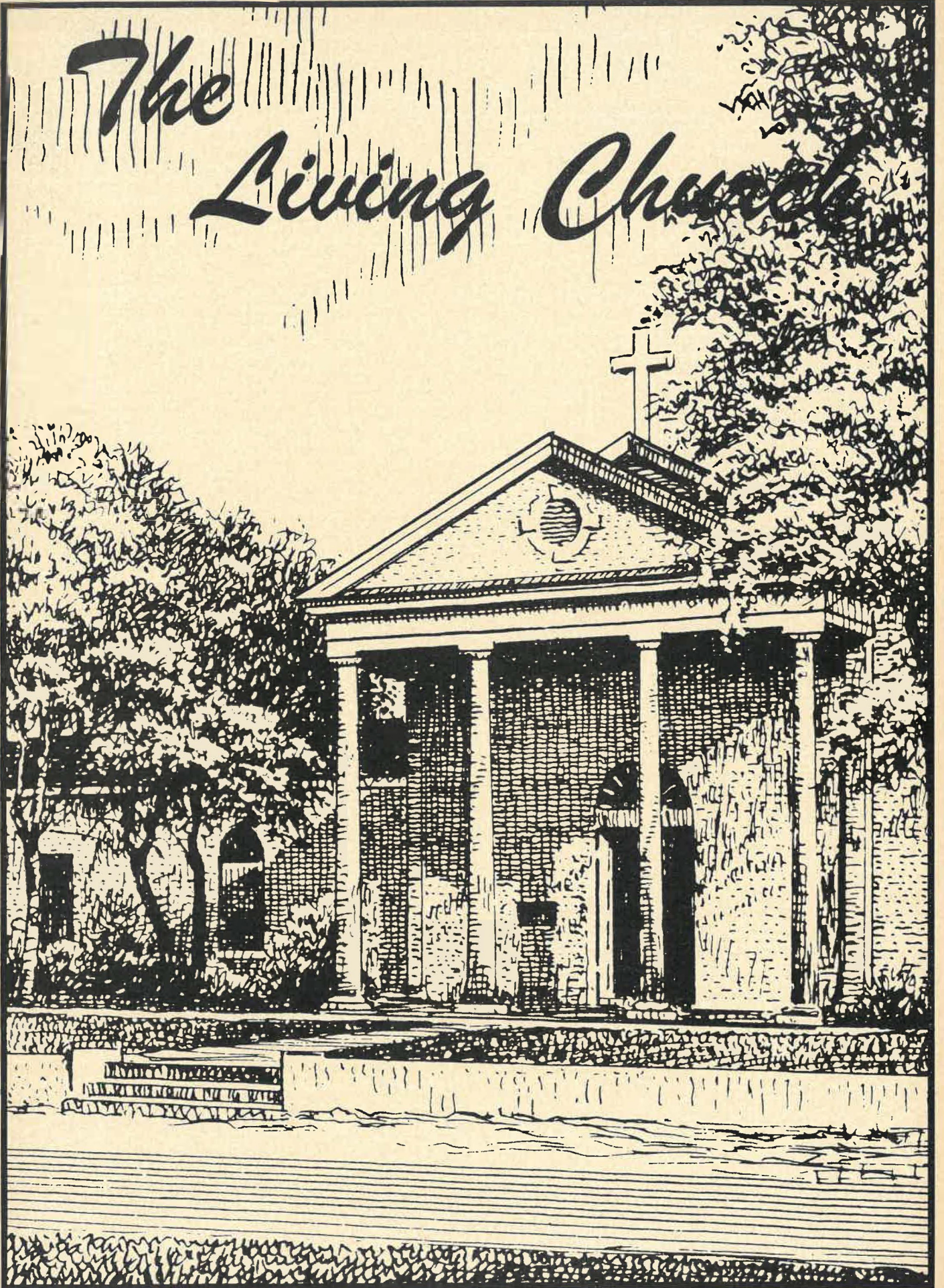
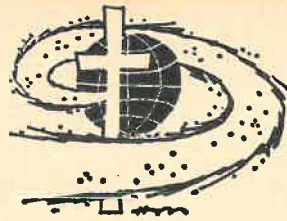


The Living Church



Around



& About

— With the Editor —

Notes to the Overworld

TO Mrs. James G. Blaine: Never until this morning did I know a single thing about you, except that you were the wife of a prominent politician of a century ago. Now I come upon a reference to you in which you are quoted as saying that perhaps your husband wasn't the best man who ever lived but he was the best man you ever knew thoroughly. There's something nice about this: love and truth in a good mix. When love is genuine it never needs to hyperbolize. And then, in a phrase that would have set old Samuel Johnson to drooling with envy, you described James's attitude toward you as one of "unvarying attention and constant neglect." Only a woman, no mere man, could ever have said that. It pricks the husbandly conscience, saying "Thou art the man!" Recently a man and wife took their marital troubles to a professional counselor. Trying to put them at ease he began by turning to the husband and asking jovially, "Well, now, what seems to be the trouble between you two nice people?" The man replied: "What's-her-name here says I don't pay enough attention to her!" I take it that's precisely what you mean by "unvarying attention and constant neglect." The male mind finds it hard to clutch this paradox, but I for one will try harder.

To William Temple:

Nobody ever accused you of excessive other-worldliness in your understanding of the Gospel and its implications. After all, it was you who gave us what has become a proverb: "Christianity is the most materialistic of all religions." Therefore a much less familiar saying of yours is all the more impressive. An American professor had said "It is evident that the church is a pressure-group." You commented: "I know no phrase which it would be harder to interpolate harmoniously into the Epistle to the Ephesians." This is an admirable example of the kind of gentle answer that turneth away wrath, and theologically it is equally admirable. It would be hard to interpolate harmoniously that definition of the church into the Gospel at any point. All pressure-groups, especially those committed to virtuous ends, see themselves as divinely anointed reformers of the rest (the sinful part) of mankind. Their favorite hymns are never on the order of "It's we, O Lord, standing in the need of prayer,"

and always on the order of "Courage, God, we come!" Yet the church is called to be a mighty army, and it is that, whenever it functions not as a pressure-group with a mind of its own but as an instrumental body through which the Lord channels his pressure against the strongholds of evil. If that professor had defined the church somehow as the means and instrument (dative case) of Christ's pressure rather than as an autonomous pressure-group (nominative case) he might have been in line with Ephesians and the New Testament as a whole. But he didn't, so he wasn't. We sorely need your wisdom in the Church Militant today.

To Samuel Pepys:

I'm afraid you've been more of a target for preachers than an inspiration for them over the years. Your taste for women and your taste for money are both common topics of candid confession in your diary and with your charming honesty you told us all about your indulgence of both tastes. I hope you won't mind if one preacher speaks a few good words for and about you. You lived in a time when Englishmen not of the established church were proscribed, and on 3 April 1664 you recorded: "While we were talking came by several poor creatures carried by, by constables, for being at a conventicle. . . . I would to God they would either conform, or be more wise, and not be caught!" That was decent. On 27 November 1662 you soliloquized: "But Lord! to see the absurd nature of Englishmen, that cannot forbear laughing and jeering at everything that looks strange!" That was philosophic. And then this entry on 31 October 1666: "I bless God I do find that I am worth more than ever I yet was, which is 6,200 pounds, for which the Holy Name of God be praised!" That is godly. On this point I have to part company, as you obviously did, with the conventional piety. If your business prospers, and not because you transact it crookedly, why shouldn't God's Holy Name be praised? Anybody who goes into business and tells us that he doesn't want to prosper is either a liar or some kind of a nut. And those parsons who preach against successful enterprise as a sin should be consistent and refuse to accept the "tainted" offerings of such as you; but sometimes, as you undoubtedly observed, they don't refuse. You may have been a lady-killer, and a profit-taker, but you were no Manichean.

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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.

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Letters to the Editor

Kneeling in Church

From time to time various writers whose essays have appeared in TLC have commented on the kneeling postures of members of their congregations, of their manner of approach to the altar rail, and the solemn expressions on the faces of persons they judge to be hypocrites and unworthy. A favorite expression is "protestant squat." Have they never heard of varicose veins, dropsical ankles, bunions, or arthritic knees? No thought for the fat, the short and stocky, the tightly-girded stout, who cannot find room between the pew back in front and the seat behind them? Or for the tall skinny for whom the kneelers are so placed they cannot kneel upright?

A priest often amusingly vocal concerning his parishioners, too late to assist in the Mass preceding a deanery meeting, whispered something about a slight delaying accident and came into the pew beside me. During prayers he did not kneel but bent in perfect squat. After service I asked if in the accident he had hurt his knee. "No," he replied, "My knees are O.K. but I am wearing my best trousers and the kneeler is dusty."

PORTIA MARTIN

Richland Center, Wis.

Thanks to Some Readers

In November 1972, a letter from Mr. John Oakley concerning the fire which destroyed the Anglican High School building in Grenada, W.I., on 15 Oct. was printed in TLC. As a result of this, many readers have written to me and have sent contributions to us to help rebuild our school. While I have written to all of them personally thanking them, I would like to take this opportunity to thank them publicly and also to thank you for having published the letter of Mr. Oakley.

It has been very encouraging to know that TLC's readers are concerned over our problems and are willing to help us even though they have never seen our school or know first-hand of the hard work and enthusiasm of our staff and students in trying to bring our school literally out of the ashes. I am happy to report that work on the new building began in March of this year and we will have seven new classrooms ready by September. During this school year our students have been scattered throughout the town of St. George's in borrowed classrooms, and in spite of the obvious inconveniences, a good year's work has been done. It is through the kindness of people like TLC's readers that we have been able to make a start on replacing our building, and our

The Cover

On this week's cover is a picture of Trinity Church, Myrtle Beach, S.C., where the Rev. Harvey G. Cook is rector and the Rev. Henry N. Parsley is assistant. The schedule of services for this parish may be found on page 16 of the magazine.

hopes for completing our building program rest on the generosity of others like them.

On behalf of the staff and students of the Anglican High School I want, once more, to thank your readers and to invite them, if ever they visit our beautiful island, to visit us in our new building.

MARY R. PRESSEY

Headmistress of the Anglican High School
Grenada, West Indies

More "Opinion"

Many thanks for the good column [TLC, June 10] referring to our editorial on Prayer Book Revision in *The Virginia Churchman*.

Rather than disagree with most of the points you made about liturgy, I agree with them. Insofar as the liturgical reform movement has concentrated on imposing new styles of worship on people whose worship is already genuine and authentic for them, it has missed the boat completely.

The same must be said for those traditionalists who insist that the particular forms of any age—be it the fourth century, the sixteenth century, 1928, or 1967—are automatically better worship than some other form. Liturgy is very serious, suffers from being faddish, benefits both from repetition and from change.

The most important point, however, is that we must permit serious diversity and creativity in worship within the Episcopal Church, and not attempt to impose in this day and time a single form of worship on all congregations. This degree of charity and mutual forbearance is essential, I believe.

"OPINION"

The Virginia Churchman

Richmond, Va.

"In Our Own Tongue"

Perhaps those who don't like the Green Book might meditate on the words of the epistle for Pentecost: "We do hear them speak in our own tongue of the wonderful works of God." How strange that the catholic-minded have apparently forgotten the custom of the primitive church in the matter of the vernacular and the paschal mystery and the mission of the church to the world.

(CDR.) H. W. BOLLES, *CHC, USN*
Portsmouth, R.I.

Bp. Moody on BTE

This letter is in reference to Bp. Cole's response to Dean Charleton, of the Episcopal Seminary of the Southwest [TLC, June 10]. Bp. Cole is the current chairman of the General Board of Theological Education (BTE). Somehow I missed Dean Charleton's letter. I gather from what Bp. Cole wrote that it concerned itself with the recent pronouncement that the number of accredited seminaries of this church should be reduced from eleven to four, and that the chosen four be supported by the general church in its budget, and that the Episcopal Theological Seminary of the Southwest is not one of the chosen four.

Since I am the rector of the Episcopal Theological Seminary in Kentucky, I have a

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ized under the laws of the State of
Wisconsin _____."

cheering word for Dean Charleton. Our semi-
nary in Kentucky has managed to get along
quite nicely for more than 20 years without
the blessing, temporal or spiritual, of the
BTE—since the time when the Rt. Rev. Nor-
man Nash was chairman of that board, or
what passed for it in that day. Dean Charle-
ton and the Seminary of the Southwest may
be better off preserving liberty of action and
conscience, free from *mort main* imposed by
a general board, and free from a growing
dependence upon a subsidy taxed out of the
dioceses, parishes, and communicants of the
Episcopal Church.

The parishes grow fewer, and the com-
municants grow fewer year by year under
the ministrations of men who follow the
Party Line as set forth by Bp. Cole [TLC,
June 10]. Has it occurred to the members
of the BTE, or the deans of the several semi-
naries, that the insertion of an item in the
budget of the general church may not in-
variably produce money? People get tired
of giving money for that which is not bread.

I was not at the meeting of the House of
Bishops in New Orleans, so I read Bp. Cole's
report with interest. Making allowance for
the fact that the report is written in "new-
speak," a puzzling variety of English much
affected in official pronouncements today,
which is not intended to be understood by
everybody, the report is worth study by those
concerned with the quality and future of the
theological education. What kind of theo-
logical education is "quality" education? The
kind which has closed churches, and has
driven away so many communicants from
our pews? Many questions arise in reading
the report, but at this writing I will allow
myself only one: What is the definition of
"the ministry" which Bp. Cole puts forth?
Whatever it may be, it does not seem to be
the ministry of priesthood set forth in the
Ordinal, which is still the official, canonical
formulary of the Episcopal Church concern-
ing the ministry.

(The Rt. Rev.) WILLIAM R. MOODY, D.D.
Rector of ETS - Kentucky
Lexington, Ky.

Tertium Quid

Add my support to *Tertium Quid*, Harold
Brumbaum.

(The Rev.) PETER FARMER
Headmaster of All Saints' School
Carmel, Calif.

God bless you, Harold Brumbaum, wher-
ever you are! You have put it all into words
—wittily witnessed [TLC, July 1]. But who
knows the answer? I used to know why I
went to church, but no more.

HARRIET TITUS
Santa Rosa, Calif.

Pro First Service

Many letters and articles condemn the
Services for Trial Use for being too drastic
a revision of the Prayer Book. I would think
these critics would applaud the First Service,
because it does what they say is needed:
makes changes without departing from the
traditional feel of Elizabethan English.

The changes are hard to fault. I would
like to hear which of them are offensive to
conservative churchmen. I recognize that the
creed as printed offends some, but the Prayer
Book version of the creed is rubrical. What
other changes are upsetting?

Some of the changes legitimize practices
already widespread: saying the thanksgiving
together, for instance; placing the *Gloria*
in the beginning or saying the *Kyrie* in Greek;
inserting the Peace or the *Benedictus Qui*
Venit; standing away from the altar at the
beginning of the service.

Placing the Offertory immediately before
the Consecration seems much better theo-
logically and psychologically. The method
of combining funerals or weddings with
communion is beautiful, isn't it? Most priests
surely like the short form of consecrating
extra elements. Most people like the dismis-
sal. The intercession includes prayers for non-
Christians. For years I hadn't noticed that
the Prayer Book doesn't. Stewardship of the
riches of creation is another appropriate
theme.

Are there possible objections to this ser-
vice which I haven't noticed? Or is the resis-
tance due to the fact that more contem-
porary alternatives are available also?

(The Rev.) PACKARD L. OKIE
Rector of St. Margaret's Church
Emmaus, Pa.

Sermons on Family Life

I would like to recommend that all minis-
ters read "The Suicide of the Sexes" by
George Gilder in the July 1973 issue of
Harper's Magazine. The ministers have been
backward in recent years in giving any ser-
mons on family life. This article should
give them some good facts and arguments
about the importance of family life. Dr.
Gilder proves that the feminists, playboy
philosophers, "Joy of Sex" technicians, and
gay liberationists all have the same ideology.

HENRY A. MENTZ, JR.
Hammond, La.

Anglicans and Orthodox

How in the world can an Episcopal Church
bishop be quoted by the Greek Orthodox
Bishop John of Theros [TLC, June 24] as
describing the relation between their two
churches as "a mistaken notion that we
(Episcopal Church) are somehow very close
to the Eastern Orthodox churches"?

The official basis for achieving Christian
unity by the Episcopal Church is the Chicago-
Lambeth Quadrilateral. Among the three ma-
jor groupings of Christians: Papal, Non-
Conformist to this basis, and Conformist to
it, the Eastern Orthodox churches are the
ones identified with it. There have been sev-
eral ecumenical councils of Christendom, but
the Eastern Orthodox churches recognize
only the seven ecumenical councils because
they have the "common consent and author-
ity" to which the Episcopal Church is com-
mitted in its preface to the Book of Common
Prayer.

Like the Eastern Orthodox churches the
Episcopal Church has three orders of min-
isters determined by "All men diligently read-
ing Holy Scripture and Ancient Authors . . .
from the Apostles' time" (holy tradition—
the mind and memory of the people of God
in continued organized unity from the same
sources and time). Likewise, in addition to
baptism and Holy communion ordained by
Christ in the Gospel, both churches have
"five commonly called Sacraments," which is
the "common consent and authority" required
for this standing in the Eastern Orthodox
churches.

HAROLD BICKFORD
Arcadia, Calif.

The Living Church

August 5, 1973
Pentecost VIII / Trinity VII

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CANADA

Priest May Stay

The Rev. Robert Gardner, an Episcopal priest who has ministered to U.S. draft evaders and deserters in Canada for over two years, says he plans to remain in that country and hopes to become a Canadian citizen.

"Most of my American friends here (in Canada) tend to be 200% Canadian—the enthusiasm of a convert," he said.

The former chaplain at Michigan State University said that "paradoxically, it's more difficult for an American to be a new Canadian than any other group because of the prejudice against Americans. Most of us here understand why there is this prejudice and are totally sympathetic. We also appreciate living in a less tense society."

Fr. Gardner, who volunteered his services to the Canadian Council of Churches to counsel draft resisters, estimates that some 50,000 young men who left the U.S. were helped by aid centers across Canada. He also estimates that 90% of the draft evaders went to stay, but that only 60% of the deserters share this feeling.

Draft evaders, he said, "tend to be educated, middle class, and skilled. For Canadians, this is a reverse of the brain drain that once went to the U.S."

On the other hand, he commented, many of the deserters "were working class, less skilled and educated—guys from Small Town, USA, who just ended up in military service and split for Canada impulsively. Naturally, they have greater difficulty adapting."

Under the term "repatriation," rather than "amnesty," to express the desire of war resisters in Canada, Fr. Gardner reported, "What the articulate among them are saying is something like this: 'We have done nothing for which we need to accept forgiveness. The land of the free and the home of the brave has killed, crippled, jailed, and exiled thousands of its young. Those Americans who find this fact hard to live with will try to make partial amends by amnesty, or second-hand legislation. The likelihood of their succeeding in time to benefit us is negligible. If and when amnesty comes, we shall be launched on Canadian careers, have Canadian wives, and Canadian children. Amnesty will mean being able to take the kids to visit their grandmother, instead of her having to visit them.'"

Since last October, Fr. Gardner has been national coordinator of the Inter-Church Committee for World Development Education—an ecumenical program with Anglican, Baptist, Roman Catholic, Lutheran, Presbyterian, and United Church participation.

LITURGICAL ART

Designs Reflect Indian Heritage

An Indian artisan is interested in the beautification of his immediate surroundings. With this in mind, it is small wonder that as Esther Horne sat in Samuel Memorial Mission Church, Naytahwaush, Minn., she wondered what could be done to decorate the rough board frame around the stained-glass Christus window over the altar. It occurred to her that here was an Indian mission where one could develop a link with the past by using Chippewa Indian floral motifs to cover the frame.

The idea was presented to the Rev. George Schulenberg, vicar of the mission, the Rt. Rev. Philip F. McNairy, Bishop of Minnesota, and members of the mission, many of whom are Chippewas.

Everyone was excited about the sugges-

tion. As the idea blossomed so did the plans. Three years were spent in studying traditional Chippewa designs found in museums and in private collections.

A large drawing of the window frame was prepared. Designs were created, a mosaic technique agreed upon, seed beads, old jewelry and jewels were donated by individuals and by Josten's of Owatonna, Minn., a jewelry firm. Some materials came from as far away as New Mexico. Everyone in the congregation helped. Indian and non-Indian alike worked to sort materials by color and by size.

It was agreed that the work was to be spiritually significant as well as beautiful, so the design chosen for the window frame depicts John 15:5—I am the vine, you are the branches.

Mrs. Schulenberg and Mrs. Horne fashioned the delicate materials into the designs that cover the 7-inch wide, 9-foot high window frame—a work that took 20 months to complete.

Others in the mission made the intricately-designed beaded white buckskin altar frontal, credence table veil, and pulpit hanging, as well as a stole for the vicar.

Visitors are always welcome at the Samuel Memorial Mission in Naytah-



SAMUEL MEMORIAL CHURCH
One Indian artisan is interested in the beautification of his surroundings.

waush, to attend services and to study the art form that has been handed down from generation to generation.

ECUMENICAL MOVEMENT

Drastic Changes Noted in Roman Catholicism

The executive committee of the Church Union in England has urged members to take an active part in the ecumenical movement. The union has a membership of about 11,000 people.

The committee's statement declared, however, that the Church of England "must be prepared to say unequivocally that in any service of unification between churches, episcopal ordination is conveyed to those who need it. It was such a declaration by Anglicans in North India that made the union scheme there acceptable."

"The ecumenical situation," the statement added, "has been entirely transformed by the entry of the Church of Rome as an active partner. Realism calls for more active cooperation of the Roman Church in English ecumenism.

"Progress in this direction has been slower in England than elsewhere, because of inadequate contacts and old inhibitions on both sides. A strong element of anti-Romanism has often existed among Anglican Catholics. It has been repeatedly said that there could be no hope of unity until Rome changes.

"She has changed so drastically that we need to examine our consciences on the non-theological factors which are hindering progress in this direction. We, too, need renewal in our own way; and unity will come as part of the process of conforming our attitudes, structures, and policies to the demands of the Gospel and loyalty to its fullness."

The statement claimed that despite massive discouragement, Anglican Catholics have in the past pioneered the cause of unity with Rome, and they maintain that unity with her could be easier than with the Free Churches.

"For within her own communion," the statement went on, "Rome distinguishes between organic and organizational union, and recognizes the proper autonomy of local churches and the decisive significance of 'full communion' between them. Thus the Uniate churches are independent organizations, organically linked to the Roman see through their patriarchs and bishops. Such a pattern of unity is already familiar to Anglicans as the basis of the Anglican Communion."

The Church Union statement also said that Orthodox participation in inter-church conversations is necessary, adding, "Their substantial membership spread widely throughout the country is a new factor in the English ecumenical scene. Moreover, being detached from western controversies, they are able to offer an independent contribution to act as a cata-

lyst and to exercise a healing influence.

"We need to discover irenic ways of moving towards unity, so that we are never again overwhelmed by the disruption and conflict which marked the later history of the (now dead) Anglican-Methodist scheme.

"Anglicans should be foremost in promoting all forms of local cooperation with all their fellow Christians, while believing that true unity is not furthered by ill-considered demonstrations which often seem to show to those most deeply concerned a lack of theological seriousness in matters that still divide us."

VIRGINIA

Suffragan Bishop Consecrated

On June 30, the Rev. John A. Baden, rector of Christ Church, Winchester, Va., since 1962, was consecrated Suffragan Bishop of Virginia. The ceremony was held in the National Cathedral, Washington, D.C.

Consecrators were the Rt. Rev. Robert F. Gibson, Jr., Bishop of Virginia, and the Rt. Rev. Robert B. Hall, Bishop Co-adjutor of Virginia, and the Rt. Rev. David S. Rose, Bishop of Southern Virginia.

The Diocese of Virginia encompasses 38 counties in the northern and north-western parts of the state, with a large portion of its communicants living in Arlington County. Bp. Baden will have his office in Alexandria.

ENGLAND

Churchmen Honor Bede

England's Anglican and Roman Catholic church leaders made special journeys to the northeast industrial town of Jarrow to begin a year of observances of the 1,300th centenary of the birth of the Venerable Bede, "the father of English history," and the dedication of one of the monasteries where he lived.

The monk-priest-scholar-theologian was born in Northumbria in 673 and died at Jarrow in 735. The first known writer of English prose, he stands at the head of a long procession of translators of the Bible stretching from the 8th to the 20th century. His *History of the English Church and People*, finished in 731, is universally regarded as one of the world's great historical works and a primary source of English history.

Hailed as the "Father of all the Middle Ages," Bede is the only Englishman whom Dante names in his *Divine Comedy*. In 1889, Pope Leo XIII gave Bede formal recognition as a Doctor of the Church, a title that implies great sanctity and eminent learning.

The centenary celebrations, extending from St. Bede's feast day, May 27, to the feast day of SS. Peter and Paul on June

29, 1974, are centered on St. Paul's Monastery in Jarrow, and on St. Peter's Monastery in nearby Wearmouth, whose dedication 1,300 years ago is also being commemorated. As both originally formed part of the same monastery, where Bede spent his life, the two anniversaries are being linked together.

The Archbishop of Canterbury paid his tribute to the monk at St. Paul's Monastery. He said the Venerable Bede "was English to the core, but Celtic in understanding. He was a man of unity, a man of Europe, with the vision of the Holy Catholic Church."

Dr. Ramsey concelebrated the Holy Communion with four members of the staff at St. Paul's, with civic leaders in attendance. The service was televised nationally.

Afterwards, the archbishop moved to a marquee in the park outside where 1,250 communicants had assembled for a Eucharist celebrated by the rural dean, Canon Gordon Berriman.

Some days later, the Archbishop of York preached at another televised service in Jarrow and in the evening presided at a service of Evensong in St. Peter's Monastery, Wearmouth.

IRELAND

Eire Installs Anglican President

The overwhelmingly Roman Catholic Republic of Ireland installed an English-born Anglican as its fourth president at Dublin Castle, once the symbol of British rule in Ireland.

Erskine Hamilton Childers, 68, a member of the Church of Ireland, succeeds the 90-year-old Eamon De Valera, who left office last month at the close of his second seven-year term.

The inauguration ceremony was preceded by a service at St. Patrick's Cathedral led by the Most Rev. George Simms, Primate of All Ireland. The archbishop was joined by William Cardinal Conway of Armagh, the Roman Catholic Primate of All Ireland. Presbyterians, Methodists, Lutherans, and Quakers also participated.

President Childers, a former Deputy Prime Minister, was the candidate of the opposition Fianna Fail (Soldiers of Destiny), the party founded by Mr. De Valera, which lost control of the government in elections last February. He defeated Thomas O'Higgins, a Roman Catholic, who was the candidate of the governing coalition of Fine Gael (United Ireland) and Labor parties.

CHURCH HISTORY

Original Luther Letter Found

A seminary librarian has discovered an original draft of an important letter writ-

ten by Reformer Martin Luther in 1523. The copy, in Luther's own hand, was believed lost and was so reported in 1933, when the definitive collection of Luther's letters was published in Weimar, Germany.

The discovery, made in Chicago by the Rev. Lowell C. Albee, Jr., assistant librarian of the Lutheran School of Theology, was announced in St. Louis by Dr. Robert Kolb, acting director of the Foundation for Reformation Research.

Identification of the document, addressed to Count Albrecht of Manfeld and stressing why it is proper for Christians to receive both the bread and wine of Holy Communion, was made during the foundation's 11th summer institute. Mr. Albee was one of the fellows for the 1973 session.

In preparing for a course in 16th-century handwriting, Mr. Albee photocopied several documents from the L. Franklin Gruber collection of Reformation books and manuscripts at the Chicago Lutheran school. He later discovered that one of the documents he had was the original draft of the 1523 Luther letter which has often been reprinted and is a basic text on the Reformer's understanding of the eucharistic sacrament.

The copy sent by Luther to Count Albrecht was lost but an undated draft in Luther's hand survived. It was known in 1856 to be in the possession of a Dr. Keil of Leipzig, a privy counselor of the grand duke of Saxe-Weimar.

Dr. Wilhelm Martin Lebrecht de Wette, a famed church historian, learned of the draft and used it to correct the previously published versions.

When Otto Clemen began his work leading to the 1933 edition of the Luther letters, he was unable to find the draft owned by Dr. Keil.

It was not known how the draft came into the possession of Dr. Gruber, a professor at the Chicago Lutheran seminary when the school was maintained in Maywood, Ill. Dr. Gruber died in 1941 leaving his collection of rare books and manuscripts to the seminary.

A spokesman for the Foundation for Reformed Research said Dr. Gruber traveled widely in Europe and presumably obtained the draft there. There is hope of learning how he got it as Mr. Albee continues to study and catalogue the Gruber collection, which had remained relatively inaccessible until very recently.

John D'Amico of the University of Rochester, another 1973 fellow at the summer institute, brought with him an unpublished defense of the Vatican against Luther. He found the document, tentatively identified from the pen of Raffaele Maffei of Volterra, a humanist who died in 1521, in the Vatican Archives last year.

The Vatican microfilmed the text for him. While in St. Louis, he found another draft in the microfilm collection of the Pius XII Memorial Library of St. Louis

University, a Jesuit school. One version was designed for publication as an anonymous tract of the 16th century, while the other was in the form of an essay to a friend.

RIO GRANDE

Indian Council Receives Gift

The Diocese of the Rio Grande (formerly known as the Diocese of New Mexico and Southwest Texas) has given the All Indian Pueblo Council a cash gift of \$2,500 to help toward the establishment of a proposed Indian cultural center to be built in Albuquerque.

The money represents the council's first gift toward \$50,000 in local matching funds required to make the council eligible for a \$1.6 million Economic Development Grant.

In making the contribution, the Rt. Rev. Richard M. Trelease said: "The church feels that this good work should be backed to preserve the Pueblo Indian religion and culture. The money will also aid Indian craftsmen economically, since crafts produced at the pueblos will be sold at the center."

The diocesan grant came from escrow funds which were withheld from the national Episcopal Church in protest to an Alianza grant made three years ago.

Since withholding funds from the national church, the Diocese of the Rio Grande has used those funds to make grants amounting to almost \$40,000. The grants have been made to minority groups for worthwhile projects within the diocese.

PERSONALITIES

Evangelist Speaks on Tax Audit

Dr. Billy Graham says he has never asked White House influence to stop audits of his income tax returns and is asking Internal Revenue Service to make audits of his accounts each year.

He said he was "mystified" by the reports. "I have never asked for any intervention and I have not been aware of any intervention."

The names of Dr. Graham and actor John Wayne were raised in connection with testimony by former White House counsel John W. Dean III before the Senate Watergate committee. In testimony involving "two friends," presumably of the White House, Mr. Dean named no one during questioning by the Senate committee.

However, two days earlier, *The Washington Post* reported that the Senate committee had a memorandum sent by former White House aide John J. Caulfield to Mr. Dean covering audits on the income tax returns of Dr. Graham and Mr. Wayne.

In his testimony, Mr. Dean said: "I was told to do something about these

audits that were being performed on two friends of the President, that they felt they were being harassed and the like." He said he later saw a memorandum on which White House chief of staff H. R. Haldeman had written, "This has already been taken care of."

Dr. Graham said that as far as he knows, audits on his tax returns have been settled at the local level in the Asheville, N.C., IRS office.

The evangelist's statements, published in *Christianity Today*, also indicated that "all assets" held by Mrs. Graham and himself are in a trust handled by a bank which also prepares his income tax returns.

IRS officials, the magazine reported, say the audit was routine. Most Americans in higher than average income brackets have their returns audited, some every year, IRS said.

A spokesman for the Billy Graham Association said that the tax returns under audit were for the years 1969, 1970, and 1971.

ROMAN CATHOLICS

Boys Town Contributions Drop

Contributions to Boys Town, Neb., which currently cares for 700 homeless boys, were nearly \$15 million less last year than the total received in 1971, according to a report issued by the institution. Nonetheless, the net worth of Boys Town investments and property increased by \$9.2 million.

The annual Easter and Christmas appeals were suspended last year after local newspapers disclosed that Boys Town had a net worth of over \$200 million, including \$180 million in investments. The current report shows a net worth at \$217.3 million.

The 1972 operating deficit of almost \$5 million was made up from the Foundation Fund, which had a total 1972 income of \$14.1 million. A breakdown of the Foundation Fund income showed bequests of \$4.8 million, interest, and dividends on investments of \$8 million, rental income of \$150,000, and gain on sale of investments of \$1.6 million. Investment expenses brought the net total down to \$14.1 million.

A press release reporting the 1972 financial picture of Boys Town marked the first time in recent years that the institution had volunteered a public report.

The Living Church Development Program

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

Previously acknowledged\$20,996.09
Receipts Nos. 13,853-13,863, July 12-18 1,160.00

\$22,156.09

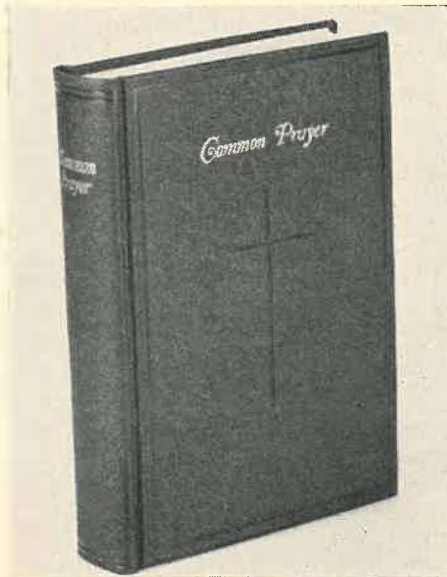
THE PRAYER BOOK/ THE GREEN BOOK

ONE day last winter one of my parishioners saw the Green Book of *Services for Trial Use* in my hand and expressed his opinion about it saying, "They ought not to change what God has done." Many Episcopalians are deeply devoted to the Book of Common Prayer and are convinced that it is divinely inspired. Louis Cassels (*The Lamp*, August 1968) has said that it is "universally recognized as the greatest liturgical treasure of the English language. . . . To outsiders the most conspicuous virtue of the Episcopal Church is the beauty of its liturgy." Not even Archbishop Cranmer and his co-workers could have realized the full significance of their efforts: "For in its purification of doctrine, in its simplification of the services, above all in its use of the English tongue, it was and is the *fons et origo* of all subsequent versions." (*The American Prayer Book*, Parsons & Jones, 34.)

In spite of the above, Episcopalians are being pressured to consider the drastic proposals of the Green Book and to swim along with the current tide of liturgical reform now in progress not only in the Anglican Communion but also in other churches, such as the Roman Catholic Church. Is it wrong to point out that we are 400 years ahead of Rome in this respect? The emphasis also seems to be upon uniformity in liturgies; this involves what is put forth as the basic structure of the service of Holy Communion.

Organic reunion and organic intercommunion cannot reasonably include more than the basic principles of the Chicago-Lambeth Quadrilateral. The proposals of the Standing Liturgical Commission of the General Convention neglect the issue before our church: Does the Book of Common Prayer really need to be drastically changed?

The Liturgical Commission of the Diocese of South Carolina has forwarded to every congregation the questions the Standing Liturgical Commission would like to have answered. The first question is this: "In general, do you prefer the First or Second Order of the Service of Holy Communion?" So, in addition to this inquiry, I included the following: "Do you prefer the present Service of Holy



THE BOOK OF COMMON PRAYER:
"Many believe it to be divinely inspired."

Communion in the Book of Common Prayer (with a few changes) or the First Service of Holy Communion in the Green Book?" Although the language of this First Service is traditional, there are mandatory requirements as to the position of the *Gloria in excelsis*, the Sermon, the Offertory, the Fraction, etc.

A CAREFUL study of the Green Book will reveal that far-reaching changes in the doctrine and discipline of this church as set forth in the Book of Common Prayer are therein involved. The constitution of the Episcopal Church, in Article X, states:

"But notwithstanding anything herein above contained, the General Convention may at any one meeting . . . (b). Authorize for trial use throughout this church, as an alternative at any time or times to the established Book of Common Prayer or to any section or office thereof, a proposed revision of the whole book or of any portion thereof, duly undertaken by the General Convention."

This section (b) was adopted in 1964. When this occurred, did those who voted for it in both houses realize that this might involve much more than forms of prayer and the order of services? Did they envision the changes in doctrine which have been introduced through the Green Book under the guise of liturgical reform?

The Book of Common Prayer is still in force:

"This trial-use legislation does not authorize any and all revisions which may be proposed by the Standing Liturgical Commission; it allows only those which receive specific approval by the General Convention. Indeed, the whole matter of trial use remains under the General Convention. Approval is granted at one convention; later conventions may extend or withdraw or alter the terms of that approval. Offices are approved only as 'alternatives . . . to the established Book of Common Prayer'; they do not amend or replace the official liturgy; it remains in force. But authorized alternatives may also be used." (*Canon Law: A Handbook*, D. B. Stevick, 119, Seabury Press.)

Thus, trial use under this is permissive and not obligatory; it should not be made mandatory upon our people, certainly not from the viewpoint of wisdom, if for no other reason. It is obvious that the Green Book makes proposals which are unconstitutional; e.g., the admission of baptized members of this church to Holy Communion before Confirmation; the sharing or administration of the consecrated elements by those not ordained or properly licensed to do so (*cf.* Title III, Canon 25, Sec. 5).

Prayer Book revision in 1928 may have been abruptly ended in the minds of a minority, but for most of us the Book of Common Prayer has been a center of unity. In this book clergy and people have found "a common faith, . . . that this is what the church believed . . ." (*Two Rites; Two Churches?*, S.M. Smith, *The Living Church*, Apr. 4, 1972).

Before the General Convention proceeds further with the Green Book, a study of the theological issues should be made by a commission appointed by that body. The following resolution, which I introduced, was adopted by the convention of the Diocese of South Carolina by a large majority vote. It is as follows:

WHEREAS, The Protestant Episcopal Church in the USA declared its intention in 1789 in the preface of the Book of Common Prayer, not "to depart from the Church of England in any essential point of doctrine, discipline, or worship, or further than local circumstances required," and

WHEREAS, the preface of the Book

The Rev. Edward B. Guerry is rector of St. John's Church, John's Island, S.C.



By EDWARD B. GUERRY

of Common Prayer of the Church of England states that "It hath been the Wisdom of the Church of England ever since the compiling of its publick liturgy to keep the mean between the two extremes, of too much stiffness in refusing and of too much easiness in admitting any variation from it," concerning which the Rt. Rev. G.K.A. Bell has declared that the significance of the Church of England is derived "not from its size, but from its genius," in that in accordance with the above preface, "it is the combination of the protestant and catholic factors in the same body which gives the Church of England its peculiar quality." (*Christian Unity — The Anglican Position*, p. 10) and

WHEREAS, the Book of *Services for Trial Use*, as authorized by the General Convention of 1970 upon the recommendation of the Standing Liturgical Commission proposes changes which some feel involve not only the form and order of prayers and services, but also sets forward proposed changes in doctrine and discipline inconsistent with the Book of Common Prayer of the Protestant Episcopal Church in the USA and of the Book of Common Prayer of the Church of England, which some feel would undermine the genius and peculiar quality of the Anglican as both protestant and catholic;

THEREFORE BE IT RESOLVED by this 181st Convention of the Diocese of South Carolina:

1. That the bishop appoint a committee of clergy and laymen of this diocese to study the theological implications of the Book of *Services for Trial Use*.
2. That this committee secure the advice and help of competent theologians. . . .
3. That this committee direct its attention to what the Book of *Services for Trial Use* teaches or implies about many important doctrinal questions, such as the nature of sin and the necessity of penitence in the services of Holy Baptism and Holy Communion; the confirmation of babies in place of a renewal of their baptismal vows at an age of discretion; statements in the proposed new versions of the Apostles' and Nicene Creeds; absolution by a priest in the words "I absolve you," and absolution by a lay person; reservation of the sacrament of Holy Communion for persons who are not sick, etc.;

theological implications of the changes in the collects with reference to St. Paul's doctrine of grace, etc. etc.

THE need for an Anglican theological basis for liturgical revision should be obvious to all who have been reading the many letters and articles on the subject in the magazines of the Episcopal Church. The following is a timely statement:

"It is unusual for a significant branch of the Anglican Communion to be engaged in . . . Prayer Book revision without an accompanying statement of what the church believes. Yet this is our present venture. . . . One learns that the Thirty-nine Articles of Religion are to be taken out of the Prayer Book and shunted off into a separate manual. Yet in their day the articles were part of a larger number issued in 1553 as a doctrinal statement to accompany the appearance of the two English versions of the Book of Common Prayer in 1549 and 1552. A revised Prayer Book in England was defeated by the House of Commons in 1928. But its preparation was undergirded by the work of the Archbishops' Commission. Lest re-

vision in this country suffer from theological anaemia, there needs to be a Presiding Bishop's Report on Doctrine in the Protestant Episcopal Church. Anglo-Catholic, Liberal, Evangelical theologians could be put on it. But it would be a step toward badly needed theological structure. . . . Or will the church's doctrine in the future have emerged from trial uses, experiments in worship, and majority consensus?" (*The Evangelical Outlook*, April 1971.)

The returns are now coming in from the Trial Services of this triennium; they indicate determined opposition to the Green Book and, on the other hand, enthusiastic support by many for it.

It is sad that the Book of Common Prayer, which has united us for over 400 years, has become a center of disunity; this is tragic. The hurricane flags of controversy are flying. Some liturgical experts are far removed from any of our people. Let us lay the Green Book on the table, at least for a while, and study doctrine. It has been described as the "Green Bomb"; it can explode with shattering effects upon the life of the Episcopal Church.

The Birth of Alexander

We praise you O God.
I saw our son born today—
Early, new life with a new day.
He was born as all children are:
Out of much discomfort,
Out of pain and blood.
New life out of blood and agony.
New life in a birth is human
As in the birth at Bethlehem.
New life out of pain and blood
Is of the realm of God—As on Calvary.

*Christ has died,
Christ is risen,
Christ will come again.*

Hubert Dye

CAN GC BE REVAMPED?

By ROBERTS E. EHRGOTT

IT has been represented that the General Convention of the Episcopal Church has become too large, too unwieldy, and meets too seldom. These weaknesses in our representative democratic process are apparent, but there are more basic considerations to face in any revamping of General Convention. It is also obvious that these deficiencies have led to centralization in the Executive Council of the church and in the office of Presiding Bishop. General Convention sessions are all too short and infrequent to debate issues, which are too often presented by committees and commissions as having been ironed out in their findings, and the result is that the deputies to convention either act unthinkingly or from preconceptions; the latter can result from the issuance of reports by committees and commissions, backed by public pronouncement by leaders. To dispute these findings of learned and experienced leaders, who have consulted and debated in their groups, could seem pettifogging, in the attitude of deputies when voting.

There are aspects of representative democracy which are not codified; they are part of our tradition of church government as well as of our secular government. One is that issues should be debated fully and openly, and while this is done in committee and to an extent on the floor of convention, there remains a single element in discussion and debate which does not enter into our proceedings: the minority voice is not clearly heard.

Part of the representative democratic process involves compromise, to protect the views and interests of the minority; this is only too well known an Anglican tradition. But Anglican compromise has always been more evident when there were actual parties in opposition to one another: the Anglo-Catholics of yore versus the Low-Church or Evangelical party, for instance. At first, the principles of the Anglo-Catholics were ignored and even trampled on, but as the Broad Church or moderate wing developed, the church recovered her sense of balance and justice—her comprehensiveness, in part—and the Anglo-Catholics and the Evangelicals, by then both minorities, were seldom shut out by synodical action. It is true that some bland enactments and pious

resolutions emerged from this seeking of the *Via Media*, but in the process of debate and synodical action, emotions and principles were both vented and, to an extent, satisfied. This has been what has held Anglicanism together to a great extent: the voices of minority opinion were allowed full expression.

It is said that the Congress of the United States has lost something of its atmosphere and force with the disappearance of any real debate on the floor. This is true as well of our General Convention where reports and resolutions hammered out in the committee system are merely voted on. But, the Congress can and does find procedures of debate in the media and by its public hearings in committee. General Convention has less of this process, therefore issues do not receive full *pro* and *con* attention.

This could possibly be corrected if our committees and commissions, which one cannot think achieve complete unanimity, regularly published with their reports a minority opinion, given the same "equal time" as the majority report or the compromise worked out. The church obviously does not have the lines of communication that the civil government has in the debate process; in fact, as noted earlier, the church generally, and General Convention in particular, receive only the recommendations of commissions and committees, and the policies or interpretations of convention action expressed by the Executive Council and its organs of communication.

IN this matter of debate and of minority position, another characteristic of our secular system of government is that issues are also debated during political campaigns—again, an unwritten part of our heritage of representative democracy. When voting for leaders and representatives, the electorate has some idea of the stand the candidates take, and in the main they are enabled to decide which person will best represent them. At one time, in Anglicanism, this could likewise be the recourse of our deputies and delegates, at least, in diocesan as well as national church elections. While we may now be blessed with the absence or lessening of partisan churchmanship, the result is that we elect representatives without any real knowledge of their position as to issues. Our choice of representatives

seems based only on personality or prestige.

It has been stated, that deputies to General Convention cannot be instructed as to how they will vote. This is a generally accepted principle, but it is subject to review, in the absence of any real debate which brings out minority opinion or that of the silent majority. Perhaps a deputy should not be bound by electoral instruction, but our present method leaves a large hole in the representative process: to represent "the whole church" has a fine ring to it, but this is a violation of the principle of representation, which involves special interests and varying principles which must be reconciled by parliamentary debate and action. If we smooth over the roughness of the processes of election, debate, and minority opinion, as we are, we shall achieve only a think-alikeness which will render us monochrome and ineffectual.

Further, forces which cannot find expression in normal channels will be frustrated; we can already see the emergence of these in the many letters, written in isolation by clergy and laity, which too often demonstrate lack of balance, simply because debate and representation have been neglected. Private groups are forming throughout the church to express through other channels the concern of many over issues which they feel are not being handled in participatory fashion.

Why cannot a delegate or deputy "stand" for office in the church? If he did so, a great safety valve would be afforded; this is the secret of the success, in part, of representative democracy. We may lose something of our gentlemanly approach to issues, in the heat of controversy, but the truth is that we are not being completely honest with ourselves by proceeding to elect on bases other than expressed principles.

We are, in short, destroying a time-tested system by cutting short debate and politics, as though these were beneath us. There are too many instances in holy scripture and church history for us to disdain confrontation even among the fellowship, for we should love each other enough to be able, and to be enabled, to bring out into the open the issues of the day. A fast-changing world demands better consideration than the forms of representative democracy in the Episcopal Church now afford.

The Rev. Roberts E. Ehgott is rector of the Church of the Nativity, Indianapolis, Ind.

EDITORIALS

Why Churches Grow—or Don't

WE have heard more than one influential leader express a deprecating attitude toward a very troubling book that appeared a year or so ago—Dean M. Kelley's *Why Conservative Churches are Growing*. Mr. Kelley, himself a liberal Methodist, made a study of mainline, liberally-oriented (in their leadership) churches like his own. He found that such bodies are generally declining in membership and support, while "conservative" churches, among which he counted the Pentecostal groups, Southern Baptists, Missouri-Synod Lutherans, Wisconsin-Synod Lutherans, and others, are growing, some of them booming.

Mr. Kelley noted certain facts about the "conservative" churches which might account for their growth. Among these facts are their comparative strictness in the demands they make upon their members, and their doctrinal dogmatism.

Some critics have challenged the accuracy of Mr. Kelley's observations and the soundness of his inferences and conclusions. Now a leading Roman Catholic, the Rev. Kenneth Baker, S.J., having studied Kelley's book, tells us that what Kelley has to say about the decline of the liberal protestant churches is essentially true of his own.

Writing in *The Homiletic & Pastoral Review*, which he edits, Fr. Baker says that Mr. Kelley "brings out one point very clearly: leniency or tolerance in a church leads to weakness and decay; strictness produces social strength and growth."

"Kelley's book has helped me to understand better what is transpiring in the Roman Catholic Church today," he said. "I think we Roman Catholics can learn a great deal from him. Up until the time of Vatican II the Roman Catholic Church was ranked among the strict churches. She demanded sacrifices, sometimes heroic, from her adherents. She expelled dissidents or heretics from among her own ranks. She demanded much study and commitment from converts. She refused to dialogue or associate with other religious groups because she felt that she was the One, True Church of Jesus Christ."

All that has changed, "And the result? We seem at present to be following the lead of the mainline Protestant churches, which, according to Kelley, are not just 'ebbing' but 'dying'."

What seems to be the essential truth here is not that the church ought to be stern, strict, and intolerantly dogmatic just for the sake of holding its members and attracting more. The essential truth is that the spiritual hunger of people is for a faith and a way of life that makes serious demands. They do not want a religion that costs them nothing—a creed that affirms only commonplaces, a code that demands no discipline, a cult that dances with the daffodils. The harder a church works at making its offerings attractive, the more it seems to repel people.

Mr. Kelley has clearly touched a sensitive nerve, and an important truth about the care and feeding of souls.

Watergate and Public Opinion

SOMETIMES we can only hope that public-opinion polls are incorrect, that they are finding things that aren't there. A recent Gallup poll "finds" that only 17 percent of the American public believe President Nixon to be innocent of any conscious involvement in the Watergate, while only 18 percent believe that he should be forced from office.

If these figures come close to the truth, where does it leave us? Less than 20 percent of his countrymen believe that their President is innocent of activity which is intolerable in anybody who holds a position of public trust. Four-fifths of the citizenry give their president a flunking grade in moral character, while at the same time they think he should remain in office as president.

This is strange reasoning, and we hope against the Gallup "findings" that it is not the majority view of the matter. If Mr. Nixon is guilty as charged by Mr. Dean he should be removed from office for the health, even the safety and security of the nation. For the American system of government rests squarely upon mutual trust between the elected and the electorate. If the President of the United States has forfeited or for any reason lost that trust, he ought not and he cannot govern the country in the way that the Constitution envisages.

Of course there should be no thought of forcing him out of office unless his guilt is established beyond reasonable doubt. What troubles us is that, if Gallup is right, most Americans believe Mr. Nixon guilty while also believing that he should remain in office. People who think that way need to think again about what makes our system work.

Revelation

I had wandered off alone
to another part of the garden
where a stranger offered
to direct my way.

I could only say,
"I thought I knew —
but you are very kind.
Please tell me who
you are —
your name."

He paused
for my slow comprehension,
stood there while I realized
the cherubim with sword
aflake
turning in my mind
had been fulfilled
in Him.
I had come home!

Lenore H. Findley

Book Reviews

THE WORLD OF THE CRUSADERS. By Joshua Prawer. Quadrangle Books. Pp. 160. \$8.95.

The holy city of Jerusalem—focal point for four insistent pretenders to the Promised Land. Their differing viewpoints are as glittering threads woven and rewoven to recreate for the reader a magnificent tapestry on which the panorama of the *World of the Crusaders* may be seen, contemplated, and comprehended. In only 152 pages, Prof. Joshua Prawer, (Professor of Medieval European History, Hebrew University, Jerusalem) has admirably marshaled a host of facts to share with us the vision of the Holy Land as seen by the eyes of the Latin West, Byzantine East, Moslem, and Jew.

The span of time encompassed is roughly 1055-1492. He shows us that it was Pope Gregory VII who first conceived of liberating the Holy Sepulchre from the yoke of Islam (a generation before Urban II). In the crusade, "concepts of pilgrimage and penitence joined forces with a new enterprise, a military expedition with a religious aim." Men's motives were very mixed. Care for one's soul and eternal salvation walked hand-

in-glove with a desire for adventure, with ambition, and with greed.

As the years passed and crusade succeeded crusade, as the times changed and men's minds changed, gradually the desire to free the Holy Land from the Infidel changed "to preaching the Gospel to the Infidel and thereby bring them to conversion. This new ideology of a peaceful mission inflamed the imagination and it soon rivalled that of the crusades." As Christopher Columbus wrote, soon after the discovery of the New World, "before the end of the world, all prophecies have to be fulfilled; the Gospel needs be diffused all over the world and the Holy City of Jerusalem has to be given back to the Christian Church."

It is regrettable that Prof. Prawer has not emphasized in more detail the viewpoints of the other claimants—the Eastern Christians with their doctrinal struggles with the Latin West and their temporal struggles with Islam; the Moslems with their concept of "Jihad" (Holy War), ever-expanding their territories and their faith and seeking to overthrow Byzantium; and the Jews helplessly caught in the maelstrom seething and surging

around them. This book, though directed to a popular, non-scholarly audience, would be enhanced by a selected bibliography at the end, and the lack of any footnotes is a real loss to the reader.

There is no doubt that Prof. Prawer has brilliantly succeeded in what he set out to do—"to relate the story of the crusades and to make the society created and sustained by them accessible to the wider reading public." He has done this not only by his delightful and well-written tale but also by the collection of illustrations offered, which tells his story superbly in its own right.

ROSANNAH COLE
Annunciation, Glendale, N.Y.

THE SEAMY SIDE OF DEMOCRACY: Repression in America. By Alan Wolfe. David McKay Company. Pp. 306. \$7.95.

The Seamy Side of Democracy, says the author, is "an attempt to understand a political phenomenon by placing it into a social context and trying to think about it theoretically" (p. 4). "Repression is a process by which those in power try to keep themselves in power by consciously attempting to destroy or render harmless organizations and ideologies that threaten their power" (p. 6). Dr. Alan Wolfe, on the faculty of Richmond College of the City University of New York, has done a thorough and fascinating job. He explores many incidents of repression in the U.S. and seeks their true causes.

Unfortunately for me, when I finished the book I could think only that the author would like to rewrite the preamble to the U.S. Constitution to read, "We the few people in power in order to repress all others and assure our continuance in power do ordain and establish, etc." No doubt I overdraw, and I realize that the author is presenting only the seamy side, but he hardly ever indicates that governments in the U.S. do anything good.

The chief culprits in the perpetration of all this repression are the few (comparatively) who are in power and have influence, and capitalism. There is much more and much of it is ripe for bringing to the attention of our people.

In the last chapter Dr. Wolfe doffs his cap as a political scientist and dons the cap of the philosopher. What is the solution to our problems? Only a democratic socialism. Study his reasoning; you will be enchanted.

As a final thrust the author puts onto paper his vision of what ought to be, which can be assured by a socialist society. He pictures all that will be changed by a change of the form of government. But he omits the one truth which is essential: this new world will be brought to birth not by a change of the form of government but by the change of people from submission to self to submission to the Creator.

(*The Rt. Rev.*) EARL M. HONAMAN, D.D.
Suffragan Bishop of Central Pennsylvania

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PEOPLE and places

Ordinations

Deacons

Arkansas—Frederick Lamar Jones, assistant, Calvary Mission, Osceola, and St. Stephen's, Blytheville, address, 1516 Willow St., Blytheville (72315); Mark Allen Linder, assistant, St. John's, Ft. Smith, address, 716 S. 23rd St. (72901); Wilson Nathaniel Pyron, Sr., assistant, St. James' Mission, Magnolia, and St. Mary's, El Dorado, address, 606 Hilton, El Dorado (71739); and Alan Edward Rosenau, assistant, St. Paul's, Box 1190, Fayetteville (72701). All locations in Arkansas.

Bethlehem—Eugene D. Geromel, Jr., St. Mark's, New Milford, Pa., and James E. Wynn, graduate student, Absalom Jones Theological Institute, Atlanta, Ga. (summer: Advocate, Philadelphia).

Chicago—Robert Edward Brown, Sr., curate, St. David's, Glenview; John Robert Hector, Jr., curate, St. Andrew's Downers Grove; James Stuart MacConnell, curate, St. Matthew's, Evanston; Russell Harold Ochsel, vicar of Good Shepherd, Mokena, and assistant, St. Paul's, Kankakee; Jeffrey Terhune Simmons, curate, St. John's, Flossmoor; and Cedric Eugene Pearson, curate, St. Mark's, Evanston. All locations in Illinois.

Long Island—David Musgrave, curate, Holy Communion, 7401 Delmar Blvd., University City, Mo. 63130.

Los Angeles—Ronald Wayne Jackson.

Louisiana—Spencer Hedden Lindsay, Jr., curate, St. Luke's, Baton Rouge, La.; and Frank Moody Swindle, Jr., curate, St. Paul's, New Orleans.

Minnesota—Wayne E. Bickford, Philip Bozarth-Campbell, Douglas McFerrens-Reans, Robert W. Morse, John R. Palarine, and George W. Parmeter. All are in the diocesan internship program.

North Carolina—Richard Thorp Draper, in charge of St. George's-in-the-Arctic, Kotzebue, Alaska; Blair Jenkins, curate, Holy Trinity, Greensboro, N.C., address, Box 6247 (27405); Frank Clayton Matthews, chaplain of Holy Innocents School, Atlanta, Ga.; and David Hugh Upton, curate, Trinity Church, Excelsior, Minn.

Northern Indiana—Barry Craig Bates Hollowell, Episcopal Theological School, Cambridge, Mass.

Pittsburgh—William Worth Jennings III, c/o Trinity Cathedral, 325 Oliver Ave., Pittsburgh (15222); and Gene Thomas White, Jr., c/o Trinity Cathedral, 325 Oliver St., Pittsburgh (15222).

Rhode Island—Peter Thurston Elvin, curate, St. Andrew's, Longmeadow, Mass.; and William Lamb Martin, part-time assistant, St. Thomas', Greenville, R.I.

Southeast Florida—Douglass Burns Clark (by the Bishop of New York), General Seminary, 175 9th Ave., New York, N.Y. 10011.

Southern Ohio—Andrew N. Jergens, Jr., non-stipendiary assistant, Redeemer, Cincinnati, Ohio.

Upper South Carolina—William S. McInnis, St. Martin's in the Field, Columbia, S.C., address, Box 6191 (29206); George Bull Salley, Jr., All Saints', Cayce, S.C., address, Box 151 (29033); and James Douglass Stirling, Ascension Church, Seneca, S.C., address, Box 1096 (29678).

Western Kansas—M. Philip Stump, Grace Church, Hutchinson, Kan., address, 514 E. 24th St. (67501).

Priests

Bethlehem—The Rev. John F. LaVoe, curate, Christ Church, Reading, Pa., address, Box 1094 (19603).

Missouri—The Rev. A. Flint Hubbard, in charge of St. Augustine's, 7039 Bruno St., St. Louis (63143), and vicar of St. Thomas Mission to the Deaf, St. Louis. He retired from the U.S. Coast Guard with the rank of captain.

North Carolina—The Rev. William M. Coolidge, assistant rector of the Chapel of the Cross, 304 E. Franklin St., Chapel Hill, N.C. 27514.

Ohio—The Rev. Howard R. Keyse, on the staff of St. Paul's, Canton, Ohio, address, 1217 Colonial Blvd. N.E. (44702).

Rhode Island—The Rev. Bernard L. Maguire, curate, Transfiguration, Cranston, R.I., address, 141 Wheeler Ave. (02905).

New Addresses

The Rev. G. Melbourne Jones, 2410 Fourth St., Holiday Gardens Estates, New Port Richey, Fla. 33552. He retired Dec. 31 after having been rector of Good Shepherd, Newburgh, N.Y., since 1946.

The Rev. Charles E. Kiblinger, University of the South, Sewanee, Tenn., 37375.

The Rev. Lester Kinsolving, 1507 Cerritos Ct., Cinnamon Creek, Va. 22180.

The Rev. H. David Sox, 10A Meeting House Lane, London SE 15 2UN England, Sept. 1. He is on a five-month exchange.

The Rev. George H. Toadvine, Jr., rector of St. Andrew's, Harrisburg, Pa., from 1937 until last October, has been named rector-emeritus of the parish. Address: 2824 Rudy Rd., Harrisburg (17104).

The Rev. William A. Thompson, All Saints' Church, 346 Termino Ave., Long Beach, Calif. 90814.

Retirement

The Rev. Wilford S. Crum, chaplain, Manhattan State Hospital, N.Y. has retired from the active ministry. Address: 531 N. High St., Deland, Fla. 32720.

The Rev. Harry B. Malcolm, vicar of St. Anthony of Padua, Hackensack, N.J., since 1969, plans to retire Dec. 31.

The Rev. Edward M. Maxwell, rector of St. Bernard's, Bernardsville, N.J., retired from the active ministry July 1.

The Rev. Merrill A. Norton, vicar of St. Luke's, Mulberry, Fla., since 1967, plans to retire from the active ministry Sept. 15.

The Rev. Nelson Rightmyer, Ed.D., historiographer of the Diocese of Maryland and rector of St. George's, Baltimore, has retired. Address: 15 Hoorncill, Lewes, Md. 19958.

The Rev. C. Dalton Scott, rector of St. Peter's, Dansville and Trinity, Canaseraga, N.Y., since 1941, plans to retire Sept. 1. He has served under all five Bishops of Rochester. Address: 2 Livingston Blvd., Dansville, N.Y.

The Rev. W. O. Stone, rector of St. John's, Barrington, R.I., since 1945, retired July 1.

The Rev. Canon Alvin J. Thompson, rector of St. John's, Thunder Bay, Ontario, Canada, has retired. Address: 201 Woodside St., Thunder Bay.

The Rev. Edgar H. Yeoman, rector of St. Michael's, Grosse Pointe Woods, Mich., retired July 1. Address: RFD 3, Box 394, Three Rivers, Mich. 49093.

Laité

Hugh K. Cassell, communicant of Trinity Church, Staunton, Va., where he has been vestryman and lay reader, has retired after 26 years as superintendent of Augusta County, Va., schools.

Mr. and Mrs. Carl Jensen, communicants of Trinity Church, Ottumwa, Ia., were honored for their more than 30 years as acolyte directors for the parish. They received letters, telegrams, and pictures from their "students," past and present.

William M. Van Cleve, secretary of the standing committee of the Diocese of Missouri, has been named lay chancellor of the diocese.

Dr. and Mrs. Marcus Goldman, communicants of the Chapel of St. John the Divine, Champaign, Ill. Diocese of Springfield, were co-recipients of the Champaign-Urbana Jaycees' Outstanding Citizen Award. Dr. Goldman is distinguished professor-emeritus of English at the University of Illinois, a veteran of WW I and II, with the rank of colonel ret., and a founding father of the American Legion in Paris. Mrs. Goldman, teacher, lecturer, student, is on the diocesan council, chairman of diocesan Christian social relations, and also of the Province V Christian social relations task force.

Schools

The former boys' day and boarding school St. Andrew's, St. Andrews, Tenn., accepted its first girl boarding students three years ago. But this year, for the first time, the girls will have a new quadrangle for their living and study quarters. A maximum of 15 can be housed in the building. The school expects to increase the number of girl boarders over succeeding years until a maximum of 60 is reached. Dean of girls is Mrs. Nancy Norton who will also supervise 20 day-school girls. The Rev. Franklin Martin is headmaster.

The Rev. Charles N. Arlin, former assistant headmaster of Grace Church School, New York, N.Y., is now headmaster of the school.

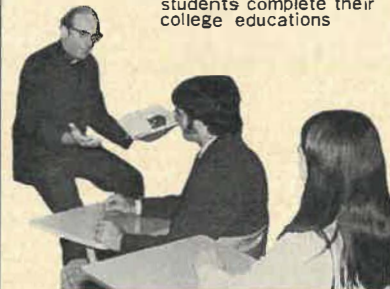
The Rev. Richard R. Hadden, former curate, St.

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NOTICE

BISHOP ATKINS thanks those who wrote to him. The vacancy has been filled.

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ORGANIST-CHOIRMASTER, B. Mus. Church Music, Churchman, married, 20 years' experience, seeks full-time position preferably in South. Part-time acceptable if piano, organ students available. Excellent references. Reply Box A-979, or call 615-886-1207.

PRIEST, single, presently Eastern seaboard, seeks smaller parish; excellent references; 15 years' experience; good record parish calling, stewardship, Christian education; will pay expenses meet vestry—genuine interest indicated. Reply Box J-980.*

SENIOR CITIZEN pastorate desired by single priest, age 54, available now. Reply Box M-978.*

RELIGIOUS COMMUNITIES

THE COMMUNITY OF THE JOYOUS SERVANTS OF GOD (North American Episcopal Church), a community for men and women, married or single. For information write to: Brother Superior, J.S.G., P.O. Box 1686, Mobile, Alabama 36601.

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.

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- (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.

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407 E. Michigan Street Milwaukee, Wis. 53202

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THE LIVING CHURCH

Paul's, Willimantic, Conn., is chaplain of Salisbury School, Salisbury, Conn.

The Rev. **Russell W. Ingersoll**, former instructor of religion and hockey coach at St. Paul's School, Concord, N.H., is headmaster of Kemper Hall, Kenosha, Wis.

Archibald R. Montgomery III, former headmaster of Hill School, Pottstown, Pa., and lay reader, is headmaster of St. Stephen's School, Austin, Texas.

Charles McK. Saltzman II, former head of the English department of St. Alban's School, Washington, D.C., is headmaster of Hannah More Academy, Baltimore, Md.

The Rev. **Robert W. Seney**, former headmaster of St. Christopher's School, Lubbock, Texas, is headmaster of Good Shepherd Day School, Lake Charles, La.

The Rev. **Charles Rodney Smith**, former assistant, St. Mary's, Bolton, Mass., is assistant headmaster of Trinity School, New Orleans, La.

The Rev. **Henry A. Tighman**, former headmaster of St. Bernard's School, Gladstone, N.J., is headmaster of St. Anne's-Belfield School, Charlottesville, Va.

Associated Parishes

The Rev. **H. Boone Porter**, executive director of Roanridge, was elected president of Associated Parishes, Inc., at the annual meeting of the AP executive council. Other new officers are: vice-president, the Rev. William A. Wendt, Washington, D.C.; secretary, the Rev. Lawrence H. Rouillard of Durham, N.H.

Deaths

William R. Bascom, 63, chancellor of the Diocese of Missouri since 1961, died May 23. Former mayor of Ladue, Mo., he was a general counsel for Washington University. He is survived by his widow, Jean, one daughter, three sons, seven grandchildren, and one brother. Services were held in Christ Church Cathedral, St. Louis, and burial was in the cathedral columbarium.

Elizabeth Bingham Berger, wife of the Rev. Canon William E. Berger, rector-emeritus of Trinity Church, Lincoln, Ill., died Mar. 28 in Lincoln. She is also survived by one sister. Services were

held in the parish church and burial was in the local cemetery.

Louise Fontaine Johnson Gilliam, communicant of R.E. Lee Memorial Church, Lexington, Va., died May 28. Survivors include her husband, Frank, dean-emeritus of Washington and Lee University. Services were held in the parish church and burial was in Stonewall Jackson Cemetery, Lexington.

The Rev. **Charles Merrill Hall**, 86, retired priest of the Diocese of Rhode Island, died June 7, after a lengthy illness. His wife, Ruth, predeceased him. Services were held in St. John's Cathedral, Providence, R.I.

The Rev. **Aubrey E. Hastings**, 56, former campus priest, Kent State University, Kent, Ohio, died of a heart attack June 5. Services were held in Christ Church, Kent.

Kathryn Hargon Holland Henning, wife of the Rev. Donald Henning, rector of St. Michael and All Angels, Dallas, Texas, died May 3, in Dallas. Services were held in the parish church.

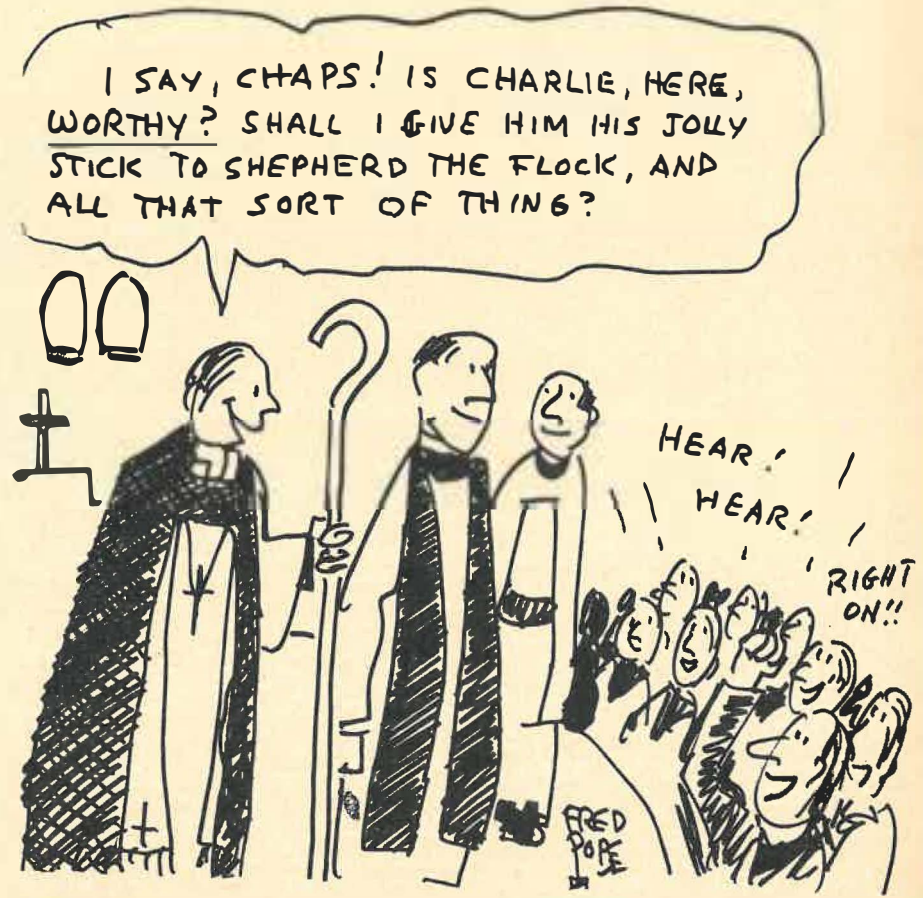
The Rev. **Mack Ellington Leabo**, 58, rector of St. Paul's Church, Oregon City, Ore., since 1961, died May 16. Memorials may be made to St. Paul's Church, Leavenworth, Kan., or to St. Paul's Church, Oregon City.

Dr. David M. Robinson, middler at the University of the South Theological School, died May 2. Services were in the university chapel and burial was in Sewanee. He is a former vice-president of Pan American University.

The Rev. **Robert Allison Roy**, 56, deacon of the Diocese of Michigan, died June 10. He was assistant at St. John's Church, Westlund, Mich.

Mary Cynthia Smith, 91, communicant of Gethsemane Church, Minneapolis, Min., pioneer ecumenical leader, and medical social worker died June 16, in Minneapolis. She organized the Minnesota Council of Church Women and was at one time president of the National Council of Church Women. She is survived by several cousins. Services were held in the parish church.

Beverly W. Stras, Jr., 85, senior warden-emeritus of Stras Memorial Church, Tazewell, Va., died Mar. 21, after a short illness. Grandson of the founder of the parish, he served the church in many ways. Survivors include a granddaughter, who is a member of the Stras vestry. A Requiem Eucharist was held in the 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

DOWNEY, CALIF.

ST. MARK'S 10354 Downey Ave.
The Rev. E. D. Sillers, r; the Rev. D. A. Seeks, c
Sun HC & Ser 8:30 & 10; Wed HC 12 (ex July)

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. (Car. 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 & 8, Service & Ser 10:30; Daily 10; HC
Wed, HD, 1S & 3S 10:30; "Weekenders Service"
HC & Ser Thurs 7

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

WASHINGTON, D.C. (Cont'd)

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; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15 except Wed; Wed 6; C Sat 4:30

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

ATLANTA, GA.

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

CHICAGO, ILL.

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

CHURCH OF THE MEDIATOR 10961 S. Hoyne Ave.
The Rev. Wm. D. McLean III, r 445-1710
Sun HC 7:30 & 10; Daily 6:30; 9:30 Wed & Sat

FLOSSMOOR, ILL.

ST. JOHN THE EVANGELIST Park & Leavitt
The Rev. Howard William Barks, r; the Rev. Jeffrey T. Simmons, c
Sun HC 8, 9, 11; Daily HC, Hours posted

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

FITCHBURG, MASS.

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

DIocese OF WESTERN MICHIGAN

The Traverse Deanery
Beaver Island, St. James, 8 & 10
Benzie County, St. Philip's, 8 & 10
Cadillac, St. Mary's, 8 & 10
Charlevoix, Christ Church, 7:30 & 11
Elk Rapids, St. Paul's, 9
Harbor Springs, St. John's, 8 & 10
Leelenau County, St. Christopher's
Leland, St. Peter's, 9
Northport, St. Christopher's, 11
Manistee, Holy Trinity, 8 & 10
Onekama, St. John's, 8 & 10
Petoskey, Emmanuel, 8 & 10:30
Traverse City, Grace, 8 & 10

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 SHEPHERD OF THE HILLS & Bull Shoals)
Walnut & Highland (1 blk. N. of Hwy. 75)
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. Robert C. Francks, c
Sun Masses 7:30, 10; Mon thru Fri 12:10; Sat 9

SEA GIRT, N.J.

ST. URIEL THE ARCHANGEL 3rd & Philo. 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

(Continued on next page)

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GO TO CHURCH THIS SUMMER!

(Continued from preceding page)

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.
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 & 10; 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

LYNDBROOK, 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; Wkdys MP
& HC 7:15, HC 12:15, Ev & HC 5:15. Tours 11, 12
& 2 Wkdys, 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 H Eu, 10 Morning Service, Sunday School &
Choir, 12:15 H Eu

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

CHAPEL OF THE INTERCESSION (Trinity Parish)
Broadway at 155th St.
The Rev. Frederick B. Williams, v
Sun Masses: 8, 9, 10 (Spanish) & 11 (Sung). Daily
Masses: Mon & Sat 6; Tues & Thurs 8:30; Wed &
Fri 12 noon; P by appt. Tel: 283-6200

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r; Rev. K. Bohmer, c
Sun HC 8, Cho Eu 11; Wed 6; Thurs & Sat 10

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, 10, 11 (High), 5; EP & B 6.
Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C
daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

The Living Church

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

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

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, r; the Rev. Canon Henry A.
Zinser

Sun HC 8, 9:30, 11 (1S), MP 11; Mon thru
Fri HC 8:15; Wed HC 5:30; Tues HC & HS 12:10.
Church open daily to 11:30

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 (1S & 3S); MP other Sundays

ST. STEPHEN'S 19 S. 10th Street
Sun HC 9 (1S & 3S), 11 HC (1S & 3S) MP (2S &
4S); Wed EP 12:30, HC 5:30; Thurs HS 12:30 &
5:30; Fri HC 12:30. Tel. (215) 922-3807

VALLEY FORGE, PA.

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

CHARLESTON, S.C.

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

MYRTLE BEACH, S.C.

TRINITY Kings Hwy. & 30th Ave., N.
The Rev. H. G. Cook, r; the Rev. H. N. Parsley, d
Sun HC 8, HC & Ch S 10 (1S & 3S), MP & Ch S 10
(2S & 4S); EP 6. Thurs HC 1; HD as anno

ALICE, TEX.

ADVENT 2nd and Wright
The Rev. Walter A. Gerth, r
Sun 7:30 HC, 10:30 HC (1S & 3S); 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, Wed 10; Thurs 6:30, Fri 12 noon,
Sat 8:30

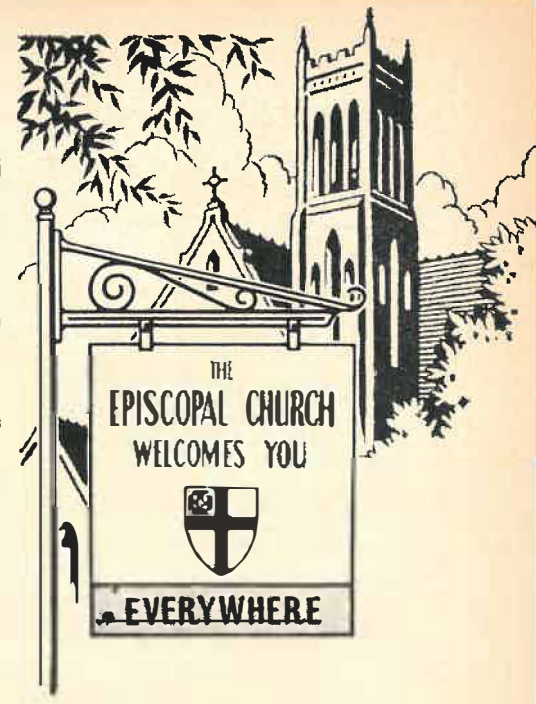
FORT WORTH, TEX.

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

ODESSA, TEX.

ST. JOHN'S 401 W. County Road
Summer Sun 11 & 7

ST. BARNABAS' CHAPEL 4141 Tanglewood
Sun 9



VICTORIA, TEX.

TRINITY 1501 N. Glass St.
The Rev. Wm. F. Barrett, r
Sun 8 HC, 11 HC (1S, 3S, 5S), 11 MP (2S, 4S);
Mon-Thurs 8:30 MP; Wed & HD 5:45 HC; Fri 10
HC & LOH

HOT SPRINGS, VA.

ST. LUKE'S
The Rev. George W. Wickersham II, D.D.
Sun HC 8, 11 MP (1S 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 (1S HC)

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

STAUNTON, VA.

TRINITY
The Rev. E. Guthrie Brown, r
The Rev. David W. Pittman, ass't
Sun 8 HC, 10 MP (ex 1st HC); Wkdys 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

SOUTH MILWAUKEE, WIS.

ST. MARK'S 1314 Rowson Ave.
Fr. R. P. Kirchen, r; Fr. K. G. Layer, assoc.
Sun Masses 8 & 10; Weekdays as anno

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 1S)