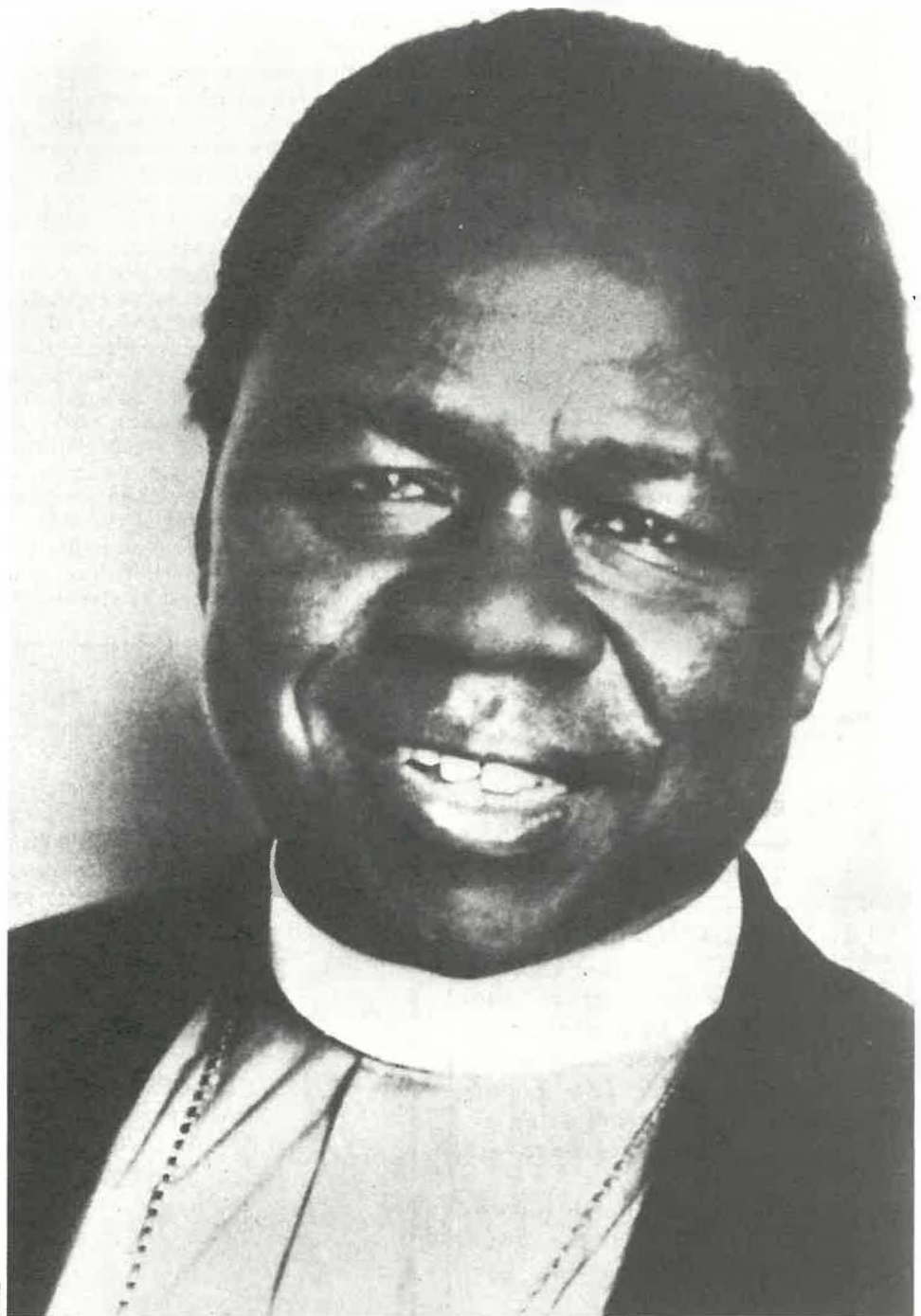


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The Most Rev. Janani Luwum, Archbishop of Uganda, whose recent death has created a storm of protest [see pp. 8 & 17].

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AROUND & ABOUT

With the Editor

Wouldn't it be lovely if we could have a moratorium on some words and phrases for, say, six months, during which time we could make a serious study of them? It might help us to improve most wonderfully our communication with reality, with one another, and with our own selves. In the Episcopal Church some words that could stand such treatment are "reconciliation," "collegiality," "schism," and "renewal."

On behalf of not only Episcopalians but all nice people like us I nominate the word "insight" for such treatment. Its tedious overuse and fatuous misuse have bugged me for months running into years, but until now, like the Psalmist, I have kept silence even from good words, though it was pain and grief to me. Now, however, *Time's* TV critic, Richard Schickel, has kindled the fire within me with his comment on the TV production of *Roots*. He complains that it offers "almost no new insights, factual or emotional" about slavery. That did it. No new insights — that's tantamount to saying, these days, that the show was both false and boring. For in the currently prevailing misuse, insightfulness equals truthfulness equals excitingness equals originality. To lack insight is to lack all those other justifications for saying anything.

By the definition that is implicit in this unexamined assumption poor Jesus of Nazareth doesn't come off very

well as a teacher; for, as George MacDonald once remarked, our Lord never thought of being original. He never bothered his head about being insightful or exciting or even interesting; he thought only about truth — thinking it, speaking it, being it.

But he managed somehow to come



out as the most interesting person ever to walk and talk upon this earth. And my suggestion is that if only we could have that moratorium on the word insight, in the course of which we might do some thinking about it, we might come to some understanding of the strange case of Jesus. We might even become ourselves more truthful and therefore more interesting people, learning from his example how to be insightful and original by paying no attention to whether we are or not.

Lent

Every year dogwood blooms,
creamy petals gracing green woods;
Bending into sweet, wood-lined pools,
every year they know the gift returns.

Christ touches us every spring with
his Death;
whispering sweetly to our springtime
souls:

"I am Everlasting Life,
blooming in the darkest thicket of your souls,
giving Living Water to your
winter lives."

LaRhette Swann

The Living Church

Volume 174 Established 1878 Number 11

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- 20. Fourth Sunday in Lent

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

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LETTERS

About the Cover

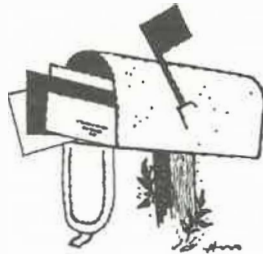
I thoroughly enjoyed the cover picture of Mary Mizusawa and Fr. Koshiishi with Fr. Stump [TLC, Dec. 12]. Central Pennsylvania is my original diocese and I have been working very closely with Central Pennsylvania and Kita Kanto on the companion relationship. The people here in Kita Kanto were most pleased to see that cover picture. Thanks for doing it. I think this Partners in Mission (PIM) companion-ship is one of the more successful ones going.

WILLIAM F. HONAMAN
National Council Office
Nippon Sei Ko Kai

Tokyo, Japan

How? — or Wow?

Our views may be often in collision course on many matters, but I do share your passion for "eschatological mystery," and so, inspite of the fact that my capacity to develop theological statements is very limited, I would like to



offer you a few thoughts in regards to your questions raised in "Around & About" [TLC, Jan. 30], regarding Shelley's beautiful line: "He is a portion of the loveliness which once he made more lovely" — (referring to John Keats).

Your desire to "wrap up theologically" something which is as elusive and fluid as water may be at the root of your perplexity. Your question is basically the "How?" of science, but the analytical quest of science may be quite inadequate in matters of eschatological mystery, i.e., the mystery of God and faith in God. Your question is essentially this: *How* are creation, incarnation, resurrection, ascension and Pentecost possible? But if we search scriptures, we will find that there is very little evidence that the early Christian believers ever asked: "How is all this possible?"

I mean there was, for instance, Jesus walking on water. Did Peter ask "How does he do it?" No. All Peter said was "Wow!" Or take another instance: Jesus changing water into wine. Did they ask: "How on earth does he do things like that?" No. They said "Wow!" and got

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drunk. Or take Mary Magdalene at the empty tomb on the first Easter morning: she turns around and sees Jesus standing there. What does she say? "How?" No. She just stares at him and says "Lord!"

The only disciple who came close to asking "How is this possible?" was Thomas. Not until he was invited to touch the wounds of the risen Christ did Thomas say "Wow!"

Now Shelley, the poet, does not ask "How?" either. His reaction to ultimate Loveliness is the same as that of the early disciples. He tries to formulate as best as he can a *vision*. He does not try to explain it. Nor is he inhibited by dogma. As you yourself put it: "The Christian must." Well, the poet doesn't. The poet tells us what he *sees*. The dogmatist sees what he must.

It seems to me that in the first paragraph of your query you answer your own question when you say: "Shelley intuitively *saw* and knew what catholic Christianity has always *seen* and known. . . ."

Shelley may have been "regarded as an atheist by his contemporaries" but I wouldn't be so sure that he "got things in the wrong order by saying that Keats at his death became a part of 'the loveliness which once he made more lovely.'" *Shelley may have seen clearly the distinction between Creator and creation.* Certainly, none of us, Keats and Mother Teresa included, can add one tittle to the eternal beauty which is God. But every one of us is called to add, complete, and fulfill the potential of creation which still "groaneth and travaileth in pain until now" even as it did at the time of St. Paul (Rom.8:22). Or, to put it differently, each one of us is called to build the kingdom of God upon earth. But this does not imply that we thereby add to the richness of God.

I suggest, therefore, that Shelley, the poet, had no intention nor ambition of trying to explain the *how* of eternal beauty. But he did see that whosoever is lovely, whosoever is honest, true, just and pure, becomes the portion of the loveliness which once he made more lovely."

So, why not leave that beautiful line alone, and let it speak for itself?
KARIN KLECZEWSKI
Milwaukee, Wis.

Questions and Solutions

It would be amusing if it were not so frustrating to hear again and again (this time from Bishop Jonathon G. Sherman, TLC Jan. 23) that the issue "greater than the ordination of women to the priesthood is the unity of the church," with any solution rarely offered for keeping that unity except for capitulation of those who oppose ordination of women and the loss of the

present Book of Common Prayer of 1928!

In conscience nor prudence can I welcome proposed solutions to either of these issues. The first one is now beyond repair, probably, but even so there are some alternatives for us, but there is a solution to the second issue.

The Presiding Bishop, the Rt. Rev. John M. Allin, proposed that the present Book of Common Prayer be authorized for use after 1979 as an alternative to the Proposed Book of Common Prayer. With other various and imperfect services being offered, it is only fair and wise that the beautiful and traditional one be also included.

Along with Bishop Clarence R. Haden, Jr. [TLC, Jan. 23] I shall remain in my own church, and do the best I can as long as I can. As his orders are valid, so is my confirmation valid, and no one can change that.

As for the guidance of the Holy Spirit, mentioned frequently to bolster one's opinion in these matters, this is sometimes a moot question. In my recent annual report as director of the church school of St. Michael and All Angels, Robinson Springs, Ala., I recounted the following amusing incident:

"Recently in the church school a little girl kept running up and down the stairs before time for morning prayer instead of playing quietly in her classroom with the other children. When her teacher spoke to her about her behavior she said quickly, 'But God told me to do it!' to which her teacher as quickly replied, 'But I say you stay up here' and then had to laugh at herself for competing with the Almighty."

Children are not the only ones who sometimes use God or the Holy Spirit as their excuse for having their own way. I feel that this definitely happened, in some cases, at General Convention recently.

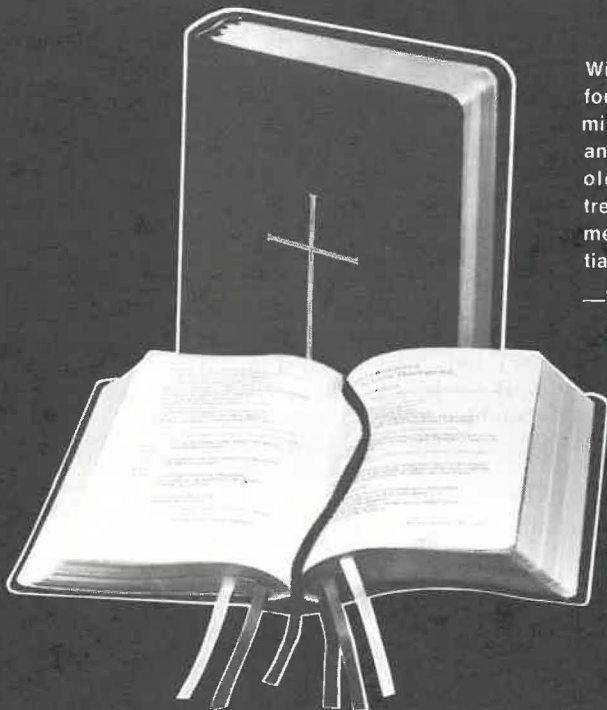
DOROTHY D. HARRIS
Robinson Springs, Ala.

"Bigotry" in Denver?

In response to Fr. McCormick's letter [TLC, Jan. 30], with which I wholeheartedly agree, may I add one personal observation: I have known Fr. Mote for a number of years and count him as a dear and trusted friend and brother in the Lord as well as a fine priest. To the writer of the editorial in *The Rocky Mountain News* I would say, God bless you — but you don't know the man, not really. I know him as a loving and compassionate man who rejoices with those who rejoice and weeps with those who weep. He is a man full of zeal for the faith and totally uncompromising in that zeal; such men can make others feel uncomfortable at times, because we human beings don't much like

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our stances and posturings questioned. But Jim Mote's words and actions have always been directed at *error*, never at *persons*. Bigotry, to me, implies a hatred of people — and that simply is not true of this good man.

I can't travel the road he's chosen, at least not at this point in time; and I think he knows that. But I know that what he and his people have chosen to do has been done out of their love for the Lord and his church, and after much prayer and deep anguish. And for that I bless him and his people and wish them well in their pilgrimage.

(The Rev.) JOHN B. PAHLS, JR.
St. Andrew's Church

Brewster, N.Y.

Thanks

In your splendid "Around and About" column of Jan. 12, you wrote about epithets composed by others. I like your own "well turned ponderabilia" for they, too, "may be good for my wobbly soul . . . like the America Columbus stumbled upon." Thank you.

(The Rev.) EDWARD C. RUTLAND
Saint David's Church

Denton, Texas

Pocketbook Protest

As the days go by following the fiasco that happened at Minneapolis, there is one area of our church's life which I believe many Anglo-Catholics have not heeded as they should: Support of the National Church Establishment. There is no doubt in my mind that General Convention was manipulated (Bp. Duncan's recent letter to TLC to contrary notwithstanding), and that the 815 power structure was the primary mover and culprit.

I would respectfully and strenuously suggest to all parish priests and vestries that they immediately reduce their giving in the proportion (or even greater) that their diocese contributes to 815. We have only one means (truly effective means, that is) by which we can make our voice heard, or our impact felt, in our church; that is through our pocketbooks. Our parish has taken just this action and happily a number of others in our diocese are following suit.

Our parish is pledged to give *more* this year to missions than we gave last year, but we are going to give it directly to mission work that forthrightly teaches, believes, and supports the catholic faith of our church. I would hope and pray that everyone who is truly concerned about what the liberal humanists have done to our church would strive to see their parish reduce their giving to the national church. Even though an earlier commitment or pledge has been given, inform your diocese that you are now reducing it! Withhold, withhold, withhold — this is

the primary and most effective way of restoring sanity and catholic truth to our beloved church.

(The Rev.) GERALD L. CLAUDIUS
St. John's Church

Kansas City, Mo.

By What Authority?

Does Fr. Henderson [TLC, Jan. 23] define the church as buildings, property, endowments, money, forcing people loyal to the constitution and canons of the Episcopal Church to keep company, and sanction the acts of those who violate these church laws? Changing "he" to mean "she" in the ordinal is a revision of the Book of Common Prayer! A single 1976 General Convention cannot be the sole interpreter of a constitution and canons produced by several General Conventions!

General Conventions prior to 1976 committed the Episcopal Church to identity with church bodies which base their faith and order on that of the ancient undivided church: 1886's Lambeth Quadrilateral, 1936's ratification of the 1931 Bonn Agreement, 1969's (2d session of 1967) ratification of the 1935 Bucharest Agreement, 1967's adoption of "Preamble" to constitution. The constitution and canons are not in a vacuum, but a contract enabling Episcopalians to work together, and like any other contract, subject to interpretation by the civil courts. Please do not let anyone run and ruin the obligation of loyal church people to offer a clear pathway to the real location of the church.

CAROL JANKOWSKI

Los Angeles, Calif.

Bishop Vogel Replies

The facts concerning the Rev. Mrs. Katrina Swanson as I know and have been able to ascertain them are as follows: Mrs. Swanson studied privately with a priest of this diocese under a canon which specified terminal ordination in what has become known as the "perpetual diaconate." The priest under whom she read has himself informed me that the theological work which he directed was never intended nor understood to be preparation for the priesthood. When I came to West Missouri I was given jurisdiction over candidates for holy orders and at no time was I aware of, nor was I consulted about, any theological study of Mrs. Swanson in preparation for the priesthood.

The educational requirements for ordination to both the diaconate and the priesthood were set and publicized throughout the diocese after my arrival. No ordinations within the diocese have taken place since 1972 under other criteria. Mrs. Swanson has not been screened in our BACAM Conference, although over a dozen of our other dea-

cons have been. (I wrote her last September 28, after General Convention, stating that she could now begin our diocesan evaluations.) She has not been approved by our Standing Committee.

Mrs. Swanson is being asked to take nothing over again, nor is she being punished or penalized in any way. All we are doing is requiring the same thing of her that we have of every other deacon since 1972. There have been absolutely no exceptions to the policy. The one exception we are being requested to make is that the criteria which have applied to everyone else not apply to her. I do not see how that can be done in fairness to other applicants.

(The Rt. Rev.) ARTHUR A. VOGEL
Bishop of West Missouri
Kansas City, Mo.

"Children of God"

The Rev. John Baiz [TLC, Feb. 13] feels that Bishop Hosea has missed the point when he reveals the theological error that "children of God" are not so by sexual orientation, but by baptism.

Having personally known and studied under Bishop Hosea in seminary, I can say that Fr. Baiz has missed Bishop Hosea's point. Bishop Hosea is speaking here as one primarily concerned with correct theology. He is more concerned with the question of "who is a child of God" than with what is to be done with "God's children."

(The Rev.) HERBERT GEER MCCARRIAR
St. Agatha's Church
De Funiak Springs, Fla.

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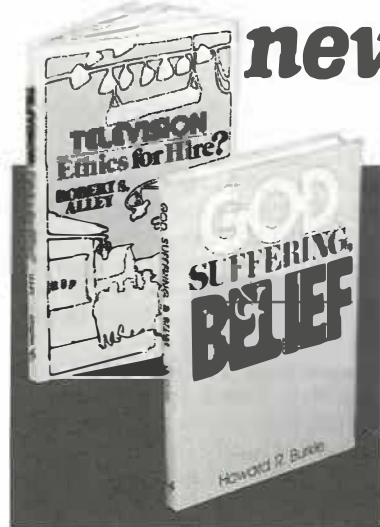
In regard to Bishop Hosea's article [TLC, Jan. 16] concerning children of God *by baptism*, may I say a word about children of God in connection with the catechism, BCP pp. 283 and 577? Notice the indefinite article "a" and the definite article "the" in the words: "I was made a member of Christ, the child of God. . ."

I have always understood that one is not by nature "a" member of Christ, but one is "a" child of God, as all people are his children by creation, as he is the God and Father of all. In baptism this relationship takes on a definite character: The child (or person) takes on a name and a family of God in a specific context. Therefore one is not just "a" child in baptism but "the" child expressly recognized as such.

Beginning with the Lord's Prayer, "Our Father," we can point to many ways in which Christ thought *inclusively* (in words from the Old Testament and in the Gospels) about the fatherhood of God and the brotherhood of mankind. Even unknowingly, all are children.

(The Rev.) MOULTRIE GUERRY (ret.)
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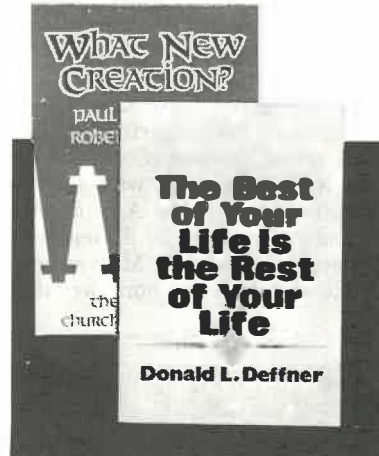
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THE LIVING CHURCH

March 13, 1977
Third Sunday in Lent

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LAITY

Dr. & Mrs. Morehouse Die

Dr. Clifford P. Morehouse, former editor of THE LIVING CHURCH and president of the House of Deputies from 1961 to 1967, died February 18th in a Sarasota, Fla., hospital following an automobile accident in which his wife, Ellen Smith Morehouse, was killed on February 12th. The accident in which Mrs. Morehouse was killed and Dr. Morehouse critically injured occurred in Sarasota as an automobile, driven at high speed, vaulted into the path of the Morehouse car. Funeral services for Mrs. Morehouse were held on February 15th at St. Boniface Church, Sarasota and services for Mr. Morehouse were held on February 21st at the same church.

Clifford Phelps Morehouse was born in Milwaukee, Wis., April 18, 1904. He was the son of Frederic Cook and Lillias Macon Morehouse. He was graduated from Harvard with the A.B. degree in 1925, and received the M.A. degree from Marquette University, Milwaukee, in 1937. He also held the honorary degree

of L.L.D. awarded by Nashotah House in 1948.

Dr. Morehouse served as managing editor of THE LIVING CHURCH from 1926 to 1932 and editor from 1932 to 1952. He was editor of *The Living Church Annual* from 1933 to 1941, and *The Episcopal Church Annual* (successor to *The Living Church Annual*) from 1956 to 1968, when he retired.

He was a vestryman of Trinity Church, New York City, and among his published works was a history of the parish entitled *Trinity: Mother of Churches* (1973). In addition, he was a trustee of the Cathedral of St. John the Divine, New York City, and a deputy to General Convention from the Diocese of New York. In 1954, Dr. Morehouse refused nomination for re-election to the presidency of the Church Club of New York, because of the club's action barring a distinguished Negro layman from membership in the club.

Dr. Morehouse was one of five Episcopalians appointed by the Presiding Bishop to visit and study the Church of South India in 1956, and was a member of the church's Joint Commission on Ecumenical Relations. He represented the church at various meetings, including the World Conferences on Faith and Order held in 1937 in Edinburgh, Scotland, and in 1952 in Lund, Sweden, and assemblies of the World Council of Churches. He was a member of the Faith and Order Commission of the WCC, and a member of the Department of International Affairs of the National Council of Churches. He received awards from the governments of the United States (Presidential Unit Citation), and of Great Britain (King's Medal); from the Serbian Orthodox Church (Cross of St. Sava); and from the Russian Orthodox Seminary of St. Sergius in Paris. In 1966, Dr. Morehouse was inducted into the Most Venerable Order of the Hospital of St. John of Jerusalem.

The Morehouses made their home in Sarasota, after Dr. Morehouse's retirement. They are survived by two daughters, Mrs. Jackson Bruce, Jr., of Milwaukee, and Mrs. Louise Henry, of Whippany, N.J., a son, Frederic C., of New York City, and grandchildren. Memorial contributions may be made to St. Boniface Church, Sarasota, in the Morehouse name.



Dr. Morehouse (r) is shown with former Presiding Bishop, the Rt. Rev. John E. Hines (l), and the Rev. Dr. Robert Parks, rector of Trinity Parish, New York City, at Seabury House, Greenwich, Conn., in 1973 after the publication of Dr. Morehouse's book on Trinity Parish which the men are reading.

THE LIVING CHURCH

Editor to Retire, Search for Successor Begins

The Rev. Carroll E. Simcox, editor of this magazine since January, 1964, has announced his intention to retire from his position as of the end of the present calendar year.

He will reach the age of 65 at his next birthday, and although there is no requirement that an employee of the magazine retire at that age he expressed his belief that such a policy is a wise one as long as it is "strictly voluntary" on the part of the retiree, as it is in this case.

A search committee has been appointed to find a successor to Dr. Simcox.

Chairman of the committee is Dr. Dudley J. Stroup, rector of the Church of St. James the Less, Scarsdale, N.Y. Other members of the committee are the Rev. Robert L. Howell, rector of St. Chrysostom's Church, Chicago, and Mr. Robert L. Hall of Milwaukee, president of the board of directors of The Living Church Foundation.

UGANDA

Religious Leaders React to Luwum's Martyrdom

Reaction by religious leaders throughout the world to the evident martyrdom of Anglican Archbishop Janani Luwum and two Christian government officials in Uganda has been strongly outspoken. Many have demanded that some steps be taken to overthrow the governmental dictatorship of Uganda's President Idi Amin Dada.

Anglican Bishop J. Henry Okullu of Kenya has called on the Organization of African Unity (OAU) to convene immediately to discuss ways to help the people of Uganda "who are marooned by a bunch of lunatic soldiers." Concerning the situation in Uganda Bishop Okullu said: "If the OAU has no answer to the problem, then it should be pronounced worthless and its dogmatic and pietistic human rights declarations should be scrapped forthwith."

Scoring the "silence" of the OAU, the bishop said that "for six years, Uganda's rulers have indifferently massacred men, women, and children, while Uganda has continued to remain a member of the United Nations and of the Organization of African Unity."

The OAU has refrained from criticizing members of the organization on the principle of non-interference in the internal affairs of member nations. Challenging this principle, Bishop Okullu called for radical reexamination of the concept of "absolute sovereignty" of a state.

In London, Archbishop Donald Coggan of Canterbury reacted with shock and horror to the news of the apparent assassinations in Uganda. He praised the slain archbishop as "a courageous and peaceful leader . . . a man of peace." He expressed the fear that Christians in Uganda, which is one of the most Christianized countries in Africa, might now be stricken with a general persecution.

In a statement expressing "deep shock and grief" the World Council of Churches' executive committee called the Ugandan incident "one more in the series of brutal events which have characterized a six-year reign of terror in which thousands have been summarily killed."

The International Commission of Jurists (ICJ) has estimated that the number of Ugandans killed in reprisals for alleged plots against Gen. Amin, since he seized power in 1971, and in purges of his opponents, have ranged as high as a quarter-of-a-million.

The year 1977 marks the 100th anniversary of the Anglican Church in Uganda.

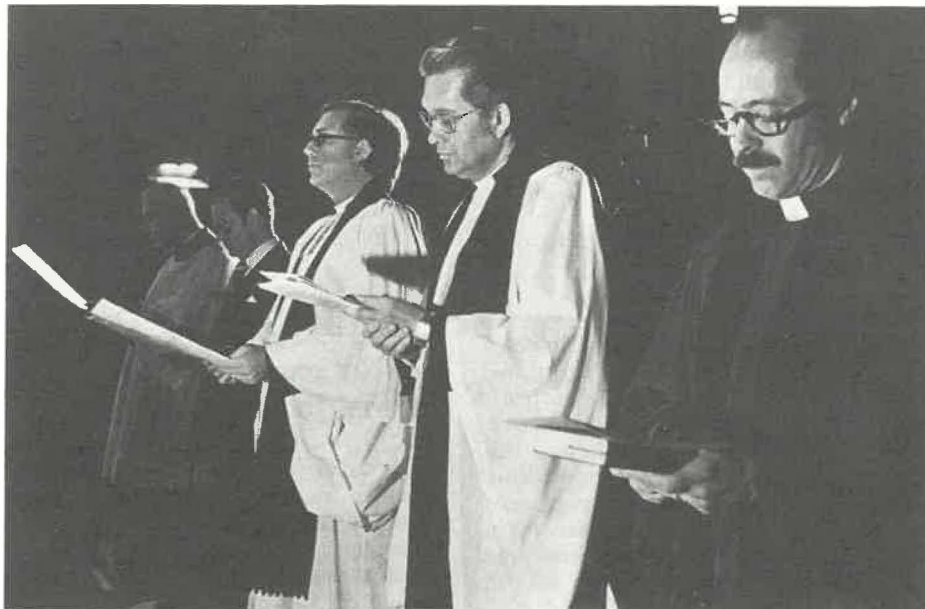
A memorial service for Archbishop Luwum was held in New York at the Cathedral of St. John the Divine, and special prayers were offered throughout the Episcopal Church in the U.S. for the Christian people in Uganda on Sunday, Feb. 20, at the request of the church's Presiding Bishop.

EXECUTIVE COUNCIL

February Meeting

At the February meeting of the Executive Council of the Episcopal Church the Presiding Bishop repeated his call to the church's leadership and membership "to venture in the one mission of the one Lord Jesus Christ. Let this be our priority in every place," he said, "as we endeavor to realize and support together the fullness of his mission in every place amidst all sorts and conditions."

In his "communication from the chair" which formally opened the session, Bishop Allin spoke with hope of an agreement by the board of the Church



RNS

Churchmen in New York City bow their heads in prayer during a memorial service, held at the Cathedral of St. John the Divine, for the late Most Rev. Janani Luwum, Archbishop of Uganda. From left: Msgr. George Murphy, who represented the Roman Catholic Archdiocese of New York; J. Katzen, representing U.S. Ambassador Andrew Young; the Very Rev. James P. Morton, cathedral dean; the Rev. Samuel Van Culin, director of the Episcopal Church's Overseas Department; and the Rev. Richard Parker, United Methodist District Superintendent for Queens.

Hymnal Corporation and the board of Seabury Press to form a joint committee of two persons from each board "to provide for the best possible cooperation and coordination of these two publishing agencies of the church." Dr. Robert Parks, rector of Trinity Parish, New York, and a member of the Executive Council, will serve as chairman of this committee.

He urged also the appointment of an *ad hoc* committee "to evaluate present and future facility and location needs of the church center." He added: "A venturing church must take care not to be limited to 'two mule loads of earth' or concrete monuments. We are reasonably well situated amid our present arrangements. Our responsibility, however, must include provisions to make such improvements that may be open to us."

In the past, and before he became Presiding Bishop, Bishop Allin has strongly advocated serious consideration of the possible advantages of moving the church center from New York to some other place.

Taking note of the unhappy divisions which have multiplied within the church since the last General Convention, Bishop Allin told the council: "I know you share with me the painful distress which results from the distress of those in some of our congregations who threaten to abandon the Episcopal Church because they feel abandoned. I bid the prayers of all on both sides of the issues which so sorely test us. Pray that the Christian mission be not further weakened by divisions. All suffer and lose in such divisions."

FBI at 815

Members of the council were given as full a report as can be given on the incident that took place at the church center recently when two women employees of the church were served with subpoenas to testify about Carlos Torres, a former member of the church's National Commission on Hispanic Affairs, who is being sought for alleged possession of explosives. Personnel records and other documents relating to that commission were made available to FBI agents in response to subpoenas served on the Presiding Bishop and Bishop Milton L. Wood, executive for administration of the Executive Council. (Story on page 10).

Bishop Wood reported fully on what had transpired at the church center, and reminded the council that "no one at 815 is being accused of any act of violence."

The Rev. Paul Washington, councilman from Philadelphia, remarked: "There are some people here who have had ugly experiences with the FBI."

Financial State of the Church

A note of sober optimism was sounded by Matthew Costigan, treasurer of the Executive Council, in his report, which included the following items of information:

In 1976 19 dioceses overpaid their assigned apportionments while only 11 were unable to meet theirs in full. The national church had budgeted \$13,803,000 for that year and its expenditures totalled \$13,680,000.

As of the first week in February, 11 dioceses had indicated their intention to pay more than their assigned apportionments in 1977 while eight dioceses had reported that they could not accept their full apportionments. Seventeen dioceses were still to be heard from at that time.

The 1977 budget comes to slightly over \$14 million.

Martyrdom in Uganda

While the council was in session news was received of the death of Janani Luwum, Anglican Archbishop of Uganda, while in the custody of the government of Uganda. Although the death of the archbishop and two fellow prisoners was said by the government to be the result of an auto accident, it is widely believed that the "accident" was contrived and that their death was in fact an assassination.

By the time you read this, if you attended an Episcopal church on February 20th you probably joined in prayers for Archbishop Luwum and the church in Uganda. The Presiding Bishop issued a statement at the council meeting asking for such prayers on that day. He said: "The last word I have received from the Bishops of Uganda is, 'Our brother is in the hands of the Lord. We know why this has happened'."

Council passed a resolution concerning the Uganda incident, calling upon the proper authorities of the United Nations "to conduct an open investigation of the increasing number of unexplained deaths in Uganda at the earliest possible time."

Social Responsibility in Investments

As usual, when council came to consider the report of the Committee on Social Responsibility in Investments, there was some debate as to whether the church had sufficient information — or just cause — concerning some specific proposals for stockholder resolutions directed at the practices of corporations in which the church holds stock.

Several such resolutions were presented to the council for approval, all of them having been initiated by other church bodies and already filed with the corporations in question.

After some discussion, council voted approval of two resolutions addressed to the Pittston Company and to Exxon Corporation concerning strip mining of coal in the U.S.

Council also voted approval of a resolution filed with Procter and Gamble asking that that company henceforth "not allow its advertisements to appear in television programs containing excessive and gratuitous violence."

However, it voted to abstain from supporting shareholder resolutions filed with various corporations by the Amer-

ican Jewish Congress and other Jewish organizations calling upon them to take steps to prevent discrimination against any Jewish executive, employee, or associate who is on the Arab blacklist and a target of the Arab boycott. The council vote to abstain was 15 to 10. The proposal had come before the 1976 General Convention and had been rejected.

C.E.S.

EPISCOPAL CHURCH

Two National Staff Members Ordered to Testify

A federal judge has ruled that two women employed at the Episcopal Church Center, 815 2d Ave., New York, must testify before a grand jury investigating terrorist bombings allegedly carried out by Puerto Rican nationalists.

Judge Lawrence W. Pierce rejected motions to quash subpoenas that were served on the two women. He ordered them to testify forthwith but stayed the order to permit the Diocese of New York to appeal to the U.S. Court of Appeals.

On behalf of the Diocese of New York, the Rt. Rev. Paul Moore, Jr., had made a motion to quash the subpoenas. The diocese contended that the government is seeking confidential information from the church in violation of the first amendment.

It was reported later that the diocese decided not to make the appeal.

The women, Maria Cueto, director of the church's Hispanic Affairs Commission, and her secretary, Raisa Nemikin, were subpoenaed by a grand jury in Manhattan to answer questions about Carlos Torres, a former member of the commission, who is being sought for alleged possession of explosives. Federal authorities believe he met with the two women Oct. 26 at the Church Center and that they know where he is.

Last November, a federal official who was investigating "recent acts of violence in the United States" asked executives at the Church Center to review a list of names to see if any of the people were associated in any way with the church.

Certain "accounting records" of the people identified were provided and when other information was requested, executives declined to supply it. Subsequently subpoenas were served on the Rt. Rev. John Allin, Presiding Bishop, the Rt. Rev. Milton Wood, executive for administration, and Miss Cueto and Miss Nemikin.

The subpoena against Bishop Allin was later withdrawn when church officials agreed to make further information available.

According to the Church Center, the

Continued on page 20

BRIEFLY . . .

Some 65-70 Episcopalians in teams of three are carrying out the diocesan visitation schedule of the **Venture in Mission**, a phase of the program that will be completed in May. According to the planners, the purpose of the visits "is to invite response to the action of the 1976 General Convention in such a way that Venture in Mission becomes a manifestation of renewal in each diocese as well as that of the whole church." Presiding Bishop John Allin said there has been some "doubt and confusion" about the Venture but there is also a "great response" throughout the church.

CB users in northwestern **Pennsylvania** might listen for The Miter — Bishop Donald Davis of Erie — or The Deputy — Canon Michael Harmuth while they travel through some of the remote areas of the Allegheny mountains.

Call toll free 800-223-7504 if you wish to hear the **Presiding Bishop** on the prayer support network which began Ash Wednesday and will run through the Easter season.

While federal authorities and the Orthodox Church in America (OCA) continue probing allegations that Romanian Orthodox Archbishop **Valerian Trifa** engaged in anti-Semitic activities during WW II, the prelate will refrain from taking part in activities of the National Council of Churches, according to a decision made by the lesser synod of the OCA. He is a member of the NCC governing board.

In view of the current energy crisis, Bishop **Lloyd E. Gressle** of Bethlehem has asked his clergy to explore "every avenue for combining services with other Episcopal churches and those of other communions in your area. We cannot afford to walk alone at this time."

The decision of the U.S. **Census Bureau** to omit questions on religion in the decennial (1980) form is in keeping with a new law (PL94-521) which says: "No person shall be compelled to disclose information relative to his religious beliefs or to membership in a religious body."



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SOCIAL SECURITY —

THE OTHER SIDE

*Though there are many inequities
in the Social Security system, the cure might
be worse than the disease.*

By JOHN M. SIMON

The Rev. Roberts E. Ehrgott's article entitled "The Clergy and Social Security" [TLC, June 13, 1976] recently came to my attention through the courtesy of one of my clients.

As founder and director of the largest tax service for ministers in the country, I have encountered hundreds of clergy who find themselves in the spot Fr. Ehrgott is in. Social Security is expensive and becoming more so. The pinch is on in every department of the rector's budget and the impassioned cry for relief is echoed by many of his colleagues.

The conclusions he reaches, however, would cost the Christian ministry nationwide literally tens of millions of dollars and the cry for help would be louder and more urgent than before.

In concluding his article, Fr. Ehrgott asks for a class action suit eliminating the self employed status of the clergy. *May it never be!* The cost would be enormous. Here are some of the reasons why:

1. Although the self-employed individual is taxed at a higher rate than the

John M. Simon is the director of Clergy Tax and Financial Services, Downey, Calif.

employee share of Social Security tax, the total paid for an employee is considerably more. Fr. Ehrgott says that the vestry which would not be willing to pay out the additional 5.85% would indeed be "niggardly." Probably so. Why not pay the 5.85% to the minister directly, thus covering a majority of his self-employment tax? The cost to the church would be the same. The savings to the rector would be huge. In other words, since the money is all coming from the parish anyway, why not arrange it in such a way as to benefit the rector the most? Why pay a total of 11.7% of his compensation for the same benefits that 7.9% will buy?

2. The employee has 5.85% of his salary withheld for Social Security taxes. The 5.85% is of his *total* salary. The self-employed minister *begins* the computation with his total compensation, then removes all of his unreimbursed professional expenses, and then computes the self-employment tax on the resulting figure. It is entirely possible for the Social Security tax that results to be nearly the same or less than the 5.85% of the gross before expenses are removed. Take, for example, a minister with a total compensation of \$12,000,

including salary and housing allowance, with \$2,000 in unreimbursed professional expenses (under average).

Under Withholding:		
Employee's share	\$	702
Employer's share		702
Total		\$1,404

Under Self-employment:
\$12,000 less \$2,000 equals \$10,000
Self-employment tax at 7.9%
Totals to \$790

3. The minister-employee is at a *severe* disadvantage when the possible professional expense deductions are considered. The self-employed person has a much broader range of expense deductions acceptable to the Internal Revenue Service than does the employee. The self-employed person need only show that the cost in question is *ordinary* and *necessary*. The employee must prove in addition that the professional expense was *required* by his employer. The difference, especially in a church whose vestry members are afraid of the Internal Revenue Service, can be many tax dollars.

4. To the self-employed minister, professional expenses are deducted *before* arriving at the adjusted gross income. To the employee, employee expenses are deducted *after* arriving at the adjusted gross income. This difference directly affects the medical deduction, which is limited by the size of the adjusted gross income, the child care de-

duction, which is also limited by the size of the adjusted gross income, and may affect other deductions because of law changes now being considered by the House Ways and Means Committee.

For example, imagine a minister whose salary, exclusive of housing, is \$10,000 and who has \$2,000 in unreimbursed professional expenses (not unusual if the clergyman is keeping careful records) and who incurs \$200 in drug expenses and \$500 in other medical expenses:

The Employee	
Drug Expense	\$200
Less 1% of AGI	100
Result	100
Plus other	
medical expenses	500
Total	600
Less 3% of AGI	300
Medical deduction	300

The Self-Employed	
Drug expense	\$200
Less 1% of AGI	
(10,000 less	
2,000=8,000)	80
Result	120
Plus other	
medical expenses	500
Total	620
Less 3% of AGI	240
Medical deduction	380

The difference is \$80 in deductions, which at the 25% tax level would make the difference of \$20 in income tax.

The more productive approach to the problem would be for the church and its leaders to make it a priority item to see to it that all church workers under them are informed as to what tax advantages ministers really have, what items are professional expenses and could be removed from taxation, and what materials and professional people are available to them to legally minimize income and self-employment taxes. There are a number of books and periodicals written on the subject which, if used, could go a long way toward that end.

Fr. Ehr Gott's class action suit would cost the average clergyman and his church over \$500 in wasted Social Security tax each year. In income tax, the cost could vary from zero for the low paid rector with a big family to several hundred dollars to the clergyman who keeps careful records. If you multiply the loss by the number of clergy in the Episcopal Church, the cost would be staggering. If you multiply the loss by the number of Christian clergy in the nation, the resultant loss to the church and its ministry is astronomical.

The good rector is correct. There are many inequities in the Social Security system. But let's not make the cure worse than the disease.

I WILL SUP WITH YOU IN THE MORNINGS

By CONNIE STOCKARD

After frying bacon and nudging sleepers, I leave the house to greet the day with him. On mornings during Lent, I try to begin each day at the altar. I decided that giving up something major (like smoking) at this time, would defeat my purpose. Being mean, nervous and irritable is not conducive to spiritual growth. Doing or taking on something positive seems more appropriate to the Lenten Season.

As I drive across town I feel relaxed, untouched by pressures which will surely irritate me later in the day. There is a quietness, a freshness about early morning, a challenge to start over each time it rolls around.

Some mornings I simply enjoy the peace of the moment, on other days I notice homes as I pass and I pray for those inside. "Lord, bless the children."

Connie Stockard is a communicant of St. Stephen's Church, Wichita Falls, Texas.

There is frustration in them, brought about by abrupt physical and psychological changes. "Give parents wisdom and patience for their difficult job." I pray for the delicate relationship of marriage. And I pray for the teenagers, neither adults nor children; many stumble through these years with an air of arrogance to cover their fear of approaching adulthood and the loss of childhood.

Each morning I pass a nursing home; this is when my heart really aches. As long as I can remember I have had a great respect and love for the aged. "Lord, they have lived, suffered, known joy, produced; why can they not remain a part of our society? I do not understand why a human being must relinquish his right to love and be loved because of a malady beyond his control. Why is there sickness? Is this our just due for ruining the air, the water, the food, the land and for creating disease? If so, forgive us for the ignorance mingled with our intelligence."

As I walk through the door of the church, leaving the chill of the early



*“Almighty God unto whom all hearts
are open, all desires known,
and from whom no secrets are hid;
cleanse the thoughts
of our hearts by the inspiration
of thy Holy Spirit”*

morning breeze, I feel the peace, the calm atmosphere in the nave. There is a strength, a reverence in a room where thousands of prayers have seeped into its walls. Some days I feel like a hypocrite, daring to step into this church. But then, I think the church is meant to be a house for hypocrites and sinners. “Christ came into the world to save sinners,” not to pat the righteous on the head.

Entering a pew, I face the crucifix and genuflect in respect for Christ’s sacrifice. I notice the candle, which burns 24 hours a day, over the tiny closet where the reserved sacrament is kept. A sureness prevails, knowing the living God is present.

Waiting for the mass to begin, I say a prayer for the lonely, the misunderstood and for those who are sick in body, mind and spirit. And I pray for those afflicted with spiritual pride, who alienate oth-

ers — and for those with intellectual pride, who alienate themselves from God . . . “for unless ye become as a little child . . .”

We rise as the priest enters to celebrate the eucharistic feast and I notice the mixture of all kinds of different people sharing this beautiful half hour. The collect begins and sounds are heard of wooden kneelers meeting the floor as we resume the ancient position of creature in the presence of his creator.

Arms outstretched, the priest leads us; “Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit . . .” I think of the many around the world who speak these same words, some at the same time I speak them, and I believe we uplift each other in our collective worship.

Then my thoughts go to loved ones

and acquaintances who deny God. Sometimes when they are in need and I cannot help them, when they create and take all the credit, when they know joy and give no thanks, I wish for them to be strong enough to humble themselves to one greater than all.

“ . . . our heavenly Father, for thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice for the sins of the whole world. . . . For in the night in which he was betrayed, he took bread. . . . Take, eat: This is my body which is given for you . . .” The priest holds up the host. Then he raises the chalice of wine, “ . . . this is my blood of the new covenant, which is shed for you . . .” I make the sign of the cross to honor this prayer of consecration and paradoxically I sinfully think, “God, I do not believe it is hard to die for a great cause. It is only hard to live in the frailty of my human-ness!”

And he seems to answer, “Yes, but my Son did suffer; he took on every sin ever committed from the beginning of humanity until its end. He became sin! He suffered each punishment, guilt, pain and implication that accompanies sin. He suffered mentally, physically and spiritually the agony that every person suffered, and will suffer, from each and every sin ever committed — only, he took them all — all at once.” And my head bows a little lower realizing that he suffered even more than that — because he loves each of us who wrong ourselves and our God.

Coming back from the altar, I notice the sun streaming through stained glass. It occurs to me that the miracle of sunrise has taken place at the same time that we received the body and blood of our Lord into our bodies. His spirit is flowing through our spirits to take out into the world. “Oh Lord, what will I do with this beautiful and terrible burden today?”

During the blessing of the Holy Trinity, I know the day is bright outside. There is a lightness to my step as I leave. The sky is in brilliant hue. The streets are more crowded than before and there is an aliveness in the air.

I feel timid at my exuberance; knowing full well I have not “arrived,” I am hardly through the starting gate. I know I will sin many times during this day and the next. I know there are many faults and hedonistic traits which I am not ready or strong enough to relinquish . . . But . . . there is hope . . . with his help. I recall hearing that the saints were the ones who kept getting up when they fell . . . that it is only a sin to stay on the ground. “Help me up from the ground, Lord . . . but first help me want to get up.”

GOD'S ECONOMIES

*The members of a parish which will undertake
Sunday morning Bible study . . . will probably be
surprised to find themselves becoming more
of a community than they were before.*

By SYLVIA FLEMING CROCKER

May we not . . . suppose . . . that there is no experience of the spirit so transcendent and supernatural, no vision of Deity himself so close and so far beyond all images and emotions, that to it also there cannot be an appropriate correspondence on the sensory level? Not by a new sense but by its incredible flooding of those very sensations we now have with a meaning, a transvaluation, of which we have here not the faintest guess?

C. S. Lewis, from "Transposition"

So ends the sermon in which C. S. Lewis sets forth his concept of "transposition." Briefly, this concept asserts that lower and less complex elements of life, such as bodily sensations and mundane events, can be made to represent — sometimes even *made into* — higher and more spiritual realities and meanings.

To clarify his point, Lewis cites several kinds of events which have identical sensory manifestations but which are radically different from each other. Sometimes, for example, speaking in tongues in Christian meetings is "pathological," but oftentimes it is gen-

uine prayers of praise. In one case the penalty imposed on a criminal is pure revenge, while in another the *same* penalty can be imposed strictly in the interests of justice. Physiologically, there may be no difference between "the consummation of humanized and conjugal love" and "biological lust" — but there is a distinct difference between the two realities: they have different meanings and implications. In his *Diary*, Samuel Pepys recounts a visit to the King's House in which he had an experience of "wind musick." He said that it had (1) so "ravished" him (aesthetically) that it reminded him of (2) "being in love" with his wife, and of (3) being "really sick." Lewis points out that the three experiences Pepys mentions can be described as "a kind of kick or flutter in the diaphragm." We welcome and delight in it when its significance is aesthetic or romantic, but we dislike the very same sensation when its significance is either nausea or anxiety.

We find not only that the lower can respond in myriad ways to the higher — for example, the same part of the brain can represent a great variety of conscious events — but that the lower can be taken up into the service of the higher, and can itself be transposed into the higher itself. As Christians we are

familiar with some important examples of the lower's being taken into the higher: the Incarnation and the Atonement involve the taking up of human nature into the divine life; in the eucharist common elements are transmuted by the divine presence. These all serve as means by which we human beings can be lifted to God.

The aspect of transposition I want to discuss here is the capacity of the lower to represent and lead into the higher in *multiple* ways. I call this multiple capacity "God's economies." Many clergy and lay persons are convinced that the church *must* renew itself, but they find themselves in a quandary about how to begin. I would like to indicate the availability of several powerful devices for renewing parish life. One such device is lay-led, Sunday morning Bible study. First let me explain *how* it works, then *what* it works.

Let us suppose we are dealing with a parish in which the eucharist and morning prayer occur at the main service on alternate Sundays. On morning prayer Sundays the priest will offer a meditation instead of a regular sermon. After the shortened service the congregation will go to the parish hall for coffee and study of either the day's Gospel or Epistle, or both. The bulletins will have several different colored slips

Sylvia Fleming Crocker teaches philosophy at the University of Wyoming, Laramie, Wyo.

paper stapled to them, each color designating a different study group. Each person can either go to the group indicated by his bulletin or can choose to go to any other group. The study is done in groups of not more than 15 people, and is led exclusively by lay persons. A few days beforehand the priest will have supplied the leaders with about one typed page of background information — drawn from a source such as *The Interpreter's Bible* — along with several possible discussion questions. Each member will have a printed copy of the passage(s) to be discussed, and the leader will read the passage aloud at the outset. He or she will ask that everyone sit silently for a few minutes and think about the passage. The members are asked to try to formulate in their own words what they think the writer was trying to say, and what the passage says to them as Christian persons. If, as rarely happens, no one volunteers to begin the discussion after the silent period, or if the discussion flags along the way, the leader will use one or more of the prepared questions. The meeting should continue for not more than 35 or 40 minutes; this allows time for good discussion, and stops before people have gotten tired or have run out of things to say.

Now this is a very simple activity which requires only minimal materials, on the one hand, and, on the other, minimal preparation and commitment by any of the lay persons involved. But it can have amazing effects.

First, as a means by which individuals in the parish get acquainted, it is vastly superior to the coffee hour. The use of color-coded bulletins and groups

will insure a changing mixture of memberships in the groups. The members of the parish will get to know each other by talking with each other about the Gospel, which is far more effective than the random and somewhat artificial attempts to "get acquainted" during the coffee hour. Moreover, coffee hours tend to be somewhat cliquish; Bible study is not.

Second, this will give more parish members greater, deeper, and less passive exposure to the Bible. This, in turn, will have the effect of enriching the average Christian's knowledge of the Gospel, and of increasing our expectations of what sorts of things God does in our lives and sends us out to do. I am often surprised, when I study a Bible passage, at how much richer the biblical versions of God's mighty acts are than the version I carry around in my head most of the time.

Third, the repeated opportunities to interpret and to verbalize Christian concepts and practice can help Episcopalians overcome what amounts to an almost traditional muteness. I often hear fellow church members say they don't know how to talk about their religion and that they feel uncomfortable trying to discuss it with others. I wonder if this partially explains another remark I have often heard Episcopalians make: "Religion is a private matter." Christianity is not a private matter: it is a missionary religion. Christians are called to keep the Gospel in their minds and hearts, on their lips, and in their actions. Even if we are able to keep the Gospel in our hearts and in our actions, if we are confused and unclear about it in our minds and are, therefore, incapa-

ble of talking about it, our witness to the Gospel will be truncated and ineffective.

Bible study can provide a non-threatening opportunity for us not only to get clearer in our own minds what the New Life in Christ is and what its roots are, but it can "open our lips" so that we can "show forth" the Lord's praise and share his great gift with others.

Fourth, the members of a parish which will undertake Sunday morning Bible study on just a trial basis will probably be surprised to find themselves becoming more of a community than they were before. They will find that they are beginning to know each other better and to feel closer than in the past. This will come about because the Bible concerns itself with matters of life and death, of human tragedy and Godly triumph, of mundane affairs and the consummation of history. Some people will, from the beginning, be willing to share with the members of their group the ways in which these issues touch their lives. A few people will never say a word, but will listen. Most people will eventually open up and share their experiences with the others. The people who attend these meetings will become a good leaven, the nucleus of a viable community which will affect the life of the entire parish.

Liturgical churches need to guard against a certain tempting illusion. It is easy to believe that we have adequately served God by worshiping well and by nourishing the individuals who involve themselves in liturgical worship and sacramental acts. However, these things will never, by themselves, transpose our world into the kingdom of God. With the help of this illusion it is too easy to compartmentalize our religion, to tuck it away for most occasions. Yet Christianity, by its very nature, destroys double-mindedness and makes us whole. The kingdom will come only when mere collections of Christians allow God to transform them into sacramental communities with a sense of mission, and with a thirst for sharing something incomparably good.

As a many-faceted means of grace, Bible study is such a simple thing. What are we doing? We, a collection of people who more or less know each other, are sitting down to talk about something we are all more or less familiar with. It is a common happening. But what are we *really* doing? We are walking out into one of the pathways of God's grace, we are exposing ourselves to his transforming power.

Christianity makes this comforting promise: we do not have to — indeed we *cannot* — make ourselves into what we must become. These groups, it is true, will be convened and moderated by lay persons. But God himself will be the teacher.



Early Spring

The violets bloom at Lenten time.
 In proper colors they display
 The passion of our blessed Lord,
 His trials and sufferings on the Way.
 But
 Their fragrance also speaks of joy
 Of Easter and the Christ who lives!
 How lovingly God planned our world,
 How full of grace the gifts he gives!

Alice G. Rouleau

EDITORIALS

Clifford and Ellen Morehouse, R.I.P.

Many thousands of Episcopalians, and also many others of the wider ecumenical Christian community, mourn the death of Clifford P. Morehouse, resulting from injuries suffered in an automobile accident (story on page 8). But the members of THE LIVING CHURCH "family" — those who have either produced or read this magazine over the past several decades — have a special cause for grief, and along with it a special cause for thanksgiving.

Mr. Morehouse followed his father, Frederic Cook Morehouse, in the editorship of this magazine, and although the Morehouse family relinquished ownership of it in 1952 the Morehouse stamp was fixed upon it so deeply and lastingly that to this day some readers evidently believe that it still belongs to that family.

Not only as an editor and a publisher but as a leading layman for many years, Clifford Morehouse served the Episcopal Church with devotion and distinction. Although a staunch catholic in his convictions and churchmanship, he was a whole-hearted and zealous ecumenist who believed that Anglicanism could make its special contribution to Christian unity by being true to itself rather than trying to be all things to all people.

He presided over the House of Deputies at three General Conventions with quiet but firm control, with humor, fairness, patience, and grace as well as with parliamentary skill.

The present editor of THE LIVING CHURCH, who writes these lines, remembers with gratitude the encouragement and counsel he received from Mr. Morehouse in the early stage of his editorship. Among Clifford's many rich gifts was the gift of counsel.

Not nearly so many churchpeople knew his wife, Ellen, who died in the same accident, for she was in no sense a "public person." Yet those who came to know Clifford personally soon became aware of his gracious wife, and to receive their hospitality was to be doubly blest.

In the midst of our sorrow in their death there is ample cause for thanksgiving — that they lived for so long in the Church Militant, that we knew them and they knew us, and that we are all happier and richer for that gift.

We of THE LIVING CHURCH family feel especially blest for the high standard of journalistic excellence and Christian integrity which the Morehouse editors, father and son, established in their day in this magazine.

And we share the faith of Clifford and Ellen Morehouse that he who begins any good work in us will

perform it unto the day of Jesus Christ, so that our labor of love is never in vain.

May they go from strength to strength in the life of perfect service, and may the Light Perpetual shine upon them.

Uganda: What to Pray For?

By the time this editorial appears in print, the world may see a radically different state of affairs in Uganda from that which exists at this writing; and we devoutly pray that it may be so, and that the change will be for the better. It is hard to imagine its being for the worse.

Anglican Archbishop Janani Luwum was evidently murdered either by the hand or by the order of President Idi Amin Dada, and because he was an eminent ecclesiastic his martyrdom was obviously big news to the world. But the archbishop would want us all to take note that he is only one of very many — possibly several hundred thousand — people who under Idi Amin's capricious despotism have simply disappeared, and must be presumed dead.

Christians, and others with a concern for the right of all people to live, find themselves inevitably in a moral dilemma when confronted by this kind of outrage. On the one hand, they know that they have no right to wash their hands and to say that it's not their proper responsibility to try to change it. On the other hand, have they the right to intervene with force? Uganda is, like the U.S. or Britain or Japan, a "sovereign" nation, by which is generally meant that it has the right to govern its own internal affairs. For a big nation, or any other, to intervene in the affairs of a small nation has come to be considered *ipso facto* an unjust and immoral form of violence. We are not calling that modern moral sentiment into question; we only point out that it presents to the modern conscience a dilemma that would never have troubled conscientious people of, say, the mind and the era of Theodore Roosevelt (or for that matter of Woodrow Wilson, or even of John F. Kennedy).

What we can, perhaps uncertainly, hope for is that some person or group within Uganda will take whatever step may be necessary to liberate the land from the insane terrorism that now rules it.

More certainly, we can pray for the people who have died, or are suffering, or are menaced by the present government of Uganda, that they may be sustained in their ordeal by fire. And there is no reason why we cannot pray that the present government of Uganda may be soon replaced by a government that is sane and civilized.

BOOKS

Valuable Advice

LIVING IN A NURSING HOME: A Complete Guide for Residents, their Families and Friends. By Sarah Greene Burger and Martha D'Erasmo Seabury. Pp. 178. \$8.95.

Don't let the first line of this title mislead you for this sound, sensible little book encompasses a great deal more than a mere description of life in a nursing home. As the second line suggests, it is directed as much toward the families and friends of nursing home residents as it is toward the residents themselves. And there is plenty of valuable advice here for everyone.

With more than 10% of the U.S. population today over 65 years of age, there is a good chance that most of us either have faced or will have to face the option of nursing home care either for our

selves or someone we love. For most of us the whole idea is fraught with anxiety and dread. It helps to be familiar with the subject, for the person who has paid only an infrequent visit to a nursing home often comes away appalled and afraid at both the prospect of aging and the thought of spending one's last days in such a place. The resident, on the other hand, too often finds that he has been placed without his understanding or consent in an institution where he is totally dependent on strangers. Often he has been "shielded" by well-meaning relatives from even preparing himself for such a move. Moreover, he is likely to be dealing with and dependent on nursing aides who are members of minority groups which he has perhaps never lived with so closely before.

While not pretending to be an in-depth tome, *Living in a Nursing Home* nevertheless speaks in an enlightening and direct way to problems like these — the typical, painful experiences which are often faced by the elderly and those

who care for them when a "home" becomes the only practical alternative. In a pleasant, matter-of-fact style it addresses itself to such areas as: What are the feelings and reactions of an old and ill person who is placed in a home; How can that person best be helped; What are the feelings and responsibilities of the family; What are some of the problems which often arise between the resident and the nursing home staff and how can they best be dealt with. There is much practical information here including a guide for choosing a home, a list of federal and state agencies which handle programs and administer care for the aged, a whole chapter on the legal problems related to nursing home care, and a glossary of nursing home and medical terminology. It also spells out in simple terms the variety of legislative acts which directly affect the nursing home industry and programs for the aged, including the often misunderstood implications of Medicare-Medicaid.

The authors are both nurses with extensive experience in this field and they know their subject. It is a subject which touches so many lives yet there is actually very little material on it available — a fact which makes this simple, practical book all the more valuable. One might wish that they had even addressed themselves to some of the knottier questions which often arise with the elderly ill, such as, for example, how to help the increasingly senile invalid who stubbornly refuses to even consider entering a home. And one might wish for a shorter title which conveyed more clearly the true scope of the book.

Still, within its limits, *Living in a Nursing Home* offers a more compassionate and clearer understanding of what an elderly person experiences when he or she becomes a resident, offers sound advice to those who care for and are responsible for such a person and alleviates a little of the anxiety and dread both of growing old and of nursing homes in general. And that is more than enough to recommend it.

MARYHELEN CLAGUE
Scarborough, N.Y.

Practical Handbook

THE MINISTER AS DIAGNOSTICIAN: Personal Problems in Pastoral Perspective. By Paul W. Pruyser. Westminster. Pp. 144. \$4.95, paper.

Why do troubled people so often go to their pastor instead of to a psychiatrist or other social agency?

"To put my position on this in a nutshell," says Paul Pruyser in this little book, "I believe that problem-laden persons who seek help from a pastor do so for very deep reasons — from the de-

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sire to look at themselves in a theological perspective" (p. 43).

A clinical psychologist, Pruyser is chief of graduate and postgraduate education at the Menninger Foundation. His standing in his field is preeminent so that he can be taken seriously when he says that pastors have contributions to add to those of psychiatric and social services. I have heard him speak and have read many of his publications. Never have I been able to fault him theologically.

According to Pruyser, the pastor deprives the troubled person of something vital when he tries to deal with him only through the techniques of psychiatric counseling: "It may also happen, however, that the pastor's counseling technique keeps the focus on marital in-teraction or the problem drinker's low self-esteem and inability to express anger in forthright terms, without the slightest allusion to any theology of wife-beating, self-loathing, and feelings of wrath" (p. 49).

The advantages that the pastor has in dealing with troubled people are spelled out. In the chapter "Guidelines for Pastoral Diagnosis" seven themes are proposed to guide the pastor in his understanding of the parishioner's theological needs. I meet regularly with parishioners in conversations that are not set up to deal with troubled people — not therapeutic in any aim or capacity. In my notes on the conversations, taken before I read this book, I have listed concerns of the group spoken of in precisely the language of a number of Pruyser's categories. In a word, Pruyser, a highly trained psychologist, has written a practical handbook for the pastor.

JANE KEDDY
Wakefield, Mass.

Cleric with a Difference

BARNABAS. By Graham Jeffery. Mowbray's. Pp. 64. 60 p.

BARNABAS AGAIN. By Graham Jeffery. Mowbray's. Pp. 64. 60 p.

When *Barnabas* was created a little more than ten years ago, Graham Jeffery was serving with the [Anglican] Bush Brotherhood of St. Barnabas in Collinsville, North Queensland. The first edition of these cartoons was published in Sydney.

Barnabas Again is more of the monk and his associates.

According to his creator, Barnabas is a cleric with a difference. "Sometimes I think he is the Church of England. But he seems to glide from Anglican to Roman Catholic to Free Church with the greatest of ease. Perhaps in this ecumenical age, he belongs to us all."

G.M.S.

Books Received

HINDU THEOLOGY: A Reader, ed. by Jose Pereira. A representative selection of Indic theology and an authoritative explanation of its impact on Western thought. Doubleday/Image. Pp. 504. \$3.50 paper.

ALL I HAVE SEEN: The McKinstry Memoirs, The Rt. Rev. Arthur R. McKinstry. A life chronicle of the fifth bishop of Delaware. Serendipity. Pp. 266. \$10.

WANDERING IN EDEN: Three Ways to the East Within Us, Michael Adam. Illustrated interpretation of traditional Eastern concepts and their relation to Western thought. Alfred A. Knopf. Pp. 108. \$4.95 paper.

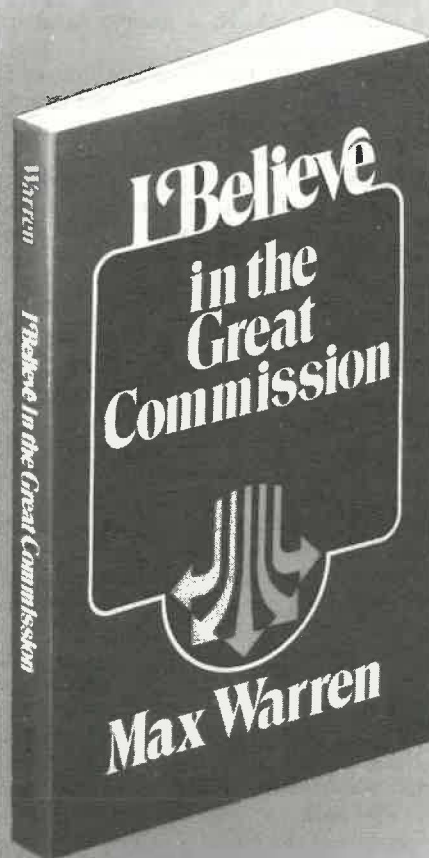
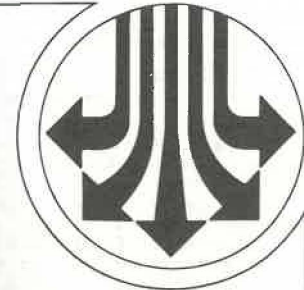
FRANCIS: A Biography of the Saint of Assisi, Michael de la Bedoyere. A presentation of the complex personality of St. Francis. Reprint. Collins/World. Pp. 279. \$1.95 paper.

THE WORLDS OF SCIENCE AND RELIGION, Don Cupitt. About the fundamental spiritual dilemma of modern societies. Hawthorn. Pp. 128. \$3.50 paper.

THE RELIGIOUS EMPIRE, Martin A. Larson and C. Stanley Lowell. Describes the growth and danger of tax-exempt property in the U.S. Robert B. Luce, Inc. Pp. 264. \$10.

EVIL, SUFFERING, AND RELIGION, Brian Hebblethwaite. A survey of the ways world religions confront evil and suffering. Hawthorn. Pp. 128. \$3.50 paper.

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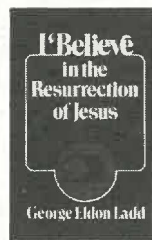
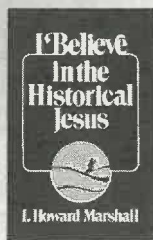
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NEWS

Continued from page 10

information supplied was "either information of public knowledge or was of a non-confidential nature, or information that was already known to the investigators."

Bishop Allin has agreed to meet legal expenses for subpoenaed employees from his discretionary fund.

Subpoenaed items included electric typewriter balls to determine if they were the same ones used by the terrorist group in sending messages about the bombings.

The FBI has been hunting for Mr. Torres as a key suspect in the January, 1975, Fraunces Tavern blast in the Wall Street area of New York City which claimed four lives, and in other bombings in New York and Chicago over the past two years. Reportedly, Mr. Torres is a leader in FALN, a Puerto Rican nationalist group.

Kenneth W. Greenwalt, a lawyer for the Episcopal Church, stressed in court papers that the church was not seeking to quash the subpoenas in the investigation. The position of "our clients," he said, "is that they should cooperate in every reasonable way with the governmental authorities in the investigation of the alleged crimes."

An FBI raid on Mr. Torres' Chicago apartment last November turned up what police called "a veritable bomb factory" with 70 pounds of explosive powder, chemicals, lead pipes, and other equipment. Officials said stationery with a church commission letterhead was also found in the raid.

Thomas E. Engel, a federal prosecutor, told Judge Pierce that the government was seeking important information for the grand jury's investigation of "horrible crimes."

Judge Pierce ruled that a grand jury could be used to locate witnesses including fugitives, and that the two subpoenaed women — Miss Cueto and Miss Nemikin — could be compelled to testify about the missing Carlos Torres.

The women, said the judge, are not "priests of the church" who might claim a constitutional privilege about testifying.

• • •

An ad hoc group of employees of various religious agencies in the Interchurch Center, New York, circulated a document denouncing the probe of Episcopal Church records. According to the group, the probe is being carried on "to intimidate and frighten the churches from carrying out their Christian mission of ministry to the oppressed and forgotten minorities."

Luis Rosado, a staff member of the

Hispanic American Ministries Task Force of the ecumenical Joint Strategy and Action Committee (JSAC), and a former staff member of the Episcopal Church's Hispanic Affairs Commission, acknowledged Mr. Torres had gone to the Episcopal Church Center last October "to talk about the reorganization of the minority section in the Episcopal Church."

Shortly after the subpoenas were served at the Church Center on Miss Cueto and Miss Nemikin, the Interreligious Task Force on Criminal Justice, the Center for Constitutional Rights, and the Department of Church and Society of the National Council of Churches made plans for a seminar on rights and responsibilities of persons being questioned by grand juries and FBI agents.

Ricardo Potter, a NCC staff associate and former member of the Hispanic Affairs Commission, said that "with the intervention of the FBI and grand juries in the churches, this raises constitutional questions of separation of church and state."

He said the seminar would be designed to acquaint church executives with "the tricks and wickedness used by the FBI and grand juries" in seeking information.

WASHINGTON

Priest Expelled from SDCA

The Rev. Lester Kinsolving, White House correspondent, syndicated columnist, and news reporter was expelled from membership in the State Department Correspondents Association at a special meeting on February 9, by a vote of 9 to 7. Though expelled from membership, he will not thereby lose his State Department press credentials.

The charge was that he had violated association rules by accepting U.S. stock shares "from South African agents in the U.S.," in return for publicly supporting the South African government at stock holders' meetings where its apartheid policies were under fire.

The *Tass* correspondent, though paid by a foreign government, continues his membership. Richard Valeriana, president of the Association, admitted this was "a contradiction of rules," in the light of Kinsolving's expulsion.

Fr. Kinsolving told this reporter that he had in effect been given stock shares not "by South African agents in the U.S.," as alleged, but by a U.S. law firm, as an honorarium equivalent to a lecture fee, and in the form of stock in order that he be able to attend the stock holders' meetings. He afterward sold the stock. He stated that he was in no way directed or controlled in what he said at the annual stock holders' meet-

ings, where he spoke as he was motivated and where he had concentrated on "the hypocrisy of the National Council of Churches in not protesting atrocities in other African countries such as Uganda, Burundi, Chad, Equatorial Guinea, Nigeria, etc."

He said that the arrangement about receiving the stock shares as an honorarium had been reported in the *Washington Post* 18 months ago without complaint from any source. "The State Department raised the issue only after the *Post* and the *Washington Star* protested jointly (the *Post* on Jan. 27, the *Star* on Jan. 30)," he said, adding that "all I can say is, that if I were indeed an agent of South Africa, I've been grossly underpaid!"

It was the same sort of arrangement he said he had had when he was a religious news writer for the *San Francisco Chronicle* (1966-71) and the *Examiner* (1971-73), when he had helped raise three-quarters of a million dollars for the state of Israel. "I was given an Israeli bond as an honorarium at that time and nobody accused me of being an agent for Israel. If everyone who had ever spoken to raise money for Israel had to register as a foreign agent, there would be such agents in every synagogue in the U.S."

Fr. Kinsolving was not notified of the meeting nor told the charges or his accusers, nor was he invited to defend himself. He heard of the meeting from his son in California who got it from the *San Francisco Chronicle* as reported through the wire services.

Marvin Kalb, of CBS News, a former president of the State Department Correspondents' Association, has resigned from the association in protest of Kinsolving's expulsion, which he has publicly termed "an improper action."

DOROTHY MILLS PARKER

EPISCOPAL CHURCH

Move on to "Restore" All-Male Priesthood

A group of bishops who refuse to recognize the ordination of women to the priesthood of the Episcopal Church met in Dallas to implement a movement to "restore" the church to its position of having an all-male priesthood.

The church leaders named the ad hoc group the Evangelical and Catholic Mission (ECM) and appointed task forces and planned several events for this spring.

This is not a group formed to oppose anything, the Rt. Rev. Stanley Atkins of Eau Claire said. The bishop, who is chairman of ECM, also said focus will be on recalling the Episcopal Church — "which has strayed — to deep commitment to holiness and truth."

The Rt. Rev. Donald Davies, Bishop of Dallas, said the group plans to be "a vital witness in the life of the church. We hope the movement will have far-reaching consequences to the faith and order of the church."

Others attending the Dallas meeting were Bishops Robert E. Terwilliger, Suffragan, Dallas; William H. Folwell, Central Florida; Charles T. Gaskell, Milwaukee; Albert W. Hillestad, Springfield; Addison Hosea, Lexington; and Victor M. Rivera, San Joaquin.

They represent a larger group of clergy and laity that met last December in Chicago to lay the foundation for an ecclesial entity that would work within the present structure of the Episcopal Church to "revive" it through a "biblical and traditional and catholic position."

At the Dallas meeting task forces were named to deal with areas of devotional life, theology, liturgy, education, strategy, constitution and by-laws, finance, and litigation. Dates were also set for educational congresses on April 29-30 in New York; May 3-4 in San Mateo; May 6-7 in New Orleans; and May 8-9 in Minneapolis.

NEW YORK

Parishes Begin to Withhold Money

Several congregations in the Diocese of New York have notified the Rt. Rev. Paul Moore, Jr., that they will hold back on their contributions to the diocese because of his ordination of the Rev. Ellen Barrett, a homosexual.

The bishop said he has received an "enormous amount of mail" in reaction to the ordination and the "negatives are a lot more than the positives."

Financial action doesn't hurt him "directly," he commented, "but it will hurt those we try to minister to."

The Rev. Ernest Johns, rector of Christ Church, Suffern, said his parish could no longer look to Bishop Moore as "our spiritual father in God," because of the ordination. The parish will soon vote on withholding its diocesan assessment of \$8,000.

In Lake Mahopac, the Church of the Holy Communion voted to withhold its funds until either Miss Barrett is defrocked or publicly repents of her position that homosexuality is a "viable and healthy alternate life style." The parish assessment is \$2,000.

The Rev. Joseph Dedde, rector of St. Mark's Church, Yonkers, wrote to the bishop that he was "shocked and mortified to find that our church is in favor of sexual perversion." His congregation voted to withhold its assessment of \$2,300.

The vestry of St. Philip's Church,

SCHOOLS

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Summer Session
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The Rev. Alex D. Dickson, Jr.
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Vicksburg, Mississippi 39180
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Episcopal college preparatory school for girls on 16 acre campus near Washington libraries, theaters, galleries. High academic standards with varied supplementary program for development of individual interest and responsibility. Boarding grades 8-12; day school kindergarten through 12. Open admission.

Roberta C. McBride, Headmistress

Clergy: Making Your Vacation Plans?

Why not arrange an exchange of work during the summer with another clergyman through a classified ad in *The Living Church*? Provides an inexpensive way for you and your family to see another part of the country.

Use the classified section, too, if you want to find an out of print book, if you want to sell used books, furnishings, etc.; if you want to find the right people for your staff, if you want supply work or want to make a change. Details on the nominal rates are on page 22.

Garrison-on-Hudson, voted to withhold that portion of its \$7,700 assessment due in the first quarter of 1977 "until approval or disapproval on the whole question of assessment payment is indicated at the annual parish meeting in April."

CHURCH OF ENGLAND

Lenten Fast to Aid Poor

The Rt. Rev. Mervyn Stockwood, Bishop of Southwark, has asked members of his diocese to forego a main meal on Fridays during Lent, to avoid liquor, cigarettes and candy, and to send the money they would have spent on these to him to help the poor.

Bishop Stockwood, whose diocese includes slum dwellers in inner southeast

London, top executives with luxury homes in southwest London and stockbrokers in rural Surrey, said he hopes



that people will feel able to keep a complete fast at luncheon or supper, and if this is not possible then the maximum of a bowl of soup and a piece of dry

bread should suffice. Experiencing the pangs of hunger, he believes, will make the people of his diocese understand what this means to many throughout the world.

In the past 12 years Bishop Stockwood's Lenten appeals have yielded more than \$462,000. In 1976, when the response was of record proportions, only 30 of his 296 parishes defaulted.

The bishop said he will use the money received this year to help the homeless. Some will go to groups in the diocese who are starting local industries and training boys and girls for employment. Looking farther afield, he has asked for financial aid for drought-stricken Mali in west Africa, agricultural and health projects undertaken by Christians in Madras, southern India, and for the foundation of a creche and the training of nurses at Medak, also in southern India.

CLASSIFIED

advertising in *The Living Church* gets results.

BOOKS

JOY IN THE LORD: Living the Christian Life, by Granville M. Williams, SSJE. \$2. At bookstores or **Parameter Press, 705 Main, Wakefield, MA 01880.**

CAMPING

ST. MARGARET'S CAMP, Duxbury, Mass. An experience in Christian living and learning. Girls, age 7-12. Three two-week sessions, July-Aug. Religious instruction, group activities, and camping aimed at growth in Christian life. Counselor positions available. Contact: **The Camp Director, St. Margaret's Convent, 17 Louisburg Square, Boston, Mass. 02108.**

FOR SALE

PRESERVE the Church's True Heritage: authentic chart of the Apostolic Succession from the apostles to today's bishops. \$2.25 per copy from the **Rev. Sydney Croft, 17326 Spruce Way, Lynnwood, Wash. 98036.**

LINENS & VESTMENTS

CREATED OUT of a Love for Excellence, Beautiful Hand Embroidered Altar Linens, Vestments, Funeral Palls, Needlepoint. Linens by the Yard. Write **Mary Moore, Box 3394-L, Davenport, Iowa 52808.**

POSITIONS OFFERED

WANTED: Curate, midwest parish; if interested send resume and indication of positions re. current status in church affairs. Reply **Box P-309.***

POSITIONS OFFERED

WANTED: Creative, aggressive, mature ordained priest for assistant rector, specializing in Christian education and youth work. Please send resume and salary requirements to: **The Church of the Ascension, Hickory, N.C. 28601.**

POSITIONS WANTED

CATHOLIC PRIEST, presently in secular work, available now. Loving pastor, good preacher. Prefer southern half of U.S. References available. Reply **Box K-308.***

ORGANIST-CHOIRMASTER, Churchman, married, M.Mus., A.A.G.O., seeks full-time position. Experienced. Would consider church-college teaching combination. Reply **Box J-307.***

ORGANIST-CHOIRMASTER desires position. teacher; several years experience in Episcopal churches. Reply **Box W-300.***

PROPER

COMPLETE PALM SUNDAY PROPER with parts indicated for the congregation, a narrator, and other voices. 13 cents. **The Propers, 1600 E. 58th St., Kansas City, Mo. 64110. (816) 444-9880.**

SUNDAY PROPER for the New Prayer Book give people a chance to follow the word of God. Two editions use the New English Bible, and Today's English Version (Good News). Free samples. **The Propers, 1600 E. 58th St., Kansas City, Mo. 64110. (816) 444-9880.**

RETIREMENT VILLAGE

INFLATION PINCHING? Live independently \$55 month, plus improvement charges — monthly fees. **National Church Residences, Waverly, Ohio 45690.**

SUMMER PROGRAM

SUMMER LIVE-IN PROGRAM. society of St. Margaret, Duxbury, Mass. Opportunity to share the Community life of worship, meditation, manual labor, study, and recreation. For adult young women aware that God calls. For information write: **St. Margaret's Convent, 17 Louisburg Square, Boston, Mass. 02108.**

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- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$1.50 service charge for first insertion and 75 cts. service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 15 cts. a word
- (D) Copy for advertisements must be received at least 20 days before publication date.

THE LIVING CHURCH

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Milwaukee, Wis. 53202

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PEOPLE and PLACES

Positions Accepted

The Rev. Charles G. Bennett is in charge of Good Shepherd, 4525 Baring Ave., East Chicago, Ill. 46312.

The Rev. A. Charles Cannon is rector of St. Thomas, 5690 Southwest 88th St., Miami, Fla. 33156.

The Rev. Raymond E. Ellard is vicar of St. Mary's-in-the-Valley, Ramona, Cal. 92065.

The Rev. Daniel Heischman is assistant at St. Paul's, Box 84, Englewood, N.J. 07631.

The Rev. Terry N. Jordan is rector of St. Paul's, Box 211, Gainesville, Tex. 76240.

The Rev. Ross Mack is rector of St. Andrew's, 100 Erie, Valparaiso, Ind. 46383.

The Rev. Harry G. Maloney is rector of Christ Church, 1904 Greene St., Augusta, Ga. 30904.

The Rev. Durstan R. McDonald, Ph.D. will be director of Trinity Institute, NYC, July 1.

The Rev. Roger L. Tiffany is vicar of St. Mark's, Marine City, and All Saints', Fair Haven (Mich.).

Ordinations

Priesthood

Albany — Robert Jordan and Lionel Theriault.

Central Florida — C. Kent Boman; Gregory Brewer, curate, All Saints, Winter Park; Roger Miller, curate, Trinity, Vero Beach; and Robert J. Sanders, curate, Grace Church, Ocala, (Fla.).

Los Angeles — Gary Richard Hall.
Massachusetts — Steven F. Crowson, assistant, St. Paul's, 80 Pleasant St., Brockton 02401; and Robert Kent Stuhlmann, assistant, Emmanuel, 15 Newbury St., Boston 02116 (Ma.).

Rhode Island — Richard Cook Shippee, curate, St. Paul's, 74 Clyde St., Pawtucket, 02860.

Diaconate

Central Florida — James R. Boyd, assistant, St. Luke's Cathedral, Orlando, Fla.

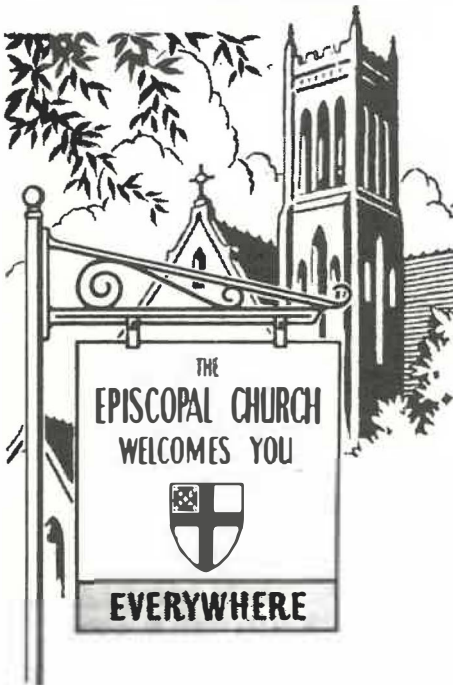
Kansas — Donald Allen Chubb, Jr., assistant, Grace Cathedral, Topeka. Add: 1268 Lakeside Dr., Topeka 66604; and John Henry Morgan, professor at Kansas Newman College. Add: 731 So. Elizabeth, Wichita (Kan.).

Dioceses

Central New York — The Rev. Betty Bone Schiess was "enrolled as a priest in good standing" by the bishop. She is a member of the Philadelphia 11.

Deaths

The Rev. Killian Albertson Stimpson, 84, retired priest of the Diocese of Milwaukee, died Jan. 7, of an apparent heart attack, in his home in Springfield, Ill. After cremation, interment was in St. Louis, with his son-in-law, the Rev. Carl E. Wilke, officiating.



CORTE MADERA, CALIF. (Marin Co.)

HOLY INNOCENTS' 2 Tamalpais Blvd.
Sun 7:30, 8, 9:30 & 11. Eve 7:30. Wed 11:30 & 8. Fri 7. Charismatic.

GARDEN GROVE, CALIF. (Diocese of Los Angeles — Orange County)

ST. ANSELM OF CANTERBURY 13091 Galway St.
The Rev. Samir J. Habiby, r;
the Rev. David M. Baumann, c
Sun 8 H Eu, 10 Family Ser & Ch S, 6:30 H Eu and Lenten Program. Wed 6 & 9:30 H Eu, 7 H Eu and Lenten Program

LENT CHURCH SERVICES

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 core. Wed 11:30 HC, HS; Fri 5:30 HC

DENVER, COLO.

EPISCOPAL CENTER 1300 Washington
HC Mon-Fri 12:10

WASHINGTON, D.C.

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

COCOA, FLA.

ST. MARK'S River Dr. & Church St.
The Rev. Arthur Dasher, r
Sun Eu 7:30 & 9:30 (Sung); MP 11:15. H Eu Tues 5:30 & Thurs
10 (LOH)

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

WEST PALM BEACH, FLA.

HOLY SPIRIT 1003 Allendale Rd.
The Rev. Peter F. Watterson, S.T.M., r
Sun Masses 8, 9 (Sung), 11. 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.

CATHEDRAL OF ST. JAMES Wabash & Huron
The Very Rev. James E. Carroll, dean; the Rev. David N.
Harris, canon pastor
Sun Eu 8, 9:30 & 11; Daily Eu 12:10; Daily Offices 9 & 4:30

ASCENSION

1133 N. LaSalle St.
The Rev. E. A. Norris, Jr., r; the Rev. J. L. Holleman
Sun Masses 8, 9, 11 & 6; Ev & B 7; Daily Mass 7 & 6:20; Daily
Office 6:40 and 6; C Sat 5-6

GRACE

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

BALTIMORE, MD.

GRACE & ST. PETER'S Park & Monument Sts.
Sun MP 7:45, HC 8, 10 (Sol), 3 (1S & 3S). Wkdays: School
Chapel 8:40 (ex Thurs); HC Tues 11:30, Wed 6; Fri 8:40

BOSTON, MASS.

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

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

ST. MATTHEW'S

4709 S. Nellis Blvd.
The Rev. R. L. Frew, v; the Sisters of Charity
Sun Masses 9 (Sung), 11:30; Daily Mass & Wed 7:30 House
Mass; Fri 7:30 Sta & B; Sat C 5

Continued on next page

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.

LENT CHURCH SERVICES

(Continued from previous page)

SEA GIRT, N.J.

ST. URIEL THE ARCHANGEL

The Rev. Canon James E. Hulbert, r; the Rev. James C. Biegler, c; the Rev. Norman C. Farnlof, D.R.E.
Sun Eu 8, 22:15 (Sol), 11:15 (1S); MP 11:15. Mass Daily 7:30 ex
Tues & Fri 9:30. C by appt.

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

DOUGLASTON, L.I., N.Y.

ZION 243-01 Northern Blvd.
The Rev. Rex L. Burrell, S.T.M.
BCP, HC 8, 9 & 11 (1S & Great Festivals), MP at 11 all others

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

ST. JAMES OF JERUSALEM West Penn & Magnolia
Marlin L. Bowman, v; Glenn A. Duffy, ass't; G. Daniel
Riley, ass't
Easter Eve 10; Easter Day 10 & 12 noon

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

112th St. and Amsterdam Ave.
Sun 8 HC; 9:30 Matins & HC, 11 Lit & Ser, 4 Ev, 4:30 Organ
concert as anno. Daily 7:15 Matins & HC, 3 Ev. Wed 12:15 HC
& HS. Sat 7:15 Matins & HC, 3 Ev, 3:30 Organ Recital

ST. ANDREW'S Richmondtown, Staten Island

The Rev. Geoffrey R. M. Skrinar, r
Chaplain William Robinson, c
Sun H Eu 8, 10, 11:30. Wed in Lent Vespers & Healing 8

ST. BARTHOLOMEW'S Park Ave. & 51st St.

The Rev. Terence J. Finlay, D.D., r
Sun HC 8 & 9:30, 11 MP & Ser (HC 1S), 4 Ev — Special
Music. Wkdy HC Tues & Thurs 1:10, Wed 8 & 5:15; Holy Days
8. Special Preaching Services Mon thru Fri 12:10. Church open
daily 8 to 6. EP Mon, Tues, Thurs, Fri & Sat 5:15

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.

Near New York and Memorial Hospitals
Ernest E. Hunt, III, r; Lee A. Belford, George Benson,
Hugh Hildesley, William Stemper
Sun 8, 12:15, 6 HC, 9:15 Family Service, 10 SS & Adult
Forum, 11 HC (1S & 3S), MP (2S & 4S), Wed 6 HC, Thurs 12:15
HC

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

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

ST. MARY THE VIRGIN

46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Mass 7:30, 9, 10, 5; High Mass 11, Ev & 8 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, D.D., r; the Rev. Thomas Greene;
the Rev. Samuel Bird, the Rev. Douglas Ousley, the Rev.
Leslie Lang
Sun HC 8, 9, 11 (1S), MP 11, Ch Ev 4, OR 5:15; Mon-Fri MP 8,
HC 8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:30; Wed SM
12:10; Thurs OR 12:10; Church open daily to 6

TRINITY PARISH

The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Bertram N. Herlong, v
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15;
Sat HC 9; Thurs HS 12:30

ST. PAUL'S Broadway at Fulton

Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

CHARLEROI, PA.

ST. MARY'S 6th St. and Lookout Ave.

The Rev. Keith L. Ackenman, r; the Rev. Jack V. Dolan, c
Sun Mass 8:30, 10:30. Daily: As announced. American Shrine
of Our Lady of Walshingham.

ESSINGTON, PA. (2 mi West/Phila. Int'l Airport)

ST. JOHN THE EVANGELIST 3rd & Wanamaker
Sun HC 8, HC 10 (1S & 3S), MP (2S, 4S, 5S), SS 11:15. Wed
HC 10, Thurs (Lent) EP & Lit 8, Easter HC 8 & 10

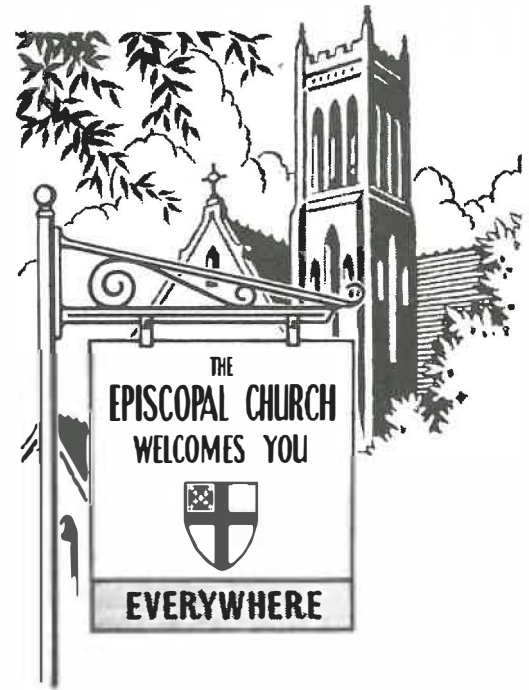
PHILADELPHIA, PA.

ANNUNCIATION, B.V.M. 12th & Diamond Sts.

The Rev. Robert C. Hofmeister, r; the Rev. Walter E. Frie-
man, Jr., Th.D., asst.
Sun Masses 8, 9:30 & 11 (Sol High). Daily Mass 7 ex Wed 9 &
Thurs 6:45. Fri in Lent: 7:30 Sta & B. C Sat 4-5.
A Traditional Anglo-Catholic Parish.

PITTSBURGH, PA.

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Cor.: 2nd (Pa. Rt. 885) & Johnston Aves., & Gertrude
St. — Hazelwood
Sun Mass 8:30 & 10:15 (Sung). Weekdays as anno



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

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev. Ste-
phen R. Whitfield; the Rev. Lyle S. Barnett; the Rev.
Canon Donald G. Smith, D.D.
Sun Eu 7:30 & 9:30; Sun MP 9:30 & 11:15 (Eu 1S); Daily Eu at
noon Mon, Thurs, Fri; 7 Tues & Sat; 10:30 Wed with Healing

FORT WORTH, TEXAS

ALL SAINTS 5001 Crestline Rd.
The Rev. Canon James P. DeWolfe, Jr., r
Sun Eucharists 7:45, 9:15, 11 & 5

MIDLAND, TEXAS

HOLY TRINITY 1412 W. Illinois
The Rev. Bob J. Currie, r; the Rev. Ray Powell, c; the Rev.
Earl Sheffield, c
Sun HC 8, MP 9:30, 11 MP (HC 1S & 3S)

SAN ANTONIO, TEXAS

ST. PAUL'S East Grayson at Willow
Fr. John F. Daniels, r
Sun Masses 8 & 10:30. Feast Days; 10 & 7:30. C Sat 11-12

HOT SPRINGS, VA.

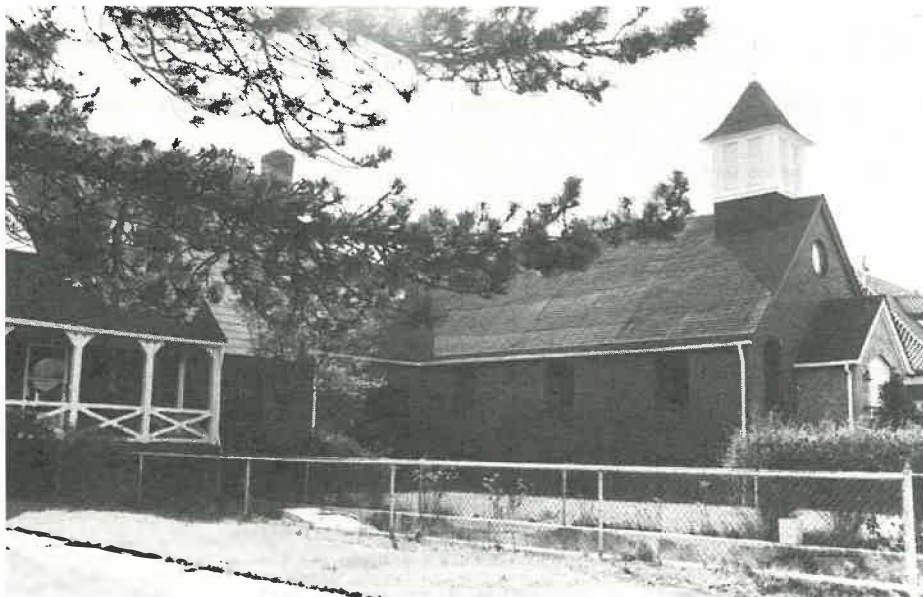
ST. LUKE'S
The Rev. George W. Wickersham II, D.D.
Sun 8 HC, 11 MP (1S HC)

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5
Wed 12:10; Thurs 10

HAYWARD, WIS.

ASCENSION 216 California St.
The Rev. Richard C. Nevius, c
Sun Mass 10:15 (Sung), Tues 9:15, Thurs 6



St. James of Jerusalem, Long Beach, N.Y.

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