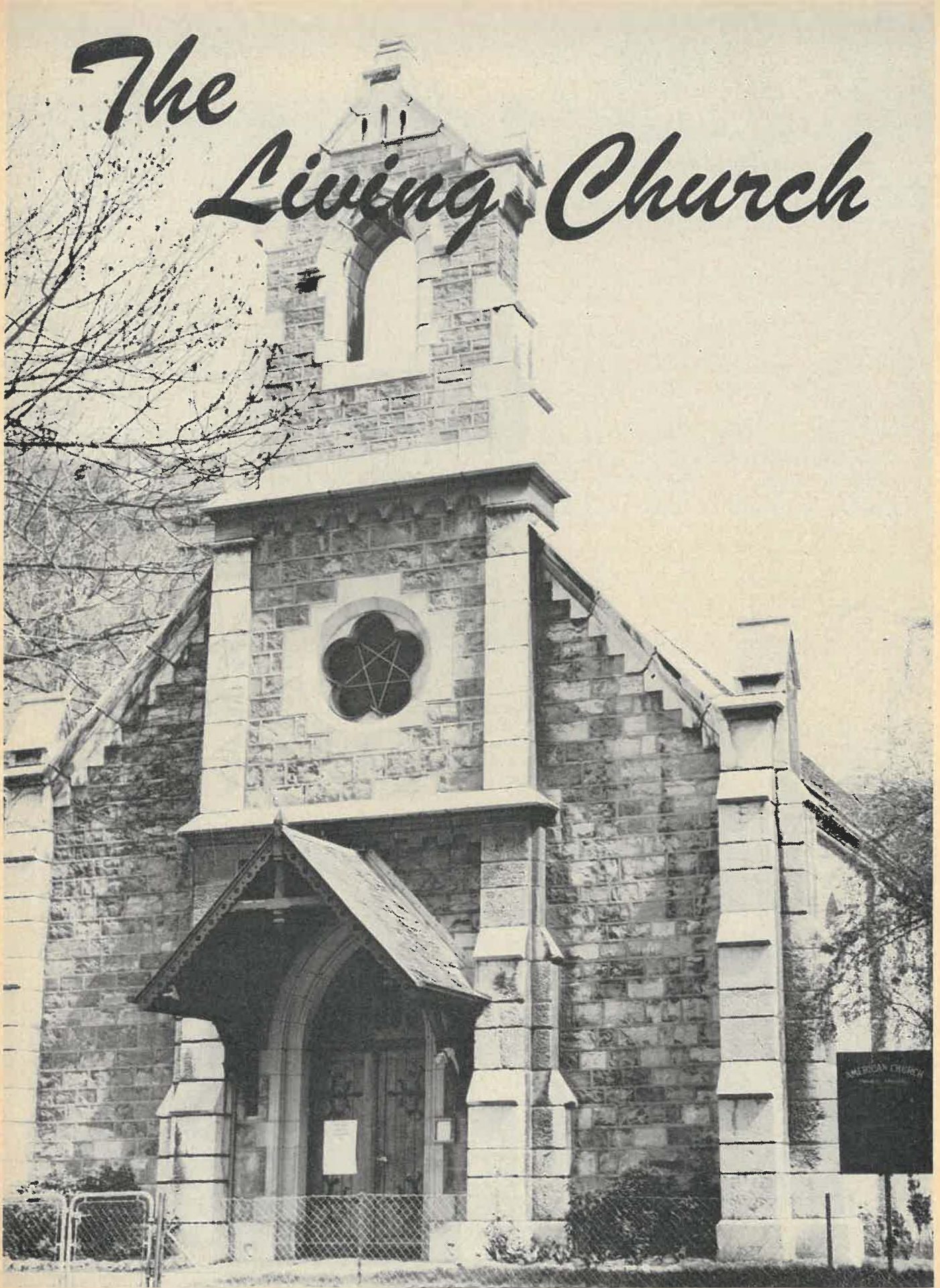
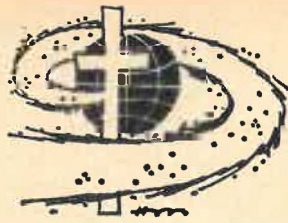


The Living Church



Around



& About

— With the Editor —

To my friend C. N. B.:

Greetings in our risen Lord. I want to answer your letter of Apr. 29 by quoting it here in full and then replying immediately thereunder. You write:

"Our nation has legalized the murder of unborn children. Crowds throng into the theaters to see pornographic films like *Deep Throat* and *Last Tango*. State after state encourages avarice amongst its people by promoting lotteries. Our bombers destroy not only the means of livelihood but even the lives of thousands of poverty stricken peasants in countries half a world away from our own shores. Corruption in government reaches from the local police precinct even into the executive offices of the federal government. Venereal disease becomes epidemic. Our clergy ignore the requirement laid down in the Prayer Book that the people be reminded by the reading of the Ten Commandments in public worship that God has encoded some rules for living in his precepts for man. The mighty Mississippi spills over its banks on to millions of acres of farm land and into dozens of cities and towns. I believe that Amos and Hosea would say that God is telling us something."

I reply:

Perhaps we should make some distinction between two sorts of things in your summary of contemporary evils. Some of the items in your catalogue of sins are done with good conscience. Those who favor the "liberalization" of abortion laws don't intend murder, and should we use that term to describe what they countenance? Wouldn't "homicide" be more appropriate? Then, the war in Indochina. This



"Face it, Harry. Two thousand years of Christianity are just too much for you to pick up in one hour on Easter Day!"

has been initiated and carried on from the beginning by people who honestly believe that it's the right course. It doesn't have an evil intention as the other things you mention have. Nobody offers any attempt at moral justification for pornographic films, corruption in government, sexual licentiousness. (Let me qualify that statement somewhat. Pornography is sometimes defended as art, political corruption as *Realpolitik*, licentiousness as freedom. There's always somebody to put in a good word for anything.)

I'm 100 percent with you about the reading of the Ten Commandments in church. No clergyman has any right to ignore the church's requirement that these be read at the Eucharist at least once each month. And this still is the requirement, the Green Book notwithstanding; for the use of the Book of Common Prayer is required by the Constitution of PECUSA, and its rubrics, including the one at the bottom of page 67 of the BCP, are binding. "God spake these words" — and still speaks them, and nobody should be a regular participant in Christian worship without regularly hearing them.

However, let's not overrely upon a knowledge of God's law as a means of grace. St. Paul deals convincingly with this in his letter to the Romans. The Jews of whom he writes had received from God the very oracles of God, but their knowledge of God's will and commandments did not make them any less sinners than the Gentiles outside the law. You seem to imply that much of this contemporary sinning results from the refusal of the clergy to read the Commandments in church as they ought. Undoubtedly some of it results from their sin of omission, but only some, and perhaps very little. Let's face it—we clergy don't possess any such prodigious moral mana!

So we come to my only big problem with what you say: what the mighty Mississippi has been doing recently, and why. You suggest that an Amos or Hosea in our midst would declare to us that there is a connection between how we've been behaving and how Old Man River has been behaving.

Would he? The Hebrew prophets certainly saw a connection between Israel's sins and Israel's sufferings. They interpreted the sufferings as punishment for the sins. But the sufferings they usually referred to were inflicted by heathen conquerors whom God used as instruments of his purpose rather than by such things as flooding rivers.

True, there is the story of Noah and the flood. But the more developed prophetic doctrine does not focus upon "earthquake, fire, and flood" as divine chastisements.

My question: If Jesus were among us in the flesh now, would he point to the behavior of the Mississippi and say "That's what you get for your transgressions"? I doubt it. St. Luke (13:1-5) records a quite explicit Dominical statement on the subject. The poor souls on whom the tower of Siloam fell were not worse sinners than those on whom it did not fall; they just happened to be standing in the wrong place at the wrong time.

As I understand Christ's teaching, in this world we may have to suffer great misfortune and wrong regardless of our moral merits. If so, we must understand that Old Man River just keeps rolling along with the same indifference to our sanctity or our iniquity as the sun displays as it shines upon just and unjust alike. A news dispatch out of Batesville, Ark., just in, reports a tornado. Said one 70-year-old man as he watched a storm swirl around him: "You can hide, but the Lord will find you if it's your time." A secretary at an elementary school said she thought the children were going to get hit, "but the Lord was with them." I'm sure these good people are good Christians, but I submit that their thinking about tornados and the Lord and the Lord's children is not very pure Gospel.

I think that what our Lord is saying to us is that if we think the Mississippi on a rampage, or a tornado, can give us a bad time, wait till we reap the *real* harvest of our sins! His doctrine is sterner, not softer, than the doctrine of divine retribution which you suggest.

"Perhaps it is no wonder that the women were first at the Cradle and last at the Cross. They had never known a man like this Man—there never has been such another. A prophet and teacher who never nagged at them, never flattered or coaxed or patronized; who never made arch jokes about them, never treated them either as 'The women, God help us!' or 'The ladies, God bless them!'; who rebuked without querulousness and praised without condescension; who took their questions and arguments seriously; who never mapped out their sphere for them, never urged them to be feminine or jeered at them for being female; who had no axe to grind and no uneasy male dignity to defend; who took them as he found them and was completely unself-conscious. There is no act, no sermon, no parable in the whole Gospel that borrows its pungency from female perversity; nobody could guess from the words and deeds of Jesus that there was anything 'funny' about woman's nature." (Dorothy L. Sayers, quoted by Rosamond Kent Sprague in *A Matter of Eternity—Selections from the Writings of Dorothy L. Sayers*. Eerdmans.)

Letters to the Editor

Has All Been Heard?

As have my fellow clergy, I have received and read the recently-released document "We Heard What You Said."

I was among those attending the fact-finding session conducted by Executive Council staff in my diocese (Long Island) last fall. Considerable time was spent arranging us into buzz groups, instructing us how to cope with rather complex forms, and guiding us into a pre-planned format by which to rate program priorities laid before us by council representatives.

The day was orderly and dull. The staff dutifully thanked us for our cooperation and insights (now neatly reduced to a collection of keyed and coded forms). But that our day-long gathering was drawing to an end on a note of frustration was countered with a rather vehement outburst by at least four speakers. In essence, their remarks added up to strong disappointment that so little attempt had been made to solicit detailed and constructive criticism of rationale and implementation of existing national church programs.

Subsequently was published a comprehensive volume on these diocesan meetings. Presumably it was on this one our mailed document was based. I was distressed, but not surprised, to discover in the larger report not a single word mentioned of the extemporaneous, but important reaction at the Long Island meeting. And I wonder if other diocesan meetings had similar experiences, unreported.

The gathering of the statistics has been one step forward. There does indeed seem to be a consensus for greater emphasis on Christian education, Indian and Hispanic mission, and evangelism, while the Seabury Press and *The Episcopalian* rated low as priorities. But what this fact-finding exercise has not adequately allowed for is gathering opinion as to why churchpeople feel existing communications endeavors to be expendable, or what kind of Christian education, Indian and Hispanic mission work, as well as evangelism programs are desirable.

Granting the possibility that these priorities are acknowledged, will we be led into another catastrophic Seabury Series? And which philosophy of "mission" is to be pursued at "815": funding for non-church enterprises devoted to secular social activism and political empowerment? As for evangelism, our national leadership has already demonstrated an inability or unwillingness to be evangelical. And does the widespread malaise with our present national church magazine totally reject a desire for an intra-family communication vehicle, or simply dis-

The Cover

The American Church in Geneva, Switzerland, is celebrating its centennial this year. The inaugural service was held July 28, 1873, in l'Eglise de la Fusterie, Geneva. Several centennial events have already been held and others are planned for 1973.

appointment with the one now provided us?

On the basis of the document in front of us, I, for one, am not persuaded that the Executive Council has heard *all* of what we said.

(The Rev.) EDMUND W. OLIFIERS, JR.
Rector of St. Boniface's Church
Lindenhurst, N.Y.

Church and Homosexuality

I was grieved to read the news story about Dr. W. Norman Pittenger's advocating the ordination of homosexuals [TLC, Apr. 29]. How he can take this view is incomprehensible to me as the scripture clearly states: Do not be *deceived* (italics mine): neither the immoral, nor idolaters, nor adulterers, nor homosexuals, nor thieves, nor the greedy, nor drunkards, nor revilers, nor robbers will inherit the kingdom of God" (I Cor. 6-9).

Dr. Pittenger claims that the negative attitude toward homosexuality "came from the fact that both heterosexual and homosexual prostitution was part of the culture of the Canaanites and was viewed as idolatry by the Hebrews. . . ." As the Canaanites practiced all of the other things listed above, I don't see how Dr. Pittenger can single out homosexuality as being exempt; yea, he even condones it!

MARTHA LINDER

Lakeland, Fla.

Which Finger?

You were not explicit in your comment on Fr. Flinn's letter [TLC, Apr. 29]. The Executive Council is more than "a rather big finger" of the body. From where I kneel and pay in the body, the Executive Council is the middle finger which points to the East from the narthex while my fingers are clenched in a fist.

EDWIN D. JOHNSON

Washington, D.C.

Liturgical Alternative?

I wonder if there is any alternative to the Green Book/BCP. Week after week the controversy rages on. It looks like all that is open to us is either one or the other.

Serious thought now needs to be given to an alternative to *both*. Liturgical reform and renewal is a living reality, and cannot be "switched on and off" without doing great harm to the church. The Green Book may well be too radical for the needs of the church, yet the BCP, as it now stands, is not the answer either. Historical, theological, liturgical, and pastoral studies over the last 100 years have pointed out the real deficiencies of the book. Perhaps now is the time for an Anglican compromise.

Let's hear from both sides, with *concrete* proposals for serious revision of the BCP. No propaganda please! Neither side is right altogether or wrong altogether. Both have the good of the church in mind. Let's have done with the polemics and move on to constructive revision.

(The Rev.) DONNE E. PUCKLE
Vicar of St. John's Church
Bisbee, Ariz.

Save up to 50% with
CUTHBERTSON
CUT-OUT KITS



All in one package with easy-to-follow instructions. Custom quality fabrics, perfectly centered. Wide choice of silk appliques, bandings. Hundreds of items for clergy, choir and altar.
Complete Altar Guild Supply Service

92 Page Color Catalog Mailed Upon Request



J. Theodore Cuthbertson, Inc.
2013 Sansom St. • Phila., Pa. 19103



MARY MOORE

Box 3394-L

Davenport, Iowa 52808

FINEST OLD WORLD CRAFTSMANSHIP

Fair Linens • Chasubles • Communion Linens
Chalice Palls • Funeral Palls •
Needlepoint Pieces

HERE THINGS ARE STILL CREATED
OUT OF A LOVE OF EXCELLENCE

Write for our Catalogue

THE GUILD OF ALL SOULS

A prayer group pledged to pray for the departed members of the Guild and for all the Faithful Departed. Open to Communicants of the Anglican Church. Provide that prayers will be offered for the repose of your soul by joining the Guild.

For further information, address

The Secretary-General, Guild of All Souls
233 Grove Road South Orange, N. J. 07079

EPISCOPALIANS FOR A RIGHT TO LIFE

That life begins at conception is not only a religious belief, but a medical fact. Today, hundreds of thousands of the "holy innocent" are being slaughtered. Christians! Realize your own responsibility in the sight of Him Who is the Author of Life, its Source and its Ultimate Goal. For information write to:

The Rev. Peter F. Watterson, Founder-Director
Holy Spirit Episcopal Church
1003 Allendale Road
West Palm Beach, Florida 33405
(305) 833-7605

GIFTS • PARISH SUPPLIES • BOOKS
CURRICULUM • CHURCH APPOINTMENTS

MOREHOUSE-BARLOW CO.

14 E. 41st Street, New York, N.Y. 10017
Telephone: 212 532-4350



F. C. DREWS & CO. ORGAN BUILDERS • E. 1960
BOX 505 • MIDDLE VILLAGE, N.Y. 11379

Clergy: Making Your Vacation Plans?

Why not arrange an exchange of work during the summer with another clergyman through a classified ad in **THE LIVING CHURCH**? Provides an inexpensive way for you and your family to see another part of the country, or perhaps a foreign land.

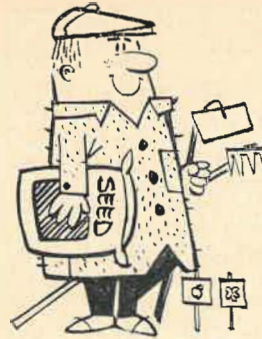
Details on the nominal rates are on page 14.

SPRING...

a time to introduce

parishioners to

The Bundle Plan



Spring is the ideal time to introduce THE LIVING CHURCH to your parishioners. And this spring is a particularly good time to do it. THE LIVING CHURCH is a magazine aimed at helping the active laypeople to know and to do the things that need to be done to strengthen the parish, the diocese, and the Church around the world.

We are continuing our effort to make this magazine more helpful to more people. We believe that all Episcopalians and all parishes can be helped by the many useful features we have on our program for the coming months.

THE LIVING CHURCH is beamed at those lay leaders who are to be found in any congregation, as well as at the clergy. Do you have *at least five* people in your parish or mission who would profit from it? If so, the Bundle Plan seems to be the right answer.

A bundle of five copies costs only \$5.20 a month for a four-week month and \$6.50 a month for a five-week month (26 cents a copy), but the purchaser pays 30 cents a copy. Additional copies cost only 26 cents each.

Think about the lay people on whom you most depend for help. Don't you agree that if they become regular readers of THE LIVING CHURCH they will be even more effective in their ministry and in their help to you? If so, send us your order for a bundle of five or more copies to be sent each week until further notice and your order will be entered immediately.

THE LIVING CHURCH

407 E. Michigan St., Dept. A, Milwaukee, Wis. 53202

Send us a bundle of _____ copies per week.

Send to _____ Address _____

City _____ State _____ Zip Code _____

Name of Church _____

Signed _____

The Living Church

Volume 166

Established 1878

Number 22

A Weekly Record of the Worship, Witness, and Welfare of the Church of God.

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

The Rt. Rev. Donald H. V. Hallock,*† Bishop of Milwaukee, president; The Rev. Dudley J. Stroup,*† vice president; The Rev. Carroll E. Simcox,*† secretary; Robert Hall,*† treasurer; Warren J. Debus,* assistant treasurer. The Rt. Rev. William H. Brady,† Bishop of Fond du Lac; the Rt. Rev. John P. Craine,† Bishop of Indianapolis; The Rt. Rev. Richard B. Martin,† Suffragan of Long Island; The Rt. Rev. Stanley Atkins,† Bishop of Eau Claire; the Rt. Rev. G. Paul Reeves,† Bishop of Georgia; The Rev. William E. Craig,† The Rev. Curtis W. V. Junker,† The Rev. Darwin Kirby, Jr.,† The Rev. Christopher F. Allison,† The Rev. George C. L. Ross,*† The Rev. John W. Ellison,† The Rev. Enrico S. Molnar,† The Rev. Kenneth Trueman,† The Rev. George B. Wood,† The Rev. Sheldon M. Smith,† The Rev. H. Boone Porter, Jr.,† The Rev. Robert E. Gard†; Miss Augusta Roddis†; Messrs. Jackson Bruce, Jr.*† John Reinhardt,† Prezell R. Robinson,† John C. Pierson,† Robert Shoemaker,† Walter L. (Red) Barber,†

EDITORIAL AND BUSINESS OFFICES
407 E. Michigan St., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420

The Rev. Carroll E. Simcox, editor. The Rev. Karl G. Layer, assistant editor. Georgiana M. Simcox, news editor. The Rev. William S. Lea, Paul B. Anderson, Paul Rusch, associate editors. Christine and Harry Tomlinson, music editors. Warren J. Debus, business manager. Lila Thurber, advertising manager. Joel K. Diamond, circulation mgr.

DEPARTMENTS

Around and About	2	Editorials	11
Booknotes	14	Letters to the Editor	3
Book Reviews	12	News of the Church	6
Church Directory	15	The Cover	3
		Things to Come	5

FEATURES

Executive Council Report	5
Christian Initiation	8
Christian Initiation	9
Clergy Unemployment and Security	10
Blooming (verse)	11

THE KALENDAR

June

3. Easter VII
5. Boniface, B.M.
9. Columba, Abt.
10. The Day of Pentecost
11. St. Barnabas the Apostle
12. The First Book of Common Prayer
13. Ember Day
14. Basil the Great, B.
15. Ember Day

NEWS. Over 100 correspondents, at least one in each diocese, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs. THE LIVING CHURCH is a subscriber to Religious News Service.

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

SUBSCRIPTION RATES: \$12.95 for one year; \$23.90 for two years; \$32.85 for three years. Foreign postage \$2.00 a year additional.

The Living Church

June 3, 1973

Easter VII / Sunday after Ascension Day

For 94 Years,

Its Worship, Witness, and Welfare

EXECUTIVE COUNCIL REPORT

PART I of the report of the May Executive Council meeting appeared in TLC May 27.

S&RC

The Screening and Review Committee (S&RC) of the General Convention Special Program (GCSP) is one of the more powerful groups in the church. Members of the committee approve or reject applications for grant money from minority groups.

At the council meeting, the following actions were taken on suggested revisions of the committee: declined to change the membership format of the committee; declined to specify information to be included in biographies of nominees for the committee; set a quorum for conducting business of the committee and prohibited mail, telegram, or telephone votes; requested a statement for the council at its next meeting, of criteria and procedures for grants to coalitions; tabled a set of specific financial disclosures to be required with grant proposals; and declined to direct submission of funding priorities to be approved by council in September.

The Executive Council also declined to fund two proposals recommended by the S&RC and opposed in one case by the Diocese of North Carolina and in the other by the Diocese of Florida. Council requested investigation of facts of a disputed grant to the Centro Joaquín Murietta de Aztlan, Inc., of Los Angeles.

The S&RC reported that in March it had approved funding of the National Indian Youth Council, Albuquerque, N.M.—\$16,200; and the Lynn Eusan Institute, Houston—\$30,000.

In April, the S&RC had approved funding of the Hilton Head Fishing Cooperative, Inc., S.C.—\$28,914; and the United Construction Workers Association, Seattle—\$30,000.

A grant of \$35,700 was made to the Winston-Salem group originally carrying the Black Panther Party name. The money was requested in order to supply free ambulance service for the poor with a recommended concentration on emergency medical transportation. The Diocese of North Carolina had approved the funding providing a few changes were made in name, etc. These requests were honored by the group applying for funds.

The following were elected by council to the S&RC to serve until the 1974 annual meeting: Iris Zavala, Quince Duncan, Howard Spencer, Kwame McDonald,

Byron Rushing, Della Warrior, Paul Schultz, the Rev. Jesse Anderson, Jr., the Ven. Irving H. Mayson, George Guernsey, Mrs. Seaton Bailey, the Rev. Stewart Wood, and the Very Rev. Dillard Robinson. The first seven were the Presiding Bishop's "preferred list" of a slate of 14; the next two were presented by the Union of Black Episcopalians which has the right of naming two members of the S&RC; the last four elected are members of the Executive Council.

NCIW and GCYP

The National Committee on Indian Work presented a statement calling on the government to negotiate peacefully at Wounded Knee. (This statement was read to council May 3, before the settlement at the South Dakota site.) Dr. Howard Meredith and the Rev. Philip Allen introduced a number of members of the NCIW regional groups.

The General Convention Youth Program (GCYP) has produced a low-cost film, *Seeds of Renewal*. Narrated in part by Bob Davidson, council member and head of the program, the \$15,000 film was shown to council members.

Finance

Council received the treasurer's report which noted that the court has ordered refund of \$126,425.55 paid on (New York) city *ad valorem* tax under protest and referred the final decision on tax exemption to a referee.

Council extended eligibility for housing loans to all Executive Council staff, and appropriated \$19,000 from undesignated faith offerings to the office of the Suffragan Bishop for the Armed Forces.

Public Issues and Action

Council adopted a resolution on peace and reconciliation with an amendment which included the statement: "An amnesty should be granted to all those who are in legal jeopardy because of the war in Indo-China, with the exception of those who have committed acts of violence against persons *and those who have deserted the Armed Forces*. For this latter group provisions should be made for a case-by-case review." (The italics represent the amendment.)

There then followed discussion on another resolution on amnesty presented by the advisory council of the Bishop for the Armed Forces.

After considerable discussion the entire subject was tabled with the result that action on the first resolution was cancelled. Council took no official action on the subject of amnesty.

Social Responsibility

The council committee concerned with social responsibility in investments presented several shareholder resolutions for consideration. Council approved the filing of these resolutions with a number of companies, and adopted program recommendations of the committee for 1973-74.

Jurisdictions

It was decided by council, that the objective of the Church School Missionary Offering for 1974 should be the Presiding Bishop's Fund for World Relief.

Resolutions concerning overseas jurisdictions adopted by council dealt with financial support of \$46,000 to the Diocese of Southern Malawi for capital needs in the extension of out-patient treatment to leprosy patients; \$11,300 to the Diocese of Liberia for development of a program in leprosy work at Mbalotahum; \$60,000 to the Diocese of Liberia to assist in covering the operational deficit of Cuttington College; and \$11,500 to the Diocese of Central Tanganyika for the Hombolo Leprosy Center.

Council also voted to continue financial support of the Holy Catholic Church in Japan and the Episcopal Church in Brazil.

Others

Council approved use of a new parochial report form; heard that people using cars for church work will be able to obtain reduced-rate insurance from Colonial Penn Insurance; and heard that national discounts in accommodations may soon be available through the offices of the manager of General Convention.

Mark Linz, president of Seabury Press, spoke to council about hopes and aims of the publishing concern.

Church agencies are urged, by action

THINGS TO COME

June

16-17: The 1973 Pilgrimage to Williamsburg and Jamestown, Va., commemorating the 366th anniversary of the first recorded Anglican service of Holy Communion in America. Sponsored by the Brotherhood of St. Andrew.

of council, to use the professional services of Seabury Press. It was not discussed whether this would be on an at-cost basis, a bidding service, or profitable for Seabury.

Council established a staff section on grants to racial and ethnic minorities to combine work of the General Convention Special Program, the National Committee on Indian Work, and the proposed new work with black churchmen.

A persistent and necessary call to order for every session of the Executive Council meeting is that "blasted" Seabury House Horn being blown by the Rev. John Stevens, council secretary. He takes his duties seriously—those requiring the mighty rushing wind (the horn blowing) as well as the accurate recording of all council actions including amendments and amendments to the amendments.

The Presiding Bishop

In his message to council, the Rt. Rev. John Hines referred to the distressing situation in Cairo, Ill., and the way in which the GCSP was able to exercise constructive influence in the face of the inability of local churches to exercise a reconciling ministry. If Cairo is indeed a dying community, at least the church has been of some help in bringing hope to the hopeless.

The P.B. also called attention to the questions arising out of the winding down of the military involvement in Vietnam—that of possible amnesty for those who chose to become exiles from their country for conscience sake.

Bp. Hines also discussed the areas of concern in the orderly transition from his administration as Presiding Bishop to that of his successor. He asked that a committee be named to deal with this matter. Council later acted on this request.

The Rev. John Coburn, president of the House of Deputies and vice-chairman of the council, was master of ceremonies for a short, informal, mini-program to honor the Presiding Bishop. Not only to honor Bp. Hines, said Dr. Coburn, but to embarrass him, for "as, bishop, you have embarrassed many of us many times."

Dr. Coburn paid tribute to the bishop, who retires next year, and acting for the council, presented to him the craftsman's interpretation of Excalibur—a silver sword in a many-faceted polished chunk of crystal. Mrs. Seaton G. Bailey, another council member, presented a Canton ware tureen to Mrs. Hines.

To relieve the emotional atmosphere of the formal presentations, Bp. Hines was given a testimonial of love and affection for him from the council. It was not just the usual printed manuscript—it was enclosed within the outline of the Heinz 57 label, a reference to the 57 counties within the boundaries of the Diocese of Texas. The P.B. was Bishop Coadjutor of Texas, 1945-55, when he became the diocesan.

G. M. S.

NEWS of the CHURCH

QUINCY

Bishop-Elect Named on Early Ballot

Representatives of parishes and missions of the Diocese of Quincy met May 5 in St. Paul's Cathedral, Peoria, to choose their next bishop. On the fourth ballot, the Very Rev. Donald J. Parsons, dean of Nashotah House, Nashotah, Wis., received the necessary votes for election.

The nominating committee had presented a slate of five names to the convention. In addition to Fr. Parsons, the others named were the Very Rev. Robert MacGill, South Bend, Ind.; the Rev. Gordon Gillette, Portsmouth, N.H.; the Rev. Donald Baustian, Keokuk, Ia.; and the Rev. Robert H. Cochrane, Tacoma, Wash.

Nominated from the floor were the Very Rev. John I. Kilby, Peoria; the Rev. James Brice Clark, Omaha, Neb.; and the Rev. Robert M. Morse, Oakland, Calif.

In 1950, Dean Parsons, 51, went to Nashotah House as instructor in New Testament and became associate professor and sub-dean in 1954. In 1956 he was named a full professor and then dean in 1963. He and his wife, Mary Russell, have three children.

The Rt. Rev. Francis William Lickfield, Bishop of Quincy since 1958, plans to retire June 30.

SOVIET UNION

Evangelicals Imprisoned for Religious Instruction

Four "evangelical Baptists" were arrested and sentenced in the White Russian town of Sligorsk for giving religious instruction to children. The four—Yevgeni

Silchukov, Lidiya Korzanhets, Nina Mas-yuk and Ivan Trukhan—were convicted of teaching religion without authorization and encouraging believers to break the law.

The Soviet newspaper *Sovetskaya Byelorussia* reported that all four belonged to an "unregistered" sect. Soviet law requires all religious communities to register with state authorities. The paper claimed that although the evangelicals had not harmed anyone physically, they had done so morally. Silchukov was previously sentenced to prison in 1967 for encouraging Baptists in White Russia to break the law, and upon his release, according to the newspaper report, he formed his own religious group and did not register it.

COVER STORY: EUROPE

Geneva Church Has Centennial

Emmanuel Church in Geneva, Switzerland, was founded 100 years ago with the inaugural service held July 28, 1873, in l'Eglise de la Fusterie. Services were first held in the present church building on Easter Day 1878.

The cornerstone was laid in July 1877 by Gen. Ulysses S. Grant, former President of the United States. At that time, a box containing items of interest was placed in or under the cornerstone. Unfortunately, the church archives do not indicate the exact location of the box. To date, several attempts have been made to find it, but the buried treasure remains hidden.

Whether or not it is found, a modern time capsule containing items and documents of present-day interest will be buried later this year.

Two of five centennial musical evening concerts sponsored by Emmanuel Church have already been held. The others are scheduled for June 12, Sept. 11, and Nov. 13. For a century, Americans have shared the cultural advantages of Geneva and now reciprocate by offering this series by outstanding artists, many of whom are American.

CHURCH OF IRELAND

Union Reported a Possibility

"Towards a United Church," a report on a church union movement in Ireland, has been described by one Anglican prelate as a "giant step" in laying the foundations of church unity.

The Rt. Rev. John W. Armstrong, Bishop of Cashel and Emly, Waterford, and Lismore (Province of Dublin), made the comment during a press conference in Dublin at which the report was made public. It will be presented to the govern-



FATHER STEVENS
"That 'blasted' Seabury House Horn"

ing bodies of the Church of Ireland, the Presbyterian Church in Ireland, and the Methodist Church in Ireland, when they meet in coming weeks.

In praising the report, Dr. Armstrong said that many of the theological differences between the churches had proved to be not barriers but things on which it was easy to find common ground.

The press conference held simultaneously with one in Belfast attended by the Most Rev. George O. Simms, Primate of All Ireland — was presided over by the Very Rev. S. J. Park, former moderator of the Presbyterian Church.

Asked about the prospects of church unity in relation to the existing political climate in the north (northern Ireland), Dr. Armstrong said it is probably true that there are extremist Protestants who might try to use the report as a basis for division. However, he said, he is confident that the church authorities are aware of the situation and will deal adequately with it.

At the same time, the bishop complained that "all the churches in the north have not been given enough credit for their work in trying to bring peace and reconciliation to the country. The churches there, all the churches there, do not seek thanks or credit, but they have not been given enough credit for their tremendous work," he said.

The unity report offered agreed statements on the Divine Revelation and the Scripture, the Church, the Sacraments, the Creeds, and later historical statements of belief and the ministry.

During his commentary, Dr. Armstrong told reporters that the proposed meeting in September between representatives of the Roman Catholic hierarchy and the Irish Council of Churches could be one of the greatest events in Ireland's church history.

SEMINARIES

"Budget Balancing" Prospect Improves

The American Association of Theological Schools (AATS) reports that seminaries have taken a "significant first step" toward budget balancing. Operating deficits for the 189 member seminaries were reduced from \$5.06 million in 1970-71 to \$2,470,000 in 1971-72. Improvement was in educational and general categories, with student aid remaining the major cause of deficits.

According to *The 1972-73 AATS Fact Book*, the size of a seminary appears to be one of the most important factors in cost per student. It takes nearly twice as much money to educate a seminarian in a school with less than 50 students than it does in an institution having more than 500. Thus, the average expenditure at 10 Episcopal seminaries with less than 200 students each was \$5,754 in 1971-72 compared to \$1,645 per student in six South-

ern Baptist seminaries, four of which have 500 or more seminarians.

Another important cost factor is the salary scale of faculty and administrators. In 1972-73 Episcopal seminaries paid teachers an average of \$16,021 per year, while Southern Baptist schools paid an average of \$13,453. However, the average Episcopal seminary administrator received \$15,821 compared to \$16,392 for Southern Baptists. Faculty salaries are lowest in the Rocky Mountain and plains regions and highest in the Mid-East and New England.

WESTERN NORTH CAROLINA

Coadjutor Elected

The Rev. William G. Weinbauer of Poughkeepsie, N.Y., was elected Bishop Coadjutor of Western North Carolina to succeed the Rt. Rev. Matthew George Henry.

Fr. Weinbauer, 48, has been rector of Christ Church, Poughkeepsie, since 1971. Prior to that date he was a member of the faculty of General Seminary.

Bp. Henry plans to retire in about two years.

PENNSYLVANIA

Successor to Bishop Elected

The Rt. Rev. Lyman C. Ogilby was elected May 5 to succeed the present Bishop of Pennsylvania, the Rt. Rev. Robert L. DeWitt, who plans to retire by June 1974.

Bp. Ogilby, 51, was consecrated Bishop of the Philippines in 1953, following several years of missionary work in the islands. In 1967 he became Bishop Coadjutor of South Dakota and then acting bishop in 1970. He spent some time at the Episcopal Theological School, Cambridge, Mass., before going to Philadelphia as Assistant Bishop of Pennsylvania in 1971.

Other nominees for Bishop Coadjutor of Pennsylvania included the Rt. Rev. A. Ervine Swift, Boca Raton, Fla.; and the Rev. Robert E. Terwilliger, New York City; the Rev. Paul M. Washington, Philadelphia; and the Rev. Charles H. Long, Glenside, Pa. Five others withdrew after the fifth ballot. Three candidates had withdrawn their names even earlier in the voting.

Bp. Ogilby and his wife, Mary, attended the opening of the convention but left when the voting began. The election was held in the Irvine Auditorium of the University of Pennsylvania.

CHURCH OF CANADA

Christian Initiation Rite Recommended

A trial Christian initiation rite which would unify the separate acts of baptism

and confirmation has been authorized by the General Synod of the Church of Canada. Under the proposal, when a child enters the church through baptism he would not need to wait the usual 12 years to complete his membership in confirmation, but from the very beginning would be a communicant.

The proposed rite provides for baptism, the laying on of hands, and first communion.

The age at which baptized children would receive communion regularly would be subject to local variation, with parents largely free to make the decision after consultation with the priest. It is suggested that the criterion should be one of interest or desire on the child's part, rather than a specified age, degree of understanding, or level of instruction.

Two years ago General Synod delegates affirmed the essential unity of the act of Christian initiation, consisting of baptism together with laying on of hands and first communion. In the three-hour debate at that time, many expressed uneasiness about the present practice of "indiscriminate" baptism of children whose parents have little or no connection with the church. Some speculated that infant baptism might be abandoned in favor of adult baptism; others said confirmation in early adolescence is the wrong time, psychologically and emotionally, to demand the kind of commitment required.

It is recommended for a diocese in which the proposed new rite is used that the bishop should be present and preside at the first use of the rite for baptism in each parish. In succeeding baptismal services, while the presence of the bishop would be encouraged, the priest would lay his hands on the candidate's head, marking the forehead with the sign of the cross with oil of chrism blessed by the bishop.

HONG KONG

Chinese Church Emerges

Sources in Hong Kong report that the Chinese church, believed to have "gone under" during the Cultural Revolution of the 1960s, has emerged from eclipse. Increased contacts of Christians from outside China with Christians inside can be taken as a "changing trend," according to Dr. Raymond Whitehead, China consultant of the National Council of Churches. Several visitors to China from Hong Kong Christian families found churches freshly painted and found them open for worship.

"That the church is beginning to emerge publicly again is an important development," says Dr. Whitehead. "We can all look forward to communication with Chinese Christians. But I do counsel patience. We must let them take the initiative. Our only initiative ought to be to let them know we are anxious to talk with them when the time is right."

PRO

CHRISTIAN INITIATION:

The Case for Change

By LEONEL T. MITCHELL

WE Anglicans have traditionally been more interested in worship than theology. We have maintained our unity as a church not through the acceptance of a confessional statement, such as the Augsburg Confession, but through our use of the Book of Common Prayer. We have tended, therefore, to be more concerned about what the priest does in the conduct of the liturgy than about what he says in his sermon. To put it more positively, we express our faith in the words of our common liturgy.

I am not in favor of abandoning the Book of Common Prayer, and I know of few Episcopalians who are. I am in favor of giving the liturgy of our church the dignity, clarity, flexibility, and note of celebration it needs to remain the bond of unity among churchmen. If there are Episcopalians who feel that to revise the Prayer Book is divisive, there are many others who feel that to refuse to revise it would be destructive of all growth and life. I count myself among this second group.

For a variety of reasons many Episcopalians have not used the Prayer Book integrally. They have adopted, adapted, and altered it to meet the liturgical and devotional needs of worshipping congregations, sometimes with the encouragement and support of their bishops, and sometimes over their strong objections. I believe that the present proposals for

Prayer Book revision will go a long way toward meeting the needs of Episcopalians, without in any way giving up our Anglican heritage. The responsible trial use of the proposed rites will give us the opportunity to polish, refine, and improve them before final adoption.

There is a growing ecumenical consensus as to the structure of the eucharistic liturgy. The new Roman Catholic, Presbyterian, Anglican, Lutheran, and COCU services are more like each other than the older rites. However radically we may differ about the respective merits of modern and Elizabethan English as a liturgical language, there is general approval of the structure of the new rite. The new pastoral offices are also in many ways structural improvements on the same offices in the 1928 Prayer Book, I believe. They are, in fact, winning wide acceptance on their intrinsic merits. On the other hand, there is a great deal of confusion and misunderstanding about the proposed revision of the baptismal liturgy, and it is that to which I wish to address myself.

FIRST, the proposed baptismal rite seeks to give to Holy Baptism its proper dignity as a Gospel sacrament. It urges its public celebration at the principal Sunday service, as befits a solemn public act of the church. It suggests appropriate liturgical occasions for its celebration, such as the Easter Vigil, Pentecost, the First Sunday after Epiphany, and the visitation to the congregation of their Father in God. It makes the participation by the congregation in the baptismal liturgy an occasion for the regular renewal of their own commitment to living the baptismal life in Christ.

The new baptismal rite does not seek to alter the doctrine of the Episcopal Church, but to make clear our belief that in the sacrament of Holy Baptism we are freed from sin through participation in the death and resurrection of Jesus Christ and are born anew in him as God's children by adoption and grace through the indwelling of the Holy Spirit.

The signing of the newly baptized with the cross has always formed a part of Anglican baptismal practice, and it has a prominent place in the proposed revision. Permission is further given to use chrism (aromatic olive oil blessed by the bishop for the purpose) in making the sign. The ancient Church Fathers saw this anointing as symbolizing our participation in the Messiah as members of the royal and priestly people of God, the Christ-ians.

Anglicans have held differing views as to the importance of this signing and sealing, as they have about the significance of the invocation of the Holy Spirit in the Great Thanksgiving at the Eucharist, and it is not the intent of the new rite to disturb these positions. It is intended that the liturgy of baptism be recognized by

all Christians as containing all things necessary to make the receiver completely a member of the Body of Christ, with full rights of membership.

Some Episcopalians believe that our present baptismal rite is only a partial initiation, and that it must be completed by confirmation before the recipient can be considered fully a church member. I believe that those who hold this view will find that the proposed baptismal rite contains all of the elements which were found in the early church's *baptisma* and requires no further sacramental completion. This reaffirms our ecumenical stance that baptism makes us members of the church.

The proposed rite of confirmation is a specific occasion for the affirmation of baptismal vows and public commitment to the responsibilities of baptism. It is not intended to be the completion of baptism, but the solemn renewal of the baptismal covenant. It is therefore especially appropriate for those who come to a new and deeper understanding of the meaning of their baptism, for those who return to the life and mission of the church after a period away from it, and for those who enter the Episcopal Church from another church. The bishop's laying on of hands is the traditional and appropriate climax of this rite.

Unfortunately, the word confirmation has meant so many different things to different people that its use is almost always an occasion of confusion. I believe that the present proposals, nevertheless, represent a tremendous liturgical step forward in clarifying our practice. Baptism is declared to be the complete sacrament of Christian initiation. Confirmation is affirmed as its renewal, not its completion.

I believe that the proposed baptismal liturgy makes clear the relationship of the Gospel sacraments to each other and to the apostolic ministry of the bishop. It takes into serious account the theological discussions of the past century both in England and America, including those of the House of Bishops and the Lambeth Conference. The church must still deal with the important questions of the desirability of widespread infant baptism, particularly where the parents are not practicing churchmen, and of the place of baptized children as members of the Body of Christ. These questions were not raised by the proposed revision of the rites, nor will they be settled by accepting or rejecting such revision. They must be faced honestly by Christians as we work through to a better understanding of the meaning of the sacraments of baptism and the Eucharist.

I do not believe that the adoption of the proposed rites will divide Episcopalians, but rather that their use can become the means of reconciling those presently divided, by uniting them in the traditional Anglican way, in the common use of a liturgy.

The Rev. Leonel L. Mitchell, Th.D., a priest of the Episcopal Church and canon of St. James' Cathedral, South Bend, Ind., is an assistant professor of liturgy at Notre Dame University.

...AND CON CHRISTIAN INITIATION:

The Case against Change

By GEORGE M. MURRAY

FEW informed churchmen would say that the Prayer Book should not be revised in some parts. I know of no clergyman who presently makes use of the Office for the Visitation of the Sick, with its outmoded theology of illness. It is difficult to read the words, "Drink ye all of this," in the Prayer of Consecration without confusing the uninitiated. And as a boy I can remember hearing the words in the Nicene Creed, "the third day He rose again according to the Scriptures," and thinking, "If they don't really believe it happened, why do they say it?"

But the church should realize that what is being proposed by the Standing Liturgical Commission is not just revision of the form and wording of the various services and prayers, to make them clearer and more relevant to present-day life. What is being proposed includes important changes in doctrine, and sweeping alterations in the practices of the church.

ONE of the areas of proposed drastic change is the area of Christian Initiation: Baptism, Confirmation, and First Communion. And these changes are not designed to meet some expressed need in the church, or even to modernize our practice of Christian Initiation. They apparently arise out of a scholarly interest in an ancient practice in some early period of the church's history; and out of a mistaken notion that we are somehow very close to the Eastern Orthodox churches, and ought therefore to imitate their strange understanding and practice of Christian Initiation.

The biggest proposed change here is that baptism and confirmation should be combined in one service, and should normally be administered to infants. The bishop, it is said, would usually perform both functions, but he could authorize presbyters to do so, using oil blessed by the bishop for confirmation. When bishops pointed out that this would mean, in the long run, that presbyters would normally and usually perform the combined rite, representatives of the commission replied that a part of the purpose of the proposed change would be to restore to the bishop the function of being the normal and usual baptizer. Nonsense! The



BISHOP MURRAY

church has long taught her people to be prompt in bringing their infant children to holy baptism. Now do we want to teach them to wait for the next visit of the bishop, which may be eleven months or more? And do we want to take away from presbyters their function as baptizers?

Furthermore, one of the good things about our present practice is that a child is promptly, and fully, grafted into the Body of Christ in baptism, which is an objective action of Almighty God; but that the child has the later opportunity in confirmation to respond subjectively, make a commitment of faith, and receive the strengthening gifts of the Holy Spirit for his lay ministry in the name of Christ. It does not matter to me how ancient or how late this practice is in its origin. It works, and provides for two important things: (1) the conscious commitment, after preparation, of the child's life to Christ, in confirmation; (2) the conscious establishment of his relationship to the larger church, through the chief pastor, the bishop. I continually find that once I have confirmed them, people feel that they *know* me, and have a special relationship with me and with the diocese.

I know our practice of Christian Initiation leaves much to be desired, and we need to work on it. For instance, it *does* seem that confirmation might be delayed until a somewhat more mature age than is usual now, and that it should be separated from admission to Holy Com-

munion. A rite of admission to Holy Communion may be a desirable addition and it *does* seem that the rite of holy baptism could be somewhat shortened and improved. But otherwise, the basic structure of Christian Initiation in the 1928 Prayer Book is sound and fits our pattern of life in the church. It could be improved in its details, but it should be retained.

MANY more things could well be said about this issue, but I will deal here with only one more. It is proposed that the laying on of hands with our traditional and very meaningful confirmation prayer be replaced with the making of the sign of the cross on the forehead with the words, "You are sealed by the Holy Spirit." In cooperating with the request for trial use, I once confirmed a whole class with those words, and then said to myself, "Now, what did I mean by that?" So, in New Orleans, I asked the House of Bishops if any member of the house could tell me what the words mean. No one could. Twenty-four hours later I asked again, and one bishop offered me a nice sermon on seals and bishops' rings and such, but my question was not really answered. I individually asked a member of the Joint Liturgical Commission, and he replied, "I'll have to try to find you an answer to that question." Many bishops did thank me for asking the question, saying they too would like to have an answer.

Now, I am sure there does lie some meaningful use of those words somewhere in antiquity. But they have no meaning for *our* people in *this* day. And Prayer Book revision should *clarify* meaning—not further obscure it. This illustrates for me the fact that the wrong approach has been used by the commission in its dealing with the whole area of Christian Initiation. I do hope the commission will become more responsive to the bishops and the church in this area.

By the way, after the New Orleans meeting of the House of Bishops, I did receive a delightfully helpful post card from a brother bishop. He said, "I have just been to the seashore, and I finally learned about the *seal*. It is a bewhiskered, walrus-like, fish-eating contraption, which like the PECUSA, can balance all sides of anything on its nose at one time." Maybe we'll live through this whole process if we can keep a sense of humor.

The Rt. Rev. George M. Murray, D.D., is the Bishop of the Central Gulf Coast.

CLERGY UNEMPLOYMENT AND SECURITY

By CHARLES H. GRAF

OUR PRESIDING BISHOP has announced that he will set up offices, east and west, to deal with the unemployment problems of our clergy. Eventually finding work in the church, or elsewhere, is the desire of every unemployed priest, but there is a more immediate concern, and I address myself to this: severance pay and unemployment insurance, which he does not mention. So far as I have been able to ascertain there is no church body in this country, Protestant, Roman, or Episcopal, which affords such protection. Individual parishes may make a gift to a departing priest, but this is felt to be only a present, and not a right. There is therefore no "experience" on which to base costs and rates.

The average assistant priest, missionaries, even deans of many cathedrals and diocesan priest employees, do not have the security and tenure afforded a rector in our general canons. They certainly do not have the security protection given most lay employees in industry today. The

The Rev. Charles H. Graf, D.D., is rector of St. John's Church in the Village, New York City.

above-described clergy continue their employment at the command, even whim, of a superior. It is not an unusual case to learn of a priest who has been discharged on a month's notice, sometimes less, with no severance or unemployment insurance such as the layman might get. There is undoubtedly an area here which the canons ought to contemplate—and when they do there must be some financial consideration. If there is, then I think the Church Pension Fund will be involved—but in the meanwhile we must do something about the wrong which exists, and as soon as possible.

Severance pay and unemployment insurance are at least as necessary to the clergy as to the laity. This is particularly true of the clergy, because the move from one situation to another almost invariably involves a change of residence. Extra costs are incurred because moving fees must be paid. Many may have to find a new career. Funds will be needed for that too.

I should think a minimum basis for severance pay would be one month's salary, and for unemployment insurance,

five months at one-half salary after that first month.

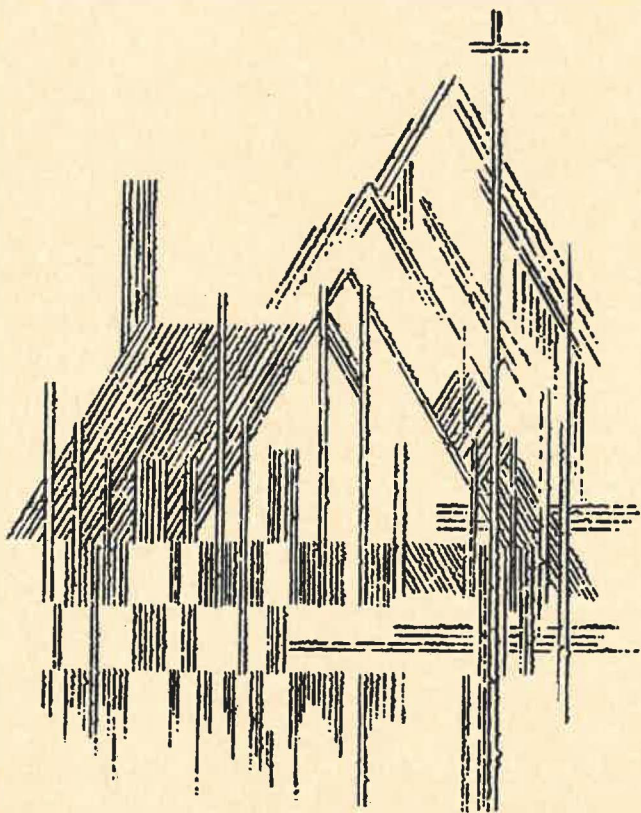
At the present time there are about 2,500 out of 11,000 clergy on part-time employment in the church or out of it. It would take a vast capital fund to provide something for them now. I expect we could only begin with those newly unemployed after a certain date. And I think only our Church Pension Fund is in a position to carry this added burden. But how to pay for it!

Any added assessment on the pension premium for *all* the parishes to pay would obviously be unfair. Parishes, or dioceses, requiring extra clergy must be the ones to pay the added premiums. If a parish can afford an assistant it must take on the added burden of an extra premium. The exact percentage, based upon whatever experience the fund can ascertain, would be paid with each pension premium bill. If a rector, bishop, or parish finds it necessary to dismiss a priest, then the premium for a period thereafter would be doubled. Under such a scheme there would not have to be a large capital reserve such as is carried for pensions. When a parish or diocese does not engage an assistant, no premiums would be paid (except the extra already indicated) until a new man is called.

There are some situations where a priest is engaged for a contractual period. Is it fair to deny him severance and unemployment insurance when that period is over? Again a glance at industry. In the business world, men are seldom engaged on this basis. In New York State an employee is covered by unemployment insurance after a certain number of months of employment.

I can see the possibility of reverse effect. If a parish or a diocese must pay an added premium for an assistant priest and run into an even higher assessment if he is fired, it might deter the appointment of another priest at all. The effect would ultimately be more unemployed clergy than we have now—but this must be weighed against the present insecure basis on which men are engaged. As in almost everything else, we get used to paying more for the things we want.

The forthcoming General Convention, by resolution, could put this plan into effect. The Episcopal Church Foundation could finance a study of rates. The Church Pension Fund is equipped to *carry* the work.



Severance pay for all clergy of the Episcopal Church?

EDITORIALS

Pro and Con Papers Begin

BETWEEN now and General Convention time in late September we intend to do something special for our readers by presenting to them statements of points of view—some of which are contrary to our own—by responsible churchmen, on the major issues confronting the Episcopal Church today.

Some of these position papers will be from those which the editor of *THE LIVING CHURCH* has edited for "The Yellow Book," the latter being distributed by the department of communication of the Executive Council to all members, bishops and deputies, of the forthcoming 64th General Convention. Our thought is that these papers, although addressed to the members of the convention as such, ought to be pondered by all Episcopalians who care about these things—as surely all readers of *TLC* do.

Other essays of this sort which we shall publish are not from the collection for the Yellow Book but will be solicited by us, and especially from people whose views are *not* identical with, or even compatible with, ours on these issues. Sometimes, as in the case with which we are beginning in this issue, we shall present two essays on the same subject by writers on opposite sides of the issue. This doesn't mean however that either has been aware of what the other one has written. They are simply good strong *pro* and *con* statements.

Our pro-and-con essayists this week are talking about the proposed new form of Christian Initiation which, if adopted by the Episcopal Church, would put this church into agreement in doctrine and practice with the Eastern Orthodox churches, in which an infant is baptized and "sealed" (confirmed) at the same time.

Presenting the case *pro* is the Rev. Leonel L. Mitchell, Th.D., an Episcopal priest of the Diocese of Northern Indiana, who teaches liturgy at the University of Notre Dame.

Upholding the traditional Anglican and Western Catholic practice of confirmation as a rite separated by some years from baptism is the Rt. Rev. George M. Murray, Bishop of the Central Gulf Coast.

We promise more of such exchanges in our pages in the months ahead. Please give both of these very competent thinkers on the subject of Christian initiation a thoughtful and open-minded reading.

Casualness in Communion

RECENTLY [*TLC*, Mar. 11] we took issue with an English Methodist divine who from the pulpit of Canterbury Cathedral urged the church to make her creeds simpler. Mr. Kenrick's sermon provoked considerable discussion in the English church press. One correspondent of *The Church Times* of London (issue of Feb. 9) offers this comment: "To be reluctant to say a creed may be not to belittle it but to magnify it as something one will rejoice to be able to say one day." This churchman evidently believes that perhaps it would be better if the recitation of the creed in Christian worship were made less a matter of unvarying routine.

He may well be right. The same can be said about the public, or for that matter private, recitation of the Lord's Prayer. If the experience of others is at all like this writer's, the temptation to rote-performance with this is utterly appalling.

And we risk a heresy trial (after all, we are not a bishop, so we are liable for heresy under the canons of PECUSA) by suggesting that Christians are terribly tempted to rote-performance in their reception of Holy Communion if whenever they come to church the service they find is the Eucharist.

To be sure, the ideal solution to this problem is not to celebrate the Eucharist less frequently but rather to deepen our devotion in such a way that we are never careless or casual in our communicating. Ideal solutions generally, however, are things we dream about rather than presently enjoy.

Since we don't know the answer to this one perhaps we had no right to raise the question; but the question comes up whenever Episcopalians seriously consider their Sunday morning service schedule. Few churchmen will question that the Eucharist is the central act of all Christian worship and sacramental life. That being established, the question becomes: How can we live by this daily Manna without falling into deadly presumption? Jesus warns us against vain repetitions. Frequency of repetition surely enhances the danger of vain emptiness and formalism in that which should involve for us the "eschatological tension" of tasting of the powers of the age to come.

If any of our readers feels that he can help the rest of us to resolve this problem in our sacramental life we hope to hear from him.

Blooming

Now stark delirium becomes
Wild, welcome birdsong in ecstatic cry:
Time-signatures in sequence split
Crisp morning air. The flowing sky
Sails full-before, cloud-battled, sprung
From rare out-spaces, places, paces
Invisibly God-handled—made
Of light and darkness, sun and shade.

Froth of Creation, coming down
From hard-rock planets scattered where
No city roars, no scouring air
Proclaims what we hear now:
Wild, welcome birdsong everywhere—
God's Voice, God's Smile, God's Holy Spirit
Filling this world, and in and near it!

George Edward Hoffman

Book Reviews

THE BUCKLEYS: A Family Examined. By Charles Lam Markmann. William Morrow & Co. Pp. 364. \$8.95.

The Buckleys are, of course, William F., Jr., his brother Senator James, their brothers and sisters and ancestors. They are a family worth writing about. Charles Markmann has done exhausting research, conducted countless interviews, labored like a mountain, and produced a petulant mouse.

Not that a critical study of the Buckleys is not in order. They are an American phenomenon, and as individuals and propounders of ideas, are proper objects for dissection. As people, Charles Markmann likes them (he dislikes the Kennedys, but that is rather vogueish these days). But he has this horrible vision of blue-collar types and hillbillies forming in legions behind the Buckleys, presumably to drive all the epicene nattering nabobs of negativism into New York City, which will then be cut adrift and left to float to Rooshia.

The first paragraph of *The Buckleys* is a quotation from WFB. The second paragraph (i.e., the author's first original sentence) begins: "The man who wrote that paragraph . . . is the leader of a band that has taken it upon itself to change the course of the United States by, in the first instance, pointing a gun at the President." So, just out of the dock, we have Lee Harvey Oswald, a pixillated Castroite, opted into the conservative cause. Logically, the book is downhill all the way after that opener. And almost every page contains a mini-editorial of Markmann's likes and dislikes, going back almost 40 years.

There are two basic problems with Markmann's approach. The first is that he has no discernible sense of humor. Thus, he paraphrases certain lines of Aloise Buckley Heath's, hilarious in the original, and makes them come out flat and unfeeling. He can take Frank S. Meyer's suggestion about restoring the House of Stuart literally (although, come to think of it, why shouldn't the late Mr. Meyer have so advocated? Assuming, that is, that an English or Gaelic-speaking claimant could be found?).

The second problem is that he is looking for ideologies, and having found them where they don't exist, blaming particular Buckleys for lapsing from them. Perhaps the most glaring example of this is a passionate denunciation of Senator Buckley for celebrating, in 1971, "the re-birth of the state of Israel." Now *National Review*, of which William Buckley is the editor, has consistently supported Israel for years, and the senator has been in

general agreement with the magazine's policy. This, according to Markmann, was something that should have been "repugnant" to the senator and brings forth a page of denunciations of Zionists and their ilk.

The problem with Markmann is that he is looking for a Right Wing plot, and there ain't none. He is worried about the John Birch Society, which William Buckley started ticking off over 10 years ago. He is worried about George Wallace's followers, although *National Review* started working him over in 1963. He can't find any links between conservatives in this country and neo-Nazis in Germany, but still . . . (When will old-fashioned radicals learn that Hitler was a phenomenon of the left? The conservatives in Germany in the 1920s were monarchists, and were whooping it up for the King of Bavaria while the painter stole the Reichstag.)

A critical study of the Buckleys is still in order. What we have here is 50 percent factual information, laced with 50 percent diatribe.

(*The Rev.*) SHELDON M. SMITH

The reviewer—rector of Washington Memorial Chapel, Valley Forge, Pa.—is also TLC's special reporter for the House of Bishops and an occasional contributor to National Review.

ON BECOMING A MUSICAL MYSTICAL BEAR: Spirituality American Style. By Matthew Fox. Harper & Row. Pp. 156. \$5.95.

The jacket blurb says it "presents a lyric design for Americans seeking religious meaning in our age of cultural upheaval." More accurately, *On Becoming a Musical, Mystical Bear* is a declaration that real spirituality is a kind of contemporary hedonism combined with righteous indignation.

One-sixth of the book is devoted to what prayer is not: It is "not saying prayers," "not withdrawal from one's culture," "not acquiescence to a culture," "not causing God to change by our petitions," "not talking to God," "not liturgy," "not an exceptional experience." Life must be regarded not as a problem but as a mystery. The mysteries of life suggested by Matthew Fox are: life itself, death, nature and rebirth, another person, love, evil, vocation, and others unnamed.

"Prayer in its primal and fundamental sense means a radical response to life." Fox becomes enamored of the radical meaning of "radical," traces many things to their roots, and thereby thinks he has explained them. He devotes six pages to "Jesus's prayer as response to life," drawing primarily upon the Fourth Gospel, chapters 6 and 17. His use of the Synoptics is limited to Matthew 22:32 (God of

the living, not the dead), Luke 6:12-16 (Jesus spent the night in prayer), Luke 22:31-32 and Mark 7:33 (evil and Satan are around), Matthew 11:25-30 ("Jesus is moved to prayer at the mystery of others"), without mentioning the Lord's Prayer. "Prayer is the process of becoming alive, of rooting ourselves into life. Where shall we be rooted? We detect four areas of personal or psychological rooting and rerooting: awareness, freedom, appreciation, and attitudinal conversion."

But prayer is radical socially: prophecy and uprooting. This means "wrestling with the enemies of life," with "justice, the prophet's goal. . . . We must develop our capacity for outrage and adult anger, it appears, from purifying our love." We must uproot all that says No to life. He concludes that the artist should be our "spiritual guru."

This book will be well received by those who enjoy enjoying life between protest marches and confrontations and other acts of prophecy. As they accept *Life* (Spirit) and push their roots through the topsoil of their culture, they find pairs of opposites: yes—no; root—uproot; enjoy—work and study; celebrate—criticize; thank—refuse; relax—fight; love—anger: Following down the first of each pair leads to the *Father* (Mysticism) while the second leads to the *Son* (Prophecy). This is a more persuasive demonstration of the *Trinity* than three-leaf clovers, etc. "A return to a living belief . . . in this Trinity; a return to an authentic praise of the Spirit which is life: this is one of the few promises . . . that is simple enough to ring true, historical enough to attract, powerful enough to effect change."

If the logic of the preceding paragraph lacks the clarity of a geometrical proof, it is, nevertheless, a clear example of the kind of logic running through this book. It concludes with a geometrical diagram of the preceding paragraph showing a double Trinity: *Life-Father-Son, and Spirit-Mysticism-Prophecy*—a slight deviation from orthodoxy!

(*The Rev.*) JOHN W. ELLISON, Th.D.
St. Paul's, Bakersfield, Calif.

THE HIERARCHY OF HELL. By Lauran Paine. Hippocrene Books. Pp. 184. \$6.95.

This quaint little book spins a very good yarn. Devils, it seems, have been around for a long time. In fact, evil spirits were placated long before the beneficent spirits were worshipped, according to Lauran Paine. But Satan, like God, has had his ups and downs. He has flourished in times of religious turmoil, such as the Reformation, and began to languish with the Enlightenment.

Science and the rise of humanistic theology have dealt Satan and his hierarchy a serious blow, but superstition still nourishes the "imps" who are also part of the scheme. They are the creatures who put out the banana peels for you to slip on and hide your glasses.

The Hierarchy of Hell is a book about the history of human nature as reflected in the beliefs we have found useful at various times. It is hopeful to realize that man may be coming into his own by dispelling these fearful notions, but also a bit unsettling to think that when the Devil is undone we may no longer need our belief in his Adversary either.

KATHRYN K. ATWATER

Contributor to THE LIVING CHURCH

HEALING AND CHRISTIANITY. By Morton T. Kelsey. Harper & Row. Pp. 398. \$8.95.

When I was asked to review *Healing and Christianity* I looked forward eagerly to reading the book. I have been giving serious consideration to starting a healing ministry in the two missions of which I am the vicar, and I hoped that this book would get me started in the right direction. But I am afraid I have been left with almost as many doubts as assurances after having read it. I certainly can't fault the research, which is more than adequate. (There is a voluminous bibliography plus many, many footnotes.) I find it difficult to fault the scholarship, for I am not the kind of scholarly "heavy-weight" who could pronounce upon its adequacy. And I certainly don't want this review to cause anyone interested in the subject to fail to read *Healing and Christianity*, for I think it is an important book in its field.

Then what is the source of the hesitancy with which I write this review? It is, first of all, a very difficult book to read. It requires intense concentration because of its awkwardness. "Convoluting" might be a good way to describe it, and I think that word particularly apt, for the *idea* of the book is so twisted and turned and wound around itself that the *substance* of it is sometimes difficult to identify. Morton Kelsey's fervor and devotion to the gift of healing come through clearly—and that is perhaps the flaw, for the book is really a strongly-worded polemic.

Now I am not suggesting that this subject is improperly treated in such a vein. My own experience in seminary is certainly enough to suggest that the denigration of the ministry of healing is certainly far-reaching. I can recall almost nothing during the course of my studies that treated healing as anything other than an academic, theological-historical exercise. While we were required to memorize the words in the Prayer Book used when anointing or laying on hands, we spent little time discussing the *reality* of the words we learned. So I can sympathize with Fr. Kelsey, and can wholeheartedly support his belief that spiritual healing is an important and integral part of the ministry of the Gospel.

But I find myself concerned about some of the attitudes implicit in his treatment of the subject. He says toward the end of the book: "This particular sacramental ministry, of course, is not the totality of one's Christian life and commitment: but although subordinate, it is an essential part

as one clear expression of caring empowered by the Spirit."

And yet I find throughout the book an oftentimes non-too-subtle suggestion that healing is "the totality of one's Christian life. . . ." This cautionary note is not meant to detract from the substance of the book, and I must hasten to add that it is an indication of the visceral fear of this reviewer of anything that would usurp the "totality of one's Christian life and commitment." Examples abound of clergy and laity alike, to say nothing of many parishes, where the "tail" begins to wag the "dog," and while I believe in the ministry of healing I am also convinced that this ministry is fraught with the same kinds of dangers encountered in the ministry of "tongues" or the charismatic ministry, or even the "Social Gospel." Being the *media* of the *via* does not prevent us from receiving all the gifts of the Spirit: it simply puts them in perspective.

(The Rev.) HEWITT V. JOHNSTON
Christ Church, Charlevoix, Mich.

LEARN TO GROW OLD. By Paul Tournier. Harper & Row. Pp. 247. \$4.95.

It may well be that the reason this book has impressed me so deeply is because I have recently gone through the "trauma" of retiring; but I do not think so. The author, who is a retired Swiss psychologist and medical doctor, is himself an outstanding example of how to be happy and useful and retired. His picture on the dust cover tells almost as much about him as the written word.

Paul Tournier explains that the fate of old people depends on three circumstances: their pre-retirement style of life, the present climate of society towards the old, and the particular circumstances which old people live under. The two great turning points of life are the passage from childhood to adult life, and the passage from adulthood to old age. The success of old age and retirement depends in great measure on the life style that went before. Unless we learn to look for the deeper meaning of life before we retire we shall not likely be able to organize our old age so as to find it.

Society is contemptuous of the old, even though one out of six persons in western society is over 60. This is because modern man is considered and valued largely as an instrument of production. Since old people are obviously not producers they are of little value and therefore they should be segregated from the productive members of society. The author directly challenges this popular point of view, for he perceives that it is the important task of the old to restore to our impersonal society "the human warmth, the soul" that it now lacks. It is the old who can best rediscover for us "a more complete and loving concept of the nature of man."

In case you don't read the book, and you certainly should whatever your pres-

SCHOOLS

FOR BOYS

THE CHURCH FARM SCHOOL

A college preparatory, boarding school for boys with one parent. Sons of active military personnel and clergy excepted from this requirement.

Grades 7 through 12

Tuition, room and board \$600.00 per year. Learn to study, work and play on a 1700 acre campus. 25 miles west of Philadelphia.

Write:

Headmaster, Box 5,
Paoli, Pennsylvania 19301

SEWANEЕ ACADEMY

Formerly Sewanee Military Academy
The College Preparatory School of the
University of the South . . . Est. 1868

Boys boarding, Co-ed day, in Grades 9-12. Fully accredited. Independent study program. Academy and University students share 10,000 acre mtn. campus and 200,000 volume library. Full sports program. Summer School-Camp. Write to: Dir. Adms., Sewanee Academy, Box C, Sewanee, Tenn. 37375



FOR GIRLS

ON TOP OF A HILL IN CLEAN AIR

An hour from New York
**ST. JOHN BAPTIST
SCHOOL FOR GIRLS**
Mendham, N.J. 07945

Where girls are first

Grades 7-12, Boarding & Day.
Accredited. Small Classes.
Tel. 201-543-4161



COEDUCATIONAL

ST. MARY'S and ST. JOHN'S SCHOOL

Established 1868 — Episcopal

Girls' Boarding and Day, Boys' Day.
Grades 8-12. Fully Accredited. Small Classes.

Music, Art, Dramatics, Sports, Pool
Headmaster, St. Mary's and St. John's
Peekskill, N.Y. 10566

GIFTS

Gifts (deductible as charitable contributions for income tax purposes) and bequests are urgently sought to help build a larger, more effective LIVING CHURCH. A suitable form of bequest is: "I give, devise, and bequeath to **THE LIVING CHURCH FOUNDATION**, a non-profit religious corporation organized under the laws of the State of Wisconsin."

THE LIVING CHURCH FOUNDATION

407 E. Michigan Street
Milwaukee, Wis. 53202

ent age, here are three memorable quotes among many others: "Neurosis is always linked with an inability to evolve"; "the key to success in old age is the abandonment of the will to power"; (bishops and other executives take heed!); "a man freed from the fear of death is freed from all other fears."

Happily this remarkable author does not hesitate to deal with death and in plain simple biblical terms authenticated by his own Christian faith. He speaks of "the quite new and specific view of death which Christianity has introduced into human history"; and he also emphasizes that every authentic personal act has a transcendent, eternal quality about it. This is eternal life lived in the here-and-now which carries through and beyond death to the resurrection.

I could wish that the author had written *Learn to Grow Old* 20 years ago, but then I would have been much too busy to give it more than a passing glance at best. Viewed from that tumultuous time old age and retirement and death were light years away!

(*The Rt. Rev.*) JOHN SEVILLE HIGGINS, D.D.
Bishop of Rhode Island (ret.)

RASPUTIN. By R. J. Minney. David McKay Company. Pp. 223. \$6.95.

In the foreword of his recent book about Samuel Johnson, Peter Quennell says that "his hero stands at the center of the picture, surrounded by his friends and enemies against the background of his social period." This is a good description of *Rasputin* in R. J. Minney's book by that title about a man who still casts a controversial shadow in history.

The author feels that Rasputin was not the devil—holy or otherwise—that he has been pictured. As Mr. Minney is a highly qualified writer who has access to many letters and records about his subject, we can at least listen to his opinion without necessarily agreeing with it.

Grigori Rasputin was born in Poknovskoe, Siberia. His parents, brother, and epileptic sisters had some education, but he himself could not read or write until years after his birth. From early boyhood he was passionately interested in religion, learning much of the Bible from hearing his father read aloud to the family. While still young he began his incredible pilgrimages to monasteries and holy places, walking barefoot and in penitential chains for thousands of miles. Incidentally, these travels give us a very good idea of social conditions in Russia at that time.

In Mr. Minney's account of Rasputin's less well-known years we learn that he was genuinely loved by his wife and three children as well as by the peasants who were awed by his ability to foretell the future and grateful for the generous use of his healing powers. In those days he was reasonably abstemious, and to the end of his life he gave away money as soon as he received it.

Most readers are familiar with the story of Rasputin's life in St. Petersburg. It is not a pretty picture. His abnormal influence over the Czaritsa and the Czar was the natural result of his undisputed ability to relieve the terrible hemophilic attacks of the little Czarovich. This influence split the court; half of which worshipped him as a Staretz or Holy Man, the other half feared and loathed him.

(There were nine attempts at assassination before the final one.) He began drinking noisily and destructively, and his life-long licentiousness, hitherto disregarded, was another ugly fact used in the growing scandal about Rasputin and the royal family. This particular scandal was not true, but like Marie Antoinette's diamond necklace in an earlier century, it was a lie that strengthened the fury of the people.

Many books have been written about Rasputin though from a totally different point of view. These authors, too, had access to letters and records from the past and their conclusions cannot be ignored. However, much as Mr. Minney differs from them his very interesting book does give a fresh perspective to the life and character of a strange man.

STELLA D. PIERSON
St. Thomas', New York City

Booknotes By Karl G. Layer

INTRODUCING THE NEW TESTAMENT. By Archibald H. Hunter. Westminster Press. Pp. viii, 216. \$3.50 paper. This volume is the third revised edition of the popular work by Dr. Hunter, professor of New Testament at the University of Aberdeen, Scotland. The scholarship is sound. After an introductory section dealing with technical problems in New Testament study, Dr. Hunter discusses "The Four Gospels," "The Early Church and St. Paul," and "The Writings of the Other Apostolic Men." The book will be of value both to the professional theologian, and the interested layman.

CLASSIFIED

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

INSTRUCTION

LEARN SPANISH IN MEXICO. If you really want to learn Spanish intensively and economically, start any Monday at CIDOC. For catalog on language school and de-schooled academy, write: CIDOC, APDO 479, Cuernavaca, Mexico.

POSITIONS OFFERED

GUAM AND MICRONESIA—single priests, laymen, to teach school and work in mission churches—4, 5, 6, and Junior High social studies, math. St. John's Episcopal Preparatory School (NAIS and NAES member), Box FB, Agana, Guam, U.S. Terr. 96910. Interviews arranged May 27-June 20, major cities.

PRIEST or seminarian needed to assist vicar who has another charge. Country home with brook—utilities provided. Other income necessary. Near cities and seminaries. Available June. St. Peter's, The Rev. Frederick H. Pratley, Bucks Hill Road, Southbury, Conn. 06488.

POSITIONS WANTED

AMERICAN organist and choirmaster, currently working and studying at Canterbury Cathedral, seeks full-time church position. Write for "vita" and references. Ritter Werner, 35 Blackfriars, Canterbury, Kent, England.

PRIEST, 33, married. Desires change after six years in present parish. Prayer Book and Bible centered. Prefer suburban or rural USA. Greatest loves are teaching the Faith and parish calling. Reply Box M-972.*

PRIEST, 43, available. M.S., seminary graduate, clinical membership Transactional Analysis Association in progress. Trainer, group leader, counselor, effective preacher. Reply Box N-970.*

SINGLE priest, 53, presently rural, desires city work in east or west: curate, rector, teacher, other. Twenty-eight years fine experience, mostly urban. B.A., M.Div. Reply Box M-969.*

YOUNG organist/director, 8 years experience in liturgical worship, desires opportunity with active parish interested in experimental and traditional worship. Resumé, excellent references available. Reply Box H-968.*

RELIGIOUS COMMUNITIES

THE CONGREGATION OF SAINT AUGUSTINE. A teaching community for men, operating Saint Michael's Farm for Boys. For information, write to the Very Rev'd William K. Hart, C.S.A., Ph.D., Prior, P.O. Drawer 640, Picayune, Miss. 39466.

SUMMER SUPPLY

PRIEST needed for August—three services—\$60.00 per Sunday plus lovely rectory. Lake privileges. Large downtown Connecticut parish near N.Y.C. Prayer Book. Reply Box J-971.*

SUPPLY PRIEST needed for July in Ft. Lauderdale area. Use of rectory and honorarium. St. Benedict's Church, 7801 N.W. 5th St., Plantation, Fla. 33313.

WANTED

CHOIR EDITIONS of 1916 Hymnal. If you have any no longer used copies, please write to: St. Andrew's Church, 4604 Lanier Drive, Savannah, Ga. 31405.

WANTED to buy or copy: Trinity Sermons by Dr. Ferris for years before fall 1967. Reply Box S-967.*

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

CLASSIFIED ADVERTISING RATES (payment with order)

- (A) 20 Cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 insertions; 17 cts. a word an insertion for 13 to 25 insertions; and 16 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number), plus \$1.00 service charge for first insertion and 50 cts. service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 15 cts. a word.
- (D) Copy for advertisements must be received at least 20 days before publication date.

THE LIVING CHURCH
407 E. Michigan Street Milwaukee, Wis. 53202

Use the classified columns of

The Living Church

to BUY or SELL

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

The Living Church



GO TO CHURCH THIS SUMMER!

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

LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & 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. Wolterstorff, D.D., r; the Rev. Thomas M. W. Yerxa, the Rev. Frederick 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 (ex summer, 8 & 10); Tues 6:30; Wed thru Fri 9; Sat 10; C Sat 11

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
The Rev. J. T. Golder, r
Sun Masses 9, 11; Daily (ex Fri & Sat) 7:30, Fri & Sat 9; HD 6:15; HS Fri 9:30; C by appt

COLORADO SPRINGS, COLO.

ST. MICHAEL THE ARCHANGEL 7400 Tudor Rd.
Near Air Force Academy—
Woodmen Valley Exit off I-25
Sun Eu 8 & 10

DENVER, COLO.

ST. BARNABAS 2120 E. 13th Ave. (Cor. Vine)
Gilbert E. Dahlberg, r
Sun HC 7:30, 10 (MP, 1S, 3S), 6 (EP 2S, 4S)

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

ST. RICHARD'S S. Gaylord & Iliff
Evans Chapel
Sun 9:30 MP; 9:45 Sung Eu; daily as anno

DANBURY, CONN. CANDLEWOOD LAKE

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

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 7:30; Service & Ser 9 & 11 (HC 1S, 3S, 11); Daily 10

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 McForlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15 except
Wed; Wed 6; C Sat 4:30

DUNEDIN, FLA.

GOOD SHEPHERD 639 Edgewater Dr. (U.S. 19-A)
The Very Rev. Terrell T. Kirk, r
Sun 7:30, 9, 11; Wed 10

FORT MYERS, FLA.

ST. LUKE'S 2635 Cleveland Ave.—U.S. 41
The Rev. E. Paul Haynes, r
Sun 8, 9, 11, Daily 7, ex Wed 10; Fri 5:30; HD as anno; C Sat 4:30

ATLANTA, GA.

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

CHICAGO, ILL.

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

FLORESMOOR, ILL.

ST. JOHN THE EVANGELIST Park & Leavitt
The Rev. Howard William Barks, r; the Rev. Linas H. Brown
Sun HC 8, 9, 11; Daily HC Mon Wed & Sat 9; Tues HC 6; Thurs HC 7; Fri HC 11

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

HARRODSBURG, KY.

ST. PHILIP'S Chiles & Poplar
The Rev. W. Robert Insko, Ed.D., D.D., v
Sun 10 Bible Study & Breakfast; 11 HC & Ser

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



ST. MARY'S CHURCH
DENVER, COLO.

FITCHBURG, MASS.

CHRIST CHURCH Main St. at Monument Park
Sun 7:45, 10; Daily MP 8:45, Wed HC 10:30
Camp Monomonac (Rindge, N.H.) Sun 12 noon

DETROIT, MICH.

EMMANUEL John R. between 6 & 7 Mi. Rds.
The Rev. H. T. Cook, r (1 blk. W. of I-75)
Sun Mass 8 (Said), 10 (Sung); Wed & HD 6:45 & 10

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

BRANSON, MO. (Lakes Table Rock, Taneycomo
& Bull Shoals)
SHEPHERD OF THE HILLS
Walnut & Highland (1 blk. N. of Hwy. 76)
Sun Services 8 & 10; Daily MP 7:30, EP 5

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

SPRINGFIELD, MO.

ST. JOHN'S N. Benton & E. Division
The Rev. George G. Greenway, r; the Rev. Neal J. Harris, the Rev. Ralph C. Young, the Rev. H. Ben McCoy
Sun 8 HC, 9:15 Ch S, 10 Cho Eu; Tues, Wed, Fri 7; Thurs 10 & 7

MILES CITY, MONT.

EMMANUEL 11th & Palmer
The Rev. Delbert L. Achuff, r
Sun HC 8:30; Wed HC & Healing 9

OMAHA, NEB.

ST. BARNABAS 40th & Dodge, 1 blk. N.
The Rev. James Brice Clark, r
Sun Masses 8, 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 9; 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. V. James Jeffery, r
Sun HC 7:45 & 10; Wed 5:30; Thurs HC & LOH 10

BEACH HAVEN, N.J.

HOLY INNOCENTS' Engleside & Beach
The Rev. Canon G. D. Martin, r
Sun 7, 8, 9:15 & 11; Ch S 9:15; Wed & Fri 8; other as anno

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

(Continued on next page)

KEY—Light face type denotes AM, block 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; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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

GO TO CHURCH THIS SUMMER!

(Continued from preceding page)

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

ALBUQUERQUE, N.M.

CATHEDRAL OF ST. JOHN 4th & Silver, S.W.
Sun HC 8, 9:15, 11 & 6; HC Mon, Wed, Fri 12:05;
Tues, Thurs 10

SANTA FE, N.M.

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

BROOKLYN, N.Y.

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

GENEVA, N.Y.

ST. PETER'S Genesee at Lewis
The Rev. Smith L. Lain, r
Sun HC 8, 9:30, 11:15

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

ST. JAMES OF JERUSALEM W. Penn & Magnolia
Clergy: Marlin Bowman, v; Dan Riley, ass't
Sun Eu 10:30; Mon Prayer 7:30; Wed Eu 9:30; Sat
Eu 5

LYNBROOK, N.Y.

CHRIST CHURCH Peninsula Blvd. & Hempstead Av.
The Rev. Gilbert S. Larsen, M.Div., r
Sun HC 8 & 10; Thurs HC 10; HD as anno. Penance
by appt

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8 & 9, Family Eu 10 (Sung), 11 Liturgy &
Ser (Sung), Organ Recital 3:30, Ev 4; Wkdays MP
& HC 7:15, HC 12:15, Ev & HC 5:15. Tours 11, 12
& 2 Wkdays, Sun 12:30

CHURCH OF THE ASCENSION 5th Ave. at 10th St.
The Rev. D. R. Goodness, r; Rev. J. P. Nicholls, c
Sun 8, 9, 11, 6; HC Tues, Wed, Fri, Sat 8; Wed 6;
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; 4 Ev Special Music;
Weekday HC Mon, Tues, Thurs & Fri 12:10; Wed
8, 1:10 & 5:15; Saints' Days 8. EP Mon, Tues,
Thurs & Fri 5:15. Church open daily 8 to 8.

EPIPHANY 1393 York Ave. at E. 74th St.
Clergy: Ernest Hunt, r; Hugh McCandless, r-em; Lee
Belford, assoc; William Tully, asst
Sun 8 Eu; 9:30 Family Service, Adult Class, Ch S
(HC 25 & 45); 11 MP (HC 15); 12:15 HC; Thurs
12 HC

SAINT ESPRIT 109 E. 60 (Just E. of Park Ave.)
The Rev. René E. G. Vaillant, Th.D., Ph.D.
Sun 11. All services and sermons in French.

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r; Rev. K. Bohmer, c
Sun H Eu 8, 9:15 Sung Eu & Ch S, 11:15 Sol Eu;

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer;
the Rev. S. J. Atkinson, O.H.C.
Sun Masses 7:30, 9 (Sung), 10, 11 (High), 5; Ev &
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

RESURRECTION 115 East 74th St.
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord
Hitchcock, Jr.
Sun HC 8. Cho Eu 11; Wed 6; Thurs & Sat 10
7:30 Daily ex Sat; Wed & Sat 10; C Sat 10:30-11

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, r; the Rev. Canon Henry A.
Zinser
Sun HC 8, 9:30, 11 (15), MP 11, EP 4; Mon thru
Fri HC 8:15; Wed HC 5:30; Tues HC & HS 12:10.
Church open daily to 11:30

The Living Church

QUEENS, N.Y.

RESURRECTION Kew Gardens
Lefferts Blvd. & 85th Ave.
The Rev. George Raymond Kemp, r
Sun HC 7:30 and 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

WARRENSBURG, N.Y.

HOLY CROSS 57 Main St.
The Rev. R. D. Creech, r (Lake George area)
Sun Masses 8 & 10

HARRISBURG, PA.

CATHEDRAL CHURCH OF ST. STEPHEN
The Very Rev. Arnold E. Mintz, dean
Sun 8 & 10; Thurs 10

PHILADELPHIA, PA.

ST. LUKE AND THE EPIPHANY 330 S. 13th St.
The Rev. Frederick R. Isacksen, D.D.
Sun HC 9; 11 (15 & 35); MP other Sundays

VALLEY FORGE, PA.

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

ALICE, TEXAS

ADVENT 2nd and Wright
The Rev. Walter A. Gerth, r
Sun 7:30 HC, 10:30 HC (15 & 35); Wed 7:30 HC;
HD 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 Tues, 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 (15 HC)

LORTON, VA. (Near Alexandria, Va.)

POHICK CHURCH U.S. Rt. 1 & Telegraph Rd.
The Rev. Albert N. Jones, r
Sun 8 HC, 10 MP (15 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

STAUNTON, VA.

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

ASHLAND, WIS.

ST. ANDREW'S 3rd St. & 7th Ave., W.
The Very Rev. Douglas E. Culver, r
Sun H Eu 7, 9 (Sung), Wed 7; HD as anno

BAYFIELD, WIS.

CHRIST CHURCH 115 N. 3rd St.
The Very Rev. Douglas E. Culver, v
Sun H Eu 11 June thru August

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
The Very Rev. Sturgis Lee Riddle, D.D. dean
The Rev. Thomas Wile, canon
Sun 8:30, 10:45; Thurs 10:30

GENEVA, SWITZERLAND

THE AMERICAN CHURCH (Emmanuel, Episcopal)
Rue Alfred Vincent
The Rev. Donald G. Stauffer, r
Sun 8 HC, 9:30 Worship with Choir, Ser & Discus-
sion, Adult Classes, Sunday School (HC 15)



TRINITY CHURCH
RENO, NEVADA