rector, the Rev. Leighton Arsenault, and vestrymen claim, the grounds on which it stands have shifted to the south trying to fill in the hole dug by the tunnel builders.

A date was to be set for replies to the suit and other action.

### ORGANIZATIONS

## ACU Acts on Ordination of Women

In a move that could lead to a split in the Episcopal Church, the American Church Union has called on all Anglicans to break communion with any bishop "attempting" to ordain women to the priesthood. The executive committee of the ACU took the action with the ordination of two women by the Bishop of Hong Kong particularly in view.

The Rev. Albert J. du Bois, executive director, said copies of a declaration expressing support of the action had been mailed to each of ACU's 20,000 members and that about 2,000 signed declarations had been returned.

The declaration called on the Bishop of Hong Kong to suspend the license given to the two women to function as priests pending decision by official Anglican bodies. And it stated: "We wish to make

it a matter of record that we must in conscience declare that should this request be denied we cannot continue to be in communion with the Bishop of Hong Kong or his diocese, pending final official and worldwide Anglican action on the matter, including consultation with other Catholic and Orthodox Christian bodies in the world."

Canon du Bois said that seven bishops signed the declaration but that he had not yet secured permission to release their names to the press. About 700 other clergy signed the statement, he said.

If a break should come over this issue or over the Consultation on Church Union, he said, "we will declare ourselves continuing Episcopalians and declare that the others have left us."

He estimated that 40% of the present membership of the Episcopal Church would join in such an action and more "if the pension fund difficulty can be worked out." Questions have been raised about the pension rights of clergy in such a situation.

While suggesting that a break is a "very likely thing," Canon du Bois said many people already chosen as deputies to the 1973 General Convention, particularly the laity, are showing an "aroused awareness" about the issues and might alter the outcome.

"In the history of the church, laymen have often squelched movements that would lead to division," he said.

## Deaconesses Mark Anniversary

The 25th anniversary of the World Federation of Deaconess Associations (DIAKONIA) was observed at a colorful, multi-lingual service held in the Cathedral of St. John the Divine, New York City. Miss Theresa Hoover, head of the women's division of the United Methodist Church, delivered the sermon.

Delegates representing 22,000 deaconesses in 25 countries processed behind banners of their orders into the cathedral for DIAKONIA's triennial assembly. Among those delivering greetings to the 300 delegates were Dr. Cynthia Wedel, president of the National Council of Churches, and Dr. Eugene Carson Blake, general secretary of the World Council of Churches.

The anniversary service, which was the first assembly of the organization to be held in North America, was conducted in English, German, and French.

Miss Hoover told the congregation that a lifetime of employment with a church forces her to conclude that the church is both a racist and a sexist institution. She urged the deaconesses to work for their own liberation as women and for the liberation of all persons.

Sr. Anna Ebert of Brooklyn, a deaconess of the Lutheran Church in America, is president of DIAKONIA.

## CHURCH OF ENGLAND

### London Votes for Disestablishment

In a move that could have far-flung repercussions, the synod of the Diocese of London voted for disestablishment of the Church of England.

The vote came after the synod had considered a report on "Church and State," issued in December 1970 by a commission appointed five years earlier by the Archbishops of Canterbury and York. The report recommended far-reaching changes in the relationship between church and state including the taking from Parliament of the final authority over worship and doctrine, but the majority of members stopped short of recommending complete disestablishment.

The report was commended to dioceses for consideration and the Diocese of London—the most populous of the Church of England's 43 dioceses—is the first known to announce its views. Observers said its decision now is expected to have considerable weight in the General Synod.

The Rt. Rev. Trevor Huddleston, Suffragan Bishop of Stepney, said in a motion presented to diocesan delegates meeting in London that the synod "whilst recognizing the value of much in its report, finds itself unable to accept the recommendations of the church and state commission and urges the General Synod to move forward to the disestablishment of the Church of England with all deliberate speed."

The House of Clergy voted 65-21 for the motion and the House of Laity, 70-41.

## MASSACHUSETTS

### \$100,000 Black Fund Goal Near

Parishioners of Christ Church, Cambridge, Mass., are nearing the end of a two-year campaign to raise \$100,000 for the black community.

The money given to the fund—\$97,000 so far—is to be spent by the parish's committee of blacks, with no strings attached. The parish's committee of whites, headed by John Dry, has been responsible for the fund which is based on a 3-1 giving. For every \$3 given, \$1 is added from the church's endowment fund. Not only was money solicited by mail but services were held to educate people "what it's all about," Mr. Dry said. Contributions have been of many sizes, with several in the \$1,000 bracket.

What has been done with the money? Dr. Louis W. Sullivan, a vestryman, and associate chief of hematology at Boston University Medical Center, and black, and chairman of the committee of blacks, replied:

A Volkswagen bus with one year's free

insurance has been given to the Cambridge Community Center; funds have been used for a day nursery and a kindergarten, as well as for a low-cost housing program.

One small independent businessman is being supported at present and another partially supported.

Children have been sent to summer camps, to one of three separate pre-school programs, and to a neighborhood health clinic. The majority of the health clinic clients are low-income whites, with only 28% being black.

Dr. Sullivan said that at present funding of more business activities is being considered.

Proposals for project help may be made to the committee of blacks by any black parishioner of Christ Church. All proposals are screened by a project committee which then makes a recommendation. Final decisions on funding are made by a majority vote of the committee.

"We are all excited by this opportunity," Dr. Sullivan said. "Since I have been with Christ Church it has always had a ministry concerned with social issues."

The Rev. W. Murray Kenney, rector of the parish, set the keynote of the campaign in a message to parishioners when he said, "This will not solve racism or realize Martin Luther King's dream. . . . The response proclaims Christ Church is concerned."

## WEST MISSOURI

### Evangelistic Rally Held

St. Augustine's Church, Kansas City, Mo., was host parish to the first annual Evangelistic Rally sponsored by the Diocese of West Missouri. The parish is in the heart of the city's black ghetto.

A quartet of three saxophones and a trumpet in close harmony played "Just A Little Closer Walk With Thee"; "Jesus Christ, Superstar"; and "Down by the Riverside." The congregation sang "Amazing Grace"; "The Church's One Foundation"; "Alleluia, Sing to Jesus"; "I Sing a Song of the Saints of God"; "I Bind Unto Myself Today"; and "Ye Watchers and Ye Holy Ones."

The Rt. Rev. Robert Mize, exiled Bishop of South West Africa, spoke on the theme: "Whosoever shall not receive God as a little child, he shall not enter therein." He reminded the congregation that we can't have a saving experience at every service. The church service is to enable us as individuals to learn what others have learned step by step over 2,000 years, he said.

Bp. Mize said that being saved and acknowledging our sins are important. But it isn't the clergyman urging conversion that usually converts as much as it is acknowledging God's total love for us in the Christian revelation, he stated. "It is humbling ourselves," the bishop said.

# APOLOGIA AT 80

**I**F you were garrulous as a young man, you become more so as you age, and it is an ever increasing struggle to overcome such loquacity. Personally, I have given up the battle in complete defeat, and confess, somewhat morosely, to what Herbert Spencer describes as "morbid intellectuality—small brain in the state of intense activity." You have been warned, brethren, and here is the place to cease reading, for I will press on with the passion of the compulsive bore.

It might seem unseemly perverse for an old man, simmering on the back of the stove in the juice of near-senility, to take violent issue against current and popular thought waves, but at 80 years of age, and most decidedly not "80 years young," I find a kind of malicious joy in so doing. The current sneers at the realistic value of the Platitudes as a "way of life" is an example. The Horatio Alger Platitudes, so dull and jejune in my callow youth, quite lifeless, have suddenly taken on instant potency, extinct then, now resurrected from the dead and as absolute as the day the good God ground them out of the cosmic; immediately after he had lovingly spun the Beatitudes; and if you want to retain at least some of your marbles, Pal, you'd better believe it. However, I claim one exception—Tom Wolfe's flippant aside, "You never can go home again," at most a minor canon, has in my life's span elevated itself to the status of a sad and solemn Platitude.

You can go home again. I did, and found it good. So good that I give it second rank in my memorabilia. My number-one rating, now and forever, belongs to my last congregation. A small congregation, nourished in a little redwood church, serenely resting on a hill overlooking the Pacific ocean, often excitedly unpacific, living "kindly affectioned" one to another. They returned my love, but much more; we liked each other.

It has always been my abiding consolation, in my stumble through life, that you can love a person or a parish, that is, wish them well, pray honestly for the state of their souls, and not like them.

You do not want to be amongst them . . . no more. You wish them Godspeed.

Almost midway in my active ministry, after serving a congregation over a decade, including the Depression agony, I found myself facing the distressing dilemma that I did not like my congregation or its plant. A few individuals among the congregation I not only *loved*, but *liked* to the extent that they remain my best friends to this very day. God redeem their beautiful and sometimes naughty souls. They are all dead.

The plant (church, parish house, rectory and country club), so called in these secular, industrial days, was all respectable and very nice. The whole outfit, "church, steeple, and people" was nice and expensive. If you will forgive me for borrowing a phrase from the late, beloved vaudeville days, it could be described as a church on the country club circuit. The congregation seemed to think that to belong and adjust himself to membership in the country club was the first priority demanded for their kind of rector, and they were willing to pay the tab. But the trouble was, and still is, that I don't play golf, am too stupid to figure out bridge, and competition makes me nervous. I am not proud of this. I think it is sad, for the most unwholesome of all colossal bores is the man who gloats over his dislikes and boasts that he cannot stand Bach, T.V., the movies, or anything that decently adds to his *joie de vi-ree*. He is a limited man. But yet, I found myself fairly hankering for a simple, inexpensive, and intimate church plant and a congregation of little, unnice people, small sinners, and ashamed "boys in the backroom." You may be shocked that a man in "orders" would confess to all this, but we Plitudinarians are committed to "Honesty is the best policy." You might suggest that I should have, as a Christian, forced myself to like them, but the hell of it was they did not like me either, and it was at this time of my life that I found out that there exists a type of people who naturally do not like me.

It had always been my soothing conviction that everyone would like me if they got to know the real me, but now it became apparent that there are inane and silly folk who, the more they got to know the real me, the more they liked not the real me. It was a minor consolation to feel that these people still loved

me, that is, wished me well and prayed for my soul . . . living somewhere else. And there I stood and kneeled, everyone including myself wishing me well . . . somewhere else. An amiable divorce was indicated.

At this time a small parish, one of the oldest in the Diocese of Ohio, fell vacant. It was in dire travail, mostly financial. The parish in which I had been baptized and confirmed as a boy stood humbly, but defiantly, on a side street. All small Episcopal churches in that flat, north-eastern section of Ohio stood meekly defiant on side streets as if in non-violent protest to the puritanical mores and austere rituals of the Connecticut forbears who had pioneered the area and named it the "Western Reserve." The small, red brick church was plain and homely; homely in the sense that all inexpensive, inanimate objects, cherished in a happy youth, blossom into endearment as the years slip away quietly. And I dreamed about that church. It was in trouble and I liked to think that its tragedy was one of an honest simplicity which could not cope with an increasing sneaky world . . . like an honest and naive young politician in a crooked ward; a content-to-be-a-village-church, not straining for the spurious state of the frippery, bastard Gothic. Sometimes I wonder if I am not "hung up" on honesty and loyalty . . . except to myself.

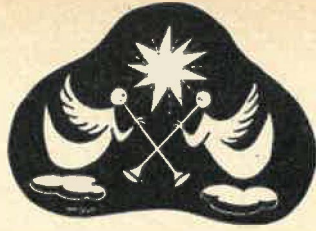
Then, with what I always will consider a salubrious twist in fate, a new bishop of the diocese took over. Living in the *now* and daily breathing the gnostic smog of the anti-mystique, an old man feels unctuously presumptuous to claim it might have been the first step in an old-fashioned "call." For I did not know the new bishop well and never did. We had no personal bonds. He was a Virginian with "First Family" background in the Old Dominion. Detached, with a natural "cool," I admired him very much, but what was even more important, I trusted him.

In our one interview the bishop said the parish was in a position that he might be compelled to close it, that I, being a local boy with a long family background in the parish and wide connections in the community and popular (those were the days I agreed with everyone), might be able to salvage the situation. It was a "challenge," using the "do

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*The Rev. M. G. Nicola, a retired priest of the church, now makes his home in Treasure Island, Fla.*





By M. G. NICOLA

gooders" phrase of the decade. The vestry called me and I accepted, and although there was no dancing in the streets in my home town, I felt sweet peace . . . home from the wars . . . again.

I want to make it impeccably lucid or lucidly impeccable that the beloved church of my boyhood days was a Protestant episcopal church! Protestant spelt with a big P, episcopal with a small e . . . the old P.e. faith. That church celebrated "The Lord's Supper" but once a month, which one small choir boy dreaded because it ached his knees, and the phrase "Holy Catholic Church" as read in the creed was apologetically lisped over by the congregation, until an inspired and advanced rector explained that the phrase meant universal church, which it does, I hope.

And so, I went home again and found myself the rector of a p.E church, p. spelt with a small p., E, with a large E., now the p.E. church in the United States of America, a sacramental church. It is hard to define and dangerous to generalize as to how and when it happened. My appeal to you younger clerics is to have a little bit of compassion for my generation. We are converts in our own church, and although some of us accept the catholic theology we find it awkward and difficult to adopt the high-church manners. High-church faith with low-church manners! I know, I know, these are worn out phrases.

Many years ago my "soldiers of fortune" buddie and I were driving a camian carrying badly needed ammunition to the Aisne front. The road was sweetly called the Chemin des Dames. As we arrived at an open section being ferociously shelled, we paused and my partner, a Roman Catholic who could as naturally bend his knees in prayer as his elbows after prayer, made the sign of the cross.

"How come," I said, "why the gymnastics?"

"Well" he replied rather happily, "if I'm going to get it, I want the good Lord to know I'm for him at the end." It sounded reasonable and I crossed myself with perfect ease . . . for the last time. Perhaps I should begin to think about it.

Easter Sunday morning in the children's service of my parish church, these beloved children of God fairly danced

before the Lord in the beauty of holiness. In sound, grace, and rhythm . . . how natural . . . how lovely . . . "*Venite, exultemus, Domino.*" How I envied them.

I returned home and the honeymoon lasted for five years and it was like the day (a jolly rare day in June) that I donned my round collar for the first time, and I say to the sour skeptical, but with a sheepish grin, that's the way I remember it and that's the way to dream the past.

The remembered faces of my boyhood friends whose features, once etched with

eager lines to get at life and make it spin, had softened into a serene cast of compassion like the benevolent aging of a hearty and honest *vin ordinaire*. We mellowed together in comradeship, nostalgic talk, and song — sometimes pensive and as sad as the folk songs of ancient, persecuted races. And finally, after loving them a while, I vanished from their presence until the *now*, as a "tale that is told . . . for we never continue in one stay."

God, please, grant me this . . . that I finish the race — a kindly old priest who cared to the very end.

### Storm Warning

Noah, if I've told you once  
I've told you forty times,  
you've got to stop this hammering . . .  
keeping everybody in the  
neighborhood awake nights . . .  
and look at our electricity bills!

Noah, are you sure you have  
a permit to build this thing?  
You know how particular  
the city fathers are these days . . .  
and a tri-level! For heaven's sake!

Japheth, what are you doing  
with those dirty billy goats  
in the back yard? The board of health  
is going to put an end  
to this nonsense . . .  
you just wait and see!

Noah, you didn't send Ham  
for more gopher wood?  
How on earth do you expect  
to pay for all this stuff?

Shem, get off that high roof!  
Our insurance premium  
is already past due! . . .  
What? . . . Weather report  
says *rain*? Nonsense! . . .  
There's not a cloud  
in the sky.

Noah, will you stop  
this crazy hammering  
and listen to your wife?

Nova Trimble Ashley

# Jesus Loves Us!

1. Jesus loves us! This we know  
For his Cross proclaims it so:  
Risen Lord, your Name we sing,  
Christians, let your praises ring:

*Sing Alleluia! Sing Alleluia!  
Sing Alleluia! Our Master loves us so.*

2. Jesus loves us! He who died  
Heaven's gate has opened wide:  
He has washed away our sin,  
Filled each soul with joy therein.

*(Refrain)*

3. Jesus loves us! Bread of Life,  
Feed us in this world of strife:  
Let your Spirit be our guide,  
Never let our footsteps slide.

*(Refrain)*

4. Jesus loves us! Loves us all!  
Loves his church whose sacred call  
Is to service in this world,  
'Neath his banner wide unfurled.

*(Refrain)*

5. Jesus loves us! He will stay  
Close beside us all the way;  
Since we love him, when we die  
He will take us home on high.

*(Refrain)*

6. In that last and glorious hour,  
When all things anew will flower,  
Resurrected we shall be,  
Praising God eternally.

*(Refrain)*

*Amen.*

**—Sterling Rayburn—**

# EDITORIALS

## Neighborly Candor, Mexican Style

**F**OUR rousing cheers for President Luis Echeverria Alvarez of the Republic of Mexico, for the way in which he talked turkey—as a good friend and neighbor—to the President and the Congress of the United States on his recent visit to Washington. We hope that our President and our Congress truly listened and truly heard. If they did, there will be consequences.

Mr. Echeverria's candor was all-out. In his speech to Congress he said he dislikes much in U.S. foreign and economic policies, and that he was there to "examine the real possibilities of establishing fairer treatment in the future." As examples of past and present unfair treatment of Mexico by the U.S. he mentioned this nation's delay in adopting new tariff preferences for Mexico and other less developed nations. He complained also about the pollution of the Colorado River by American industries in the U.S. This river flows into Mexico, where its water is sorely needed for irrigation. American pollution makes it unfit for such use. As is well known, Mexico has other just grievances against the U.S. and its president dealt with some of them with complete frankness, but no rancor.

Perhaps the most important question he raised is about super-power politics as it is traditionally and presently carried on. Referring to Mr. Nixon's recent summit meetings with the rulers of Mainland China and the Soviet Union, Mr. Echeverria said, "We cannot be in agreement with those who try to reduce world politics to dealings among powerful nations." He warned that "the end of the cold war will not be the beginning of a period of peace as long as the weak countries are excluded from its benefits."

Undoubtedly, Mr. Nixon and his colleagues would agree with this position and would say: "But of course a world peace based on justice and equity for all must include all, not just the powerful nations: this is not moot with us." It may not be moot in principle, in Washington, but American practice of past and present surely justifies this statement by Mr. Echeverria: "It is impossible to understand why the U.S. doesn't use the same boldness and imagination that it applies to solving complex problems with its enemies to the solution of simple problems with its friends."

The Nixon administration has used boldness and imagination in its approach to the communist cold war enemies. It could do much, not just for itself politically but for this nation and for the whole world, if it would turn now to a bold and imaginative effort toward solving some of its simple problems with its friends. We need more friends like the President of Mexico, and the way to get them and to keep them is to listen to them as seriously as we listen to our powerful competitors.

## Sin, Yes; But Crime?

**A** VERY respectable philosophy of law and morals holds that the state must distinguish between sin and crime. Some sins, e.g., murder, must be crimes also and bear criminal

penalties. But some other sins, or what are considered sins by some religious traditions, should not be actionable offenses in the courts of the land. The right to possess marijuana, the right to commit adultery, fornication, or homosexual activity with an adult consenting partner, the right of a woman to abort a fetus, the right of adults to read pornography, are some of the alleged rights of people which, however sinful they may be in the sight of the sanctified, should be regarded as civil rights.

Without necessarily agreeing with the libertarians that every one of these sins should be a non-crime, we can join them in endorsing the principle that "sin" and "crime" are not synonyms and should not be treated as such by our free and pluralistic society. Only in a religiously monolithic state can "sin" be a "crime."

But professors of this principle have an obligation to try to apply it consistently. Some civil libertarians are very angry about the recent Supreme Court decision upholding the right of a local Moose Lodge club to refuse to serve liquor to a Negro who had been brought to the club as the guest of a member. Such unbrotherly discrimination may be a sin, and in our books it assuredly is. But should it be made a crime, or an illegal act? The Supreme Court has ruled that it should not.

The American Civil Liberties Union exists for the purpose of protecting the rights of free citizens. Interestingly, and we think significantly and soundly, a leading lawyer of the Washington, D.C., chapter of the ACLU, Ralph Temple, has said that "the right of a private group not to be punished because they enjoy their right of private association" must be upheld.

The victim of the original discrimination, Mr. K. Leroy Irvis of Pittsburgh, charges that the ruling is "an indication of the direction the conservative Supreme Court will be taking" and predicts: "It's the first of the backward decisions you'll have to expect in the next 10 years." Mr. Irvis received very shabby treatment as a guest of a "Moose" at a Moose Club. (Question: Is it a Moose or a Mouse that belongs to this unfraternal fraternity?) Why anybody should want to be a member, or a guest, of such an outfit is a good question, and we can't conjure up an intelligible answer to it. But the right of people to be White Moose, or White Mice, or Black Panthers, really belongs in that category of civil rights which may be moral wrongs.

The racial minority of which Mr. Irvis is a member could suffer most if the American state went much farther in the direction of outlawing what the majority or a politically potent minority may define as "sin."

There has to be some more effective way of combating such nasty racism than that of hitting the bigots where their club liquor licenses are. And the Supreme Court in this case is to be thanked for taking a stand which strengthens the legal right of free citizens to be what others consider morally wrong, as long as their exercise of this right does not obstruct the freedom of others to enjoy liberty and pursue happiness in their own way.

# Book Reviews

**THE DIFFERENCE IN BEING A CHRISTIAN TODAY.** By John A. T. Robinson. Westminster Press. Pp. 92. \$1.50 paper.

The first four chapters in *The Difference in Being a Christian Today* are based on sermons preached at Great St. Mary's Cambridge. They were reworked, and chapters five and six were added to make a lecture course for the Union Theological Seminary in Buenos Aires. This may account for a certain incoherency in the book as a whole.

In the first four chapters John Robinson covers ground that he has covered before—the dizzying rate of change in the modern world and the modern church; the “convergence” of ideas between Christians and non-Christians; the reality of God as an “implication of the way of transcendence,” as long as this doesn't imply the “crude traditional idea of a supernatural being”; and the necessity for Christians to accept the aims and methods of revolutionary politics.

In chapters five and six he talks about tomorrow's layman and tomorrow's priest. A surprising amount of to-

day's attitudes are carried forward into Bp. Robinson's tomorrow, though he takes shrewd swipes at some of his favorite Aunt Sallies. Robinson allows that some Christians will disagree with his diagnoses and his remedies. His constant use of pejorative diminishes one's confidence in his openness to other men's ideas—if those other men are conservative fellow-Christians. I think that the two most serious faults are in the superficial reading of the signs of the times, and in his assumption that Christians must identify with those “laymen of the latent Church” whose “responses to the Kingdom” will involve us in ends—and more frequently means—that are “not identical with ours.”

On pages 53 and 54 Robinson gives us a gross caricature of the spirit of evangelical Christianity. He thinks that “the evangelization of the world” is an unworthy goal, and he rejoices that the new theology has “cut the nerve of missionary motive.” This is a remarkable piece of ignorance about what is really happening in the world today, but not too remarkable when one considers that

he says nothing about conversion, about prayer, about sin and repentance.

Bp. Robinson sees what is happening to modern society as birthpangs. It does not seem to occur to him that demon-possessed society may be in process of a dissolution which can know no resurrection. And he wishes us to bow down before what Jacques Ellul calls “the false presence of the Kingdom.” Comparisons are odious, but if I had only \$1.50 to spend, I should spend it not on this book, but on Bishop Lesslie Newbigin's *Honest Religion for Secular Man* from the same publisher.

(*The Rt. Rev.*) STANLEY ATKINS, D.D.  
*The Bishop of Eau Claire*

◆  
**CELEBRATE THE TEMPORARY.** By Clyde Reid. Harper & Row. Pp. 89. \$3.95.

Here is an invitation to live more fully in present experience, rather than past or future, and to experience more fully the *now* by opening oneself up to the senses of touch, taste, sight, hearing, feeling. Clyde Reid, associate professor of ministry at Iliff School of Theology, workshop leader, and consultant, gives simple but practical exercises for beginning to live a fuller, more relaxed life.

*Celebrate the Temporary* is a low-key, first-reader approach to the New Life. “You cannot deserve this New Life. It is given freely. That is the miracle called God.” There is a list of suggested readings for delving further into the subject. Charming illustrations by Patricia Collins cry out for a paint brush or crayons to embellish them. This book speaks particularly to those of us past the first flush of youth, whose lives may be sunk in a rut of boring success, or to those feeling frustrated or at a personal impasse, who need to be reminded how to “celebrate life.”

DOREEN A. WOOD  
*St. Matthew's, Sand Springs, Okla.*

◆  
**THE ALIENATED CHRISTIAN: A Theology of Alienation.** By Kenneth D. Eberhard. Pilgrim Press. Pp. 190. \$6.95.

All men suffer from social, psychological, and existential alienation, says Prof. Kenneth Eberhard, a Roman Catholic layman. Theology is able to locate the source of alienation in man's finitude. We crave more of everything, more life, more love, and more knowledge, and consequently the insatiate human heart knows a kind of homesickness for what is yet to come. Alienation is a pilgrim's disease and the faithful are content to accept it as such.

Eberhard studies the alienated personages of the Old and New Testaments (including our Lord) in *The Alienated Christian*, and concludes that the church properly finds her perennial place “outside the gate,” where her Lord was crucified. Others may lament their aliena-

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tion but Christians will recall from their own experience that only as men are conscious of their existential alienation are they right for revelation. For revelation takes place whenever souls in their homelessness are grasped by the Spirit and are granted a momentary vision of the final coming-together of things. To such visionaries everywhere Christ has come, by whatever name they call him. Yet despite faith's miracle, the alienating mystery of Being remains with all its horror and beauty. The Christian is never quite at home, even with himself.

When the Christian owns up to his alienation, according to Eberhard, he will revise his notions of the church. He will insist upon a pilgrim church prophetically bearing salt and light in the service of the world's secular enterprises, a church intellectually modest in the defense of the hope that is in it. The church will travel light and will encourage her members to reshape society without formally Christianizing it.

Eberhard is the alienated Christian of whom he speaks. He makes a good case for being theologically suspicious of anyone who is not.

(The Rev.) ROGER MARXSEN  
Priest of the Diocese of Atlanta

◆  
**PATHS TO SPIRITUALITY.** By John Macquarrie. Harper & Row. Pp. 134. \$4.95.

Thank God for John Macquarrie! He has written a book which deals with spirituality, without any sticky religiosity. He is a first-class theologian. *Paths to Spirituality* reveals a sharp mind which cuts away the sweet sentimentality so often associated with books on the spiritual life.

After delineating the present religious situation, Dr. Macquarrie divides his book into two major sections. The first encompasses six chapters and deals with worship, prayer, and spirituality. He defines spirituality as "the perfecting of personal being, as forward-looking and dynamic, as related to life and action though not absorbed in them, and as aiming at corporate rather than only an individual wholeness." The second part of the book analyzes the "paths" which the author has found most helpful. The Holy Eucharist is central to his thinking. Benediction of the Blessed Sacrament, the Daily Offices, and the Stations of the Cross, are treated as "paths" in separate sections. These chapters are written so that persons unfamiliar with such devotions will be made aware of their value—for some Christians. The book's concluding chapter is basically a summary.

I heartily recommend this book, especially to clergymen. There is much "real meat" in it. The Catholic, whether Anglican, Orthodox, Roman, *et al*, will find himself at home and will be stimulated. The Protestant, whether Anglican, Calvinistic, Lutheran, *et al*, will find

much to challenge his thinking. No one will read this book without gaining knowledge, fresh insights, and inspiration. This reviewer is so ecstatic about the book because it reflects his own beliefs! There are, however, three criticisms which must be mentioned.

First, the author states that "When God had made man a creature of the dust, he 'breathed into his nostrils the breath of life; and man became a living soul.' Thus man, alone among all the beings on earth, was granted a share of spirit" (p. 43). Dr. Macquarrie equates this "breathing" with the *imago Dei*. However, is not the same Hebrew word "*neshamah*" used for the animals in Genesis 7:22? Is not this breathing the gift of life shared with all animals, and therefore to be distinguished from the *imago Dei*?

Second, Dr. Macquarrie coins two new words. "Exience" is a descriptive word for the dynamic character of spirit. However, "ecbatic" in preference to "ecstatic" is not so happy. He prefers "ecbatic" to "ecstatic" because the latter is "strongly reminiscent of 'static.'" However, each time he uses the new word he has to put either "ecstatic" or the word itself in parentheses. Furthermore, he writes that, "the Hebrew word for prophet . . . means one who raves or speaks ecstatically." Here he equates "to rave" and "to speak ecstatically." Is raving a static action?

These criticisms must in no way detract from the real value of this wonderful book. *Paths to Spirituality* is a great little book.

(The Rev.) WALTER G. HARDS, Th.D.  
Rector of St. David's Church, Baltimore

◆  
**ABORTION: The Personal Dilemma.** By R. F. R. Gardner. Eerdmans. Pp. 288. \$5.95.

R. F. R. Gardner, author of this provocative book, is both a committed Christian—a minister of the United Free Church of Scotland—and an obstetrician and gynecologist. In this double role he faced both the moral and practical problems of abortion as he began a search for his own answers. "But such a search must be based on facts," he observes, "*and facts are the scarcest commodity in the abortion debate.*" A survey of the literature will show that certain unsubstantiated statements and figures are quoted over and over again until they assume the validity of accepted fact" (p. 16; italics the author's).

*Abortion: The Personal Dilemma* is in three parts: the abortion scene before and after the 1967 liberalized legislation in Britain; the ethical question of whether abortion is ever justified; and the medical and social question as to whether it might be justified in individual cases.

Four years is too brief a period for long-range studies on the medical, mental, social, and spiritual effects of abortion, but some things are already evident. The

act is so loosely worded that it can mean just about anything, and the mental health clause is often broadly interpreted. Many women who think they want it in a moment of panic or depression are later consumed with guilt feelings. Furthermore, none of the techniques is foolproof, in spite of often rosy descriptions. There can be serious and permanent damage, even in legal abortions.

The problem is examined from every moral angle, including some aspects usually overlooked—such as the effect on the gynecologist, who is usually also an obstetrician, dedicated to saving the life of the fetus.

The book has no easy answers, and the reader will have to make his own decisions. But it provides for sober thinking, and should prove helpful for anyone engaged in counseling. It is quite readable, and easily intelligible to the layman.

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# PEOPLE and places

## Ordinations

### Deacons

California—Maurice B. Campbell, a structures engineer with Lockheed.

Chicago—William Henry Barcus III, curate, Emmanuel Church, La Grange, Ill.; Donald Ray Bitticks; Thomas Augustus Fraser III, curate, St. Mark's, Glen Ellyn, Ill.; Robert Arthur Hufford, curate, Christ Church, Waukegan, Ill.; Christian Nokkentved, curate, Grace Church, Freeport, Ill.; Thomas Neil Shand, curate, St. Mary's, Park Ridge, Ill.; Hampton Scott Tonk, curate, St. Simon, Arlington, Ill.; Curtise DuWayne Williams, curate, St. David's, Aurora, Ill.; and for the Bishop of Western Massachusetts, Robert Scott Denig, assistant, St. John's, Northampton, Mass.

Connecticut—All locations within the state: Carl Eugene Buffington, Jr., curate, Christ Church, Stratford; Richard Leroy Corkran, Jr., curate, St. John's, Stamford; Russell David Cox, curate, St. Mark's, New Canaan; and Edward Craig Goetz, curate, St. John's, Vernon.

Kansas—Clyde Calvin Glandon, Ph.D. candidate, University of New York in Buffalo and part-time assistant on the staff of St. Paul's Cathedral, Buffalo, address, 124 Pearl St. (14202); and Stephen Albert Swift (by the Rt. Rev. Ervine Swift); associated with Operation Compass, a drug rehabilitation unit in New York City, address, Apt. 50-B, 454 Ft. Washington Ave., New York, N.Y.

Louisiana—Stephen J. Walker.

Missouri—John McClure Good, vicar of Trinity Church, 120 E. Scioto St., St. James, Mo. 65559.

Montana—Henry Lee Howard, vicar of Calvary, Red Lodge, Our Saviour, Joliet, and St. Paul's, Fishtail, Mont., address, Box 457, Red Lodge (59068); and Larry Earl Maze, curate, Holy Spirit, Missoula.

New Jersey—Gordon Richard Civalier; Jerry Melson Doublisky; James Joseph Shand; and Richard Daniel Straughn.

Pittsburgh—William B. Tafel, in charge of St. Francis', Somerset, Pa., address, RD #2 Husband Rd. (15501).

Southern Ohio—John Lathrop, Richard Charles Meyer, John S. Paddock, and Frederick Strecker IV.

Southwest Florida—James Arnold.

Southwestern Virginia—William R. Shiflet, Jr., assistant rector of Christ Church, Franklin Rd. & Washington Ave. SW., Roanoke, Va. 24016.

### Deaconesses

Alaska—Mrs. Jean Dementi, Anvik, Alaska. She has been a missionary nurse in Alaska for many years.

Central New York—Mrs. Betty Bone Schiess, part-time curate, Grace Church, Baldwinsville, N.Y.

## Anniversaries

The Rev. George I. Hiller, 81, rector-emeritus of Trinity Church, Miami (now the cathedral of the Diocese of Southwest Florida), marked the 55th anniversary of his ordination to the priesthood with a service in Trinity. Others taking part in the service included several of his former assistants.

## New Addresses

The Rt. Rev. Edmund L. Browning, 21 Oberpford, 6201 Nordenstadt, West Germany.

The Rt. Rev. Albert A. Chambers, retired, 42 Snibar, Dennis, Mass. 02638.

Chap. (Lt. Col.) E. James Kingsley, CMR, Box 2211, APO New York 09332.

The Rt. Rev. Walter C. Klein, retired, 708½ Harrison St., La Porte, Ind. 46550.

The Rev. Carlos A. Loop, retired, 7 Milford Rd., Newport News, Va. 23601.

## Laitly

Robert F. Burrowes was honored by alumni and friends of Boys' Home, Covington, Va., on his 25th anniversary as executive director. Begun as a mission in 1906, it became a home in 1911 and is supported by the Dioceses of Southwestern and Southern Virginia.

## Retirement

The Rev. Robert T. Becker, rector of Grace Church, Cleveland, Ohio, has retired.

The Rev. Eugene H. Buxton, of the Diocese of Ohio, has retired. He is supplying at Christ Church, 21 Aurora St., Hudson, Ohio, this summer.

The Rev. Charles Cadigan, former associate rector of All Saints', Pasadena, Calif., has retired.

The Rev. Henry Lewis Ewan, chaplain of the Episcopal Home, Alhambra, Calif., retired June 30. Address: 1037 Garfield Ave., South Pasadena, Calif. 91030.

The Rev. Marcus Lucas, former vicar of St. John's, Centralia, Ill., has retired.

The Rev. John K. Mount, former vicar of Middleham Chapel and St. Peter's, Solomons, Md., retired June 30.

The Rev. Burke Rivers is rector-emeritus of St. Stephen's, Wilkes-Barre, Pa. He retired May 1. Address: Box 120A, Rt. 1, Noxen, Pa. 18636.

The Rev. Charles D. Snowden, rector of St. James', Langhorne, Pa., retired July 6. Address: Royal Oak, Md. 21662.

The Rev. William W. Stickle, rector of Our Saviour, Salem, and Trinity Church, Lisbon, Ohio, has retired.

The Rev. Eugene F. Yaeger, assistant, Christ Church, Bordentown, N.J., retired May 1. Address: 901 Gardens Pkwy., Ocean City, N.J. 08226.

## Earned Degrees

The Rev. Joseph C. Harrison, rector of Trinity Church, Tallulah, La., received an M.A. from Mississippi College, Clinton, Miss. His thesis topic was "The Problem of Belief in the Fictional Writings of John Updike."

## Churches Old and New

The 200th anniversary of the founding of Manchester Parish, Va., was observed at St. Luke's, Richmond. Guest preacher was the Rt. Rev. David S. Rose, Bishop of Southern Virginia. The Rev. Walter F. Hendricks, Jr., is rector of St. Luke's.

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THE PEOPLE'S ANGLICAN MISSAL, \$10.00. THE ANGLICAN BREVIARY (Red Only) \$20.00, \$25.00, \$40.00. The Frank Gavin Liturgical Foundation, Box 25, Mount Sinai, N.Y. 11766.

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INDEPENDENT EPISCOPAL Church seeks used pews and other church furnishings displaced by renovation. Send specifications and prices to: The Rector, Saint Francis Independent Episcopal Church, P.O. Box 2631, Spartanburg, S.C. 29302.

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HELP WANTED: Couple—clergy or lay, who are willing to be cottage parents for boys' cottage. New work, needs energetic, innovative couple who love kids and enjoy work. Write: Director of Residence, Bethany School, 495 Albion, Glendale (Cincinnati), Ohio 45246.

WANTED: Experienced woman teacher for position of principal in girls' boarding school. Reply Box M-881.\*

WANTED: Women teachers for small Episcopal girls' boarding school in midwest. High school English, French, Spanish, maths, science, commercial, and P.E. Grades 7 and 8. Reply Box M-882.\*

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EXPERIENCED PRIEST, former church musician with cathedral background, desires correspondence with rector of altar-centered parish, who would welcome the assistance of older man with a "regular" approach to the worship and life of the Church. Reply Box M-910.\*

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

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**TRINITY CATHEDRAL** 17th & 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.  
 The Rev. Robert M. Walterstorff, D.D., r; the Rev. Thomas M. W. Yerxa, the Rev. Fred R. Bartlett  
 Sun 7:30, 9, 11; Daily HC Wed thru Fri & HD

**LOS ANGELES, CALIF. (Hollywood)**  
**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
 The Rev. John D. Barker, r  
 Sun Masses 8, 9 & 11

**SAN FRANCISCO, CALIF.**  
**ADVENT** 261 Fell St. near Civic Center  
 The Rev. J. T. Golder, r  
 Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30, Fri & Sat 9; C Sat by appt

**SANTA BARBARA, CALIF.**  
**TRINITY** State & Micheltorena Sts.  
 The Rev. Richard Flagg Ayres, D.D.  
 Sun Masses 7:30, 9 (1S & 3S), 11

**DENVER, COLO.**  
**ST. MARY'S** 2290 S. Clayton  
 Sun Masses 7:30, 9, 11:30, 6; Daily 7, also 9:30 Mon, Wed, Fri, Sat; Wed 5:30

**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

**NEW LONDON, CONN.**  
**ST. JAMES'** 121 Huntington St.  
 The Rev. H. Kilworth Maybury, r; the Rev. John F. Flora III, c  
 Sun HC 8, 9:15 (Sung), 11 (Choral)  
 Seat and Burial Place of Bishop Seabury

**WASHINGTON, D.C.**  
**ALL SAINTS'** Chevy Chase Circle  
 The Rev. C. E. Berger, D.Theol., D.D., S.T.D., r  
 Sun HC 7 & 8, Service and Ser 10:30; Daily 10 HC, Wed, HD, 1S & 3S 10:30

**ST. PAUL'S** 2430 K St., N.W.  
 Sun Masses 8, 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; Sat C 4-6

**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

**PUNTA GORDA, FLA.**  
**GOOD SHEPHERD** 322 Cross St.  
 The Rev. Robert Caldwell, r  
 Sun HC 8, 9:30, 11 (1S, 3S); MP 11 (2S, 4S); Tues HC 6; Thurs HC 9:30

**ATLANTA, GA.**  
**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
 Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily Mass 7:30; Fri 7:30 & 10:30; C Sat 5

**SAVANNAH, GA.**  
**OLD CHRIST CHURCH** Johnson Square  
 The Rev. Warren E. Haynes, r  
 Sun 8 & 10:30; Wed & HD as anno

**CHICAGO, ILL.**  
**CHURCH OF THE MEDIATOR** 10961 S. Hoyne Ave.  
 The Rev. Wm. D. McLean III, r  
 Sun HC 7:30 & 10; Daily 6:30; 9:30 Wed & HD

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

**FLOSSMOOR, ILL.**  
**ST. JOHN THE EVANGELIST** Park & Leavitt  
 The Rev. Howard William Barks, r; the Rev. Robert A. L'Homme, c  
 Sun MP 7:45; HC 8, 9, 11; Daily Eu 9, ex Tues 6 & Thurs 7; C Sat 5-6

**SPRINGFIELD, ILL.**  
**CATHEDRAL CHURCH OF ST. PAUL**  
 Second and Lawrence (Near the Capitol)  
 The Very Rev. Eckford J. de Kay, Dean  
 Sun Masses 8 & 10; Daily as announced

**DANVILLE, KY.**  
**TRINITY** 320 West Main St.  
 The Very Rev. Edgar C. Newlin, r  
 Sun HC 8:30, MP 11; 1st Sun HC 11

**BOSTON, MASS.**  
**ALL SAINTS'** At Ashmont Station, Dorchester  
 Sun 7:30, 8:30 C, 8:45 MP, 9 High Mass & Ser, 10 Ch S, 11 HC; Daily Mon 5:30, Tues & Fri 8, Wed 10, Thurs & Sat 9

**LOWELL, MASS.**  
**ST. ANNE'S** Merrimack and Kirk Sts.  
 Fr. Marshall Hunt, r; Fr. K. Gordon White, c  
 Sun 8 & 10; Wed 12:10 & 7. Consecrated in 1825

**SPRINGFIELD, MASS.**  
**ST. PETER'S PARISH** 45 Buckingham St.  
 Sun Mass 7:30, 9:30; Mon, Tues, Thurs 6:15; Wed, Fri 12 noon; Sat 9, 5:30; C Sat 4:30

**GRAND RAPIDS, MICH.**  
**ST. MARK'S** 134 N. Division (Downtown)  
 The Rev. Joseph A. Howell, r  
 Sun 8, 10; Tues 12 noon; Fri 7:30

**INTERNATIONAL FALLS, MINN.**  
**HOLY TRINITY** Highways 11 & 71 at 9th Ave.  
 The Rev. Frederick K. Smythe, r  
 Sun HC 8, 10 (MP 2S, 4S), 12 (1S), Thurs 7:30

**BRANSON, MO.** (Lakes Table Rock, Taneycomo  
**SHEPHERD OF THE HILLS** & Bull Shoals)  
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**KANSAS CITY, MO.**  
**ALL SAINTS'** 9201 Wornall Road  
 Rev. H. W. Firth, r; Rev. P. J. D'Alesandre, c  
 Sun HC 8, 10, 5; Tues 6:30; Thurs 9:30; C Sat 5

**MILES CITY, MONT.**  
**EMMANUEL** 11th & Palmer  
 The Rev. Delbert L. Achuff, r  
 Sun HC 8, MP & HC 10; Wed HC & Healing 9

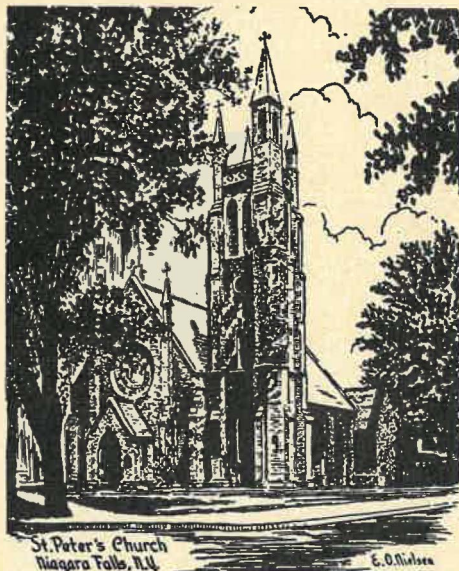
**OMAHA, NEB.**  
**ST. BARNABAS** 40th & Dodge, 1 blk N.  
 The Rev. James Brice Clark, r  
 Sun Masses 8, 9:15, 10:45 (High)

**BOULDER CITY, NEV.**  
**ST. JUDE'S RANCH FOR CHILDREN** Boulder Hwy.  
 Rev. H. A. Ward, Dir.; Srs. of Charity, Staff  
 Mass: Sun 10; Weekdays 8

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

**RENO, NEV.**  
**TRINITY (Downtown)** Rainbow & Island  
 The Rev. James E. Carroll, r; Rev. H. R. Walrath, c  
 Sun Eu 7:45 & 10; EP 5:15

(Continued on next page)



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**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, first 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; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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## BEACH HAVEN, N.J.

**HOLY INNOCENTS'** Engleside & Beach  
Sun 7, 8, 9:15 & 11; Ch S 9:15; Wed & Fri 8;  
others as anno

## BRADLEY BEACH, N.J.

**ST. JAMES'** 4th & Hammond  
(Serving Neptune & Ocean Grove)  
The Rev. D. Stewart Alexy, r  
Sunday H Eu 8 & 10; Wed 10 & Healing; HD 5:30

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad at Walnut  
The Rev. G. Butler-Nixon, r  
The Rev. Alan B. Crawford, ass't  
Sun Masses 7:30, 10; Mon thru Fri 12:10; Sat 9

## SEA GIRT, N.J.

**ST. URIEL THE ARCHANGEL** 3rd & Phila. Blvd.  
The Rev. Canon J. E. Hulbert, r; the Rev. P. S. Cooke  
Sun HC 8, 10; Daily HC 7:30 ex Tues, & Fri 9:30

## VENTNOR CITY, N.J.

**EPIPHANY** Atlantic & Avolyn Aves.  
The Rev. Ronald L. Conklin, r  
Sun H Eu 8 & 10; HD 10:30 & 8

## BROOKLYN, N.Y.

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

## HIGHLAND FALLS, N.Y.

**HOLY INNOCENTS** 112 Moin St., near South Gate  
U.S. Military Academy, West Point  
The Rev. William M. Hunter, r  
Sun HC, Ser 8; Cho HC, Ser 10; Wed 10 HC, Ser,  
HS, LOH; HD 10, 7 HC, Ser; C by appt

## LONG BEACH, L.I., N.Y.

**ST. JAMES OF JERUSALEM** W. Penn & Magnolia  
The Rev. M. Bowman, v; the Rev. D. Riley, ass't  
Sun H Eu 10; Wed H Eu 9:30; Sat H Eu 7

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 8, 9, 10; MP HC & Ser 11; Organ Recital  
3:30; Ev 4; Wkdays MP & HC 7:15 (HC 10 Wed);  
EP 4. Tours 11, 12 & 2 daily; Sun 12:30 & 4:30

## CHURCH OF THE ASCENSION

5th Ave. at 10th St.  
The Rev. Donald R. Goodness, r  
Sun 8, 11; HC Tues, Wed, Fri 8; Thurs 12 noon

## ST. BARTHOLOMEW'S

Park Ave. and 51st St.  
The Rev. Terence J. Finlay, D.D., r  
Sun HC 8 & 9:30, 11 MP & Ser (HC 1S); Week-  
days HC Tues 12:10, Wed 8 & 5:15; Thurs 12:10  
& Healing; Saints' Days HC 8; EP Tues & Thurs  
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## ST. IGNATIUS'

The Rev. Charles A. Weatherby, r  
87th Street, one block west of Broadway  
Sun Mass 8:30, 11 Sol Mass; C Sat 4

## ST. JOHN'S IN THE VILLAGE

218 W. 11th St.  
The Rev. Chas. H. Graf, D.D., r  
Sun HC 8. Cho Eu 11

## ST. MARY THE VIRGIN

46th St. between 6th and 7th Avenues  
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer  
Sun Masses 7:30, 9, 10, 11 (High); 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

## THE PROTESTANT CHAPEL

Kennedy Airport  
The Rev. Marlin L. Bowman, chaplain  
Serving Protestant, Anglican, and Orthodox  
Sun 12:15 noon, H Eu

The Living Church

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

**RESURRECTION** 115 East 74th St.  
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord  
Hitchcock, Jr.

Sun H Eu 8, 10 Sung Eu & Sermon; 7:30 Daily ex  
Sat; Wed & Sat 10; C Sat 10:30-11

## ST. THOMAS

5th Avenue & 53rd Street  
The Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat HC  
8:15; Tues 12:10; Wed 5:30. Church open daily  
7:30 to 11:30.

## NIAGARA FALLS, N.Y.

**ST. PETER'S** Jefferson & Second St.  
The Rev. W. Michael Cassell, r  
Sun HC 8, 10 (3S), 11 (1S), MP 11; Wed & HD  
HC 10

## UTICA, N.Y.

**GRACE CHURCH** Genesee & Elizabeth St.  
The Rev. Stanley P. Gasek, S.T.D., r; the Rev. Frank  
H. Moss III, c; the Rev. Lawrence C. Butler, ass't m  
Sun HC 8; MP, HC & Ser 10; Int daily 12:10

## WATKINS GLEN, N.Y.

**ST. JAMES'** U.S. Grand Prix Town  
The Rev. Alton H. Stivers, r  
July-Aug. Sun HC 9; Wed HC 9:30

## YONKERS, N.Y.

**ST. JOHN'S, TUCKAHOE** 100 Underhill St.  
The Rev. Osborne Budd, r  
Sun Ser 8 & 10

## SYLVA, N.C.

**ST. JOHN'S CHURCH** Jackson St.  
The Rev. Reginald Mallett, II  
Sun HC 8, MP & HC 11

## SANDY, ORE.

**ST. JUDE'S COLLEGIATE CHURCH** Scenic Dr.  
Mt. Resurrection Monastery (Soc. of St. Paul)  
Off U.S. Highway 26 near Mt. Hood  
Sun HC 9:30 Daily Office, HC 6:30

## PHILADELPHIA, PA.

**CHRIST CHURCH** 2nd above Market  
The Rev. Ernest A. Harding, D.D., r  
Sun HC 9, MP 11 1S HC

## ST. LUKE AND THE EPIPHANY

330 S. 13th St.  
The Rev. Frederick R. Isacksen, D.D.  
Sun HC 9; 11 (1S & 3S); MP other Sundays



CHURCH OF THE ASCENSION  
NEW YORK, N.Y.



## VALLEY FORGE, PA.

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

## WESTERLY, R.I.

**CHRIST CHURCH** 7 Elm St.  
Sun HC 8, HC 10 (1S & 3S) MP 10 (2S & 4S), HC  
7:30; Tues HC 10; Wed HC 9

## CHARLESTON, S.C.

**HOLY COMMUNION** Ashley Ave.  
The Rev. Samuel C. W. Fleming, r  
Sun 7:30, 10; Tues 5:30; Thurs 9:45; HD as anno

## ST. PHILIP'S

142 Church St.  
The Rev. Canon Samuel T. Cobb, r  
Sun HC 8:30, MP 10; 1S HC; Wed HC 10

## DALLAS, TEX.

**CATHEDRAL OF ST. MATTHEW** 5100 Ross Ave.  
The Very Rev. C. P. Wiles, Dean  
Sun 7:30 H Eu, 9 Family Eu, 11 Sung Eu; Daily HC  
Mon 7, Tues 8:30, Wed 10; Thurs & Fri 6:30, Sat  
8:30

## FORT WORTH, TEX.

**ALL SAINTS'** 5001 Crestline Rd.  
The Rev. James P. DeWolfe, Jr., r  
Sun Eu 7:45, 9:15, 11 & 5; Daily Eu (preceded by  
Matins) 6:45 ex Thurs 6:15; Also Wed & HD 10;  
EP daily 6; C Sat 1-2, 4:30-5:30

## HOT SPRINGS, VA.

**ST. LUKE'S**  
The Rev. George W. Wickersham II, D.D.  
Sun HC 8, 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; Daily as announced

## STAUNTON, VA.

**TRINITY**  
The Rev. E. Guthrie Brown, r  
Sun 8 HC, 11 MP (ex 1st HC); Wkdys HC anno

## ASHIPPUN, WIS.

**ST. PAUL'S** 234 Highway P  
The Rev. Carroll E. Simcox, r  
Sun H Eu 9

## MILWAUKEE, WIS.

**ST. LUKE'S** 3200 S. Herman St.  
The Episcopal Church in Bay View  
Sun 7:30, 9, 10:45; Wed 9:30; Thurs 7; Sat 5