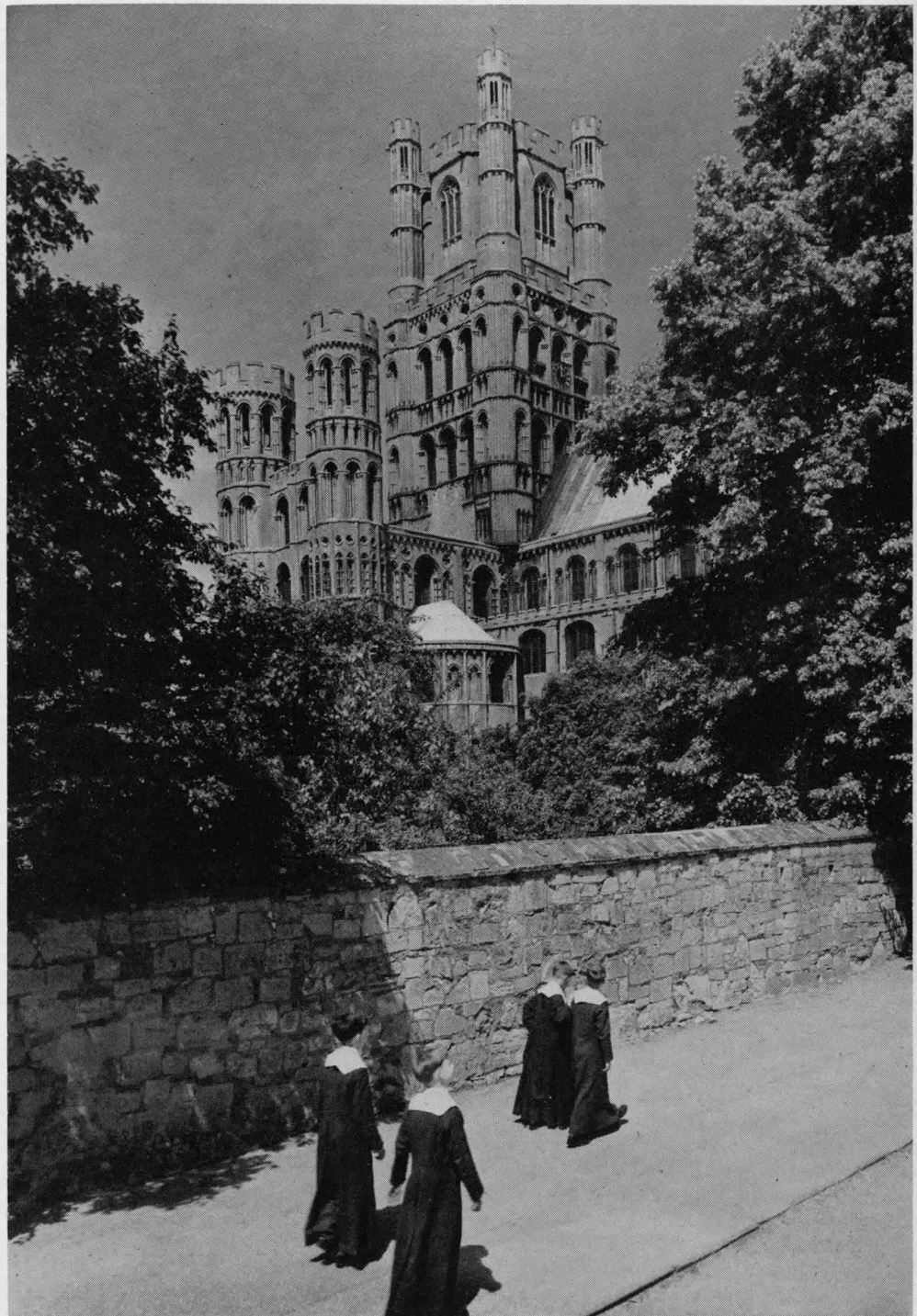


The Living CHURCH

**“Ecclesiastical
Graffiti”
from English
Churches**

The great octagonal tower of Ely's Cathedral Church of the Holy and Undivided Trinity soars above choir boys on their way to rehearsal.



AROUND & ABOUT

— With the Editor —

In a recent interview with *U.S. News & World Report*, Mrs. Claire Booth Luce quoted this remark by Chesterton which has puzzled me for years: "To say 'My country, right or wrong' is like saying 'My mother, drunk or sober.'" I agree with the statement, but wonder about the original intent. Did Chesterton mean to say that it is absurd to say "My country, right or wrong" or "My mother, drunk or sober"? Or is it sublime to say either of these things? Clearly, Chesterton puts the two statements in the same order: they are both either absurd or sublime. Or did he intend it as a *double entendre*—in one sense absurd, in the other sublime?

It is absurd to say "My country, right or wrong" if by it we mean that whatever our country does is all right with us because it's our country that does it. It is sublime to say it if we mean that we will love and cleave to our country till death do us part, right or wrong, in prosperity or in tribulation, in glory or in shame, just as we would love and cherish our mother drunk or sober, beautiful or ugly, a saint or a slut.

Chesterton must have intended such a *double entendre*. Only so does his statement make sense. It wouldn't be much of a man who would say "She can lie dead drunk in the gutter all she wants and it's okay with me because she's my mother." It would be less of a man who would say "That wretched creature was once my mother, but now she drinks and I am inexpressibly shocked by some rumors about her private life; so I've severed all communication. I have to keep her from the children, you know."

After complaining recently about somebody's plagiaristic activity I was challenged by a friend to define plagiarism in such a way as to make it possible for anybody doing anything creative in art or literature or music to avoid the odium. Since everything worth saying or painting or composing has already been done by others, countless times, how can anybody today do anything as a strictly original or originitive person?

The answer is that he can't. But he still doesn't have to plagiarize. By plagiarism I mean—and the copyright laws mean—outright theft of somebody's exact combination of words or sounds or whatever the medium is. For me to say "Candy is dandy/But liquor is quicker" without ascription, letting you infer that it's mine, is plagiarism. If I want to express the

same profound truth in an original way I may do so without plagiarism, provided I leave that word combination alone.

Originality, strictly speaking, absolutely construed, is impossible for any mortal. To originate something is to create it out of nothing. Only God can do that. The most that we can do is to put a few things together that God has already strewn around us, and call it a poor thing but our own. It may be a poor thing but it won't be our own creation, only our own contraption. *Hamlet* is Shakespeare's contraption, not his creation *ex nihilo*.

George Macdonald well said that our Lord never thought of being original; yet he alone among all the sons of men might have been literally original—creative, originitive—had he chosen to be and do so, since he was also the Son of God. (I'll be surprised if I don't catch some theological flak for that statement.)

Mark Twain envied Adam because when Adam said a good thing he knew nobody had ever said it before. Mark had a point, but originality is much more than saying or doing something for the first time. Thomas Wentworth Higginson had it right when he said: "Originality is simply a pair of fresh eyes." It's that freshness of vision that some people have when they are looking at something that all the rest of us have been looking at since God gave us eyes. People had been looking at peanuts for a long time before George Washington Carver came along, but things began to happen when he looked at them with fresh eyes.

That gift of fresh eyes can be a matter of prayer and of cultivation in any of us. If we believe in prayer and grace there's no reason to doubt that we can and will be changed from unoriginal clods into original geniuses (in this limited, relative, post-Adamic human sense) if we want to be.

Shaw had a clever but shallower view of it: "What the world calls originality is only an unaccustomed method of tickling it." That covers quite a lot of the world's reaction to what it calls originality, but it doesn't cover those cases in which the world hates and persecutes the original person, not for tickling it but for tormenting it (e.g. Jesus of Nazareth).

The best word on the subject, in my opinion, is Carlyle's: "The merit of originality is not novelty, it is sincerity. The believing man is the original man; he believes for himself, not for another."

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29. Mary & Martha
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6. Transfiguration of Christ / Transfiguration of our Lord

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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The Living Church

Letters

No anonymous letters can be published, though names may be withheld at the writer's request; however, THE LIVING CHURCH must have the name and address of any contributor. You are asked to limit your letter to 300 words. The editors reserve the right to abridge.

Glossolalia

I read Fr. Haney's article [TLC, June 2] on "speaking in tongues" or "glossolalia" with interest and appreciation. I only wish to build a few thoughts onto the perceptive foundations he has laid. I do so as a priest who has used glossolalia in my own parish ministry for about three years.

Praying and singing in the language which the Holy Spirit gives brings a much deeper sense of the power, love, joy and authority of our Lord and of the catholic faith. It is a key which opens Christians up to become more effective channels for the other more important gifts of the Holy Spirit. It can be misused. It can be divisive. This usually occurs when a sound foundation in the faith is lacking. More important, it enables Christians to speak and act with the authority of Christ. Unction becomes more effective when prayer is offered in the Spirit as well as in the formal rite of the church. Counseling becomes more effective with the wisdom and perception that come from preparation with glossolalia. Preaching becomes a different kind of event when prepared for with prayer in tongues. The eucharist and the reading of the holy scriptures come alive in new ways when accompanied by private prayer in tongues. A whole new dimension of life in Christ is opened up. That which is given through baptism and confirmation comes into a new fulness when "praying in the Spirit" is used for the building up of the community of faith. "Speaking in tongues" seems to be a way in which God is equipping the saints for battle in these times.

Like any form of prayer, glossolalia requires our complete cooperation. It does not make one Christian better than another, simply stronger than he or she was. It is a dimension of Christian living open to any who yield themselves to Jesus. It is of great value to the priest in his ministry. When properly used it brings hostility only from those hostile to the name and presence of Jesus.

Thank you for an article on this aspect of Christian prayer more positive than many which you have printed in the past several years.

(The Rev.) JEREMY W. BOND
St. Paul's Church

Harrisburg, Pa.

The Lord's Prayer

Linda Delfs inquires in a letter [TLC, May 19] about the full translation of the Lord's Prayer, part of which was quoted in a letter of mine earlier. For some inexplicable reason, I overlooked recording the source but I can produce the translation itself. Wisely, the translator(s) did not confuse the adjective holy with the verb hallow.

After all, the name of God already is holy; it's "only" a matter of people asking for grace so that they may hallow it in their hearts and minds, in short, regard it as holy. To one layman's mind, the following is the clearest, simplest and best balanced translation yet to have appeared and one which is as realistic about the ultimate source of all evil as it is about the ultimate source of all good:

Our Father in Heaven,
Hallowed be Your Name;
Your Kingdom come, Your Will be done
on earth as in Heaven.
Give us today our daily bread.
Forgive us our sins as we forgive those
who sin against us.
Save us in the time of trial and deliver
us from the evil one.
(For Yours is the Kingdom and the
Power and the Glory forever.) Amen.

The doxology was put in parenthesis probably to allow for times liturgically when it is inappropriate. Since it was not in the original prayer as far as anyone can determine, it could be appropriate to eliminate it entirely and add the usual triune doxology when desired. If anyone is certain of the source of the basic prayer as noted, many of us hope he (they) will "sing his tune."

BILLY NALLE

New York, N.Y.

We should be deeply grateful to Fr. Boggess for quoting Sister Penelope on the Lord's Prayer in his letter [TLC, June 2]. At last it seems that there is a satisfactory solution to the problem of "do not bring us to the test." Apparently, the difficulty has been that to render the text accurately, one must be not only a thorough scholar of Greek, but also a thorough scholar of Aramaic. Sister Penelope's rendering, "Let us not fail in temptation but deliver us from the evil one," is entirely appropriate, and her explanation of how she arrives at this is convincing. May the Standing Liturgical Commission and the I.C.E.T. listen, and hear!

F. BRUCE GERHARD

Summit, N.J.

A Homosexual Responds

The following "Letter to the Editor" is addressed to the two articles entitled "A Homophile's Manifesto" and "The Other Side of the Coin" [TLC, June 23]. I do not object to the use of my name with this letter.

Speaking as an active Episcopal layman, and as a homosexual, I must take issue with both writers. First, I do not feel suppressed, rejected, or patronized by the church; but, why should I? I am one of God's creatures and go to church to worship God and try to do something good for my fellow man, not to flaunt, get sympathy, or force people to deal with my sexuality.

My minister and some of my fellow parishioners are aware of my homosexuality, and to all appearances they are neither

*"places on earth
from where the sun
of God's kingdom
shines forth..."*



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Visit the churches listed and tell the rector you saw the listing in *The Living Church!* If the service hours at your church are not included, write to the Advertising Manager, for the nominal rates.

THE LIVING CHURCH

407 E. Michigan Street
Milwaukee, Wis. 53202

bothered nor threatened by it. And this leads me to my concern. To ask the church to deal openly with this issue through programs would simply place me in a position of having to react. Again, that is not why I go to church. If someone comes to church with a homosexual problem, then I must hope that the clergyman is equipped either to counsel or to refer him, as he would any other sexual problem. But openly to seek us out as a program area is both an injustice to us and to the church.

Secondly, I feel some reservation about today's movement to "liberalize gay." I, and many fellow homosexuals, are repulsed by some of the irresponsible flaunting which we see now on the streets. Let's not move for more until we can educate our gays to be responsible to themselves and to the rest of society. But here again, I don't think this is the church's problem.

As for your second writer, I must strongly take issue. First, his education in this field is obviously from textbooks, not from experience. To watch someone go through the agony and false hopes of trying to become heterosexual, or homosexual, can be described only as a human tragedy. I, and my minister, sometimes working as a team, have labored with people in both directions. The fact is that God did not create us to live in the hell of suppressing our feelings and emotions, especially when they are authentic feelings between authentic people.

TONY C. JAMISON

Norfolk, Va.

Poetry and Doctrine

I have belatedly read your May 19 editorial, "The NY Times and Women Priests," in which you term "well reasoned" Fr. Rutler's argument *vis à vis* Christ and his Bride. This is poetry, not Catholic doctrine, and I trust we will make our decisions based on the latter. To confound poetry and doctrine is very poor theology.

SYLVAN HEATH

(Address not indicated)

On this reasoning the Bible, largely poetic, is "not Catholic doctrine" and "very poor theology." Ed.

The Activist Jesus

The parable of the three sons [TLC, June 16] is understandable as a letter of complaint to the editor, but I find it inexplicable that THE LIVING CHURCH gives first prize to a story which contrasts our Lord with activist bishops by picturing Jesus as living a quiet, kind life which suddenly and unexpectedly won him the prize of the cross.

On the contrary, activist churchpeople have been following the Israelite Jesus who told his first home congregation that Elijah raised the son of a Lebanese woman to life, and Elisha healed only the Syrian leper Naaman. For this Jesus was nearly lynched. Repeatedly he was charged with lawbreaking, and he defended himself by preferring his own interpretation to that held by the authorities. He associated with prostitutes and quislings. When he announced that he was going to Jerusalem to keep the Passover for the last time, both he and his friends saw the awaiting cross, but after he was hailed as king he drove the crooked businessmen out of the Temple and then spent the

following days challenging government leaders of both parties.

Your parable writer deplors the way activists back redskins and blacks against whites in a way that apparently does not bring love, but besides the widow of Sarepta and Naaman the Syrian, Jesus made a hero of the dirty beggar Lazarus in contrast to the rich man whom he consigned to hell, of the tax collector in contrast to the pious churchman, of the hated Samaritan in contrast to two clergymen.

Social activists are as subject to sin as is anyone else, but their activism does not make them untrue to Jesus Christ and to his Father.

(The Rev.) E. CLARENDON HYDE
Columbia, Mo.

Prayer Book Revision

Hurray for THE LIVING CHURCH and you! I just finished the May 19 issue and noted the letter from Mr. F. Warren Morris, the "nearly 70 years old" gentleman, who stated that "he could find no change in doctrine when comparing the Prayer Book Service of Holy Communion with the Trial Rites proposed."

How very strange! The Standing Liturgical Commission will be very disappointed.

When Dr. Massey Shepherd was asked at Convention—by both Houses—if they were trying to change our doctrine and theology—he said, "Yes!"

Episcopalians should be very much aware of what these changes imply. They are subtle, silent, and spreading—like a cancer. They have left us with a wishy-washy God—a permissive God—a God with whom "anything goes." I don't find that kind of God in the Bible or the *Authorized Prayer Book*.

(Mrs.) JUNE L. SPRIGGS

Battle Creek, Mich.

Liturgies and Conversions

The New Yorker might title a response to the Rev. Clark Tea's letter [TLC, June 9], "Our Forgetful Letter-Writers":

"I have yet to recall . . . A single case of conversion because of a book or liturgy . . ." (paragraph 1 of his letter). ". . . I think I can say that the 1928 Prayer Book was largely instrumental in my decision to leave Methodism. And . . . many other converts have been likewise influenced" (paragraph 2, same letter).

Let me speak less facetiously and more directly to the same subject (which is not the Green Book at all: rather it is sacramental theology): Fr. Tea approvingly quotes Fr. Shackles as saying that "kissing and hugging do not create love . . ." a quotation (or paraphrase, since I cannot find the exact text) from Baron Von Hugel seems to speak more accurately and less simplistically to the body/spirit problem: "I kiss my daughter because I love her, and I kiss my daughter in order to love her."

(The Rev.) PETER KEESE

Episcopal Chaplain,

Duke Univ. Med. Center

Durham, N.C.

The Baron's *ipsissima verba*:

"I kiss my daughter in order to love her, as well as because I love her." Is it contradictory to say (a) that no book has ever converted anybody and (b) that a book was instrumental in one's conversion? Ed.

The Living Church

July 28, 1974
Trinity VII / Pentecost VIII

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WORLD HUNGER

Virginia Has Offering for Food Shortage

The Rt. Rev. Robert B. Hall, Bishop of Virginia, asked all churchmen in the 167 churches under his care to make a special effort to help relieve the suffering in the current and continuing world food shortage.

In a pastoral letter read in all churches, Bishop Hall said, "Most Americans cannot identify in any way with the enormous suffering that famine is causing and indeed we seem powerless to know how to deal with it."

At the least, the bishop emphasized, Christians could give some money to alleviate some of the suffering which is already at hand.

Churchmen were asked to see their offerings for this relief as "a tangible response to a deep and desperate need that one of your brothers in Christ requires of you for his very life and hope."

CONGRESS

House Endorses Bill Aimed at Religious Press

The House of Representatives has passed, 277-129, a postal rate adjustments bill that extends the phasing period for religious and other non-profit publications from the current 10 to 16 years. The measure now goes to President Nixon.

Observers note that in the light of the better than 2 to 1 House vote in favor, plus an earlier 71-11 vote in the Senate [TLC, June 30], a presidential veto seems unlikely.

A phasing period for increasing postal rates averaging 574% over a 10 year period for mailers of non-profit publications had been provided for in the Postal Reorganization Act of 1970, Rep. Delwin Clawson told his colleagues from the House floor. For some of them, he added, the increase would be 800% by the time the full rate was achieved in 1987.

For certain commercial mail (including commercial magazines, newspapers, books, and records), the period is extended from the current five years to eight years.

The committee on post office and civil service, which had approved the measure 23-2, estimated that the bill will cost

\$753.7 million through fiscal year 1978, and nothing after that.

Rep. H. R. Gross, who has a long-standing reputation as a watch dog on federal spending, told his colleagues that adoption of the bill would be a "totally unconscionable raid on the U.S. Treasury."

He and Rep. Louis A. Bafalis argued in minority views included in the post office committee report that the "legislation is unwarranted, unjustified, and certainly ill-timed," contending that the bill "shifts from the publishers to the taxpayers the burden of paying these costs during the extended phasing periods."

Rep. Gross, who repeated these charges on the floor, was particularly critical of the "benefit" the bill would provide such commercial publications as *Reader's Digest*, *Time*, and *The Wall Street Journal*, claiming that they would receive 25% of the "additional subsidy" the bill allows.

He said, for example, that the *Reader's Digest* is receiving a "subsidy" under the existing postal rate arrangement of \$90.4 million, and the new bill would give it an "additional subsidy" of \$12.5 million over the extended time period.

"If the true intent of this bill," he said before the vote was taken, "is to help the small publishers, a bill could have been drafted to that effect."

A goal of the Postal Reorganization Act of 1970 is that eventually all classes of mail, with certain minor exceptions, would pay at least their attributal postage costs.

Congress provided a federal subsidy to the U.S. Postal Service of \$1.6 billion for the entire 10 year phasing period to compensate for revenues it would not be receiving. Under the new measure, an additional subsidy of \$753.7 million was approved with \$349.8 million of that for non-profit publications and \$403.9 million for commercial periodicals (including books and records).

PRESIDING BISHOP

Begins at Altar with Poor

The Rt. Rev. John M. Allin's first official act as Presiding Bishop was to break bread with a group of poor, black, elderly people. Some were crippled, some were blind, but all were gathered at the altar of a ghetto church in Washington, D.C.

Without fanfare, Bishop Allin left the

Cathedral Church of SS. Peter and Paul after his installation and was escorted down the hill to the Church of St. Stephen and the Incarnation where a liturgy was in progress. There were about 100 people present, many of whom take part in the hot lunch program at St. Stephen's and St. Timothy's Churches.

Bishop Allin celebrated and the congregation sang softly. Assisting him was the Rt. Rev. John Walker, Suffragan Bishop of Washington.

The Presiding Bishop embraced each person present before returning to the cathedral for the closing events of the installation schedule.

The Rev. William Wendt, rector of St. Stephen's, said, "We are grateful that Bishop Allin chose to begin his ministry with the poor and the powerless, who are 'the first citizens of the church.'"

HUMAN RIGHTS

Fletcher: "Fetus Cannot Give Consent"

In an interview during a recent visit in Buffalo, the Rev. Joseph Fletcher, Episcopal priest and professor of medical ethics at the University of Virginia, characterized fetal experimentation as "a subtle problem."

He observed that "anybody's opinion on whether a fetus is a human being is a religious faith assertion. It cannot either be proved or disproved."

The issue, he said, "is whether it is ethical to use fetuses while they are alive for research. If the pro-life people who denounce the use of live fetuses get their way, it will be the end of medicine's efforts to protect unborn children from diseases which attack them while they are in the womb."

Fr. Fletcher said that those who oppose using live fetuses "believe that the fetus is a human being. They argue that you have to have the consent of the subject if clinical experiments are to be performed."

"It is obvious that a fetus cannot give consent," he said. "If this line of thinking is followed, it would be the end of all fetal research in medicine."

The professor of medical ethics said even discussing the subject of experimenting with a live fetus "results in great emotionalism and religious animosity. The fact is there is no litmus paper test to show whether a person is present in the

uterus—whether a fetus is a person.”

Of euthanasia, Fr. Fletcher said “negative euthanasia, the decision to let a patient go rather than do anything more to keep him alive, is done every day in every hospital across the land and generally is an acceptable practice today.

“Positive euthanasia, the decision to do something to end a life which otherwise would not come to an end, has very little support,” he said.

A “great deal of thought” is being given to the subject, the priest-professor said, “because medicine now is able to prolong a patient’s life beyond a desirable limit. We are in the position now of having to make that tragic decision, once taken out of our hands by nature.”

ALCOHOLISM

No. 1 Drug Problem Considered

Religious leaders attending a strategy consultation held in Eaton Center, N.H., sponsored by the North Conway Institute were challenged to help clarify the answer to the nation’s No. 1 drug problem—problem drinking.

The Rev. David A. Works, executive vice president of the institute, an inter-religious research association in Boston, said that the medical and religious communities in one sense, have “succeeded too well.

“We have educated the public to understand that alcoholism is a disease, not a sin or a crime,” he said. “People now think that there is no more problem, that we can turn it all over to government rehabilitation facilities or to Alcoholics Anonymous.”

The 20th annual consultation sponsored by the institute brought together some 50 religious, health, education, and government leaders from throughout the U.S. and Canada.

Fr. Works, an Episcopal priest, paid tribute to what is accomplished by public and private alcoholism programs but held that a wider challenge now faces the religious and professional communities.

That challenge, he said, is to create strong programs of “primary prevention” to forestall problems before they arise and to promote the conditions for responsible use or abstinence from beverage alcohol.

EPISCOPATE

Bishop Peabody Dies

The Rt. Rev. Malcolm E. Peabody, 86, Bishop of Central New York from 1942-60, died in Boston, June 20.

He was a graduate of Harvard University, ’11, and Episcopal Theological School, ’16. He also studied at Trinity College, Cambridge University, England.

Prior to his ordination in 1916, he

taught school in Baguio, The Philippines, for several years and was a chaplain with the American Red Cross and with the U.S. Army during WW I.

In 1938, after having had parishes in the Dioceses of Massachusetts and Pennsylvania, he was elected Bishop Coadjutor of the Diocese of Central New York. In 1942, he succeeded the Rt. Rev. Edward C. Coley as diocesan.

Bishop Peabody frequently criticized the force of secularization and was an outspoken U.S. patriot.

In 1950, he said the U.S. must “fight foreign ideologies through spiritual re-awakening and not be seeking culprits to blame for our diplomatic defeats.”

He urged Americans to prepare themselves “for the battle of ideologies by recalling our people to the fact that God, the Creator, has raised up this nation to fulfill His purpose and has revealed to us through Jesus Christ the principles on which He wills His realm to run.”

The bishop is survived by his widow, Mary Parkman, one daughter, three sons, and eight grandchildren.

Services were held in All Saints’ Church, Brookline, Mass.

A memorial service will be held in St. Paul’s Cathedral, Syracuse, N.Y., Sept. 29, the 36th anniversary of the bishop’s consecration.

Memorials may be made to the Presidential Bishop’s Fund for World Relief.

THEOLOGICAL EDUCATION

BTI Has Sharply Reduced Budget

A year of uncertainty over the future of the six-year old Boston Theological Institute (BTI), a consortium of eight seminaries, came to an end with the appointment of Sister Mary Hennessey, R.C., as director. She had been serving as acting director.

BTI, which has had its headquarters at Episcopal Theological School, Cambridge, will continue but with a sharply reduced budget.

The institute initially had no money problems. At least five foundations gave \$750,000 to develop the consortium which helps member seminaries avoid duplication in programs, and a trust company gave an additional \$300,000 over the past three years.

Members of BTI are the Episcopal Theological School (now merged with Philadelphia Divinity School and called Episcopal Divinity School), Boston University School of Theology, Andover-Newton, Boston College, St. John’s Seminary, Weston College, Harvard Divinity School, and Gordon-Crowell.

Beginning this fall, funding will be based on dues of \$17,500 from each member school. New programs may be supported by foundation grants.

BTI now has four major undertakings:

field education, black studies, a computerizing library indexing system, and women’s theological coalition.

The black program has included a director of recruitment and a director of field education, but both projects have been cut. The black program will be continued on a budget of \$17,500. The Rev. Warner R. Traynham, Episcopal priest who has been director of black studies, has resigned. His successor has not yet been named.

Sister Hennessey said reduction in the black program is a reflection of a shift in priorities. The women’s program has fared better, partly because it serves “the chic minority at this point in time,” she said.

The women’s coalition has a basic budget of \$17,500 but will receive an additional \$5,000 to set up a “ministry for women” at Andover-Newton, BTI’s new headquarters.

MINISTRIES

Healing Miracles?

They came from near and far to reach Notre Dame, Ind., for the International Conference on the Charismatic Renewal in the Roman Catholic Church. Some were in wheel chairs. Some used crutches. Some spoke in tongues. Some cried. Some smiled. An estimated 30,000 people came from many states and countries for the gathering that also drew bishops and archbishops.

Where the healing ministry of the Rev. Francis McNutt, O.P., led, so went the crowds.

The opening healing service, held in Notre Dame’s stadium, was easily the highlight of the conference. Rain fell but that did not deter those who wished to testify of their personal healing.

Fr. McNutt said he had not had “any particular anticipation on how many would be healed.

“Our purpose,” he claimed, “is to pray for people and let the Lord do the rest.

“As for proof,” he continued, “there are different levels of proof. One woman who said she had been deaf for 20 years came up to me at the service in the stadium and said she could hear. To prove it, I guess you’d have to have her examined by a physician. Most of these people are not trying to prove anything. Oh, I don’t accept everything I hear. I guess I kind of judge it.”

Said Dr. Frank Uler of Cleveland, who was on stage to hear the claims of healing, “I’ll tell you what some of them were expecting. . . . I talked to one person in a wheelchair. He was there praying for somebody else. . . . He wasn’t concerned about himself.”

While there were testimonies to cures of various illnesses, both as results of a night’s service and of previous prayer meetings, the word “miracle” was avoided.

Dr. Uler noted that "we" tend naturally to object to miracles. But if a cure develops, that ought to be considered, he said.

He explained: "First, I think an illness should be diagnosed until there is no question about the certainty. For example, we know that certain forms of cancer won't respond to chemotherapy or radiation therapy. Now all of a sudden, we show that the tumor is not there and we really can't give a medical reason for the cure, then we have to consider it (as miracle).

"Secondly, we know that certain illnesses recur. We would follow up cases, say for one year. Blood tests and X-rays would be made, and if there were no evidence of recurrence then I think we could say that the cure came through the love of our Lord, Jesus Christ."

CIVIL RIGHTS

Dr. Abernathy Sees Slaying Part of Assassination Conspiracy

The Rev. Ralph D. Abernathy believes the killing of Mrs. Martin Luther King, Sr., in Atlanta, is part of a conspiracy to assassinate civil rights leaders.

He made the claim after talking with Marcus Wayne Chenault, Jr., a 21-year old black student from Dayton, Ohio, who was charged with the murder of Mrs. King and Edward Boykin, a deacon of the Ebenezer Baptist Church.

They were killed and a third person wounded when the gunman went on a shooting spree in the church. Mrs. King was playing the organ when shot.

Mr. Abernathy, president of the Southern Christian Leadership Conference (SCLC), said Mr. Chenault told him there was a list of targets. He said the jailed man said he (Mr. Abernathy) was on the list and "there was a conspiracy to get us all . . . to get all the civil rights leaders."

"I think he is part of a conspiracy that dates back prior to John F. Kennedy's death," he continued. "I do not think a loner killed Martin Luther King, Jr. I do not think a loner killed Robert Kennedy or Mrs. Martin Luther King, Sr. I'm not even sure of the drowning of A. D. King."

The Rev. A. D. Williams King, younger son of the senior Kings, was found drowned in an Atlanta swimming pool in 1969.

Atlanta police reported that Mr. Chenault said his "god" ordered him to kill the Rev. Martin Luther King, Sr., pastor of Ebenezer Church. Mr. King, 74, was not preaching the Sunday of the attack. He was, however, in the building.

Mr. Abernathy said that when he went to jail to see Mr. Chenault, he was recognized by the young man. He related that

the suspect said, "If you want to live you better get that 'Rev.' off your name," and that "there was a group that could get me."

A target list found by Columbus police searching Mr. Chenault's room near the University of Ohio reportedly contained the name of Hosea Williams, president of the Atlanta chapter of SCLC.

Mr. Williams was in jail in Atlanta on charges of inciting a riot and parading without a permit. He was seized in a protest against the police shooting of a black youth.

OTHER CHURCHES

UPC Elects Moderator, Studies Finances

The Rev. Robert C. Lamar, 52, was elected moderator of the United Presbyterian Church on the second ballot taken at the recent 186th Assembly.

Pastor of the First Presbyterian Church, Albany, N.Y., Mr. Lamar has been co-chairman of the joint committee on reunion, in an effort to bring together the UP Church and the Presbyterian Church, U.S. (Southern), divided since 1861.

A plan of union was approved for study by the two bodies which met concurrently in Louisville, Ky.

Mr. Lamar succeeds the Rev. Clinton Marsh of Omaha as chief spiritual officer of the church for the next year.

The financial picture presented to assembly delegates showed the church at the national level to be in serious trouble. It was reported that usable reserve funds were "almost exhausted" and that the budget for next year faces a 25% cut.

A 1975 general mission budget of \$26 million, down from \$32 million for 1974, was recommended by a finance committee. The drop reflects declining contributions to national and international programs. There are no unrestricted reserve funds available for bolstering the 1975 budget.

Earlier in convention, Dr. William P. Thompson, Stated Clerk, reported that church membership had dropped by 99,705 in 1973. The new total is 2.8 million.

Total contributions, Dr. Thompson said, increased but less was given to the national church. The general mission budget dropped from \$32.6 million in 1972 to \$30.6 million in 1973. Of the latter amount, congregations gave \$20.4 million.

Programs in social action are sometimes held accountable for the decline in support for general church mission, the assembly was told.

George E. Bushnell, Jr., president of the church's central program agency, said the fiscal situation is so serious that what is at stake is whether United Presbyterians will continue as a national church or as "a group of unrelated congregations."

BRIEFLY . . .

■ Dr. Manas Buthelezi, South Africa's leading black theologian, has been invited to be visiting professor at Wesley Theological Seminary, Washington, D.C., for spring term, 1975. Last December the Lutheran clergyman was placed under house arrest (or ban) which usually lasts five years. However, the ban was lifted at the end of May though he had not observed its strict provisions directed toward silencing him. He continued to preach and went so far as to leave the country to attend a Lutheran World Federation meeting in Geneva. The government made no attempt to stop him from leaving or returning.

■ The Rev. Howard A. Johnson, 58, canon theologian of the Cathedral Church of St. John the Divine, New York City, from 1954-66 and adjunct professor at Columbia University from 1954-58, died in his home in Long Beach, Calif., June 12. An authority on Kierkegaard, Canon Johnson spent a great deal of time editing a journal on the Danish philosopher, as well as lecturing on his life and works. Funeral services were held in St. Luke's Church, Long Beach, and a memorial service was held in the New York cathedral.

■ Novlette White wasn't the typical Mary Immaculate Academy graduate in New Britain, Conn. Her classmates are predominantly Roman Catholic and white; she is Episcopal and black. The 18-year-old Miss White was graduated from the academy as co-valedictorian. She views her career at Mary Immaculate not in terms of race relations but as a superior academic opportunity. "It's better in most ways if you really want to learn," she explains. "Any small school where the teachers are willing to help should be better." Miss White received a partial scholarship from the Roman Catholic Archdiocese of Hartford, which has placed more than 60 minority students in church schools since 1968.

■ "The time for 'comparative religion' is past; now the world religions must together seek the meaning of true religion," the Rt. Rev. George Appleton, recently retired Anglican Archbishop in Jerusalem, told an audience of the World Congress of Faiths meeting in London. His hearers included Christians, Jews, Sikhs, Hindus, Buddhists and Moslems. Declaring that "we are living at a creative moment of divine action when a world community is in the making" he told his audience that the world religions have a vital responsibility for helping to create that world community.

“Ecclesiastical Graffiti”

Inscriptions

from narthexes

of English churches

By JAMES B. SIMPSON

The handsome entrances of English churches and religious houses are sometimes called sermons in stone, speaking as they do of peace, serenity, assurance, and faith. One of their principal adornments, amid the brasses and memorial plaques, are inscriptions carved in stone or hand-illuminated, that bid a quiet welcome to visitors. Most of what is fondly called “ecclesiastical graffiti” is anonymous.

My favorite, posted like a welcoming sentinel in “the lodge,” the entrance hall of the motherhouse of the Community of St. John Baptist in Hatch Lane at Clewer, near Windsor, manages to sum up in a rather rhythmic and concise way

The Rev. James B. Simpson is rector of Christ Church, Middletown, N.J.

the whole of human longing for the presence of God:

The Lord preserve thy going out.
The Lord preserve thy coming in.
God send His angels round about
To keep thy soul from every sin.
And when thy going out is done,
And when thy coming in is o'er,
When in death's darkness all alone
Thy feet can come and go no more,
The Lord preserve thy going out
From this dark world of grief and sin,
While angels standing 'round about
Sing God preserve thy coming in.

In a neighboring convent at Ascot, the Priory of Jesus Christ, at the end of a tall lane of cypress trees planted by Pusey, I found this short verse:

O God, make the door of this house
Wide enough to receive
All who need human love and
fellowship;
Narrow enough to shut out enmity,
pride and strife:
Make the door of this house the
gateway to
Thy Eternal Kingdom.

Spotlighted by a single shaft of sunlight in the gloomy narthex of St. Mary's Church, Shrewsbury, these lines:

If aught thou hast give or lend,
This ancient parish Church befriend;
If poor but still a spirit willing,
Out with the purse and give a shilling.
But if its depth should be profound,
Think of thy God and give a pound;
Look not for more to be given,
But trust for thy receipt in Heaven.

At a parishioner's marriage in a tiny parish church in Hampshire, the men from the village and their wives in their aprons, were still ringing the wedding bells, as I copied these lines:

To all who are weary and
seek rest,
To all who mourn and long for
comfort,
To all who struggle and desire
victory,
To all who sin and need a
Saviour,
To all who are able and look for
service,
To all who are strangers and want
fellowship,
To all who hunger and thirst after
righteousness,
And to whosoever will come:
This Church opens wide her
doors
And in the Name of Our Lord
Jesus Christ says Welcome.

Several churches had lines frequently seen in America:

Whosoever thou art that interest
this Church,
Know that the Lord Jesus is here in
His Holy Sacrament reserved:
Kneel then and adore Him and pray
for thyself, for those who minister
and worship here, nor forget the
souls of the faithful departed.

In the large parish church across the road from Bishopthorpe, for centuries the palace of the Archbishop of York, this awaited discovery:

Let me come into the Church of God
to meet the Spirit of God:
Not to give religion an hour,
But to live in the eternal;
Not to maintain a decorous habit,
But to bow in the holy place
before the Holy One.
Not to judge the words of a preacher
But to draw life from the word
and truth everlasting;
Not to be moved or soothed by music,
But to sing from the heart divine
praises;
Not that mine eyes roam over
architecture or congregation;
But that my soul look up to the
King in His beauty
And my heart plead the needs
Of thy children:
Not that my thoughts escape but
in the world,
But that they be still and know
that thou art
God.
Let me go again into the House
of the Lord
And be glad and give thanks and
adore
My King and my God.

A menu in a tiny restaurant dating from 1450 in the village of Eton provided a worldly *a la mode* to my collection:

He sleepeth well who wisely drinks;
Who sleepeth well no evil thinks.
Who thinks no evil never sins.
Who sinneth not, salvation wins.
Therefore he who drinketh well,
He shall be saved from hell!

A final and not only worldly but living manifestation of the spirit of the inscriptions was provided by an incident that occurred when driving one afternoon from Windsor to Oxford, I stopped to see the ancient parish church at the head of the High Street in the village of Henley-on-Thames.

I was reading the inscriptions in the narthex when, out of the corner of my eye, I saw a curiously dressed, middle-aged woman approaching through the churchyard. When I glanced in dismay at the verger he softly replied, "One of the town characters, Sir, a ready study, but she's 'armless."

Being forewarned, I studied the approaching vision with more interest than alarm: a skirt of black and white strips barely hiding bright red bloomers, differing shoes and socks, a see-through blouse, generously applied make-up, and a sunvisor worn straight across the forehead beneath a broad-brimmed hat. Nonetheless, I noted dignified bearing and composure.

To escape a face-to-face confrontation,

I fled to one of the front pews and fell heavily on my knees. As the woman padded down the aisle, I looked around cautiously. She caught my eye at once and greeted me heartily, "Good 'hofternoon!"

With an air of determined devotion, the lady visitor proceeded past me, through the choir, and to the foot of the

altar-steps. There she stopped, bowed her head briefly, and then looked up and said with the same gentility with which she'd greeted me, "Good 'hofternoon, 'oly Ghost!"

The lady lapsed into her own private service of conversation and prayers with the " 'oly Ghost." I left her to her meditations and retreated to the narthex.

We hope for better things

for our loved ones and our country

but what about our church?

Doing His Mission In Our Time

By FRANCIS P. FOOTE

We all dream of a better future. There is a deep-seated tendency to hope that things will be different next year, whenever next year comes. We hope for better days for our loved ones, and for our country. How about our church? After a decade of controversy, of "issues," of loss of confidence and credibility in institutions, what are our dreams for our branch of the church in the near future? Here is one listing of goals which I believe to be priorities.

The Rev. Francis P. Foote is a retired priest of the church and honorary canon of Grace Cathedral, San Francisco, Calif.

First, unity within the church. This has to begin with unity in worship. In our desire to please everybody, "all groups," we may have misunderstood St. Paul's phrase, "to be all things to all men." We have one kind of service for young people, another kind at a different time of the day, for the older folk. Are we really being all things to win all men to the Gospel, or are we just catering to contemporary tastes, sometimes to distorted tastes? Is there not something actually divisive in offering the wide variety of programs and activities which we often see? Is the church to be permanently frozen into competing groups, probably into groups which merely ignore each other? Does a member of a "with-it" group ever grow into something more traditional, or does he go from place



RNS

St. Paul: The turning of profession into deeds.

to place, seeking out the newest and most avant-garde (the present in-word is "innovative") type of worship? Perhaps he does; we can only hope that there is a change and growth in the spirit of all of us, which eventually builds up into the unity of the one body. Traditionalism per se is not our goal; rather the oneness of spirit in the bond of peace, which may well mean changes for young and old.

Next, we need to reach an end of our Prayer Book revision. That is not possible this year, of course, but we can all try harder to understand what is involved and to participate in using both the official book and the trial liturgies. Along with the drastic shifts in theological positions, and the loss of membership by many branches of Christendom, these have been years of liturgical upheaval. We know the results within the Roman Catholic Church, the divisions between

the traditionalists and those who made sudden changes. Our church has acted in a more democratic manner, in accordance with our whole method of governance and polity. We have proceeded for years with experimentation, and a variety of trial usages. Has our process been too long? What has been a time of wide study and research by our liturgically literate scholars, with many shifts and sub-changes, has often been merely baffling and frustrating for many of the people in the pews. For some the protracted struggle has been disastrous. (I believe that our congregations, on the whole, would have accepted a considerable change in the Prayer Book, if it could have been done all at once!)

Now to something even more important: We have long needed a greater emphasis from our pulpits, and from diocesan and national leadership, on per-

sonal morality. Life is of a piece, and all our political and ethical breakdowns must have their roots in a general lowering of the individual moral level. If the only answer we make is "Everybody does it," whether referring to crooked political deals, or low-level sexual behavior, then we have no standards at all. Oddly enough, it has been a famed psychiatrist, Dr. Karl Menninger, who is asking us all, *Whatever Became of Sin?*

Along with this, we need a renewed emphasis on evangelism, on the Gospel of Christ as Lord of life. This has to begin with me and my church, but it had better not end there!

The Episcopal Church has, for many years, dallied with evangelism (a commission here, a conference there!) but has lacked an all-out doing of the great commission, preaching the Gospel. Are we too sophisticated, or just too much wrapped up in our favorite bias? We are Catholic, or liberal, or liturgical, or political, *primarily*, rather than being, basically and everlastingly, Christ-centered, Christ presenters. We need to know one thing above all, "Christ and him crucified."

Then, with some degree of unity at home, the church can turn its preaching into practice. The turning of profession into deeds is what St. Paul calls the "Therefore" of our Christian commitment. Because of the mighty acts of God in Christ, "therefore" live as befits God's people. "Therefore" we are to walk worthy of the vocation to which we have been called. This year of "therefore" can move us in two directions, (1) to unity with other Christians, and (2) to deep involvement in the life of our society.

Formal ecumenical procedure (COCU, for example) is having a bad time. Perhaps we have talked and schemed too much, along organizational lines. But at the local level, much is being done, and more can be done, in the year already begun. We Episcopalians can have real understanding and cooperation, beginning at home, with Roman Catholics, Orthodox, and Protestants.

And because of what God has done, of what Christ has commanded, we therefore are already committed to serve the needs of all men, Christian and pagan, black, white, brown and red. We will have active involvement, which must mean willingness to empower the weak and under-privileged. This empowering means more than money. We have seen the ill effects of sending money, while remaining aloof and keeping our hands out of the grime of ghetto and slum. We have to act, in personal fellowship at all levels, and not just send our money to act for us. And all of this will be the consequence of our Christian belief and dedication and worship, not a substitute for these things! God has acted, in Christ, and in our lives. Therefore we do his mission in our time.

EDITORIALS

Obscenity—Incur- ably Private Issue

The Supreme Court has spoken again about obscenity, but the question—the question—about obscenity is as unsettled as ever. That question is, of course: Who is to decide what is obscene and is therefore not to be shown or sold?

In its *Miller* ruling last year the court declared, in effect, that local, not national, standards are to decide what is obscene for local sale or exhibition. This year's ruling, occasioned by a case involving the film *Carnal Knowledge*, leaves the *Miller* ruling unaffected but seems to add the proviso that if the Supreme Court itself is not satisfied with the local verdict in any particular case it may make the final adjudication itself.

But the question of questions remains: Who is to decide? Here is the principle, now firmly established, that the people in a neighborhood are the sovereign judge of the presentability of a film in their own neighborhood theater. But it is an unusual American neighborhood indeed in which one could get any kind of prevailing consensus on a film like *Carnal Knowledge*. And, in fact, every person in the neighborhood would have to see the show in person before he could decide in his own mind whether or not it is obscene.

A neighborhood could elect a committee of highly respectable—or grossly unrespectable—people to do its deciding for it, but who would be happy about that? A committee of straights could hardly speak for the gays, or the gays for the straights, the squares for the hippies, and so on.

We cannot fault the Supreme Court for not having come up with the answer to this one. We have none to propose either, and this makes us feel, naturally, that there isn't one anywhere to be had.

To our distressed countrymen who ask if they can be protected by law from obscene shows and books we can only say that what the law cannot do for them they must do for themselves: take it or leave it, as their own mind and conscience direct. It is a wearisome commonplace that morals cannot be legislated. Neither can taste; and obscenity is a matter of both morals and taste, which means that it is about as private a matter as any matter can get.

Another Angle to Amnesty

Nobody knows the facts. Talk to one side. They will tell you that thousands of our finest young men have, for the highest and purest reasons, "voted with their feet" and gone abroad to avoid conscription in an unjust war. Not even "amnesty" is good enough for them since the word indicates that a wrong-doing has been forgiven. Rather they should be welcomed back as heroes of peace. What is more, we need their return, to heal by reconciliation this torn land of Vietnam and Watergate.

Talk to the other side. There are possibly some misguided idealists, they will admit, among the few

paltry hundreds of weak sisters, deserters and draft dodgers. Most of those who fled deserve nothing better than prison but perhaps, for the few who can prove their idealistic motives, some kind of onerous alternative service might be worked out, that would "teach them a lesson."

Reflection and a knowledge of human nature indicate that these young men must include among them those who will follow their ideals, religious or political, wherever they lead, and at whatever cost; some suggestible souls who fled because others were fleeing; some practical anarchists and undisciplined adolescents who could not stand any possible interference with their personal freedom; some who were frightened; some who deserted because of trouble with their sergeant and who are putting the face of idealism on actions that were unconsidered and precipitate.

It does not matter how many there are in each class; the problem is to deal justly with all.

In this country we should have a special understanding of such men because our population in part is made up of those who fled from conscription in the Tsar's or the Emperor's armies; disappointed revolutionaries of 1848 and starving peasants who first burned the landowner's homes and then fled to the new world.

Few of these looked back.

The natural consequences of their act of flight was not some legal disability placed on them by the Tsar or the German or Austrian Emperors, but citizenship and responsibilities in a country that was not their homeland but was to be the homeland of their children.

The young men who fled this country for high and idealistic reasons or at any rate, reasons that seemed to them sufficient, will contribute to the life of Sweden, Canada, or England or wherever they finally find themselves. They should not look back. Looking back calls their actions into question. The others, the wanderers and the discontented, face the logical consequence of having to follow the way they have chosen. For them the way back is, and should be, closed.

Logical consequences require no action of Congress to be effective; but justice demands one thing. The man who was once a citizen of the United States but is now, by naturalization and the passport he carries, a Swede or Canadian, should be accepted as such. A professor at Toronto or a worker in the Volvo plant cannot be extradited from Canada or Sweden because he fled from the draft when he was 18 years old. Why should he be arrested at 30 when he attends an academic meeting in Berkeley or visits his parents in Alabama?

To change our laws to recognize that a citizen of a foreign country is not subject to our draft laws from the moment he obtains that citizenship would be a small thing. It would not be necessary even to use that controversial word, Amnesty.

(The Rev.) EDGAR M. TAINTON, JR.
SS. Matthew and Thomas Church
Eugene, Ore.

GENERATION TO GENERATION: Conversations on Religious Education and Culture. By John H. Westerhoff, III, and Gwen Kennedy Neville. Pilgrim Press. Pp. 192. \$5.95.

The two authors, one a religious educator the other an anthropologist, developed this work during a two year period of talks, essays, lectures, and general probing of one another's positions. The format is simple, straightforward and thought provoking. An essay is presented and the other gives insights and makes appropriate comments.

The work is divided into three major sections. Section one is entitled "Groups, Group Life and Religious Socialization." This section is primarily concerned with describing "the dynamics of communal life and religious communities in the education process."

Chapter two, "What is Religious Socialization?," provides the reader with many ideas which will require some hours of meditative reflection prior to gaining the full impact of the authors' incisive comments on the state of the contemporary understanding of religious education. "Religious socialization" is defined as "a

process consisting of the lifelong formal and informal mechanisms, through which persons sustain and transmit their faith (world view, value system) and life-style. This is accomplished through participation in the life of a tradition-bearing community with its rites, rituals, myths, symbols, expressions of beliefs, attitudes and values, organizational patterns, and activities."

This is contrasted by Westerhoff with religious education which he defines as "those deliberate systematic and sustained efforts of a community of faith which intentionally aim at enabling persons and groups to evolve particular ways of thinking, feeling, and acting."

As the reader can see, the difference is readily evident. Religious education is formal, definite and intentional. Religious socialization is both unintentional and intentional. It is further suggested that we usually become so preoccupied with the formal that we neglect or are unaware of the "hidden curriculum" of religious socialization. The results of not recognizing the latter are most evident. It seems evident to all concerned that there is a widening gap between what we are and that which we teach, the way we live and

the substance of our preaching. The authors have some definite suggestions as to ways of correcting this dichotomy.

Section two is entitled "The Individual and the Life Cycle in the Educational Process." The focus is upon the continual educational process of any person's life.

The most thought-provoking chapter of this section is "Reshaping Adults." Westerhoff states that the most important task confronting Christian educators is the teaching of adults. He writes, "No matter what we attempt to communicate to children in the home or church, it will be communicated by adults who cannot communicate what they themselves do not affirm and live. The educational crisis in the church is a crisis in the faith and actions of adults. . . . Our style of life and behavior are concrete; it is they which children experience, and in turn it is those experiences which frame their understanding and way of life."

The authors stress the necessity creating a supportive community in which a person can be encouraged to alter beliefs, behavior and attitudes. It cannot be accomplished in isolation.

Section three, "Religious Education and Culture—Reading and Resources," is basically two separate outlines of courses offered by the authors at their respective universities. This section was included in an effort to assist the reader to engage in further study in religious education as it applies to the local situation.

Christian education, especially in the Episcopal Church, appears to suffer from benign neglect. I heartily recommend this book for all rectors and others charged with the education of Christian persons.

(The Rev.) LOUIS H. HAYDEN, JR.
St. Stephen's Episcopal School
Bradenton, Fla.

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THE DIARY OF A CATHOLIC BISHOP. By Edward Carben. Crown Publishers, Inc. Pp. 314. \$6.95.

According to Graham Greene, the life of a priest is inaccessible to a biographer because a priest's chief activity is prayer. However, from the writer of fiction no secrets are hid. He is with the priest on his knees. His imagination listens to that groaning ordeal which priests everywhere attest is the real burden of their office. Mr. Carben's priest, on the other hand, is one of those once-born men whose priestly passage through fire does not touch the inner man. His diary, I am afraid, will consequently establish few connections with the ministerial experience of the rest of us.

The author is a Catholic ex-seminarian turned professor of literature. He left before ordination. He knows all about the church's seaminess, especially the sins of the clergy, "their love of luxury and comfort, their devotion to success, their social snobbishness, their racial consciousness, their nationalistic prejudice

and their contempt for the poor." Carben's Fr. Faber, in splendid contrast to his venal colleagues, soon discovers that he becomes *non grata* whenever he withstands other priests and their conniving laymen. Fortunately a sympathetic bishop takes charge of his career. As the bishop's secretary and later as bishop, he does what he can to redeem the church's demonic habits. More than that. He exercises putatively protestant options in his role as confessor, loosing and binding according to an unauthorized situation ethic. Practicing homosexuals are excused; contraceptives are tolerated. Fr. Faber, we are to assume, represents a new breed of covert reformers inside the Roman Church—the quiet vanguard of a new church. Curiously Fr. Faber demurs from the current chic in one particular. He is wistful for the Latin mass.

We suspect that the almost-not-quite-priest author has in his imagination proceeded to ordination and is giving the church his "If I Were Bishop" sermon. It is an astringent, carefully crafted sermon, if something less than a penetrating novel.

I wish Mr. Carben had instead written the diary of his hero's predecessor. Troubled and perplexed, the older bishop falteringly clings to what he hopes are the perennial virtues of his office. That's a minister we are well acquainted with.

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

The Bookworm

Toolmaker. By Jill Paton Walsh. Seabury Press. \$4.95. Pp. 47. Ill. by Jeroo Roy. The life of a Stone Age boy.

Fuel for Today and Tomorrow. By R. J. Lefkowitz. Ill. by John E. Johnson. Parents. \$3.97. Pp. 62. A finding-out book, grades 1-4. A good index.

Wetlands. By Lewis Buck. Ill. by Grambs Miller. Parents. \$3.97. Pp. 62. Another finding-out book, grades 1-4. A telling last sentence: "People need wetlands. But wetlands could get along nicely without people." Beautiful illustrations.

Wynken, Blynken, & Nod. By Eugene Field. Ill. by Holly Johnson. Warne. \$4.50. Pp. not numbered. Beautiful pictures for Field's treatment of the old Dutch lullaby.

Seal Harbor. By John F. Waters. Ill. by Robert Quackenbush. Warne. \$4.50. Pp. 47. The life story of a harbor seal as seen through the eyes of a boy who lives on the Maine coast.

Just for Kids. By James Razzi. Ed. by Ruth Craig. Parents. \$4.50. Pp. 61. Things to make, do, and see. Preschool and up.

Jack Kent's Twelve Days of Christmas. By Jack Kent. Parents. \$4.50. Pp. not numbered. End papers have the carol

melody. A new twist in interpretation of the text.

Moe Q. McClutch, He Smoked Too Much. By Ellen Raskin. Ill. by author. Parents. \$4.50. Pp. not numbered. Zack, Zelda, and Little Zeck Zebra visit cousin Moe.

The Cat Book. Compiled and edited by Richard Shaw. Warne. \$4.95. Pp. 48. The illustrations are many and varied, each by a different artist. The stories, legends, poems, and fables are delightful. For all cat fanciers.

Once in Puerto Rico. By Pura Belpré. Ill. by Christine Price. Warne. \$4.50. Pp. 96. Folk tales collected by an author who loves her native island.

A Tree I Can Call My Own. By Lucille E. Hein. Ill. by Joan Orfe. Judson Press. \$3.95. Pp. not numbered. A tree can be a great friend.

The History of Mother Twaddle and the Marvelous Achievements of her Son Jack. By Paul Galdone. Adapted from the verse version written by B.A.T. that appeared in London in 1807, published by J. Harris. Ill. by Paul Galdone. Seabury. \$5.95. Pp. not numbered.

Adventures with Sculpture. By G. C. Payne. Ill. with drawings and photographs. Warne. \$4.50. Pp. 64. An "Adventure in Learning" book. The author, a primary school principal, has included ideas and methods used successfully by children and most have provided "useful starting points" for many activities.

That Crazy April. By Lila Perl. Seabury. \$5.95. Pp. 188. An 11 year old girl has a mother who is "thoroughly committed" to the women's rights movement, a talented father, and two special friends.

Books Received

LEANING INTO LIFE, Lois Shank Hertzler. Abingdon. \$3.50. Poetry.

CHILDREN OF FREEDOM, Peter C. Hodgson. Black liberation in Christian perspective. Fortress Press. Pp. 86. \$2.95 paper.

THE JESUS ESTABLISHMENT, Johannes Lehmann. "How the Church was born, conquered the world, transformed faith into ideology, and thus lost its ideal." Doubleday. Pp. 212. \$5.95.

PRAYER IS LOVE, Edward Carter, S. J. Abbey Press. Pp. 99. \$4.95.

HOMOSEXUALITY AND COUNSELING, Clinton R. Jones. Fortress Press. Pp. 132. \$3.50 paper.

SPIRITUAL THOUGHTS AND PRAYERS, Thomas W. Wersell. Pp. 76. \$1.95 paper.

ECUMENICAL DIRECTORY OF RETREAT AND CONFERENCE CENTERS, ed. Philip Deemer. Jarrow Press. Pp. 233. \$15.00. A reference work for persons interested in locating retreat and conference centers.

A SCHOOL FOR PETER, Virginia F. Matson. Creation House. Pp. 300. \$5.95.

EVERYBODY CAN KNOW, Francis and Edith Schaeffer. Tyndale House. Pp. 403. \$4.95.

GETTING READY FOR LIVING TOGETHER, Richard Langsdale. Fortress Press. Pp. 81. \$1.95 paper.

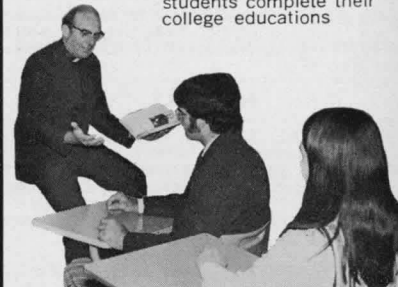
CONFUSION AND HOPE, ed. by Glenn R. Bucher and Patricia R. Hill. Fortress Press. Pp. 128. \$3.50. About clergy, laity, and the church in transition.

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ST. THOMAS CHURCH, NEW YORK CITY. 150th Anniversary Book (1823-1973). \$5.00 each. Write: 1 West 53rd Street, New York, N.Y. 10019.

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PRIEST, self-sufficiently retiring in southwest Florida to assist growing edge church. Reply Box E-128.*

WANTED: Maths and science, commercial and physical education teachers for Midwest Episcopal girls boarding school. Also resident housemother. Reply Box M-120.*

POSITIONS WANTED

COLLEGE CHAPLAINCY/youth director. 37; married; one child. Reply Box P-133.*

ORGANIST-CHOIRMASTER, Churchman, married, M.Mus., A.A.G.O., seeks full-time position. Experienced. Would consider church-college teaching combination. Reply Box J-131.*

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THE LIVING CHURCH

PEOPLE and places

Positions Accepted

The Rev. C. Alex Barron is rector of Church of the Nativity, Union, S.C. Address: Box 456 (29379).

The Rev. Arthur P. Becker is Christian education consultant for the Diocese of Iowa. Address: 225 37th St., Des Moines (50312).

The Rev. Robert H. Betts is on the staff of the Ecumenical Center, Columbia, and locum tenens of St. Barnabas', Moberly, Mo. Address: 813 Maryland Ave., Columbia (65201).

The Rev. Frederick P. Boswell, Jr., is priest associate of River Parishes Regional Ministry, Box 933, Hannibal, Mo. 63401.

The Rev. William H. Brake, Jr., is rector of St. Stephen's, Culpeper, Va.

The Rev. Earl H. Brill is director of studies, College of Preachers, 3510 Woodley Rd., Washington, D.C. 20016.

The Rev. James Herbert Davis is in charge of St. James', Independence, and St. Mary's, Oelwein, Ia. Address: Box 255, Independence (50644).

The Rev. Christopher Epting is vicar of St. Luke's, Mulberry, and in charge of new church work in South Lakeland, Fla. Address: Mulberry, Fla.

The Rev. Benjamin P. Ford is vicar of St. Matthew's, Indianapolis, Ind.

The Rev. Irwin L. Foster is in charge of St. Andrew's, Waverly, and Grace Church, Charles City, Ia. Address: 709 W. Bremer, Waverly (50677).

The Rev. Robert D. Gamble is in charge of St. Paul's, Box 365, Grinnell, Ia. 50112.

The Rev. M. A. Garrison is in charge of St. Andrew's, 27 Washington Ave., Stamford, Conn. 06902.

The Rev. Gary Goldacker is rector of Trinity, 318 S. Duchesne Dr., St. Charles, Mo. 63301.

The Rev. Julian Gunn is assistant to the rector of St. George's, 4715 Harding Rd., Nashville, Tenn. 37205.

The Rev. Cyril P. Hanney is rector of St. John's, 1114 Indiana, Alamogordo, N.M. 88310.

The Rev. G. Neal Hern is rector of St. Matthias', 3461 Forest Lane, Dallas, Texas 75234.

The Rev. John L. Holleman is curate, Good Shepherd, Rosemont, Pa., effective Sept. 1.

The Rev. Alanson B. Houghton is rector of Heavenly Rest, New York, N.Y., effective Jan. 1.

The Rev. Mark B. Howard is associate, St. John's, Kane, and St. Mark's, Jewett, Pa. Address: 95 Fraley St., Kane (16735).

The Rev. Scott James is vicar of Holy Cross, Simpsonville, S.C. Address: Box 187 (29681).

Ordinations

Priests

Arizona—The Rev. Leland Bryant Jones, curate, Christ Church of the Ascension, 4015 E. Lincoln Dr., Paradise Valley (85253).

Chicago—The Rev. William Patrick Douthitt, curate, St. Mark's, Glen Ellyn, Ill.

Kansas—The Rev. John Bernard Pahls, Jr., curate, St. John's, 402 N. Topeka, Wichita (67202) for the Bishop of Eau Claire.

Los Angeles—The Rev. Ronald Wayne Jackson, curate, St. Luke's of-the-Mountains, 2563 Foothill Blvd., La Crescenta, Calif. 91214.

Massachusetts—The Rev. Messrs. James Thomas Dutton, assistant, St. John the Evangelist, 35 Bowdoin St., Boston, (02105); David Lillis, curate, St. John the Evangelist, Hingham, address, 11 Water St. (02043); Peter Warren Sipple, Wellesley College faculty, address, 30 Leighton Rd., Wellesley (02181); and Richard Louis Valantasis, 6 Sumner St., Marblehead (01945).

Minnesota—The Rev. Messrs. Wayne Elva Bickford, in charge of Holy Apostles', W. 57th St. & Elinor, Duluth (55807); Philip H. Bozarth-Campbell, Region 8 of the diocese, 7020 74th Ave. N., Brooklyn Park; Douglas McFerren-Reans; Robert W. Morse, Region 3 of the diocese, 465 Newton Ave. S., Minneapolis (55405); John R. Palarine, working in Chicago; and George E. Parmenter, church work in northern part of the diocese.

Northern Indiana—The Rev. Barry C. B. Hollowell, by the Suffragan Bishop of Massachusetts, and the Rev. Wayne Gibsom, Trinity, Fort Wayne.

Pittsburgh—The Rev. William James McGill, Jr., assistant, Trinity, Washington, Pa., address, 217 N. Wade Ave., Washington, Pa. 15301. He is dean of faculty, Washington & Jefferson College.

Rhode Island—The Rev. Melvin Hudson Harper, assistant, St. Luke's, East Greenwich, address, 145 Duck Cove Rd., North Kingstown (02852); and the Rev. Peter Darrell Quinn, assistant, St. Michael and All Angels, Rumford, address, 34 Reynolds Ave., Warwick (02889).

Upper South Carolina—The Rev. William Sidney McInnis, assistant, St. Martin's in-the-Field, Columbia, address, Box 6196 (29260); and the Rev. George Bull Salley, Jr., assistant, All Saints', Cayce, address, Box 151 (29033).

Deacons

Central Florida—Peter Larsen, Harry M. Good, and David Hartling.

Central Gulf Coast—Spurgeon Albert Kennington, curate, Trinity Church, Mobile, Ala., address, 2869 S. Sherwood Dr. (36606).

Chicago—Allan Ray Sisson, St. Michael's, Barrington; Robert Gordon Bramlett, curate, St. Mary's, Park Ridge; Bruce Todd Brown, graduate work, University of New Mexico; Kurt Alan Olson, curate, Trinity Parish, Wheaton; and Kent Walter Tarpley, curate, St. James the Less, Northfield.

Iowa—The Rev. Messrs. Thomas W. Gray, in charge of Trinity Church, Carroll (51401); Stephen B. Snider, curate, St. Mark's, 1007 S. 1st Ave. S., Fort Dodge (50501); and Carl W. Bell.

Los Angeles—David Leslie Caffrey, vicar of Colorado River Ministry, address, Box 709, Needles, Calif. 92363; Stephen Keith Commins, curate, St. Augustine by-the-Sea, 1227 4th St., Santa Monica (90401); Walter Jimmy Griesmeyer, curate, Trinity Parish, 2400 N. Canal St., Orange (92665); Preston Belfield Hannibal, St. Paul's School, Concord, N.H. 03301; Warren Lewis Pittman, assistant, All Saints', 504 N. Camden Dr., Beverly Hills (90210); Drew Hawkins Wales, assistant, St. Cross, 1818 Monterey Blvd., Hermosa Beach (90254); and for the Bishop of Ohio, Robert Burton, associate, St. Edmunds', 1175 San Gabriel Blvd., San Marino (91108).

Louisiana—Martin Lester Nelson, curate, St. James', Baton Rouge, and Lyle David Nicklen, engineer with Crown Zellerbach and non-stipendiary curate, St. Matthew's, Bogalusa.

Milwaukee—James R. Braun, George Whitman Todd, Ross Julian Mack, curate, Trinity Church, Wauwatosa, Wis.; and John T. Ruder.

Missouri—Stephen Hunter Hayward, assistant, Emmanuel Church, 9 S. Bompert, Webster Groves (63119); Charles Frederick Homeyer, curate, Grace Church, 514 E. Argonne, Kirkwood (63122); Charles Leslie Ramsden, assistant, St. Michael's Cathedral, 518 N. 9th St., Boise, Idaho 83702; and John William Rick II, graduate student, Yale University, address, c/o Diocese of Connecticut.

New Jersey—John Rodney Croes, curate, St. Peter's, Perth Amboy, address, 179 Rector St. (08861); Geoffrey M. Georgi, graduate student, Duke University; Michael William Goldberg, curate, St. Uniel's, Sea Girt, address, 14 Hansen Rd., Old Bridge, N.J.; Roger John Hamilton, 1003 Kingston Dr., Cherry Hill (08034); Robert Henry Legnani, curate, Holy Cross, North Plainfield, and in charge of St. Andrew's, Plainfield, address, 256 Spout Spring Ave., Mt. Holly (08060); Christopher Chamberlain Moore, curate, Grace Church, Merchantville, address, 46 Green Village Rd., Madison (07940); and Geoffrey George West, curate, Christ Church, Middletown, address, 156 Effingham Place, Westfield (07090).

Northern Indiana—Willis W. H. Poyser, assistant, St. Paul's, Muskegon; and Charles Parker Wallis III, vicar of St. James', Mosinee, Wis.; and Todd Smelser, assistant, Trinity Church, Fort Wayne, Ind.

Reception

Ohio—The Rev. James Cooney, former Roman Catholic priest, was received as a deacon by the Bishop of Ohio and will serve in a non-stipendiary capacity.

The Living Church



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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.

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Sun 7:30, 9:25, 11

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ST. MARY OF THE ANGELS 4510 Finley Ave.
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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

ST. MARY'S S. Clayton & Iliff—near Denver Univ.

Sun Masses 7:30, 9, 11:30, 6; ES & B 8; Daily 7; Also 9:30 Mon, Wed, Fri & Sat. C Sat 4:30-5:30, 8-9

DANBURY, CONN.

ST. JAMES' CANDLEWOOD LAKE
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

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.

WASHINGTON, D.C. (Cont'd)

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

ATLANTA, GA.

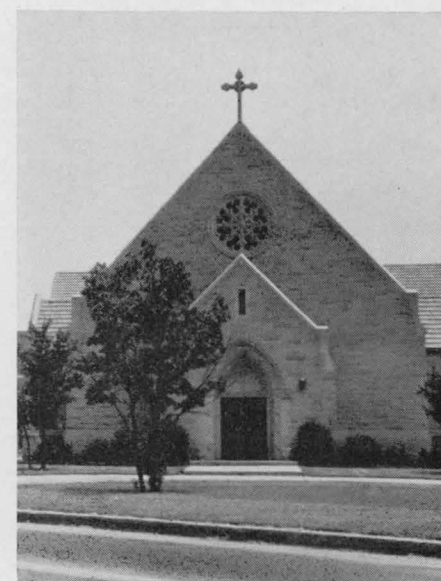
OUR SAVIOUR 1068 N. Highland Ave., N.E.
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CHICAGO, ILL.

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

FLOSSMOOR, ILL.

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The Rev. Howard William Barks, r; the Rev. Jeffrey T. Simmons, c
Sun HC 8, 9, 11; Daily HC, Hours posted



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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 25 & 45 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

GO TO CHURCH THIS SUMMER!

(Continued from preceding page)

NEWARK, N.J.

GRACE CHURCH 950 Broad at Walnut
The Rev. G. Butler-Nixon, r; the Rev. Robert C. Franks, c
Sun Masses 8 & 10; Mon thru Fri 12:10; Sat 9:15

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

ALBUQUERQUE, N.M.

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

EPIPHANY 1393 York Ave. at E. 74th St.
Clergy: Ernest Hunt, r; William Tully, c; Lee Bel-ford, assoc; Hugh McCandless, r-em
Sun 8 & 12:15 HC; 10:30 Morning Service and Sermon (HC 1S & 3S). Daily 9 MP

ST. MARY THE VIRGIN

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

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

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

The Living Church

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. Isacksen, 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, Ass't
Sun HC 8, HC & Ch S 10 (1S & 3S). MP & Ch S 10 (2S & 4S); Thurs HC 1; HD as anno

ALICE, TEXAS

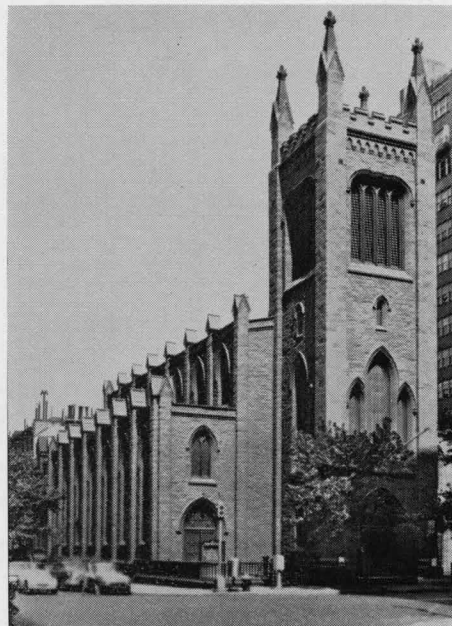
CHURCH OF THE ADVENT 200 Second St.
The Rev. W. A. Gerth, r
Sun 7:30 & 10:30 H Eu, (MP 4S)

DALLAS, TEXAS

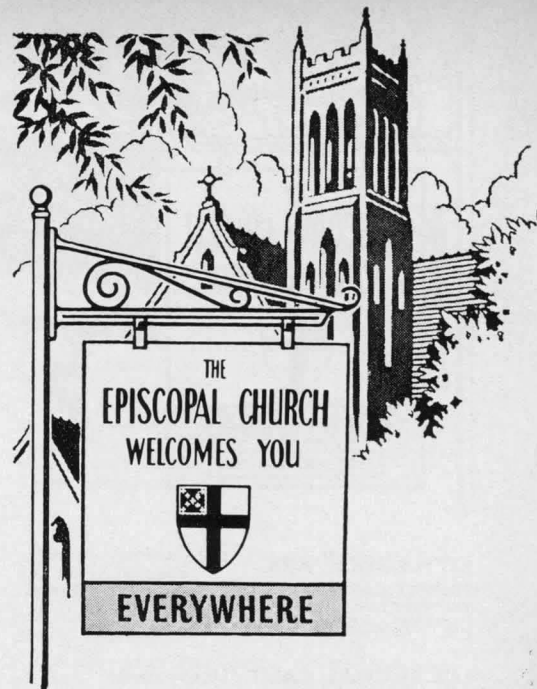
CATHEDRAL OF ST. MATTHEW 5100 Ross Ave.
The Very Rev. C. P. Wiles, Dean
Sun 7:30 H Eu, 9 Family Eu, 11 Sung Eu; Daily HC Mon 7, Tues 8, Wed 10; Thurs 6:30, Fri 12 noon, Sat 8:30

FORT WORTH, TEXAS

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



CHURCH OF THE ASCENSION
NEW YORK, N.Y.



ODESSA, TEXAS

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

ST. BARNABAS

4141 Tanglewood
Sun HC 8:30; 10

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 8 HC, 11MP (IS 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); Wkdys 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

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

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