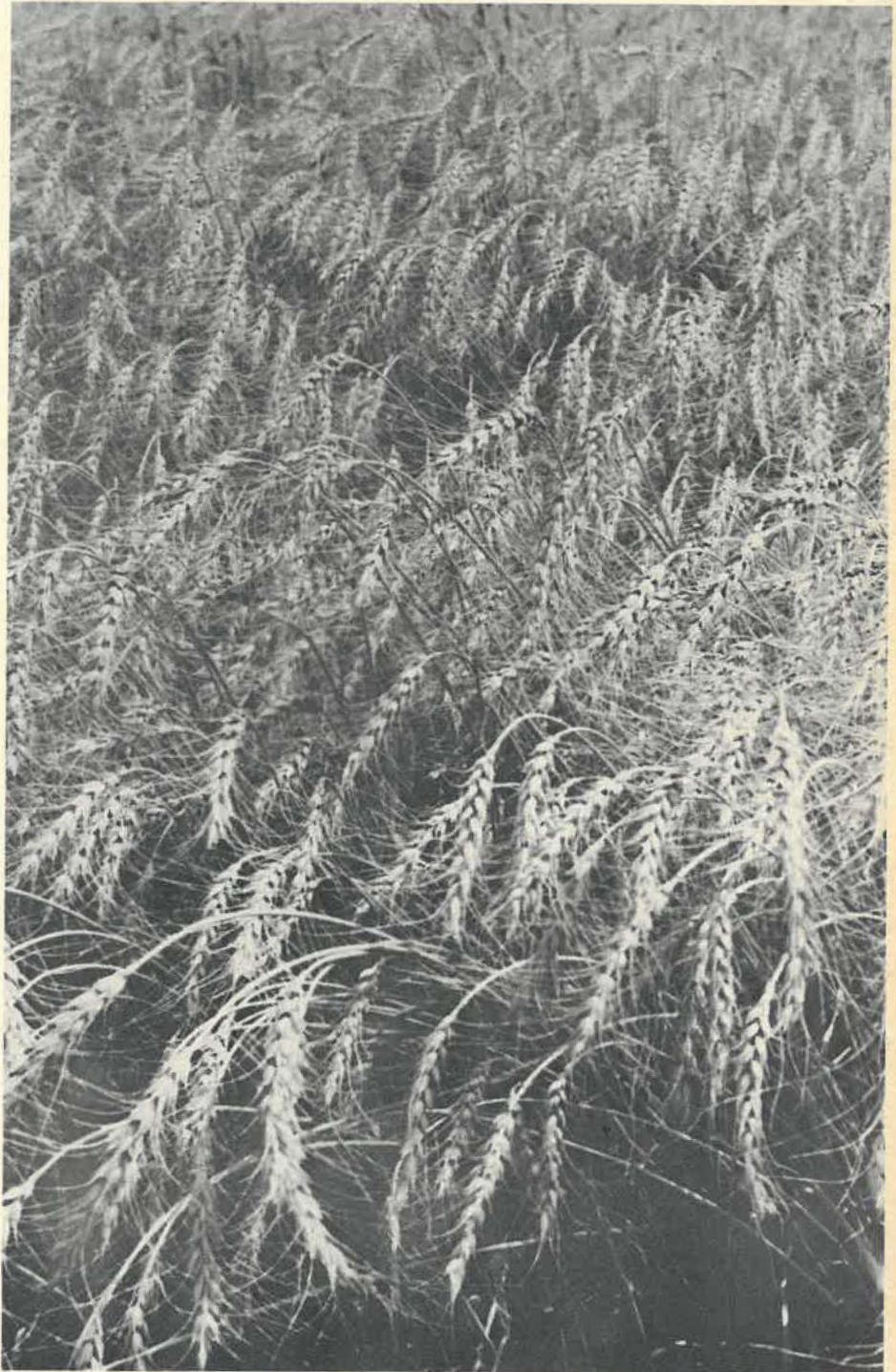


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and fillest
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living with
plenteousness.


—Psalm 145:16




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With the Editor

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Here are some ponderabilia for Bicentennial reflection, all spoken about Americans by non-Americans.

(1) "America is the only nation in the world that is founded on a creed." G. K. Chesterton. Chesterton epigrammatized brilliantly about history but didn't always take the trouble to learn all the facts of things he talked about, so don't be too sure that his statement is absolutely correct. But he was right that the American republic was founded upon a creed: a creed about human beings and their supposedly inalienable rights. This truth about the creedalism of our national origin is more obvious to non-Americans than it apparently is to many of our countrymen, who suppose that because the Constitution requires of the citizen no allegiance to a formal creed the nation itself is creedless in its own charter and nature. One of the things that American churches should be doing through the Bicentennial era is a careful study by their members of the American creed as such -- its relationship to the Christian creed in both similarities and dissimilarities. Those who suppose that the national creed and the Christian creed are *au fond* identical don't know nearly as much as they should about either one.

(2) "In America an hour is forty minutes." German proverb.

(3) "The youth of America is their oldest tradition. It has been going on now for three hundred years." Oscar Wilde.

Oscar said that some 80 years ago, and it's no less true today than it was then. Maybe it *is* about time to knock off that nonsense. Ours is now one of the oldest countries still alive in its original form. We ought to be old enough as a people to quit thinking of ourselves as a nation of kids. Maybe something that a Frenchman, Jules Renard, once said is good counsel for us in our national youth obsession: "When you rejoice over being young, and notice how well you feel, that is age." Also this, by Jonathan Swift: "No wise man ever wished to be younger."

(4) "The thing that impresses me most about America is the way parents obey their children." Edward, Duke of Windsor.

(5) "America is a large, friendly dog in a very small room. Every time it wags its tail, it knocks over a chair." Arnold J. Toynbee. I hope he still thought as well of us, after Vietnam. And it is thinking

well of any great world power to see it as a large, friendly dog rather than as a ravening and ruthless wolf. Indeed, Toynbee's simile of us is one of the nicest things any eminent historian has ever said about any super-power.

I was going to restrict this catena to comments by non-Americans, but there is one more that I cannot refrain from presenting for reflection and it was spoken by a 100-per cent American. This is what the man said: "Bolshevism is knocking at our gates. We can't afford to let it in. We have got to organize ourselves against it, and put our shoulders together and hold fast. We must keep America whole and safe and unspoiled. We must keep the worker away from red literature and red ruses; we must see that his mind remains healthy."

The patriot's name was Al Capone.

After many years of searching I have only now come upon what strikes me as the perfect definition of prayer—that is, Christian prayer. (Much prayer, even when offered by Christians, is not Christian.) This definition is in a classic Christian document, the Westminster Shorter Catechism of the Presbyterian Church of Scotland, and it is embarrassing to confess that I had not come upon it in that source long ago. My only plea must be that with which Dr. Johnson answered a lady concerning his lack of knowledge of something: "Ignorance, Madam, sheer ignorance."

Says the Westminster Shorter Catechism: "Prayer is an offering up of our desires unto God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgement of his mercies."

Doesn't that say it all, either implicitly or explicitly? One thing may be lacking—the inclusion of adoration as an essential element of prayer; but perhaps a distinction should be made between prayer and praise. And "thankful acknowledgement of his mercies" implies adoration.

The best part of the definition is its understanding of prayer as *offering up our desires to God* rather than *asking God for what we want*—a very different thing, and, it seems to me, a sub-Christian thing.

If you know a better definition of prayer please share it with the rest of us.

The Living Church

Volume 171 Established 1878 Number 21

An independent weekly record of the news of the Church and the views of Episcopalians.

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DEPARTMENTS

Around and About	2
Books	13
Editorials	12
Letters	4
News	6
People and Places	15

ARTICLES

Church Music Today	James R. Sharp	9
Nashville	Michael Hefner	10

CALENDAR

November

- 23. Sunday next before Advent/Last Sunday after Pentecost, or the Sunday before Advent
- 27. Thanksgiving Day
- 30. Advent 1

December

- 1. St. Andrew, transferred
- 2. Channing Moore Williams, B.
- 4. John of Damascus, P.
- 5. Clement of Alexandria, P.
- 6. Nicholas, B.
- 7. Advent 2
- 14. Advent 3
- 17. Ember Day
- 19. Ember Day
- 20. Ember Day
- 21. Advent 4

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

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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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.

A Request

We would be delighted to hear from any parish which might have a copy of an old Victorian era anthem by the title "Spirit Immortal." We want to make some photocopies, and will return the music immediately to the lending parish. The copyright probably ran out around WW I, so there is no problem in the making of copies.

(The Rev.) CHARLES L. WOOD
Holy Trinity Church
Ocean City, N.J.

"What's Missing?"

Thomas Howard's article on the proposed marriage rite [TLC, Sept. 28] was appropriately entitled "What's Missing?" by the author. He missed the central point of the marriage rite proposed but had the humility to state that he had made "a string of petty observations."

What Prof. Howard missed was that in the proposed marriage rite the traditional three ends of marriage have been reversed to read in this order: "The union of man and woman in heart, body, and mind is intended by God for their mutual joy; for the help and comfort given one another . . . and when it is for God's will for procreation. . . ."

The point here is that marriage is given a positive and evangelical note rather than a stark and begrudging acceptance. Read against the brilliant puritan marriage theology of John Milton, marriage becomes a "type of divine society." The man-woman relationship becomes the supreme example of grace. All of this is suggested in many ways in the service, all of which Prof. Howard has sadly missed.

(The Rev.) JAMES D. WILSON
Grace Church
Plainfield, N.Y.

Lawless Bishops

Cause for concern among church-people lies in the fact that some bishops — nearing a dozen — feel they can choose the laws they heed and, perhaps more alarming, announce in advance plans to make their own laws if General Convention doesn't agree with their views.

One fact these few church leaders ignore is that it follows, as the night the day, that:

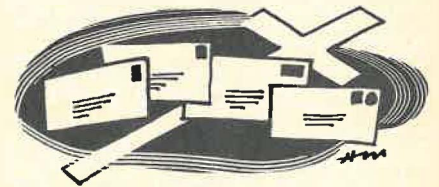
(1) If bishops can ignore canon law at will, some clergy will claim that right.

(2) Then some lay people will, too.

(3) If they're allowed to pick and choose in one body of established law, some will do so in other bodies of established law, civil and criminal.

(4) Therefore, we have anarchy. Humans found early that it doesn't work for individuals to do as they please, that law, observed by all, is essential to any stable order, and that the proper course is to seek changes in the law, not to defy it.

These church leaders plead that they are following their consciences, even hin-



ting at some inside tip from heaven that they are right. Unhappily this excuse aligns them with the warped souls we read of each year, who bomb and burn and kill and say they acted according to conscience—or even that God directed them.

Most Episcopalians, I am sure, want their bishops to be the defenders of the faith they promised to be. Many believe that, unless the other bishops tighten the reins on their erring brothers, provision for adequate tightening procedure should be the real top project of the Minnesota Convention.

WALTER TRAVIS
Watertown, S.D.

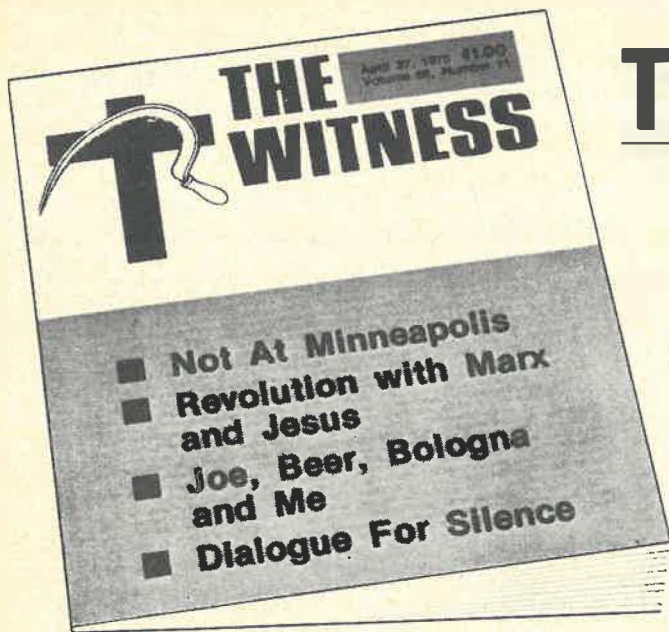
Semantic Trap

I have just come from teaching an undergraduate class in which I actually had to point out to a student who was misinterpreting a paragraph in one of Samuel Johnson's essays that in the 18th century "gay" meant "merry" and not "homosexual." This led me to reflect on the astonishing way communications media in recent years have fallen into this shoddy semantic trap.

This misleading usage is a well known Madison Avenue advertising trick. I suggest that responsible journalists, especially church publications, ought to resist it. Don't say "gay"; say "homosexual."

R. P. PARKIN
Sacramento, Calif.

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STEWARDSHIP

Churches Receive Increased \$\$ Support

Members of 44 churches contributed more than \$5 billion in 1974, a per capita rate of \$116.77, according to the annual survey of the National Council of Churches.

Giving increased by 9.1% over 1973, but it was offset by a loss of 11% in purchasing power due to inflation.

With the exception of the Southern Baptist Convention, most major religious bodies reported for the third straight year that a decreasing membership gave more in contributions. Increases of 1.8% in membership and 11.4% in contributions were reported by the Baptist Church which lists 12,513,378 members.

Ten mainline churches claim a membership of 27,443,000, a drop of 1.3% but had increased giving of 7.7%. Listed in the sampling are American Baptist Churches in the USA, Christian Church, Episcopal Church, Lutheran Church in America, Lutheran Church-Missouri Synod, Presbyterian Church in the U.S.,



The Rt. Rev. William Moultrie Moore, Jr., 59, Suffragan Bishop of North Carolina, since 1967, was elected Bishop of Easton on the third ballot taken at the convention in Easton, Nov. 1. There were 25 names submitted to delegates, who in the nominating ballot selected 18 for further consideration. The bishop has accepted the election.

Reformed Church in America, United Church of Christ, United Methodist Church, and United Presbyterian Church in the USA.

A record \$4.2 billion was marked for congregational expenses. Benevolence giving totaled \$10.7 billion.

The Seventh Day Adventists again topped the list of churches by posting the highest rate of per capita giving: \$486.48. More than 70% of their contributions were given for benevolence or support of missions.

Where tithing is practiced, per capita giving was higher.

In Canada, 26 bodies having 3,902,620 members reported contributions of \$225,699,261, with a per capita rate of \$57.83. Contributions totaled nearly \$170 million with benevolence gifts reaching \$56 million.

MEDIA

Film on South Africa Received Church Help

Almost half the money needed to get a film on South Africa on nationwide television came from four church organizations.

Trinity Parish, New York City, the United Methodist Board of Global Ministries, Church World Service, and the National Council of Churches each contributed \$5,000. The NCC's Division of Church and Society and the United Church of Christ Board for World Ministries each contributed \$2,000. In addition, the United Methodists helped to defray the costs of producing the film.

Last Grave in Dimbaza, filmed illegally in South Africa last year and smuggled out of the country, is an indictment of apartheid.

Dimbaza is one of several bantustans developed by the country's government for exclusively black settlements. The film calls the bantustan policy "the largest forced movement of people in peacetime." Among its charges: husbands are forcibly separated from their families, children are woefully malnourished, and medical and educational programs for blacks are intentionally inadequate.

During a panel discussion following the TV showing of the film, South Africa's Ambassador to the U.S., Roelof Botha, charged that the film is

"melodramatic, histrionic, distorted" and that "glaring inaccuracies" make it a "miserable untrue documentary."

The film, which has been shown on French, Dutch, and Canadian television, was made under the direction of Johannesburg-born Nana Mahoma, who now lives in London. Under terms of agreement with Mr. Mahoma, the film may be shown three more times on public television.

ARC

Ordination Issue Causes "No Break" in Talks

Members of the U.S. Anglican/Roman Catholic Consultation (ARC) have affirmed that a decision on the part of either church to ordain women to the priesthood would not lead to a break in their talks.

In a joint statement on the ordination of women, the theologians also declared that it is not sufficient simply to agree that there may be no valid objections to women priests, but that it is necessary also to demonstrate positive reasons in favor of such action before approving it officially.

The statement is neither for nor against women priests. It sets forth considerations to be taken into account in arriving at a decision on the matter and emphasizes the idea of "diversity in unity" that can lead to an acceptable, unilateral decision on the part of one church even if the other does not go along.

Referring to statements on eucharistic doctrine and ministry and ordination issued by the international Anglican/Roman Catholic dialogues (ARCIC), the U.S. document comments that "these statements are a strong indication that, though disagreement, exists on the answer, the question is based on a common understanding of the issues involved and the meaning of terms common to both churches."

A section on women in ministry declares that "a concept of the inferiority and subject status of women is reflected in both the Old Testament and the New. However, the fundamental equality of men and women is indicated in the number of key biblical passages and has been developed in the teaching of the church. The expression of this quality in the roles assumed by men and

The Living Church

women in society is a matter of cultural development and change."

On issues to be faced, the statement comments: "The New Testament records that Jesus chose only males to be apostles, and this has been cited as a model. Moreover, the fact that the church has continued to ordain only males to the priesthood is a weighty precedent. However, one must explore the reasons for this practice to determine whether it holds for all time or is capable of change when cultural evolution presents new possibilities for witness to the gospel."

The document points out that "both our churches agree that no individual has an inherent right to be ordained priest. Nevertheless, the exclusion *a priori* of a large class of persons from this ministry must be justified by cogent arguments, since women are now widely recognized as capable of exercising leadership in many roles once regarded as appropriate only to men."

At the same time, however, the statement adds that "the claim that there is no strong reason against the ordination of women must be reinforced by strong arguments for it, since the desirability of change does not automatically follow from acceptance of its possibility."

A final section of the document, which contains several other considerations, comments that "there is a particular urgency for mutual consultation before important decisions are taken by either of the two churches which already share so much in common and which intend to persevere in seeking together that unity for which Christ prayed. This process of mutual consultation however, must not interfere with the interacting roles of prophecy and authority within either church."

Co-chairmen of the consultation were the Rt. Rev. Arthur Vogel of West Missouri and Roman Catholic Bishop Charles H. Helmsing of Kansas City - St. Joseph.

SEMINARIES

New Center Offers Programs

The Center for Christian Spirituality administered through General Theological Seminary in New York was opened formally with a reception and talk by the Rev. Alan W. Jones, director.

Programs to be offered by the center include academic courses at the seminary and for the church at large, conferences, retreats, and seminars conducted in diocesan and other church centers throughout the United States.

Envisioned is a master's program in spirituality and spiritual direction in conjunction with the seminary's departments of theology, church history, and pastoral theology. The program would

be flexible to encourage clergy and laity to attend classes evenings, weekends, summers. If the demand for courses were sufficiently strong in some geographical area, it might be possible to "transport" some of the faculty to teach outside New York City.

The center plans to have a lending library of books and tapes and to maintain a speakers' bureau.

Most of the bishops of the church have given "overwhelming" endorsement to the center, which is considered to be a cooperative enterprise "shared by Christian laity, clergy, religious, and seminary professors who represent a broad spectrum of ideas, experience, and opinion, and who work together to offer programs for spiritual formation and discernment."

Specifically Christian in orientation, the center relies almost entirely on the financial support of individuals.

CHURCH AND STATE

Tax Exemptions Questioned

Tax exemption of churches and their agencies, government investigation of these exemptions, and, in some cases, government "threats" were subjects of discussions at an ecumenical gathering held in Williams Bay, Wis., on the campus of George Williams College.

First of its kind, the consultation brought together 91 churchmen, leaders of state and national organizations, tax specialists, and two officials of the Internal Revenue Service (IRS). It was sponsored by the National Council of Churches' Division of Church and Society, the Wisconsin Catholic Conference, and the Wisconsin and Michigan Councils of Churches.

None of the tax experts who spoke to the group expect church income or properties used exclusively for religious purposes to face taxation. Some did see an upswing in efforts to tax properties that serve religious interests but are themselves not churches. They anticipate governmental reviews to determine eligibility.

Several reasons cited for the stepping up of these reviews included increasing citizen support for attempts to tax previously exempt organizations and to regulate affairs of all public charities; the need for revenue; and a demand for greater "public accountability."

The consultation was brought about by a U.S. Appeals Court ruling, sustained in effect by the Supreme Court, denying tax exemption to Evangelist Billy Hargis' Christian Echoes National Ministries.

While some speakers insisted that the Hargis organization is not a "church" and the ruling against it did not jeopardize churches, other were not convinced that the decision might not be used as

legal precedent in future cases involving churches.

Charles Ramph, an IRS assistant on exempt organizations, said that since the words "church" and "religion" appear in the tax law, his agency must make some attempt to define them. He also maintained that churches are not free from reviews of their activities in establishing compliance with the provisions of the tax code.

IRS is sensitive to the special situation of religion in tax legislation, Mr. Ramph said, and is anxious to work with churches when problems arise.

EUROPE

Churches Urge Disarmament, Support for Third World

Churchmen representing Anglican, Reformed, Orthodox, Lutheran, and Protestant churches in Eastern and Western Europe have called for universal disarmament.

The money saved, they said, should go toward development of Third World countries.

Some 50 people from 14 European countries and Canada meeting in Buckow, East Germany, discussed how Christians can help put into practice the principles set forth last July in a declaration by the Helsinki Conference on Security and Cooperation in Europe.

Signers of the Helsinki document pledged, among other things, to respect "fundamental freedoms, including the freedom of thought, conscience, religion or belief."

The churchmen agreed to apply for a place at the follow-up meeting to the Helsinki conference, slated for Belgrade in 1977, either as a non-governmental organization or an adviser in questions affecting churches.

NCC

Governing Board Meets

As the governing board of the National Council of Churches celebrated its 25th anniversary, old films, photographs, liturgies, and hymns helped to recall earlier years of council history.

Among those honored for their services were past presidents of the NCC, including the Rt. Rev. Henry Knox Sherrill and Dr. Cynthia Wedel.

The board elected William P. Thompson, Stated Clerk of the United Presbyterian Church, USA, as its next president to succeed the Rev. W. Sterling Cary.

A number of policy statements were adopted along with resolutions and actions described as defining the NCC's "prophetic" witness on social issues.

Three major policy statements came

before the board—two for first readings, and one for final action.

First reading: Bucking corporate (and other scientific) plans, the statement declares that the use of plutonium (as nuclear fuel) is "morally indefensible and technically objectionable" because of its danger to the biosphere. Two thousand copies of the statement will be distributed for study.

Also first reading: A statement on evangelism, perhaps the most basic task of churches and one that has received less attention in the council than many board members wished. "Growth in church membership and calling people to Christian discipleship are not necessarily the same," the statement said. It pointed to causes of many church members' disaffection with serious personal and corporate Christian behavior and said that while evangelism is "primarily a congregational function, . . . and depends on the Holy Spirit to be the real evangelist," it needs and deserves denominational and ecumenical emphasis, support, and resources.

The board adopted a policy statement on world hunger. A comprehensive study of some 20 pages, it claimed that the food crisis itself is of such magnitude as to "challenge all previous policies and practices of the church" which from its beginnings has cared for the hungry.

Resolutions supported by the board directed NCC units to:

✓ appeal to President Ford and the UN on behalf of two Russians now imprisoned—a Baptist minister and the editor of *Veche*—to seek their releases due to a denial of their human rights by Soviet courts;

✓ request President Ford to meet with the Oglala Dakota Treaty Council;

✓ urge South Africa to withdraw from Namibia;

✓ call for defeat of proposed Criminal Justice Reform Act of 1975 (S.1);

✓ encourage the government to recognize sovereign rights of Panama over its territory including the Canal Zone;

✓ express concern about the "tragic situation" in Lebanon stating that it was caused by political, economic, and social rather than religious reasons;

✓ protest to President Pinochet of Chile, the refusal of his government to allow Lutheran Bishop Helmut Frenz to re-enter that country to continue his ministry there;

✓ urge Secretary Kissinger to develop a "humanitarian and realistic" African policy giving non-military support to black African's struggle for freedom;

✓ establish within the NCC an inter-unit committee to review policy statements on the UN with an eye toward adopting a more comprehensive and timely way to relate to it;

✓ engage, with other organizations, in an effort against the practice of torture and police brutality, encouraging the UN

to launch a world campaign to eliminate torture and designate a unit of the NCC to assess this issue and U.S. compliance with it;

✓ call on the Senate not to ratify the referendum held on the northern Mariana Islands which made it a U.S. territory but rather to honor the UN policies seeking to help bring about the independence of the entire Trust Territory of Micronesia.

The board also heard a report on the work of Church World Service (CWS) in resettling Vietnamese refugees in the U.S., and the difficulties CWS has had with the federal government.

The next meeting of the board will be held in Atlanta, in March.

Episcopalians (and their dioceses) elected to the governing board, whose terms begin with the March meeting, are the Rt. Rev. John M. Allin, Presiding Bishop; the Rt. Rev. Matthew P. Bigliardi, Oregon; the Rt. Rev. John H. Burt, Ohio; the Very Rev. Elton O. Smith, Western New York; the Rev. Charles M. Vogt, Minnesota; the Rev. Paul Washington, Pennsylvania; Mrs. Maurice J. Allain, Maryland; Miss Polly Cooper, Western Massachusetts; Mr. George McGonigle, Texas; Dr. Howard Meredith, Oklahoma; Mr. Thomas Tisdale, South Carolina; Mrs. Margaret Bush Wilson, Missouri; Mrs. Ruth Cheney, executive for program; Dr. Peter Day, Ecumenical Officer; and the Rt. Rev. Milton L. Wood, executive for administration. The last three are members of the church's Executive Council staff.

ECUMENISM

R.C. Mass Held in Abbey

A Roman Catholic mass was celebrated in Westminster Abbey for the first time since 1558, when 125 members of the Guild of Our Lady of Ransom gathered near the tomb of Edward the Confessor who founded the Abbey over 900 years ago and in whose honor the mass was offered.

Originally, the group had hoped to hold the mass in the basement chapel, but the Very Rev. Edward Carpenter offered the use of St. Edward's Chapel which is located beyond the abbey's high altar.

The chapel, 700 years old, was closed to the general public including hundreds of tourists, as the mass was in progress.

For many years, the guild had attended mass at the nearby Church of St. Edward before making the pilgrimage to St. Edward's Shrine. The church is not now used ecclesiastically and is designated as an ancient monument.

St. Edward, the last but one of the Anglo-Saxon kings of England, is the only major saint in the country definitely interred in his original shrine.

BRIEFLY . . .

The estimated 10,000 people who attended Washington Cathedral's annual open house had a vista from the high altar down the now completed 247-foot long nave to the west end. The temporary wall, erected in 1935, is gone. The ribbed vaulting in the nave is 150 feet high, and the rose window, one of three in the cathedral, measures 27 feet. The twin towers of the west end are due to be completed by 1980.

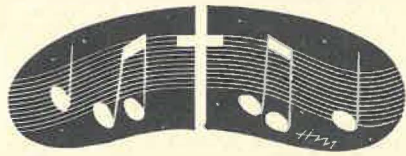
Terence Cardinal Cooke, chairman of the Roman Catholic Bishops' Pro-Life Committee, has protested a new Pentagon directive which reportedly authorizes a policy of abortion on demand in medical facilities of the armed forces. He charged that such a policy ". . . accepts destruction of unborn human life under the auspices of the federal government." He is also concerned about medical personnel in the armed forces who are opposed to abortion. "A policy of permissive abortion cannot be allowed to create a crisis of conscience for them," he declared.

The Rev. David A. Works, Episcopal priest and president of the North Conway Institute of Boston, has been named chairman of the National Safety Council's Religious Leaders Conference, a 38-member organization that works with churches and synagogues to develop an awareness of the moral responsibility for accident prevention.

In Lonaconing, Md., the local priest, Fr. Leslie Miles, 49, is also the local doctor, who, in an average week treats 30-40 patients and makes 15-20 house calls. After serving as lay reader and senior warden at St. Peter's Church, he was encouraged to study privately for ordination when the church no longer had a full-time priest. Dr. Miles was ordained in 1972, and since then he has learned to juggle medical meetings, office hours, and services, especially the latter for holy days.

The Christian Council of Trinidad and Tobago (West Indies) has begun a prisoner rehabilitation program that could have lasting effects on many families and individuals in the area. The council is writing to the 1,100 prisoners held in three jails in the country offering them assistance upon their leaving the institutions to begin their lives again outside prison walls.

The Living Church



CHURCH MUSIC TODAY

By JAMES R. SHARP

Whither church music? If there is a church musician who is not asking himself that question today, then that person is as an ostrich, for it cannot be denied that the art of music in the church is being assailed and perverted in almost every denomination in this country. What, then, is the future of church music? Whither church music, indeed?

In 1505, Josquin des Prez had printed the incomparably beautiful *Missa Ave Maris Stella*, and in 1619, Heinrich Schutz wrote the *Psalmen Davids* for the Lutheran Church. Surely there is no church musician who does not know of the hundreds upon hundreds of cantatas written by German Lutheran composers during the Baroque, the motets of Johannes Brahms, the anthems of the English composers, or the priceless treasure we possess in the repertory of medieval plainsong. One could go on at great length, but the point is made that throughout the centuries the church has turned to great composers for music. It was des Prez, Schutz and Bach, to name only three, to whom the church looked for music for the liturgy. It can be said that what the church received was the finest music which could be written; the

The Rev. James R. Sharp, a priest in the Diocese of Michigan, holds three degrees in music, has been a college teacher, and is an organist who has been involved in the church music for many years.

church basked in the glory of truly heavenly music, written by masters and performed in the liturgy for the glory of God and the edification of the faithful.

Of course, one must admit that not every church throughout the world has enjoyed such music. In fact, church music has suffered degradation before now and plunged to low points more than once since its beginnings. What bothers many today, however, is both the current state of church music and the reasons for that state.

One need only to walk into a "typical" church, protestant or catholic, on a given Sunday to sense what is going on musically in the church at large. Unless he is lucky (and there certainly are enclaves all across this country where excellence in music is pursued), he will be subjected to sounds which can only be described as disagreeable. Most likely he will find that instrument revered through the ages, the organ, silent in favor of guitars or some other such instrument (despite the validity of the guitar as a musical instrument, one can hardly imagine a less suitable instrument for accompanying large groups of people in song). The choir, if there is one, may be reduced to participating with the congregation in some sort of musically inane dialogue. Often enough, the people in the congregation seem to view the whole process as a type of condescension which they are less than enthusiastic about. When the service is over, a person with even a small amount of musical sense may well feel insulted.

All up and down this land we find parishes in which the musical offering amounts to nothing more than unbridled wailing, often done in the name of "relevance." The most odious manifestation of this process is the so-called "folk mass." This term certainly has caught on in the U.S., and there are probably few parishes which do not include such a thing as standard Sunday fare. No doubt some promulgators of such music feel they are recapturing the music of the mass for the people, in that they have robbed the choir of singing the ordinary and delivered it to the people in "their idiom." This author certainly has no quarrel with congregational singing of the mass, but when it comes to the type of music to be sung, we have a different question. Just what is this popular phenomenon known as the folk mass and is it genuine or a fraud?

Folk music is that which is intertwined with the life and times of a certain people. It is that vehicle by which a simple person vents his soul, his life, his concerns; in short, he "reveals" himself and the "selves" of those around him. It may also be expressed in dances which are bound up with the culture and life of people. It is music which grows out of an existence and a life situation and is composed by simple people who couldn't be any further removed from the realm of a Bach or a Brahms. This music is valid. Its validity, however, is bound up with the whole situation and life which gave it birth; it is not transferable to another culture. In this respect, it is quite different from the music of Bach or Brahms, which derives its validity and greatness not merely from its cultural setting, but from its inherent musical value.

With this in mind, we can examine the so-called folk mass and its music. Immediately, one is confronted with the observation that it is a musical fraud, for the music which is presented at the usual folk mass is not of the people at all; rather, it is either a creation of a popular music mentality or a poorly-concealed copy of it. This music has no integrity, for it is no more than a shadow of music which is popular today. It certainly is not genuine folk music in the sense of being born in the experience of a people; instead, it is a commercial product which the church has taken in and tried to call music of the people. The church has emphasized the idea that we need "new" music and many composers have, unfortunately, turned to popular sources for inspiration, or worse, imitation. It is true that each age expects music of its time; this has been so for centuries. Thus, the church turned to Tallis in the 16th century, to Buxtehude in the 17th century, and to whom in the 20th century? Has the church followed its past by looking to the great musical minds of the 20th cen-

tury for church music? We can answer that, at least in the last two decades, it has not. It has been content to receive and even promote the vast amounts of musical refuse which yearly inundate us all, smothering the parishes and churches with music that is not fit to be heard, let alone used in divine services. The church has not looked to the great composers and musicians of our own age to provide the standard of excellence by which church music ought to be guided. It has instead turned the matter of music over to, of all things, committees which are supposed to come up with what is good music for this or that parish by an amorphous process known as consensus-seeking. The fact is that most of the great composers today would most likely have little or no interest in church music, precisely because the church has ceased to be for them a forum for music of a worthy character. The church can no longer claim to attract the minds and energies of the musical giants of our day. This is sad, but true.

One particular danger is the apparent acceptance of the notion that any piece of music is as good as the next, depending on your individual taste. Unfortunately, too many church musicians have acquiesced to this idea and have thereby assigned a false aura of validity to it. Musicians ought to be willing on every occasion to pass negative judgment on musical works which they know to be of inferior quality. They ought to resolve that for them, the ultimate standard is a musical one; musical frivolity and gimmicks should be put aside on every occasion. Priests often speak of pastoral suitability, or some other such term. It may well be that this is a prime consideration in the choice of music in a given parish, but it should never take precedence over the musical judgment if the result will be to promote music of an inferior quality. No musician should ever be asked to pervert the art of music in order that a particular taste be satisfied. For the musician, the musical judgment must remain supreme.

Musicians and churchmen face the possibility that serious musical efforts in the church may diminish to an unacceptably low level. There is too much musical trash about us. There must be an acceptance of the idea that the art of music is not to be compromised by expediency or indifference. Men and women go to church to find God; it is our task to help them through music. How will we accomplish this unless through our efforts they are surrounded by sounds which reflect the glory and majesty of heaven? God has given us the craft and art of music; let us pursue it without turning aside from its greatness and thereby contributing to its debasement.



A commentary on the film

NASHVILLE

By MICHAEL HEFNER

Country and western is the most genuinely popular music in America, and director Robert Altman uses it in his audaciously flamboyant new film, *Nashville* (with a script by Joan Tewkesbury), both for ironic comment and for its own corrupted beauty. A cynically commercialized folk tradition is in itself an almost perfect metaphor for America's cultural chaos and for what seem her doomed attempts at decency if not nobility.

Nashville concerns five days in the lives of 24 characters — most of them connected in some way with the Nashville music industry — and the efforts of political promoters to enlist country music performers in the '76 presidential campaign of third party candidate Hal Phillip Walker, who never appears. An assassination ends the film. The movie has a tightly organized, complicated structure and a deceptively loose, relaxed look.

Nashville is so crowded with life that it practically spills off the screen. Altman's construction of a scene is so open,

Michael Hefner is a communicant of the Cathedral Church of St. Paul in Detroit, Mich.

fluid and natural, his suggestive use of multiple track sound so extraordinary, that one seems to be watching a deliriously happy accident. But this director is in complete control. *Nashville* flows along seamlessly and with immense energy, its manic pace slowing from time to time for quiet moments of personal revelation. In dispensing with conventional modes of story and character development, Altman took the chance that his actors — and camera — would fill in the gaps. They do, and *Nashville* is one of the best and most spontaneously acted movies ever made in this country.

There is an unusual richness of high good humor, pathos and tragedy in this movie, along with elements of sharp satire and parody; and the director displays an uncommonly generous sensibility. The film depends on parody for many of its effects, but *Nashville* isn't just another grotesque caricature of American manners, one of those gratuitous exercises in cynicism and chic despair which have blighted movie screens for nearly a decade, most notably in *Midnight Cowboy* (1969), *They Shoot Horses, Don't They?* (1969), *Carnal Knowledge* (1971) and more recently in *Chinatown* (1974) and

After exploiting demon

possession,

Hollywood has produced a movie

for Christians.

the disastrous film version of *The Day of the Locust* (1975). Audiences have been bludgeoned for so long with these strident, self-superior, paranoid visions posing as hardhitting realism that they can scarcely recognize the real thing. *Nashville* is the real thing.

The Nashville country music scene may be taken as the director's metaphor for the U.S.; but Altman's Nashville is concretely Nashville and nowhere else. This movie isn't a metaphor for the director's melancholy, woozy state of mind so we needn't go symbol hunting unless we want to. Altman's meanings grow out of his realization on screen, by shorthand methods, of the specific. This is what makes *Nashville* so moving; its people touch us as the abstractly symbolic cutouts of lesser directors never will.

The movie opens on a recording session of country star Haven Hamilton (Henry Gibson), a talented singer but cheap audience manipulator and power mad bully; although partly on account of Gibson's brilliantly faceted performance, Haven is a bully we can at least partially forgive. (Neither Altman nor his mostly incomparable actors allow the audience easy moral judgments.) Geraldine Chaplin ("I'm Opal from the BBC") plays a loony, intellectual romantic, who bursts in on the recording session and is promptly ejected. Opal is led to another studio to watch a gospel singer (Lily Tomlin) record. Miss Tomlin's Linnea is a supremely decent human being, a mother of two deaf children and a Southern middle-class white whose undescending love for black people has led her to involvement in their music and religion. Her scenes with her children are among the most affecting in the film.

Barbara Baxley is Lady Pearl, Haven's boisterous, alcoholic mistress, whose sentimental grief for John and Robert Kennedy is like a prophecy of grief to come. (This is the first movie to succeed by explicit means in making artistic sense of this country's experience of political assassinations, which is not to say the assassinations make sense: on the contrary, Altman underlines their irrationality.)

Barbara Jean (Ronee Blakley), in her truly gifted expression of the mundane longings and heartaches with which country music is obsessed, is Haven's artistic near opposite, a transcendent folk artist; and Miss Blakley floats onto the American screen as no actress has done since Lillian Gish. She first appears stepping off a plane, an unearthly vision, and seems to grow more ravishing with each subsequent appearance. In a hospital chapel, she sings a fundamentalist favorite ("He walks with me, and he talks with me, and he tells me I am his own") with a simple, pure conviction (and musical integrity) that makes this song live as it can rarely have done. When she enacts a mad scene at a concert, she enables us to feel a personality disintegrating. Miss Blakley transcends the elements of bathos inherent in this character to achieve a harrowing poignancy.

About two-thirds of the way into the film, Altman unexpectedly deepens dramatic tension and raises dramatic seriousness by the most startling means: He floods the screen with a stained glass Christ the Good Shepherd. It's Sunday morning; the camera pans the faces of Roman Catholic worshipers, and we pick out characters we only thought we knew. The camera settles momentarily on the choir containing a rapt, wholly innocent Sueleen (Gwen Welles), who is later

coaxed into a humiliating striptease at a political fund raising smoker. We encounter other familiar characters among worshipers at a white protestant church, and at a black church as well, where Linnea is the only white.

This sequence is accomplished with a simplicity and directness that rule out sentimentality; and Altman isn't scoring easy liberal points by presenting three aspects of worship in America. On the contrary, this part of the film is likely to be most confusing to liberal audiences, who may not be accustomed to so tolerant a view of Christianity coming from a favorite contemporary artist. This sequence reverberates with its own ironies, but this hip director (who comes from a Roman Catholic background) proves himself sympathetic to the spiritual needs of people. In a few masterful shots, Altman captures the almost desperate spiritual longing that exists dead center of our clanging culture. (Ironically, religion as "escapism" has become one of the favorite moral hobbyhorses of liberated clergy just at the time when people are most in need of the otherworldly aspects of religion, as respite and release from the increasingly unmanageable and anxiety ridden difficulties of everyday existence.) This same spiritual longing we have already seen transformed into the goodness of Lily Tomlin's dedicated mother and lonely wife. This is one side, a positive one, of American innocence, which is not easy to distinguish from shallowness. At *Nashville's* climax, Barbara Jean is shot to death on stage by a gunman in her audience; and the callous response of the mob that witnesses this event is almost as cruel as her savage death. This callousness (which also takes the form of commercial cynicism in the country music business) is the only thing in the movie that Altman can truly be said to be attacking. The bitterly ironic denouement doesn't tie anything neatly together but leaves the frayed ends of American life more than ever exposed. The moral and political implications of these last, chilling scenes are devastating.

An innocence at once admirable and dangerous, and which seems peculiar to our national character, has fascinated American artists — and perplexed foreigners — almost since the country began. *Nashville* presents the problem this way: American innocence may be a saving grace, the only one we have; but, viewed as a kind of invincible naivete that refuses to recognize tragic finality, it may be killing us as well.

A few years ago, Hollywood exploited demon possession and the Christian ritual of exorcism to produce a movie that many Christians assumed had been made for them, when in fact a movie had been made for the Devil. *Nashville* is a movie for Christians.

EDITORIALS

Thanksgiving— And World Hunger

For millions of Americans, Thanksgiving Day is simply an occasion for another welcome long weekend, a family get-together, a dinner prostrating in its sumptuousness, and the beginning of the Christmas shopping season. It is, after all, a national holiday rather than a specifically Christian one. But as we all learned in elementary school we have it because our forefathers were devout Christians who felt the need for an annual season of thanksgiving to God for his blessings to his people in this new world.

The New England Puritans who combined thanksgiving with a shared meal perhaps did not reflect upon how very eucharistic and sacrificial they were being, as they offered their sacrifice of praise and thanksgiving in conjunction with a repast. They were following a very ancient and universal pattern of sacrifice in so doing. The church's sacrament of holy communion is a liturgical expression of it. Our national Thanksgiving ritual — the offering of thanks combined with the eating and sharing of food — is a non-liturgical but equally real expression of the same pattern. God has built it into our very life and being as his human family upon earth.

What, then, of Thanksgiving in America in 1975? Its meaning has not changed, and never will. But all spiritual growth is a process of seeing new implications in ancient archetypes. That is the Holy Spirit taking the things of Christ and showing them to us, one after another, from generation to generation, according to the Lord's promise.

The picture on this page speaks for itself. It should speak to our mind, heart, and will that fresh implication of Thanksgiving which God is bringing to our awareness in this our day.

When we thank God for his mercies and blessings to us as we sit down to our Thanksgiving dinner this year, we shall show ourselves as less than fully alive and growing Christians if we simply forget all those people on this planet who at the same time sit down to pitiful scraps, or garbage, or nothing at all.

One of the essentials of that primordial and persistent sacrificial meal, remember, is the element of sharing. Our dinner that is shared by family and friends at home must by Christian implication be shared with all other members of God's family. Otherwise it is not the table of the Lord and our offering of thanksgiving is not acceptable to him.

Each of us needs to ask himself, in rigorously honest self-examination: What have I done, what am I now doing, as a Christian American with something to share, to feed the hungry?

If you do this now, at this season, and are forced to acknowledge that you are doing either nothing or much less than you could do, you are not alone. And you can do something about it! Take it up with your

rector and parish leaders between now and Christmas and insist that your parish as a whole, with all its members and all its resources, get into the act of sharing with the poor and hungry of the world.

If this year's Thanksgiving is for all American Christians also a time of action and resolution it will be a sign that the Holy Spirit is getting some results with us.

The giving of thanks, the enjoyment of God's bounty, and the sharing of bread, all go together; and the wider the sharing the more enjoyable the bounty and the more acceptable to God the praise and thanksgiving.

"See that ye refuse not him that speaketh" (Hebrews 12:25).



RNS

For some, "scraps, garbage, or nothing at all."

The Living Church

BOOKS

A Fitting Tribute

ALBERT SCHWEITZER: A Biography. By James Brabazon. Putnam's. Pp. 509. \$12.95

Albert Schweitzer endeavored to rescue European civilization from decay. Two quests marked his life—the quest for the knowledge of his fellowman, and the quest for a knowledge of Jesus.

He was born exactly one hundred years ago in Kayersberg, in the Province of Alsace. He was 21 when he decided to live for science and art until he was 30, and from there on to devote the remainder of his life to the direct service of humanity. Earning doctorates in philosophy and theology, and becoming proficient in music, he became an acting principal of a theological college and a working curate of a Lutheran church. He began to write books which both explain and complement his life.

He shocked his friends when at the age of 30 he gave up all remunerative work to study tropical medicine in preparation to serve in Equatorial Africa. He chose to go to the most primitive, remote and socially-ruined tribes of the Ogowe river area in a village named Lambarene where he felt he was needed. He tried to teach the African how to grow food, how to plan for the future, how to prevent diseases, and how to defeat suicidal superstitions—in short, a way of life that could be passed on by personal example and personal influence.

Several biographies have appeared over the course of the years. James Brabazon's is the newest and by far the most comprehensive. He seeks the truth about Schweitzer as "a philosopher who was not content with philosophy, a theologian who went beyond theology," and to discover what made him so controversial a figure. Mr. Brabazon did not know Schweitzer personally, but the quality of the friends and relatives whom he interviewed impressed him deeply, and gave impetus to his careful research and selection of Schweitzer's own books, writings, sermons and letters. Some of them have never before been available.

In his well-rounded and scholarly portrait of this great thinker and doer, Mr. Brabazon seeks not only to do justice to him but also to find what relevance *reverence for life*, the key phrase of his philosophy which he made his argument by his own life, has for us.

Though Schweitzer was world-renowned at the time of his death ten years ago, the author believes his ideas so largely ignored in his lifetime are now being followed by many young

people all over the world who know little about him. They stand, as he did in his time, against traditional ethics that are limited to loyalties to one small community; they see, as he did, the unity of all life; they understand, as he did, that pollution of air, sea and earth threaten their very existence and unless we reverence life we all die.

No one can measure the extent of Schweitzer's influence, but the author further believes that a prophet with the mystical insight of Schweitzer combined with common sense and practical knowledge could give hope to our young people and enable them to bring about the radical change that might save this civilization.

This is Brabazon's first book. It is chronologically written, illustrated, with appendices describing Schweitzer's day at the hospital he built and life in general at Lambarene. It is a fitting tribute to a man of whom a close friend said, "He was not so much righteous, as right."

ESTHER J. BURGESS
Newton Centre, Mass.

Mixed Value

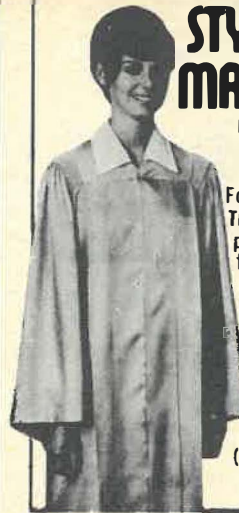
THE HOLY SPIRIT AND POWER: The Catholic Charismatic Renewal. Ed. by Kilian McDonnell. Doubleday. Pp. 186. \$2.95, paper.

The Holy Spirit and Power is a book with mixed value to readers. There are three sections which make it valuable and at least three which make it a dubious buy. One of the latter is the long section by the editor, Kilian McDonnell, which takes more than half its length to get to the point and lacks an interesting style. Worse, at one point McDonnell critically cites a document which he has not actually read — a questionable intellectual gambit. Herbert Muhlen, in his section, "The Person of the Holy Spirit," combines a heavy style with some questionable judgments on the historic attitude of the church towards the Holy Spirit. Ralph Martin, writing on "Baptism in the Holy Spirit: Pastoral Implications," jumps about and ends the essay abruptly.

Generally, the language of the book is difficult for the popular reader and has an uneven quality throughout which makes it a chore to read. As well, it has only indirect value to the non-Roman Catholic reader and will therefore irritate those who object to the use of "Catholic" in the narrow meaning of "Roman Catholic."

Having said these things, surprisingly I recommend the book. Herbert Schneider on "Baptism in the Holy

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Spirit in the New Testament," Francis A. Sullivan on "The Ecclesiological Content of the Charismatic Renewal," and Donald Gelpi on "Ecumenical Problems and Possibilities" all attempt from *within* the movement, to call attention to a desperately needed sense of balance in the church and they write well. For this reason, these three sections make reading the book worth the investment of time. Still, on the negative side, books like this argue persuasively for a moratorium on writing in this area.

(The Rev.) ROBERT SHACKLES
 St. Paul's Church
 Muskegon, Mich.

The Human Touch

THE MONARCHS OF ENGLAND.
 By Jean Morris. Charterhouse. Pp. 455.
 \$17.50 (\$14.95 before Dec. 31, 1975).

If you want to meet personally (as much as this is possible in print) the monarchs of England from Alfred the Great to Elizabeth II, this is your book. As history, as biography, as reading — superb.

I find some of my own scantily informed mental pictures of some of the monarchs sharply but agreeably corrected. Mrs. Morris's vignette of Charles I, who ruled so badly and died so well, will not be exactly delicious to Anglican



devotees of Blessed Charles the Royal Martyr. She doesn't slander him or minimize his virtues, but she sees him more as a martyr for the divine right of kings than as a martyr for the Church of England.

Mrs. Morris has an effective way of picking up royal family traits, such as the persistent animosity between Hanoverian parents and their offspring, and showing what effect these traits had upon events.

Also, she has a neat way of picking up somebody's phrase or sentence that tells you *in nuce* what that person's position was on some big subject; e.g. Elizabeth I's outlook on religion as expressed in her saying: "There is one Jesus Christ and one faith, and the rest is trifles."

After reading this book you will have a more human knowledge of the very human beings who have ruled Britain over the past thousand years, and you will probably be somewhat closer to an understanding of that ultimately inexplicable institution, the British monarchy itself.

C.E.S.

The Living Church

PEOPLE and Places

Positions Accepted

The Rev. Philip Houghton is an assistant at St. Bartholomew's, Nashville, TN.

The Rev. Franklin E. Huntress, Jr. is vicar of St. Gabriel's, 20 Kerrydale Ave., Leicester LE 14 7GH England.

The Rev. James Kaestner is rector of St. Luke's, Racine, WI.

Sr. Laura Mary is in charge of the Community of the Transfiguration, and principal of Holy Family School, McKinney, TX.

The Rev. James Law is rector of St. Luke's, Anchorage, KY.

The Rev. Louis Levinson is headmaster of St. James' Day School, Texarkana, TX.

The Rev. James S. MacConnell is vicar of St. Lawrence, Effingham, and St. Mary's, Robinson, IL.

The Rev. Richard H. Martin is rector of St. James', 110 Main St., Amesbury, MA 01913.

The Rev. Charles M. Miller is serving the Church of the Epiphany, Durham, CN.

The Rev. R. O. Mitchell is vicar of St. Mary's, Hillsboro, and in charge of St. James' Mission, Meridian, TX.

The Rev. Michael H. Murray is rector of Ware Church, Gloucester, VA; Box 616, Gloucester 23061.

The Rev. James J. Niles is vicar of St. James', Dalhart, and All Saints, Perryton, TX. 1101 Conlen Ave., Dalhart, 79022.

The Rev. Gene Norman is vicar of St. Gabriel's, Duncanville, TX.

The Rev. Richard Petranek is curate of Good Shepherd, Dallas, TX.

The Rev. J. Robert Pollitt is vicar of St. John's, Belle Glade, FL.

The Rev. George Porter III is curate of St. John's, Decatur, IL.

The Rev. Blanche Powell, deacon, is the bishop's vicar of St. David's, Manassas, VA.

The Rev. Joseph F. Rider is in charge of the Canterbury work at UTA, and curate of St. Alban's, Arlington, TX.

The Rev. Thomas Francis Ryan, Jr. is rector of Trinity, Mattoon, IL.

The Rev. Richard H. Schmidt is rector of Christ Church, Fairmont, WV.

The Rev. Roberts Smith is priest in charge of Trinity, Milton, VT.

The Rev. Walter Sobol is rector of All Saints, 8 Billerica Rd., Chelmsford, MA 01824.

The Rev. John T. Stanley, Jr. is rector of Trinity, Fort Worth, TX.

The Rev. Stephen Swann is headmaster of the Episcopal School of Dallas, TX.

The Rev. Ames K. Swartsfarger is chaplain of the Federal Correctional Institution, Fort Worth, TX.

The Rev. Mynderse H. Taylor is curate of St. John's, Mt. Prospect, IL.

The Rev. Robert Temple is on the staff of Grace Cathedral, Topeka, KN.

The Rev. A.H. Whisler is rector of St. Mark's, 111 Oenoke Ridge, New Canaan, CN.

The Rev. Donnell E. White is on the staff of Resurrection, Dallas, TX.

The Rev. Robert B. Williams is vicar of St. Michael's, 2500 E. Cactus Dr., Phoenix, AZ.

The Rev. Ray E. Wilson is rector of St. James', and continues his research project at American University; P.O. Box 187, Bowie, MD.

The Rev. N. Kenneth Yates is the development officer of Nashotah House, Nashotah, WI.

Georgia - Steven Head, H. Neal Phelps, and Larry C. Williams, Nashotah House, Nashotah, WI 53058.

Iowa - William Crawford Winlock, non-stipendiary staff, Parish of Ames, 2214 Jensen Ave., Ames, IA 50010.

Milwaukee - John Shauer, assistant, St. James', Milwaukee, WI.

Olympia - H.W. (Bert) Ainsley, non-stipendiary ministry, St. Alban's, Edmonds, WA; Gerard Lawrence, non-stipendiary ministry, St. Margaret's, Bellevue; and Henry Rogers, non-stipendiary ministry, St. Paul's, Seattle.

Rhode Island - Christopher G. Phillips, curate, St. Stephen's, 182A Ullswater Rd.; Southmead, Bristol BS10 6EB, England.

Rio Grande - Lee Bossert, Ronald McConnell, Michael S. Moore, Edmund Ross, and John Russell.

Spokane - Gary John Young, serving missions in Contra Costa County, CA.

Tennessee - Kent Logan Jackson, Calvary, Memphis, and Joseph Walter Pinner, Jr.

Washington - Fielder Israel, Jerome Moriyama, and Barry Parsons.

Dioceses

Erie—The Rev. Richard H. Baker, rector, Trinity Memorial, Warren, Pa., has been elected president of the Standing Committee.

Oregon—The Rt. Rev. Hal Raymond Gross, Suffragan Bishop of Oregon, will represent Province VIII at national Executive Council meetings.

Knit for Lepers

To help those afflicted with leprosy, you will need: one ball of crochet cotton, one pair of No. 2 knitting needles to make bandages 20 stitches wide, 72 inches long or 50 stitches wide, 72 inches long. Make all the bandages you can, mark the package *Medical Supplies*, and send it to: Mbalothun Leprosy Rehabilitation Program, Holy Cross Mission, Box 277, Monrovia, Liberia, West Africa.

Ordinations

Deacons

Dallas - John Michael Woods.

East Carolina - William Privette, assistant rector, St. John's, Fayetteville, NC.

CLASSIFIED

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FOR SALE

AMERICAN outlet for S.L.G. Press, Oxford. Send for price list. \$2 for sample pack of liturgy, prayer, and devotional life. S.L.G. Pub., 2040 Westridge, Wichita, Kansas 67203.

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CHURCH HISTORY scholar, layman in university teaching, seeks Christian education work in parish. Committed to local church renewal. Experience in adult education, church school, parish administration. Reply Box F-233.*

FEMALE college student, 20, desires winter employment Episcopal conference center. Previous experience. Room, board, and small salary. Write: Rebecca Horton, 195 Roosevelt, Titusville, Fla. 32780.

PRIEST, married, 20 years experienced, seeks assistantship. Strengths: preaching, teaching, visiting, sick calls. Reply Box F-234*.

PRIEST, 46, Bible/calling centered, married, seeks pulpit. Reply Box P-226*.

PUBLICATIONS

de-liberation, Box 5678, Coralville, IA 52241; \$2.00 yearly. Women's ordination advocacy; photos, features, resources.

INTEGRITY: Organization of Gay Episcopalians and Our Friends. Local chapters. FORUM/10 issues with membership, \$10. 701 Orange, Ft. Valley, GA. 31030.

RETIREMENT RESIDENCES

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407 E. Michigan Street Milwaukee, Wis. 53202

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THE LIVING CHURCH

CHURCH DIRECTORY

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**.

LOS ANGELES, CALIF. (Hollywood)

ST. MARY OF THE ANGELS 4510 Finley Ave.
The Rev. Fr. John D. Barker, S.S.C., r
Sun Masses 8:30, 9:45 (Sung), 12 (Sol High), Ev & B 3 (15);
Tues 6:30, Wed & Fri 12 noon; Thurs & Sat 9. C Sat 9:45;
LOH 1st Sat 9

SAN DIEGO, CALIF.

ST. LUKE'S 3725—30th St.
Sun 8 HC, 10 Cho Eu (1S, 3S, 5S), MP (2S, 4S). Sun 10 S.S.
& child care. Wed 11:30 HC

WASHINGTON, D.C.

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

ST. PAUL'S 2430 K St., N.W.
Sun Masses 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

JACKSONVILLE, FLA.

ST. JOHN'S CATHEDRAL 256 E. Church St.
The Very Rev. John F. Mangrum, dean; Rev. Canon
Ward Ewing, Rev. Canon George Kontos; Dorothy
West, Christian Ed; Thomas Foster, organist and choir-
master
Sun HC 8, 9, 11, Ch S 10, Healing 7; Weekdays HC 12:10,
7 Fri & Sat

PINELLAS PARK, FLA.

ST. GILES 8271 S2nd St. N.
Fr. Emmet C. Smith
Sun H Ev 8, 10:30; 6:30. Wed H Ev 10

WEST PALM BEACH, FLA.

HOLY SPIRIT 1003 Allendale Road
The Rev. Peter F. Watterson, S.T.M., r; The Rev. Orin A.
Griesmyer, D.D., the Rev. Canon Harold S. Olafson,
D.D.
Sun Masses 8, 9 (Sung—Sol High) & 11, Ev & B 6. Daily
Mass. C Fri 5-6. MP & EP Daily. 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, 7:30. Daily Masses 7:30; Tues
& Fri 7:30, 7:30. 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 H Eu 8 & 10; Daily as announced

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; In-str, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mot, 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.

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

OMAHA, NEB.

ST. BARNABAS 40th & Dodge, 1 blk. N.
The Rev. Xavier C. Mauffray, r
Sun Masses 8, 10:45 (High)

LAS VEGAS, NEV.

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

MIDDLETOWN, N.J.

CHRIST CHURCH The King's Highway
The Rev. James B. Simpson, The Rev. Geoffrey G. West
Sun HC 8 & 10; Daily HC 9

BROOKLYN, N.Y.

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

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun 8 HC; 9:30 MP & HC; 10 HC (Spanish); 11 Lit. & Ser; 4
Ev; 4:30 Concert (as anno). Wkdays 7:15 MP & HC; 5 EP (Sat
3:30 plus Organ Recital). Wed 12:15 HC & Healing; 5:30
HC

ST. BARTHOLOMEW'S Park Ave. & 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

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
Daily Eucharist, Mon-Fri 12:10

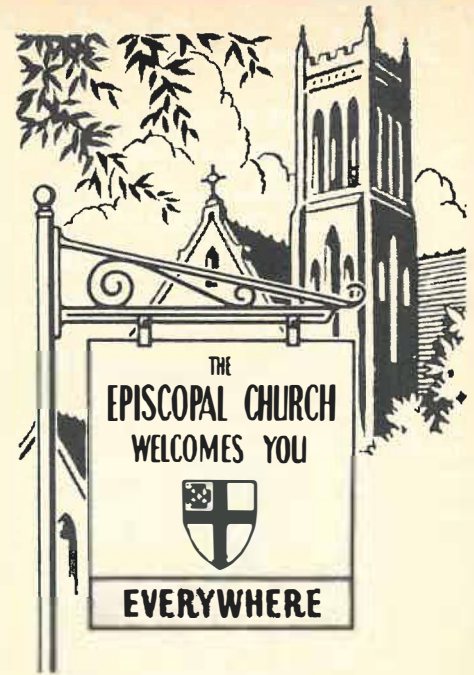
EPIPHANY 1393 York Ave. at E. 74th St.
Ernest E. Hunt III, r; William Tulley, c
Sun 8 & 12:15 HC; 9:30 Family, S.S.; 11 HC (1S & 3S) MP
(2S & 4S); Daily MP 9, Thurs 12 HC & Healing

ST. IGNATIUS OF ANTIOCH
87th Street, one block west of Broadway
The Rev. Charles A. Weatherby, r
The Rev. Howard T. W. Stowe, c
Sun Masses 8:30, 11 Sol; Mon, Tues, Thurs, Fri 8; Wed 6;
Sat 10; C by appt

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.

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, r; the Rev. Canon Henry A. Zin-
ser; the Rev. Thomas M. Green, the Rev. J. Douglas
Ousley; the Rev. Dr. Leslie J. Lang
Sun HC 8, 9, 11 (1S) MP 11, ES 4; Mon thru Fri MP 8, HC
8:15; Mon, Tues, Fri HC 12:10; Tues HS 12:40; Wed SM
12:10, HC 12:40, EP 5:15, HC 5:30; Thurs HC 12:40.
Church open daily to 9:30.

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

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TRINITY CHURCH Broad at Wall
The Rev. Franklin E. Vilas, p-i-c
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12; MP 7:45, EP
5:15; Sat HC 9

ST. PAUL'S Broadway at Fulton
Sun HC 9, HS 5:30; Mon thru Fri HC 1:05

ST. AUGUSTINE'S 333 Madison St.
The Rev. Harry Vann Nevels, v
Sun HC 8:30, 10:30, 12:30 (Spanish)

INTERCESSION Broadway at 155th St.
The Rev. Frederick B. Williams, v
Sun HC 8, 10:30, 1 (Spanish); Mon, Wed, Fri HC 12; Tues,
Thurs, Sat HC 8:30

ST. LUKE'S 487 Hudson St.
The Rev. Ledlie I. Laughlin, v
Sun HC 8, 9:15, 11; 1st Sun HC 8, 10; Daily, ex Thurs & Sat
HC 7:30, Thurs HC 8:45, 6:15. HS 12; EP 6

CHARLESTON, S.C.
HOLY COMMUNION Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10, Tues 5:30; Wed 12:10; Thurs 10

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

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

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