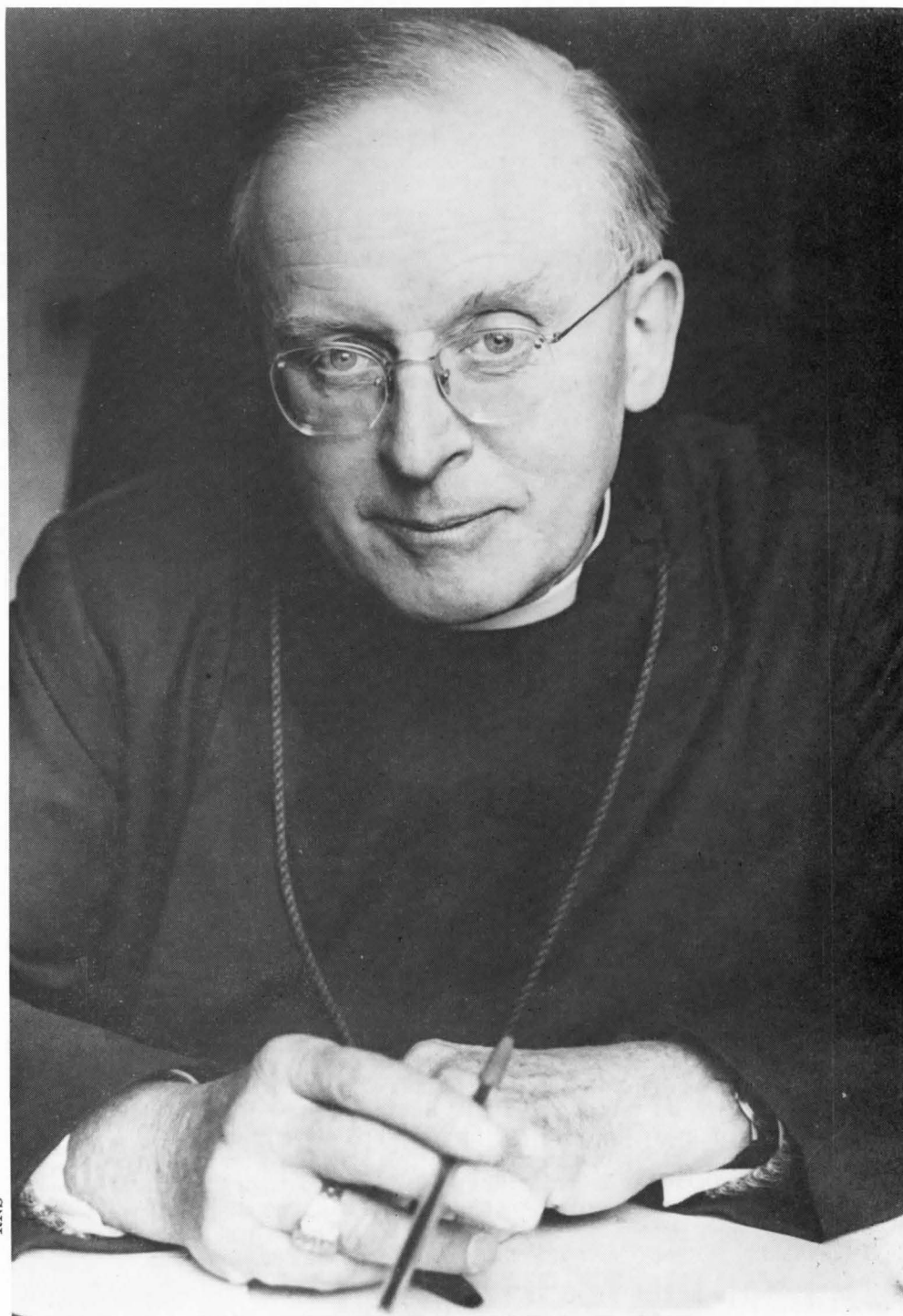


The Living CHURCH

**Speaking
in Tongues**

**101st
Archbishop
Named**

The Most Rev. Frederick Donald
Coggan, Archbishop of York,
and successor to the
Archbishop of Canterbury [p. 5].



RNS

AROUND & ABOUT

— With the Editor —

In his letter about amnesty (on page 4) my friend Nathaniel Pierce challenges me to provide an editorial "biblical/theological rationale" for my contention that amnesty for draft dodgers should be made conditional upon their accepting some form of special service to their country. I could reasonably ask Fr. Pierce to give us a biblical/theological rationale for his apparent belief that the draft dodgers were moved by a higher moral sense than those who accepted military service, but I won't press him for that. I'll try to oblige with a few observations.

The meaning of "amnesty" in this discussion must be determined contextually and idiomatically. Whatever the Greeks may have meant by *amnestia* (Liddell & Scott: "a forgiveness of wrong"), what we mean today by amnesty is the dropping of legal charges against those who have broken the military conscription law. There's nothing in the Bible that directly prescribes what position we are to take concerning that, so everybody must let his conscience be his guide.

There is much in the scriptures, however, that bears inferentially upon the question. Can we imagine an able-bodied young Israelite in Old Testament times refusing to bear arms against the nation's enemies and being exonerated by king or council? The injunction of Jesus to render to Caesar's that which is Caesar's is pertinent. Caesar is the civil government which provides law and order. What we get from Caesar we must be willing to pay for, whether the payment is made in taxes or in bodily service.

St. Paul's teaching on civil obedience, as set forth in Romans 13, is well known, and, to Christian pacifists, notorious. St. Peter is equally insistent upon the Christian duty of civil obedience; see the Epistle for the third Sunday after Easter in the BCP on our duty to "submit to every ordinance of man for the Lord's sake."

From this principle it follows that if a person for conscience' sake refuses to bear arms for his country he must still, as a Christian, be ready and eager to serve his country in ways he considers right. Therefore the proposal that "amnesty" (the dropping of charges) be granted only to those draft evaders who are willing to do some service in lieu of military service meets the "biblical/theological" criterion far better than the position that in this conflict the government is simply wrong and the dissenter is simply right.

True, I can't find in the Book any text

reading "Thou shalt grant conditional amnesty along the lines recommended by THE LIVING CHURCH." But neither can I find any text that says "Thou shalt not prosecute any young man who skips the country whenever he runs afoul of a law of which he does not approve and who later comes back expecting a moral hero's welcome."

Another letter I wish to respond to is the very thoughtful one from Mrs. John Kirkpatrick (on page 4). She rightly stresses, as I did not in my earlier comment, that in Gethsemane Jesus was face to face not only with his own death but with all the powers of darkness. His natural shrinking from pain and death was not the *only* cause of his anguish, but I must maintain that it was a part of it. I cannot agree with Mrs. Kirkpatrick's assertion that "there have been heroic mortals who have faced torture and death without shrinking." They may have faced it without evasion or hysterics, but no natural human being—however heroic—wants to suffer, wants to die; he shrinks from it, but if he is heroic he accepts the cup and drinks it faithfully. Jesus, being true man, shared our natural shrinking from pain and death. If the contrary could be proved it would shake my belief in the reality of the Incarnation and leave me wondering if the Son of God really was made flesh with flesh like mine.

Jesus was indeed "going alone to battle with all the powers of darkness," and Mrs. Kirkpatrick's perception of his desolating sense of aloneness in this struggle is right on the mark. He was to repeat his cry of aloneness from his cross. But from the beginning of his public ministry our Lord had been aware of this conflict between himself and the powers of darkness, as a present deadly struggle; it wasn't a struggle that awaited him in Hell. Therefore I do not share Mrs. Kirkpatrick's concept of a "victory won in Hell" for which "Gethsemane was the preparation." The question here is really about the "dating" of the victory. She dates it in the moment of the descent into Hell. I date it in the moment when he shouted triumphantly from the cross "It is finished!" But this question of the "dating" of the victory is of very secondary importance. We agree on what the Creed affirms—that in Gethsemane Christ faced not just his own death but all the malevolent powers of Hell in the final showdown that would decide the fate of creation.

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THE KALENDAR

June

2. Pentecost (Whitsunday)
3. Monday in Whitsun Week
4. Tuesday in Whitsun Week
5. Ember Day / Boniface, B. & M.
7. Ember Day
8. Ember Day
9. Trinity Sunday / Pentecost I or Trinity Sunday
10. Ephrem of Edessa, D.

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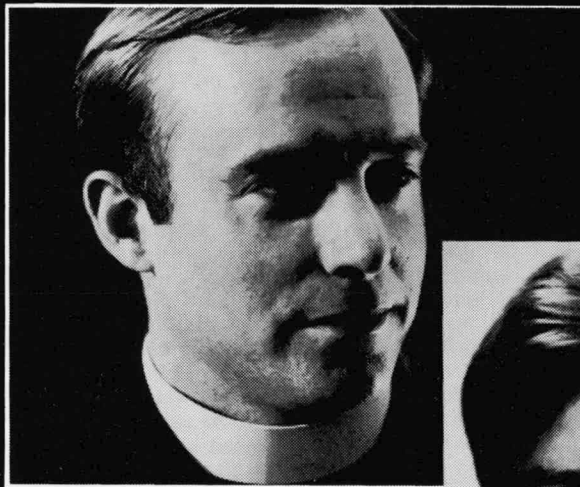
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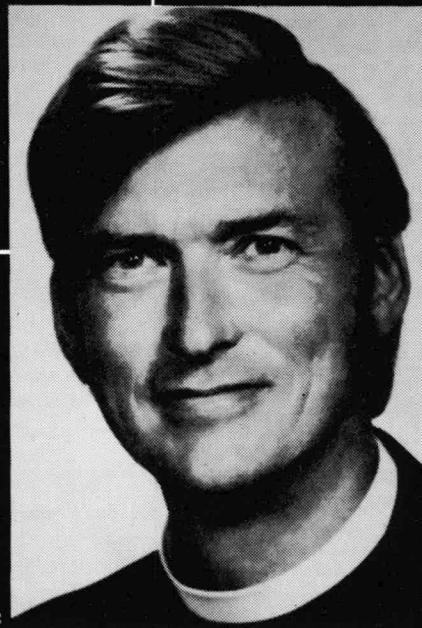
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Letters

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Gethsemane

In "Around and About" [TLC, May 5] you suggest that Jesus loved this mortal life and that he dreaded saying farewell to it, which was the cause of his agony in Gethsemane.

In the Apostles' Creed we say that we believe that he descended into Hell and rose again on the third day. Must we not believe that in Gethsemane he faced this prospect and overcame the last shreds of his own will so that he could fulfill his appointed task?

There have been heroic mortals who have faced torture and death without shrinking. Surely the Son of God was facing more than that in his bloody sweat and agony. Was he not going alone to battle with all the powers of darkness? I thought that we had been so taught, and that because he overcame those powers, we have been saved from the worst consequences of our sin. Thus the Resurrection is not in itself the victory, but the result of the victory won in Hell. Gethsemane was the preparation for all that, not merely a facing of death.

This is what I have understood. Is that a mistake?

HOPE MILLER KIRKPATRICK
New Haven, Conn.

} See "Around & About" p. 2. Ed.

On Switching Hymns

I enjoy snapping at the bait you put in your "Around and About" column.

Your latest opus [TLC, Apr. 21] told of an excellent organist who transposes hymns. This would ordinarily mean transposing them up or down for the singers' benefit, but you then talk about singing "Abide With Me" to the martial music of hymn 143 *National Hymn*.

Since the incumbent clergyman picks both hymns and tunes by canonical right, I don't see how you could have any difficulty with an organist, who is, as you admit, a person of good will.

(The Rev.) GEORGE E. CONDIT
Saint Ambrose Church
Fort Lauderdale, Fla.

The Lord's Prayer

I have found a comment on "lead us not into temptation." It is in a booklet "The Way to Pray" by Sister Penelope, C.S.M.V. and published by St. Mary's Press, Wantage, Berks., England.

She writes: "Temptation means testing, and testing is of itself a good and necessary thing. Cables and bridges, engines and safety devices, all require testing in order to prove their worth. Moreover, testing actually strengthens minds and muscles, and it is

meant to strengthen souls. Then why are we told to ask our Father not to lead us into it? That is a real difficulty; but here is what seems to be the likeliest answer. Our Lord first spoke the Prayer, not in English, nor even in Greek but in Aramaic. And just as in English 'to go under' has besides its literal meaning the secondary meaning of 'to fail,' so there was in Aramaic a verb which could mean either 'to enter, to go into' or 'to fail.' Here it has the secondary meaning; so the petition really means, not 'do not let us enter into testing' but 'do not let us fail in it.' Then the last bit follows naturally—'Let us not fail in temptation but deliver us from the evil one,' from the enemy of God and man, who wants to lead us into sin and so defeat the purpose of our testing."

(The Rev.) ELWOOD BOGGESS
Hoosick Falls, N.Y.

Amnesty

I must disagree with your editorial "Amnesty—with a Condition" [TLC, Apr. 21] for a variety of different reasons.

Let us begin with the meaning of the word itself. It comes from the Greek word which means "not to remember," "to forget." Our English word "amnesia" comes from the same root. The word amnesty both etymologically and historically suggests a clean sweep, a beginning anew unburdened by the past, a real *forgetting*—not forgiving. There is this key distinction between forgetting and forgiving.

Thus, to speak and write of conditional amnesty, i.e. conditional forgetting, is a bit like talking about a conditional pregnancy or conditional absolution or conditional ordination. Indeed, most proposals, including yours, which appear under the title of conditional amnesty seem to be designed to prolong the remembering by insisting on a period of national service. Thus, I can only conclude that you are supporting "conditional *forgiveness*"; conditional amnesty is a non-sequitur. So, let us now move on to your rationale.

You feel that the period of national service will provide the draft dodger or deserter with "an opportunity . . . to demonstrate his loyalty and obligation to his country." Well, I should like to suggest that every person currently eligible for amnesty has already done that through his actions of refusing to participate in an undeclared, immoral, evil war. We seem to forget that on the whole we are talking about an act (here it was a refusal to fight) frequently rooted in an understanding of right and wrong that was/is informed by a profound sense of conscience. What better test of loyalty to the great traditions of this country could we possibly ask of any American? Would we dare apply such a test of loyalty and obligation to our current president? How would former Vice President Agnew fare on such a test? Let me suggest that the real crime committed by the exiles was that they believed in America too much, while currently the apparent crime of our highest elected public officials is that they did not believe in America enough. Each, then, has acted accordingly. It may

Continued on page 12

The Living Church

June 2, 1974
Pentecost (Whitsunday)

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CANTERBURY

101st Archbishop Named

The Most Rev. Frederick Donald Coggan, Archbishop of York since 1961, has been named the 101st Archbishop of Canterbury to succeed the Most Rev. Michael Ramsey.

Dr. Ramsey plans to retire in November.

The 64-year-old Dr. Coggan, who earned his theological degree at Wycliffe Hall, Oxford, has had a varied ministry. He was ordained to the diaconate in 1934 and to the priesthood in 1935. He was named Bishop of Bradford in 1951, a position he held until being named Archbishop of York.

Through the years, Dr. Coggan has received a number of honorary degrees from colleges and universities at home and abroad. Westminster Choir College, Princeton, N.J., awarded a D.Hum. degree in 1966, and General Seminary an STD degree in 1967. Earlier he had received D.D. degrees from Huron College and Wycliffe College, both Canadian schools.

Archbishop Coggan has written numerous books including *A People's Heritage*, *Christian Priorities*, and *The Prayers of the New Testament*.

During a North American tour in 1967, Dr. Coggan visited the Diocese of Long Island and helped launch its centennial celebration. At that time he also gave an address at the General Seminary commencement.

Dr. Coggan and his wife were in the U.S. earlier this year, for speaking engagements.

As Archbishop of York, Dr. Coggan has also had the title of Primate of England and Metropolitan.

As Archbishop of Canterbury, he will also have the title of Primate of all England and Metropolitan.

YORK

Archbishop Calls for Prayer for the U.S.

Constant prayer for the United States, with its "strong sense of lack of national leadership," is advocated by the Archbishop of York, the Most Rev. Donald Coggan, in his diocesan newsletter.

Dr. and Mrs. Coggan were recent visitors to the United States. He recalls this trip and adds: "We found there a strong

sense of lack of national leadership, and a very natural diffidence about talking in any depth about their problems.

"A large measure of perplexity exists. The way in which we can best help that great nation is by a sympathetic understanding and by a constant prayer," he wrote.

The archbishop also called for the constant exercise of the ministry of prayer for the British Labor government, a minority government with no over-all majority over other political parties. He says its precarious position makes leadership difficult.

Dr. Coggan, who wrote his message some days before receiving word that he had been named to succeed Dr. Michael Ramsey as the next Archbishop of Canterbury, said, "Jesus Christ spoke of his disciples as the salt of the earth. Salt, in his day, when refrigerators were unknown, was a preservative force—it kept things from going bad. It still does. The preservative function of the church is exercised in part through prayer."

HUMAN RIGHTS

Bishop Backs Homosexual Rights Bill

Calling homosexuality a "condition which is given, not chosen," the Bishop of New York announced his support of a New York City Council bill that would ban discrimination against homosexuals in housing, employment, and public accommodations.

The endorsement was made by the Rt. Rev. Paul Moore, Jr., in an address given at the diocesan convention at Synod House on the grounds of the Cathedral Church of St. John the Divine.

Bishop Moore also expressed his support in a telegram sent to city council leaders.

Opposition to the bill has emerged in the ranks of the city's policemen and firemen and in Roman Catholic bodies, where two diocesan newspapers, one in New York, and one in Brooklyn, took strong stands against passage of the bill.

However, other Roman Catholics, such as a faculty-student group at the Jesuits' Woodstock College, have voiced strong support of the measure.

Rabbi Balfour Brickner, director of the New York Federation of Reform Synagogues and an executive of the Union of American Hebrew Congregations, said, "It is unconscionable from the civil liber-

tarian point of view to deny homosexuals their rights."

Several Protestant church bodies are also openly supporting the bill.

However, Dr. Dan Potter, chief executive of the Council of Churches of the City of New York, said his organization had not addressed itself directly to the bill.

Since 1970, he said, the organization has shared with its state counterpart a general policy that sexual activity between consenting adults is a matter of "individual conscience."

That policy also judges homosexuality a violation of Judeo-Christian "standards of moral conduct" and urges safeguards against sexual practice that might affect the young, the innocent, the incompetent, or the unwilling.

PHILANTHROPY

Gifts for Religious Purposes Rose in '73

Americans gave more money to religion in 1973 than ever before—\$10 billion, 90 million, or \$650 million more than the \$9.44 billion given in 1972, according to the 1974 annual report of *Giving USA*.

However, religion again received a decreasing share of the philanthropic total. Religious giving dropped from 49.4% of the total in 1964 to 41.4% of the total in 1973, a year in which total giving reached a record \$24.5 billion, an increase of \$2 billion.

Giving to religion also showed the smallest percentage gain in all categories of giving—6.9%.

Health and hospitals, the second largest recipient of the philanthropic dollar, received \$3.98 billion, an increase of 8.2%, representing 16.2% of the total.

Education, the third largest recipient, received \$3.92 billion last year, an increase of 8.2%, representing 16% of total giving.

For the purpose of its report, *Giving USA* includes in the religious giving category direct donations to churches and synagogues. It does not include direct giving to religious sponsored organizations such as schools or hospitals.

The analysis on religious giving is part of *Giving USA's* compilation of facts and trends on American philanthropy for the year 1973. *Giving USA* is a publication of the American Association of Fund Raising Counsel, Inc.

In addition to religion, health and hos-

pitals, and education, other 1973 recipients are: social welfare, \$1.76 billion—9.3% increase; arts and humanities, \$1.2 billion and civic and public, \$600 million—16.9% increase; “other,” \$2.98 billion—10.8% increase.

Individuals gave \$18.6 billion, an increase of 9.4%, representing 74% of the total 1973 giving.

Bequests totaling \$3.06 billion, an increase of 12.1%, and 12.5% of the total giving.

Foundations gave \$2.36 billion, no change from the previous year, representing 9.6% of the total giving.

Corporations gave \$950 million, a 13.1% increase, representing 3.9% of the total giving in 1973.

Based on figures in Internal Revenue Service itemized tax returns, the average philanthropic gift from taxpayers who itemized deductions rose from \$280 in 1960 to \$490 in 1972.

GOVERNMENT

Former NCC Leader Heads U.S. Commission

Dr. Arthur S. Flemming, president of the National Council of Churches from 1966-69, was sworn in recently as chairman of the U.S. Commission on Civil Rights.

The United Methodist layman succeeds the Rev. Theodore Hesburgh, president of Notre Dame University, whose resignation was requested by President Nixon.

Dr. Flemming was head of the department of Health, Education, and Welfare during the Eisenhower Administration, and more recently, with HEW's program on aging.

Nominated to the civil rights panel by President Nixon, Dr. Flemming was confirmed by the Senate. The commission is an independent, bi-partisan, fact finding agency established by Congress in 1957.

During Dr. Flemming's career, he has been president of three institutions of higher education: the University of Oregon, Ohio Wesleyan University, and Macalester College.

CUTTINGTON COLLEGE

“More Mission Bounce for the Buck”

Cuttington College, founded in 1885 as part of the Episcopal Church's missionary effort in Liberia, is in financial trouble because of its educational success.

A group of American supporters are rallying to its aid. The Friends of Cuttington College have met with members of the church's Executive Council and Liberian government officials to hear the Rev. Emmanuel W. Johnson, the college's president, to report on the crisis.

According to Canon Johnson, the col-

lege has the highest enrollment in its history—354 students, an 84% increase in the past three years. The school, which is forced to turn away qualified students, is also experiencing its largest debt, about \$80,000, and is prevented from expanding its staff, classroom space, and housing.

The college is undertaking a 10 year expansion development program, the first in its history. The program was presented to the Executive Council's Cuttington committee and it is expected that the council will endorse and support the plan in a major way.

Oscar C. Carr, vice president for development of the church, recently visited Cuttington College and endorses Canon Johnson's description of the importance of the college's work.

“The financial limitations at Cuttington are profound,” Mr. Carr said, “but honestly I don't know of any project in this church where I can say there is more ‘mission bounce for the buck.’”

Mr. Carr said that adjacent farm land, a part of the 1,500 acre Cuttington property, helps support the college and that a very high per acre return is realized. The addition of one tractor, value \$8,500, could increase rice production by 50%, he claimed.

Canon Johnson emphasized that the Liberian government shares the church's views of the crucial importance of Cuttington, but the Liberian government itself is far from wealthy and has been able to contribute only limited support.

Dr. Johnson recalled that a large number of civic and religious leaders in Liberia, and throughout Africa, are Cuttington graduates.

Individual contributions to the school as well as those from organizations or churches, may be made through the Association of Episcopal Colleges.

NORTH DAKOTA

Parochial Coalition Formed

The coalition concept of aided groups in the church banding together for strength and consultation is not a new one on the diocesan level. Coalition 14 attests to the success of such sharing.

However, a coalition of churches within a diocese is a newer step, especially in North Dakota. There, five aided congregations in Guelph, Lisbon, Oakes, Valley City, and Wahpeton have formed Coalition 5.

Their first major effort was a worship service that turned out to be standing-room-only in the Church of the Holy Trinity, Lisbon.

Guest preacher for the occasion was the Rt. Rev. Stephen Neill who had spent the past several years teaching at the University of Nairobi. He was making an extensive tour of the U.S. before returning to England.

Churchmen in the coalition were so encouraged by the success of their first joint effort that they are planning a retreat at the diocesan camp center.

They were also working on the sharing of resources and talents. There is even mention of a single budget for “some time in the future.”

The congregations do not desire complete merger into one unit. They feel that their version of separate groups working together is the most fruitful way for their area of the church.

HOLY MATRIMONY

Don't Promise Her a Rose Garden — Wedding Rite “Must” Be in a Church

Averil Jackson, an Anglican, and her fiance, Patrick O'Donoghue, a Roman Catholic, spent 10 months trying to find an Anglican or Roman Catholic priest who would marry them in a garden, “in the true presence of God.” They had reserved a public garden on an Oshawa, Ontario, estate for the ceremony.

After refusals from about 20 priests, they gave in; the ceremony will be in St. Philip the Apostle Roman Catholic Church in Oshawa, Ontario.

While the churches' attitude towards mixed marriages has eased in recent years, spokesmen for both Anglican and Roman Catholic churches in the Metro Toronto area said it will be a long time before the rules are changed to permit ceremonies to take place outside church buildings.

The purpose of Christian marriage, said the Rev. Canon Roland Hill of the Toronto diocesan office, is to give the couple an opportunity to make their vows “in the presence of a congregation that they know, in a building with which they are familiar.”

The Rev. Brian Clough of the Roman Catholic Archdiocese of Toronto, said marriage is a religious sacrament of the church “and should be celebrated in a recognized religious form.” He said dispensation may be granted only in rare cases.

ORGANIZATIONS

Black Americans “Tired of Hearing About Watergate”

Speaking in Cincinnati, the Rev. Ralph D. Abernathy said black Americans are “tired of hearing about Watergate when our people don't have jobs . . . enough food, and . . . proper clothes.”

The president of the Southern Christian Leadership Conference (SCLC) addressed a rally at the end of his organization's spring board meeting.

The nation, he said, must face up to the economic plight of the poor.

Plans for an economic offensive to

improve the lot of the poor was a chief issue before the SCLC national board of directors.

"The political power of this country is in the hands of old feeble white men," Mr. Abernathy said. "We must take this political power and share it with young people, blacks, and women.

"We are not partisan in our outlook. We know the Republicans have failed us, but the Democrats have let us down also. And then there is (Sen.) Edward Kennedy flirting with (Gov.) George Wallace, who is the symbol of true racism in this country.

"Black people as well as white people are telling us we may have to settle for a Kennedy-Wallace ticket in 1976. But we came to Cincinnati to say that we won't stand for this, and we're not having any part of this. In fact, I'm thinking very seriously about an Abernathy-Kennedy ticket."

The SCLC board voted to assist groups working to remove President Nixon from office.

Mr. Abernathy charged in his speech that the President is "the most notorious criminal in America."

ANGLICAN COMMUNION

New Prelate Elected for Capetown

The Rt. Rev. Bill Bendyshe Burnett has been elected Archbishop of Capetown and Metropolitan of the Church of the Province of South Africa.

The 57 year old prelate—the first South African born clergyman to be elected to the post—succeeds the Most Rev. Robert S. Taylor, who retired in March.

Bishop Burnett's election came within five hours of the convening of the elective assembly of priest and laity.

Of 22 bishops and assistant bishops in the province, two are black, one is colored. A majority of Anglicans in the area are black.

Since 1847, only men who have matriculated at Oxford or Cambridge universities in England and who were born outside South Africa have been chosen as leaders of Anglicans across southern Africa.

Archbishop Taylor, though born and educated in England, was the first South African citizen ever elected to the top ecclesiastical position.

Archbishop-elect Burnett was born in Koffiefontein in the Orange Free State

province of South Africa. He was educated at Bishops College, Capetown, and also studied at St. Paul's Theological College in Grahamstown before continuing his studies abroad.

He has served as Assistant Bishop of Johannesburg, Bishop of Bloemfontein, and, most recently, as Bishop of Grahamstown.

And Also for Uganda . . .

The Bishop of Northern Uganda was elected Archbishop of Uganda, Rwanda, Burundi and Boga-Zaire at a meeting of the province's bishops in Kampala, Uganda.

The Rt. Rev. Janani J. Luwum, described as being "in his 40s," succeeds the Most Rev. Erica Sabiti, 71, who has retired after serving in that capacity for eight years.

The province, of which Bishop Luwum will be the metropolitan, was begun through the Church Missionary Society of England early in 1876. Today the church numbers some 3 million members.

The archbishop-elect studied at Buwalazi Theological College in Kampala. Following his ordination to the priesthood, he attended London College of Divinity where he received a degree in theology. Returning to Uganda, he served as tutor at Buwalazi Theological College as a provincial secretary. He was consecrated in 1969 by Archbishop Sabiti.

A representative to the Anglican Consultative Council, Bishop Luwum is a member of the standing committee of the World Council of Churches.

He will be enthroned June 9, in the Anglican Cathedral, Kampala.

CALIFORNIA

Public Asked to Join "Think Tank"

The Rt. Rev. C. Kilmer Myers, Bishop of California, has invited the public to join a diocesan "think tank" designed to probe the basic causes of social ills.

The Future Planning Council was set up by the diocese in 1967, as a non-sectarian panel of experts.

Bishop Myers said at a press conference that the time has come to open the council to the public and use it as a vehicle for relating grassroots to broader policy development.

"Most governmental restrictions to major social issues—such as odd-even days for purchasing gasoline—are superficial," the bishop said. "They do not address the basic causes of these problems even indirectly."

For an annual fee, citizens, who join the council, will receive background material and information papers on social issues. Public seminars have also been planned.

BRIEFLY . . .

■ The recent episcopal election for the Diocese of Alaska may have been a "first" for the Episcopal Church in that all seven nominees were present for the convention which elected the Rev. David R. Cochran, 59, on the third ballot [TLC, May 19]. The seven candidates—four from Alaska and three from "outside"—each spoke to the convention. Fr. Cochran will succeed the Rt. Rev. William J. Gordon, Jr., 55, when the latter leaves office Sept. 1. A very special guest of the convention was the Rt. Rev. John B. Bentley, Suffragan Bishop of Alaska from 1931-42, Bishop in charge, 1942-43, and Bishop, 1942-47.

■ The ECW of St. Stephen's Church, Jacksonville, Ark., has a continuing project, one which could be endless. The women are crocheting bandages for the Holy Cross Leper Colony in Monrovia, Liberia.

■ The U.S. House of Representatives, by a vote of 281-58, approved a measure banning the use of federal funds for research on live fetuses. Rep. Angelo D. Roncallo of New York, sponsor of the bill, said it was designed to outlaw the killing of aborted fetuses or any other fetuses that are alive. Opponents of the bill argued that research on live fetuses is aimed at protecting life.

■ The Ven. Edward F. Carpenter, 63, archdeacon of Westminster (London) since 1963, has been named dean of Westminster to succeed Dr. Eric S. Abbott who resigned Feb. 28. Dr. Carpenter, who is also canon residentiary of Westminster Abbey, will be directly involved in all the ceremonial events that take place in the Abbey which is directly under the personal jurisdiction of Queen Elizabeth. He holds a number of offices connected with interfaith organizations as well as with the Church of England, and he has been a member of two commissions set up by the Archbishops of Canterbury and York—one on the deployment and payment of clergy and one on church and state.

■ It has been learned belatedly, that Mr. and Mrs. John Paul Causey of St. John's Church, West Point, Va., were passengers on the Pan Am 707 that went down in flames on the Island of Bali, April 22, killing all aboard. The victims were buried near the site of the crash. The Causey's are survived by one daughter and one son. Mr. Causey, 58, an attorney, was a member of the Executive Council from 1964-70, and a deputy to several General Conventions from the Diocese of Virginia.

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"Pentecost," by a Westphalian master, c. 1380

RNS

"Baptism in the Holy Spirit": A vague and troublesome term.

By JAMES HANEY

As in the situation of many Christians today, for a good while I have been concerned with the role in the church of those who claim special gifts of the Holy Spirit, particularly glossolalia or "speaking in tongues." As a Christian I have not experienced this particular manifestation in my own life. As a priest, I am called to minister to several who have, and have observed some profound changes brought about in the lives of these people. What follows is an attempt to sort out my own feelings and thoughts regarding glossolalia, prompted primarily by two considerations.

First, in an article in the August, 1972 edition of *Psychology Today*, William J. Samarin, professor of anthropology and linguistics at the University of Toronto, reports on the extensive research he conducted over a five year period into the linguistic structure of glossolalia. Dr.

Samarin could find no evidence whatsoever of any linguistic basis to glossolalia. His conclusion thus is that while a very real religious experience normally accompanies glossolalia, in no way can it be considered a language of any sort, despite countless claims by glossolalists that real foreign languages have been spoken. Not even one such case could be verified when checked out.

Second, from conversation with glossolalists, I seem to hear it being said that the speaker in tongues in most cases has consciously to initiate the first lip and tongue movements, which then continue on the level of the subconscious. It is this subconscious movement that is attributed to the Holy Spirit; but, in reality, once the process is started consciously, it is neither physiologically nor psychologically difficult to continue it without conscious effort. Try it! It can be done easily.

In conjunction with this, these same glossolalists seem to have no difficulty turning the tongues on and off at will. They can be speaking in tongues, stop for a few moments to do something else, and then pick the tongues right back up again.

Speaking

Gift from the Spirit or

This also would seem to involve conscious human effort apart from the direction of the Holy Spirit.

If these considerations are valid, and I suspect they are, then several legitimate questions can be asked of the glossolalia that is manifesting itself in the church today. First, if there is no evidence of any new ability to speak a totally unfamiliar foreign language, then can we speak of this experience in the same terms as the gift given to the Apostles on the Day of Pentecost? Also, if the person does have consciously to initiate the process and can turn it on and off at will, is it valid to attribute the totality of the experience to the working of the Holy Spirit? If not, what is the nature of the experience and where might its value be found?

The movement and work of the Holy Spirit is extremely difficult, if not impossible, to pin down in complete detail. The Spirit moves where he will in his own way, and man can only respond to whatever that movement is. But we are given hints as to how we might recognize where the Spirit is working. We recognize the work by the fruits, such as the list in

The Rev. James Haney is associate rector of St. John's Church in Odessa, Texas.

In Tongues —

Offering to God?

Galatians 5:22 — love, joy, peace, patience, kindness, goodness, trustfulness, gentleness, and self-control.

As a church that administers the sacraments and preaches the Gospel in apostolic succession, do we not have some reasonable basis to believe that the Holy Spirit can and does work through these more traditional and institutional processes in effecting these fruits? Where the Gospel is truly preached, is it not likely that the Holy Spirit is working? Where the sacraments are truly administered, is it not likely that the Holy Spirit is working? And wherever the Holy Spirit works, is it not a pentecostal and charismatic church? We have surrendered these terms too easily to those who would only associate them with such experiences as glossolalia, and need to make every effort to recover them back into our theological vocabulary.

The term "baptism in the Holy Spirit" as used by glossolalists is also a very vague and troublesome one that needs great clarification. It means one thing if it is considered to be something different and apart from sacramental baptism; and

quite another if it is looked upon as a release of something latent in that baptism. If the former understanding is implied, then glossolalists stand on very shaky theological grounds. If the latter, then the potential does exist for glossolalia to play a renewing role in the church.

What might that role be? I would offer the following framework in which glossolalia might be viewed.

It is not always easy to make a distinction as to who receives the greater reward when a gift is given, for the giver himself receives something very valuable in the act of giving. Any parent who has ever watched his child's face on Christmas knows this feeling. The giver receives something just as real as the person to whom the gift is given. I would suggest that many gifts normally associated with the Holy Spirit fit this pattern.

Whenever something is truly and lovingly offered to God, something of God is experienced in the act. In the Eucharist, when the bread and wine and ourselves are offered at the altar to God, the Holy Spirit acts to offer the presence of Christ to those making the offering. The theological term for this action is "epiclesis." It is a two-fold action, though so closely inter-related that a clear, concise separation between the two parts is not always possible. Man offers something, and man is given something in the act. A form of epiclesis takes place in everything that man truly and lovingly offers to God.

Now I suspect that one of the reasons glossolalia has had such a divisive history in the church is that many who have had the experience have made the claim that it is something that has totally been given them by God, and that those who do not speak in tongues have been somehow neglected by God working through the Holy Spirit. This involves a very subtle form of idolatry.

Those who speak in tongues consciously participate in the process, at the very least in its initial stage. To assume and proceed on the basis that glossolalia is

an experience or gift totally from God when man himself does play a part in the process is a form of idolatry. Idolatry is the making over of God in our own image, and those who would ascribe all of something to God which they in fact have in part contributed to are doing that very thing. It begins to be a molding of God in man's image, something that man has been guilty of doing ever since we were created in his. I suspect that it is because of the idolatry involved that the history of glossolalia in the Christian church has been such a divisive one.

What then is the nature of glossolalia, and what is its role in the church? My suggestion is that glossolalia is something that man offers to God in his love and adoration for him (just as he might offer anything to God), and in the process of which epiclesis occurs. The Holy Spirit uses the offering to draw man even further out of himself toward new life in Christ. This is the religious value of speaking in tongues. It is one of many ways man offers himself to God, and in the process experiences God in a significant way.

And what, it might be asked, is offered in glossolalia? Quite probably deep feelings and thoughts of love and adoration for God that the words of our language are simply incapable of expressing. Some people express such feelings musically, breaking forth into song at times if they are vocally inclined, or at times really making their instruments "speak" if they are instrumentalists. Some express it through the various mediums of art — painting, sculptor, print-making, etc. Some, like Zorba, dance. And some may speak in tongues. But in all such instances it is man who makes an offering of himself to God, and in the process has a meaningful experience of God.

The priest at the altar makes this offering in its most significant form in the Eucharist. It can also be made by the Christian scholar in his study, the Christian scientist seeking new truth in his laboratory, the monastic in his contemplative life, the church official meeting across denominational lines, the Christian social worker in the ghetto, or the glossolalist speaking in tongues. For in whatever form or with whatever dimension of personality man offers thanksgiving and praise and himself to God, the Holy Spirit participates and gives to man in the process.

If glossolalia can be understood as this sort of process, something that man offers to God and in which a form of epiclesis occurs, the church can benefit and be renewed as the fruits of the Holy Spirit make themselves manifest. If, however, the older idolatry is persisted in, seeking to attribute in totality to the working of the Spirit that which is in part the working of man, then the divisiveness that has been the historic pattern of glossolalia will continue.

Come, Holy Spirit!

EDITORIALS

Bible-Christians and "Tongues"

A reader who wishes to be task for what she calls our inconsistency as "Bible-Christians." She alleges that on the subject of the Christian citizen and his duty concerning corrupt public officials we take the stand of the rigorous Bible-Christian, while concerning the "gift of tongues" we feel free to reject the belief that it is a gift of God—*contra* the scriptural testimony.

We reply:

The whole weight of biblical teaching, beginning with the Law and the Prophets and through the Revelation, seems to us to support the view that if the Christian citizen has any choice in the matter, as he has in our American society, he will use all lawful means to oppose any public official whose conduct and character he considers morally intolerable. That position rests upon an appeal to the whole counsel of God as given to us through the Bible as a whole. There are passages in the Bible that could be quoted against it; but not being fundamentalists we don't have to attempt the desperately difficult task of making all scriptures say exactly the same thing on any given subject.

About "tongues" the scriptural situation is very different. Leaving out of account the few Old Testament references to the early professionalized prophets of Yahweh (*nebi'im*) and their ecstatic babblings which may or may not have been glossolalic, we find ourselves with two biblical accounts: St. Luke's report of Pentecost, in Acts 2, and St. Paul's strictly *ad hoc* and *ad hominem* treatment of the problem (and it was a problem for him) in I Corinthians 12-14. At Pentecost the Spirit-filled men speak in intelligible languages other than their own. In Corinth those with the "gift" babble in no human tongue.

Paul did not condemn the practice and claimed to have the "gift" himself, but he thought it of secondary value at best and of great danger to the church at worst.

No Bible-Christian is obligated to agree with any of St. Paul's own personal opinions, which is what the Apostle expresses on this subject. God speaks his Word to us through the holy scriptures, but not every specific word in the Bible is a specific word of God: not even if the word is St. Paul's. Maybe "tongues" is a greater gift than Paul thought; maybe it isn't a gift at all but a psychic affliction.

The next person who tries to sell us on "tongues" as a divine gift by quoting St. Paul in I Corinthians will be referred to I Corinthians 15:29 and will be asked, with our customary tact, if he is dutifully being baptized for the dead.

Do We Want Good Government?

All over the West, in Europe and America, within the past few months major governments have been falling or are in deep trouble. Clearly there is a general fed-upness with the kind of elective government that prevails in the free nations.

Here at home the administration has not yet been toppled and it may hang on until its natural death in 1976; but it is already dead, as vitally effective government—because most Americans have lost all trust in it.

The crisis has been long in the making. Long before Richard M. Nixon entered the White House or entered existence it was axiomatic with sophisticated citizens that first-rate people seldom make a career of politics.

Because we have entrusted civil government to men of mediocre ability and shabby morality we have got what we didn't want but yet were "asking for" by our cynicism. Watergate is simply the last straw.

This nation has reached a point in distrust of government beyond which it must not let itself drift apathetically any longer. When trust in government has been as thoroughly lost as it is now, the people must make a fairly immediate choice between two courses. Their options are these: *A*—Let "government of the people, by the people, for the people" go right on sliding to hell; and *B*—Make a full turn-about and start to be what they started out to be.

If the choice is Option *A*, there will be a time of anarchy and chaos. Then the "Savior of the Republic" will ride up to the "rescue." Government will be restored with a vengeance, and it will be *for* the people, but not *of* and *by* them. There is no better treatise on how this works than Orwell's *1984*. Nations drift into dictatorships. As Chesterton said, a despotism is a tired democracy.

If the choice is Option *B*, it will be up to the church and other educators of the public mind to re-educate the nation about the worth and dignity of public service in the work of government. It is both a truism and a notorious fact that a nation gets the kind of political leaders it deserves—and its deserts are determined by its expectations and its demands. If we expect third-rate people and demand nothing better that's what we get.

If what we get in the end is Option *A*, it will be because in that fleeting moment when we were still free to choose we wrung our hands and said, "Well, that's politics. It's a dirty game, so we have to put up with the dirty people who play it for the rest of us. Who wants a saint in the White House?"

Words Fitly Spoken

When one believes in a creed, one is proud of its complexity, as scientists are proud of the complexity of science. It shows how rich it is in discoveries. If it is right at all, it is a compliment to say that it's elaborately right. A stick might fit a hole or a stone or a hollow by accident. But a key and a lock are both complex. And if a key fits the lock, you know it is the right key.

G. K. Chesterton

The Other Half of the Year

By H. BOONE PORTER, JR.

This year June begins joyfully with the feasts of Pentecost and Trinity Sunday. These come as the conclusion of the dramatic cycle which started half a year ago with Advent and Christmas, and then moved on through Lent, Easter, and Ascension Day. Whitsunday and the Feast of the Holy Trinity put the finishing touches to that impressive series of church seasons.

After Trinity, everything suddenly becomes different. We begin a long series of quiet, ordinary Sundays which continue on through the other half of the Church Year. These two dozen "green Sundays" are a challenge to us. What is the devout worshiper to make of them? What is to be done with them by clergy, choir leaders, and others involved in planning services of worship? What special significance can we find in them?

First of all, let us face the fact that this period is not really a season in the sense that Advent or Christmastide or Lent are seasons. Those shorter and more intense periods of the Church Year are each devoted to particular themes, and those themes are expressed in the Bible readings, Psalms, prayers, and hymns of each season. It is evident that the series of weeks we have in the summer and fall simply to not constitute a season in that sense. The fact is that these summer and autumnal Sundays are just plain ordinary Sundays. They are designated numerically (after Trinity or after Pentecost) for

convenience, because there is really no special doctrinal or theological sequence within them. So if you are looking for a seasonal theme, don't be confused or frustrated; no seasonal theme is there.

If this half of the year is not a season, then how are we to approach planning services and sermons? What principles or lines of approach should apply to the liturgy during these weeks? There is more than one answer. Special events or pastoral needs sometimes dictate a theme to be emphasized. Thus, because there are many weddings and wedding anniversaries in June, it is appropriate to have a sermon one Sunday on Christian marriage and to have prayers for married couples. Yet this should not be so strongly emphasized that bachelors and spinsters feel left out that week. Similarly, we usually have a more or less patriotic sermon on the Sunday nearest the 4th of July—but neither should that be such that worshipers who belong to a different political party from the preacher feel they should have stayed home. On most of these Sundays, however, no such special topics are thrust upon us. What then will provide worshipers and clergy with some point of focus and unity? The writer of this column would urge that *almost always* a theme should be taken from one or another of the Bible readings appointed for the day. This is, after all, the way the liturgy is constituted. The Bible is read soon after the service begins so that God's

Post Easter

After the forced lilies are withered,
after the gold and white
banners and stoles are stored,
trumpets and kettledrums denied
sanctuary once again,
echoes of allelujah, even,
lost long on an April wind,
the show may not go on,
the oven of July pre-heats,
a drying year expands
toward vast and similar maturity
and all the feasts are gone
till far Thanksgiving.
What then?
Might we explore the possibility of Pentecost?

J. Barrie Shepherd

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TRAVELING?

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When on vacation check the listings on pages 15 and 16 and attend Church wherever you are to be. Every Churchman profits by sharing the act of worship outside his home parish.

If the service hours at your church are not included in the Directory, write to the advertising manager for the nominal rates.

THE LIVING CHURCH

407 E. Michigan Street
Milwaukee, Wis. 53202

Word is heard first. It sets the stage for all that follows.

Most of the Gospel passages in this half year present our Lord's parables and miracles from his ministry in Galilee. They represent most of what we know about the ministry and teaching of Jesus. If the church cannot concentrate on this for half a year, what can it do? The Epistles present doctrinal teaching, mostly from St. Paul. Again this is solid stuff. The Old Testament lessons (those in the Sunday Propers in the Green Book or the starred lessons in the Prayer Book) usually have some relation to the Epistle or Gospel. All these passages have meanings which apply to us and our lives today.

For this half year of ordinary Sundays, there are a number of publications to assist clergy and others who are involved in liturgical planning. Massey Shepherd's well known *Oxford American Prayer Book Commentary* has a helpful discussion for each Sunday. From the Diocese of Minnesota, *The Episcopal Chormaster's Handbook* (Handbook Foundation, 524-4th St., South Centre, MN 56378) has for many years provided help to organists, clergy, layreaders, and others. A new edition comes out each summer with commentary and suggestions for the successive Sundays and feasts from September through August. Both Prayer Book and proposed revisions are discussed. Neither these nor any other "resources" should be used in a mechanical or unthinking way, rather they should be used to start us thinking, to challenge us to ask *why* something is said.

For the new lectionary, two helps should be mentioned. The *Guide to the Proposed Eucharistic Lectionary* (Church Army, 815 Second Ave., New York, NY 10017) is designed to show the primary theme in each Bible reading of the proper for each Sunday. By giving a clear view of the material for weeks ahead, it enables us to plan sermon topics, hymns, and other variables on a coherent basis over a period of weeks. *Above the Noise* by Peter Waring (Box 259, Cazenovia, NY 13035) is a remarkable compendium of information. It also has a brief analysis of the proper each week. To this writer, it does not seem quite as searching as the Church Army booklet in its handling of the biblical material, but it provides far more extensive guidance in regard to hymnody. It also has much other interesting material. Other useful resources also exist. Last but not least, there are always biblical commentaries. A priest should never go through a year without studying some book of the Bible, and his people should expect him to deliver some results from this in his preaching. If your parish uses the new lectionary, as so many now do, then this is the year St. Luke's Gospel is read through. This is the time to "read, mark, learn, and inwardly digest" the third Gospel. Isn't that enough for us during half a year?

LETTERS

Continued from page 4

well be that *we* are the ones who now need to act out *our* loyalty to the best in America. Worrying about the loyalty of the exiles in times like these seems a bit absurd and redundant.

Allow me to put my final concern in the form of a request. Please write an editorial on why you support conditional forgiveness for the exiles which has a biblical/theological rationale. What is your understanding of the Christian faith which would lead you to such a conclusion? I realize that this will leave "the folks back home" out of the argument, but perhaps it will put God and Jesus Christ back into it, and I suspect that will be quite an improvement.

(The Rev.) NATHANIEL W. PIERCE
Christ Church

Portola Valley, Calif.

| See "Around & About" p. 2. Ed.

The Easter Message

Again at Easter I listened to and read the usual routine that Christ died and rose to heaven, thereby opening to us all the way to the next world after our own deaths.

I submit that this is *not* the message of Easter, for two reasons: (1) Jesus did not just die: He was *put to death*; (2) he was not raised to heaven: he was restored for a time to his followers *in this world*.

The time to talk about going to heaven is Ascensiontide, not Easter. Easter tells us that if we are faithful to the Christian cause, if necessary to the point of death, we will emerge in body or spirit stronger and more effective, "resurrected" persons. The saints often underwent ostracism and imprisonment, i.e. social death, but they emerged stronger than ever. The martyrs lost their lives, but they came back in spirit and went on to inspire countless of the faithful.

Let us get away from other-world Easters and be true to the Gospel: our Lord was raised back to *this* world, and his real presence was and is felt *here*. We can talk about heaven later in the year.

(The Rev. Canon) NOBLE L. OWINGS
St. Thomas Church

Hollywood, Calif.

Staff Salaries

In response to the difficulty experienced by the Rev. Elmer S. West, Jr., [TLC, May 5] in obtaining specific information about staff salaries, we would like to respond by saying that once each year the salaries and allowances of all clergymen in the Diocese of the Central Gulf Coast are published in the diocesan newspaper for all members to read. Information on the bishop's salary and that of the diocesan staff is published in the annual journal and thoroughly discussed at diocesan convention. We would like to plead innocent of Mr. West's charge that he could think of no "good reason" for keeping members from knowing what church employees earn. Our members know what our employees earn.

JACK PARSONS
Bishop's Administrative Assistant
Diocese of the Central Gulf Coast
Mobile, Ala.

LOCKED ROOMS AND OPEN DOORS. By **Anne Morrow Lindbergh.** Harcourt Brace Jovanovich. Pp. 336. \$7.95.

Admirers of Anne Morrow Lindbergh's two preceding volumes of her autobiography—*Bring Me a Unicorn* and *Hour of Gold, Hour of Lead* will learn from the reading of this third volume the turbulence of the life both in the air and on the ground of this brave woman.

In her introduction the author, looking back over forty years, describes the period of 1933-35 as one of "going from—toward." After their eldest son was kidnapped the Lindberghs were forced to return to her mother's home in Englewood, N. J. to seek safety and protection for their second son, Jon. Here Anne finds herself regressing to old behavior patterns and much torn between loyalty to her husband and to her mother. The "going from" was from the old life "toward" a new one she was seeking with her husband. He had accepted the offer to make exploratory flights over the North Atlantic to study the geographical terrain, weather conditions, and possible landing sites for future air travel between Europe and America.

As co-pilot, navigator, radio operator, and photographer, she gives a clear picture of her fears, her frustrations, longings to be at home with her son Jon, and the hardships she endures as a crew member. There are compensations in enjoying

wild beauty of sea and mountain, in the measure of anonymity they achieve in far-away places, and from the kindness shown them by new people who accept them as people. The success of their mission which lasted five and one-half months was due in no small part to Anne's ability to meet the rigorous duties and challenges the flights brought her. "I learned," she says, "the invaluable lesson—the gift of all travel, but particularly travel on which one works one's way: *the necessity of living in the moment.*"

On their return to Englewood their attempts to find a new life were sadly interrupted by the trial. The pressures and publicity of the event were too much for them. Again, the "going from—toward" was the sea voyage with their son Jon to England to seek life in a new country.

This book, interspersed with beautiful illustrations, can be read in one's leisure. Never exciting, always absorbing, it dispels many of the preconceived notions held by many of the family life of the Lindberghs.

ESTHER JULIA BURGESS
Trinity Church
Newton Centre, Mass.

A THEOLOGY OF THE OLD TESTAMENT. By **John L. McKenzie.** Doubleday. Pp. 336. \$7.95.

A Theology of the Old Testament by the American Roman Catholic scholar, John L. McKenzie is a remarkable book

REMEMBERING PENTECOST (A Villanelle)

We closed our eyes against the sudden light
fearing that it would blind us as it came,
that day when we received our second sight.

The wind had rushed across eons of night,
blowing before it tongues of living flame.
We closed our eyes against the sudden light.

Our friend had vanished into heaven's height;
we were deserted, blind and deaf and lame
that day when we received our second sight.

One burning touch, and everything was right;
nobody's life would ever be the same.
We closed our eyes against the sudden light.

Our heads on fire, we were strange birds in flight,
or children in a frantic, heavenly game,
that day when we received our second sight.

Like drunken men, we staggered in delight.
Each called the other by his secret name.
We closed our eyes against the sudden light
that day when we received our second sight.

Caryl Porter

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ALTAR BREAD department of St. Mary's Convent
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Arlington, Ma. 02174.

POSITIONS OFFERED

CENTRAL Pennsylvania parish seeks a rector for
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to fulfill our potential. Please send resumé: Rector,
P.O. 872, Clearfield, Pa. 16830.

CURATE WANTED for lively English parish.
Preferably young, married, well qualified. Free
furnished apartment. Warm welcome. Write immedi-
ately to Canon K. W. Jones, 18 Palmeira Avenue,
Hove, Sussex, England.

EXPERIENCED associate needed: \$8,000 plus
allowances. Send resumé with picture to St.
Paul's Church, 120 North Hall, Visalia, Calif. 93277.

NEEDED: Enthusiastic associate rector to start
this summer in growing parish (size and depth).
Christian education and renewal top objectives. Send
resumés (absolutely no phone calls) to the Rev.
David J. Greer, 73 Culpeper St., Warrenton, Va.
22186.

WANTED: Teachers for high-school subjects in
Mid-west Episcopal girls boarding school. Reply
Box M-120.*

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GRADUATING seminarian, 33, earned M. Div.
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perienced an intern year. Reply Box G-126.*

RELIGIOUS COMMUNITIES

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TINE. A teaching community for men, operating
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write to the Very Rev'd William K. Hart, C.S.A.,
Ph.D., Prior, P.O. Drawer 640, Picayune, Miss.
39466.

*In care of The Living Church, 407 E. Michigan
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THE LIVING CHURCH

by virtue of its scope, its grappling with
thorny biblical issues, and its readability.
The author confesses to not being in the
same league with Walther Eichrodt and
Gerhard von Rad who have produced
major Old Testament theologies recently,
but his topical approach (note his chapter
titles: Cult; Revelation; History; Nature;
Wisdom; Political and Social Institutions;
the Future of Israel) permits coverage
of a much wider range of subjects than
found in these modern German classics
in biblical theology. The vast amount of
territory encompassed in relatively small
area—this is not a massive volume—
includes definition and discussion of con-
cepts such as revelation, prophecy, his-
tory, plus the relationship between Old
and New Testament witness. The latter
is the focus of both Introduction and
Epilogue, where the author rejects the
current use of the salvation history
schema as the mode of unifying the
testaments. McKenzie is, thus, at pains
to explain the unity, but not, he main-
tains, at the expense of an honest ap-
praisal of the Old Testament, many of
whose elements do not neatly fit into such
a schema.

Touching on varied subjects, McKenzie
defines the concepts of revelation, prophe-
cy and history as well as tracing their
appearance within the Bible. He has quite
helpful sections on myth, cult and wis-
dom, along with political-social institu-
tions and their role in biblical revelation.
As well as rejecting salvation history as
the testamental bond, the author takes
another controversial stance in rejecting
New Testament messianism as a simple
extension of its Old Testament counter-
part. In a sense McKenzie's book is a
frontal attack on what he sees as efforts
to Christianize the Old Testament. It will
certainly be an important element in
what are shaping up as major changes
in Old Testament studies and biblical
theology.

The style and format of this book are
such that it can be read profitably by
layperson and specialist alike. Its language
is simple and straightforward so that all
can grasp its arguments. The work is
particularly good in defining key terms
and in concluding major sections with
comments relating the topic at hand to
a broader frame of reference. *The Theology
of the Old Testament* is at the same
time provocative and informative.

(The Rev.) ROBERT A. BENNETT, Ph.D.
Episcopal Theological School
Cambridge, Mass.

GREAT CONTEMPORARIES. By Winston
Churchill. University of Chicago Press.
Pp. 387, illustrated. \$7.95.

This work, originally published in 1937
and long out of print, has been reprinted
by the University of Chicago Press in
celebration of the 100th birthday of
Churchill. The chapters consist of 25

biographical vignettes of great historical
figures during the first third of this cen-
tury, among them Hitler, Clemenceau,
F. D. Roosevelt, the Ex-Kaiser, Lawrence
of Arabia, Shaw, *et al.* Churchill's per-
sonal assessments of them all are candid
and illuminating. One must wonder
whether if he were alive today he might
wish to revise some of them.

Some of his most brilliant writing is
in these essays which were written when
he was at the height of his literary power
and the nadir of his political power. Here
is one shining specimen from the chapter
on Lawrence of Arabia:

"The world naturally looks with some
awe upon a man who appears uncon-
cernedly indifferent to home, money, com-
fort, rank or even power and fame. The
world feels, not without a certain appre-
hension, that here is someone outside its
jurisdiction; someone before whom its
allurements may be spread in vain; some-
one strangely enfranchised, untamed, un-
trammelled by convention, moving inde-
pendently of the ordinary currents of
human action; a being readily capable of
violent revolt or supreme sacrifice, a man,
solitary, austere, to whom existence is
no more than a duty, yet a duty to be
faithfully discharged. He was indeed a
dweller upon the mountain tops where
the air is cold, crisp and rarefied, and
where the view on clear days commands
all the kingdoms of this world and the
glory of them."

HELLENISTIC PHILOSOPHY. By A. A. Long.
Charles Scribner's Sons. Pp. 262. \$10.00.

Students of the philosophy of the
Graeco-Roman era immediately preced-
ing the birth of Christendom will welcome
this splendid study by Professor Long, of
the University of Liverpool. It is in the
thought of the Hellenistic age that the
philosophical foundations of the modern
West—and of Christian theology as well
—are to be found.

There is adequate treatment of Epicu-
reanism and Scepticism but Long concen-
trates upon Stoicism, and wisely so. His
chapter on the Stoa is long and detailed,
but contains all the essential data of the
subject. The wrap-up chapter on "Helle-
nistic philosophy and the classical tradi-
tion" carries the treatment virtually down
to our own century.

Books Received

VITAL DOCTRINES OF THE FAITH, Malcolm
Furness. Eerdmans. Pp. 128. \$2.45 paper.

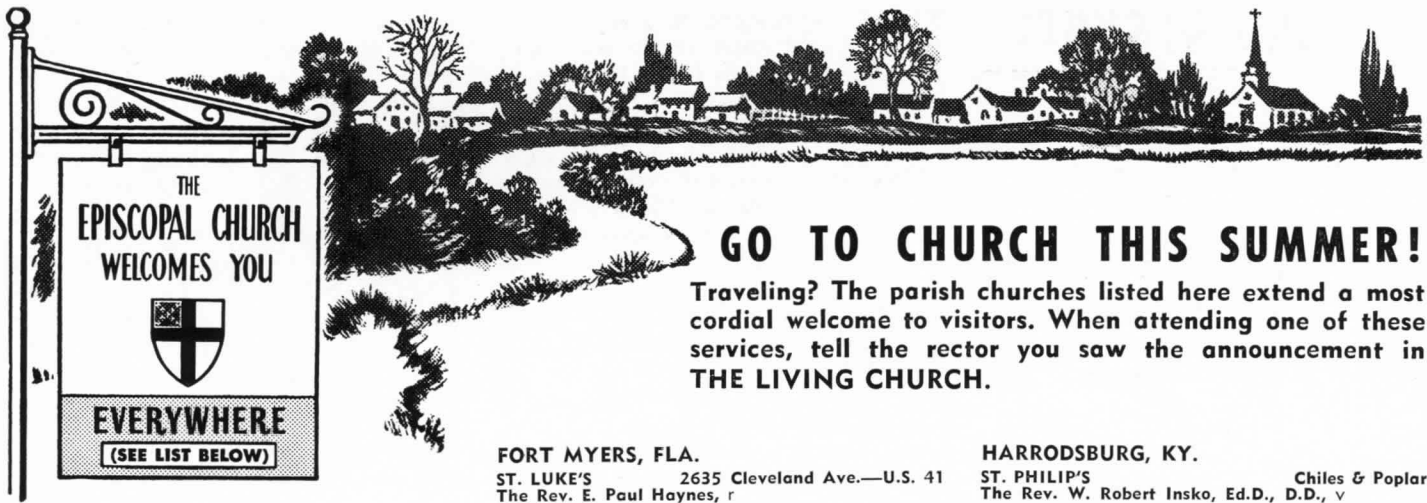
THE COMMONWEAL AND AMERICAN CA-
THOLICISM, Van Allen. The magazine, the move-
ment, the meaning. Fortress Press. Pp. 194. \$4.50
paper.

THE LAST ENEMY: A CHRISTIAN UNDER-
STANDING OF DEATH, Richard W. Doss. Harper
& Row. Pp. 97. \$4.95.

CREATIVE WAYS TO WORSHIP, James L.
Christensen. Revell. Pp. 239. \$5.95.

COMMENTARY ON THE GOSPEL OF MARK,
William L. Lane. Eerdmans. Pp. 652. \$12.95.

SEXUALITY AND THE COUNSELING PASTOR,
Herbert W. Stroup, Jr. & Norma Schweitzer Wood.
Fortress. Pp. 122. \$5.25.



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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

LOS ANGELES, CALIF. (Hollywood)

ST. MARY OF THE ANGELS 4510 Finley Ave.
Sun Masses 8:30 & 11 (ex summer 8 & 10); Tues
6:30; Wed, Thurs, Sat 9; Fri 12 noon; Ev B & C
1st Sat 4

MARYSVILLE, CALIF.

ST. JOHN'S 8th and D Streets
Between Lake Tahoe and San Francisco
Sun H Eu 8; 10. Thurs 9:30

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
The Rev. Richard S. Deitch, r
Sun Masses 9, 11; Daily (ex Fri & Sat) 7:30, Fri &
Sat 9; HD 6:15; HS Fri 9:30; C Sat 9:30-10:30 &
by appt

COLORADO SPRINGS, COLO.

ST. MICHAEL THE ARCHANGEL 7400 Tudor Rd.
Near Air Force Academy—
Woodmen Valley Exit off 1-25
Sun Eu 8 & 10

DENVER, COLO.

ST. BARNABAS 2120 E. 13th Ave. (Cor. Vine)
The Rev. Gilbert E. Dahlberg, r
Sun HC 7:30 & 10

DANBURY, CONN.

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

WASHINGTON, D.C.

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

ST. PAUL'S

2430 K St., N.W.
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Mass Daily
7; also Tues & Sat 9:30; Thurs 12 noon; HD 12
noon & 6:15; MP 6:45, EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

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

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

LANTANA, FLA.

GUARDIAN ANGELS Cardinal at Hypoluxo
The Rev. David C. Kennedy, r
Sun Masses 8, 10 (Sung), 6

PINELLAS PARK, FLA.

ST. GILES 8271 52nd St. N.
Fr. Emmet C. Smith
Sun H Eu 8, 10:30; 6:30; Wed H Eu 10

WEST PALM BEACH, FLA.

HOLY SPIRIT 1003 Allendale Road
The Rev. Peter F. Watterson, S.T.M., r
Sun Masses 8, 9 (Sung) & 11. EP & B 6 daily.
C Sat 4. Healing Wed 9. An Anglo-Catholic Parish
Serving the Palm Beaches.

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.

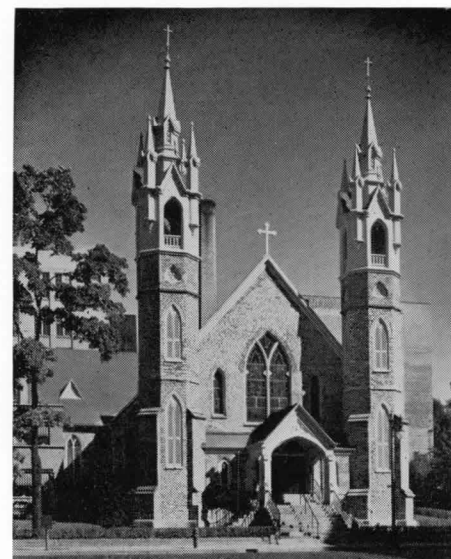
GRACE 33 W. Jackson Blvd.—5th Floor
"Serving the Loop"
Sun 10 HC; Daily 12:10 HC

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



ST. MARK'S CHURCH
GRAND RAPIDS, MICH.

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

OAK BLUFFS, MARTHA'S VINEYARD, MASS.

TRINITY CHURCH (Across from the boat wharf)
The Rev. B. Linford Eyrick, p-in-c
Sun HC 7 & 10:30

GRAND RAPIDS, MICH.

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

KANSAS CITY, MO.

ST. AUGUSTINE'S
"The round Church at 28th & Benton"
Sun 7:30, 10 HC; Wed 6:30; Fri 10 HC

NOEL, MO.

ST. NICHOLAS' Sulphur & Main
The Rev. Warren G. Hansen, v
Sun 8:45 H Eu; Thurs 9 H Eu & HS

FALLS CITY, NEB.

ST. THOMAS 16th at Harlan
The Rev. Carl E. Gockley, r
Sun Low Mass 7:30, Parish Mass 10:30

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 10; Weekdays 8

LAS VEGAS, NEV.

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

DOVER, N.H.

ST. THOMAS' Locust & Hale Sts.
The Rev. Perry F. Blankenship, r
Sun 8 & 10 Eu; MP 2S & 4S at 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.
Francis, c
Sun Masses 8 & 10; Mon thru Fri 12:10; Sat 9:15

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

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(Continued from preceding page)

SEA GIRT, N.J.

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

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, 9, 11; Thurs HC 10

GENEVA, N.Y.

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

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 HC 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 5

EPIPHANY 1393 York Ave. at E. 74th St.
Clergy: Ernest Hunt, r; Hugh McCandless, r-em; Lee Belford, assoc; William Tully, ass't
Sun 8 & 12:15 H Eu, 9:15 Family Service (Eu 2S & 4S), 10 Adult Forum & Ch S, 11 MP (Eu 1S); Thurs 12 noon Eu & Int.

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.

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

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Masses 7:30, 9 (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 8 H Eu, 9:45 Ch S, 10:30 Sol Eu & Ser; H Eu 7:30 Daily ex Sat; Wed & Sat H Eu 10; Thurs H Eu 6; C Sat 10:30-11 and by appt

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

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, r; the Rev. Canon Henry A. Zinser; the Rev. Thomas M. Greene, the Rev. J. Douglas Ousley
Sun HC 8, 9, 11 (1S), MP 11; Mon thru Fri MP 8, HC 8:15; Tues HC & HS 12:10; Wed HC 5:30. Church open daily to 11:30

QUEENS, N.Y.

RESURRECTION "Our Centennial Year"
Lefferts Blvd. & 85th Ave. Kew Gardens
The Rev. George Raymond Kemp, r
Sun HC 8 & 10

UTICA, N.Y.

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

CHILLICOTHE, OHIO

ST. PAUL'S 33 East Main St.
Sun 8 HC, 10 (1S & 3S), MP 2S & 4S, Wed & Holy Days, HC 12:05

PHILADELPHIA, PA.

CHRIST CHURCH 2nd St. above Market
The Rev. Ernest A. Harding, D.D., r
Sun 9 HC, 11 MP & S, 1S & 3S HC

ST. LUKE AND THE EPIPHANY 330 S. 13th St.
The Rev. Frederick R. Isackson, D.D.
Sun HC 9, 11 (1S & 3S); MP other Sundays; Tues HS 12 noon; Wed HC 12 noon; Dial-A-Healing-Thought 215-PE 5-2533 day or night

VALLEY FORGE, PA.

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

CHARLESTON, S.C.

CATHEDRAL OF ST. LUKE & ST. PAUL
126 Coming St.
Sun 8 HC, 10 HC or MP; Thurs 10:30 HC

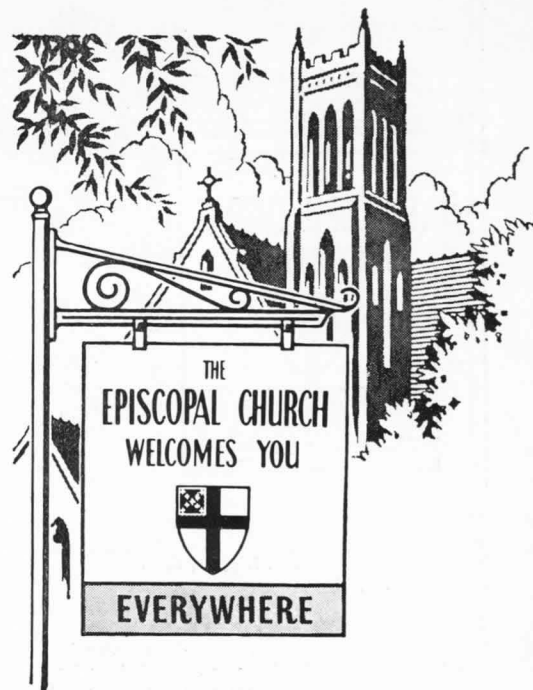
ST. ANDREW'S 2604 Ashely River Rd.
The Rev. John E. Gilchrist, r
Sun 8 & 10 H Eu; Wed 10 H Eu

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); Thurs HC 1; HD as anno

ALICE, TEXAS

CHURCH OF THE ADVENT 200 Second St.
The Rev. W. A. Gerth, r
Sun 7:30 & 10:30 H Eu, (MP 4S)



DALLAS, TEXAS

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

ODESSA, TEXAS

ST. JOHN'S 401 W. County Road
Sun HC 9:15, 11, 7; Tues 9:30

SAN ANTONIO, TEXAS

ST. PAUL'S Grayson at Willow
The Rev. J. F. Daniels, r; the Rev. K. D. Miller
Sun Masses 7:45, 9, 11, Wed 7, 10; Sat C 11-12:30

HOT SPRINGS, VA.

ST. LUKE'S
The Rev. George W. Wickersham II, D.D.
Sun 9:30 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. David W. Pittman, ass't
Sun 8 HC, 11 MP (ex 1st HC); Wkdays HC anno

HOQUIAM, WASH.

HOLY TRINITY 4th & Emerson
The Rev. Robert Burton, r
Sun HC 10

SPOKANE, WASH.

HOLY TRINITY West Dean Ave. at Elm
Just Outside Expo 74 Grounds
Sun Low Mass 8; Sung Mass 10:30

WESTPORT, WASH.

ST. CHRISTOPHER'S Spokane St.
The Rev. Robert Burton, v
Sun HC 12:30 noon

PARIS, FRANCE

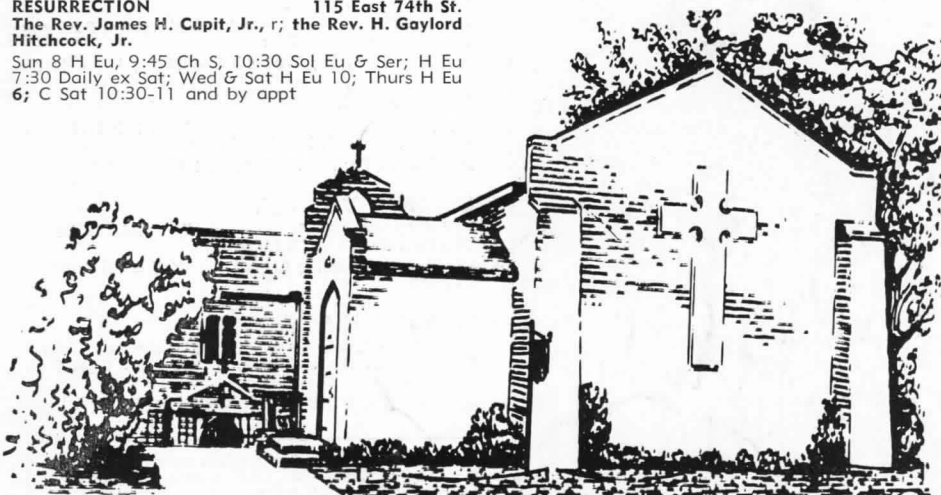
HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
The Very Rev. Sturgis Lee Riddle, D.D. dean
The Rev. Thomas Wile, canon
Sun 8:30, 10:45; Thurs 10:30

ACAPULCO, GRO., MEXICO

HOLY CROSS (1 blk. east from the Marriott)
Tels. 2-26-39 and 4-14-94
Sun Lit & Ser 11; EP 6

GENEVA, SWITZERLAND

THE AMERICAN CHURCH (Emmanuel, Episcopal)
Rue Alfred Vincent
The Rev. Donald G. Stauffer, r
Sun 8 HC, 9:30 Warship with Choir, Ser & Discussion, Adult Classes, Sunday School (HC 1S)



THE CHURCH OF OUR SAVIOUR
ATLANTA, GA.