

THE LIVING CHURCH

Religion in Russia

• *page 8*



For the first time since the summer of 1914, Trinity Church, New York City, is closed for painting and lighting renovation. Based on study of Richard Upjohn's plans when he built the church (1841-46), this architect's drawing gives an idea of how it will appear. At present Sunday services are held in St. Paul's Chapel and weekday services in All Saints' Chapel. The church will be reopened in September.

AROUND & ABOUT

With the Editor

In the process of cutting down my library to some sort of manageable size before retirement I'm giving away those books I don't intend ever again to read, and with many a one I cannot forbear to take one more look-through before we part forever. Here is Hilaire Belloc's *Richelieu*, and I remember one thing in it that is the book's penultimate paragraph. Richelieu is dead, and Belloc recalls: "The Pope at Rome said, 'If there be a God, the Cardinal de Richelieu will have much to answer for. If there be none, why, he lived a successful life.'"

File that one in two places, under SUCCESS and LAST JUDGMENT.

I don't personally know Alan Morley, a retired editorial writer for *The Vancouver (B.C.) Sun*, but I wish that I did; and, having read one piece of his, in the May 28th issue of that newspaper, I feel that I do know him in some degree; and what I know of him I like and admire.

In what follows I want to pass along to you the gist of what he said, but before getting into that I want to say that although I delight in his message I don't think it's by any means the whole truth about the modern ecumenical movement. I will say, however, that his contribution to the ecumenical dialogue contains a very healthy and much needed corrective reminder of a truth we easily forget.

Mr. Morley is responding to this statement which some editorialist for the Sun had made earlier: "In Western history there has never been a period when so many people have rejected religious belief as they do today." Then the author of this very sweeping statement went on to deplore the fact that, in such a dreadfully irreligious world, the Archbishop of Canterbury, the Orthodox Ecumenical Patriarch, and the Pope of Rome have failed to unite their churches.

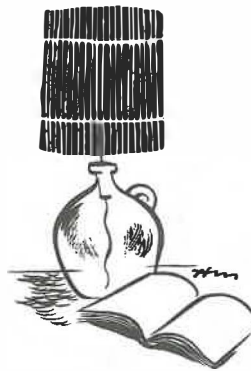
To this Mr. Morley replies: "No cook's angel cake ever fell flatter than that one. What on earth does the consolidation of theocratic bureaucracies have to do with religious belief, anyway?"

(Take a moment now to ruminate on that question. Another moment. You don't really have to answer it now — or ever. Just think about it.)

Morley thinks there's no necessary connection whatever between your religious beliefs — "Religion is a human

being's conception of his relationship with God or whatever he chooses to call his Creator" — and what you make of the dividedness of the so-called churches. He confesses: "I, myself, have strong religious beliefs but may the Devil admire me if I have any time for ecumenism. In fact, he probably would if I did."

He then defines ecumenism thus: "Ec-



umenism is an illogical and deplorable conspiracy to water down religious belief until the intoxicating wine of spiritual communion becomes a flabby gruel for weak intellects. Its eventual goal is a platitudinous 'fatherhood of God and brotherhood of man' creed to which anybody from Karl Marx to a Siberian shaman could and usually does, subscribe."

There's a note of caricature in that summation, but it's the kind of caricature of which Pooh-Bah would say that its purpose is to "give artistic verisimilitude to an otherwise bald and unconvincing" reality.

Morley quotes, without naming, a sage who said: "God has many faces; no man can see them all." Then, speaking for himself, he says: "As the human race, with its irrepressible curiosity, struggles toward more complete understanding of its Creator, it is inevitable it will discover different aspects of Him (or 'Her,' or 'It,' which seems to be a pressing theological question at the moment). The more thought and study there is behind our religious belief the more variations there are likely to occur, often because we are examining different parts of the whole."

It is at this point that I find myself at odds with Mr. Morley. What he's saying about "religion" is true enough; but does it apply to Christianity? If religion is man's search for God, Christianity is not a religion. Ecumenical concern is

Christian concern, not simply religious. If you want me to state my distinction here it is: In religion, we search for God; in Christianity, we find ourselves found by God.

To continue with Mr. Morley: "When my editorial-writing friend equates a setback to the ecumenical movement with a rejection of religious belief, he is talking through his borrowed halo. He confuses the Church with the various sects which call themselves churches."

I wish it were quantitatively possible for me to agree with that statement 150 per cent; as it is, I can manage only 100.

Morley goes on to say: "The first (*i.e.* 'the Church') is what, as a Christian, I pray for every Sunday: 'His (Jesus Christ's) mystical body, which is the blessed company of all faithful people.' The second (*i.e.* 'the various sects which call themselves churches'), in my case, is the Anglican Church of Canada, in which I do my praying.

"The first includes everybody from the Maronite patriarch to Jehovah's Witnesses who, I am convinced, are 'faithful people'; the latter is composed of the much smaller body of Christians whose understanding of God is much the same as mine. But God forbid I should exclude the others from the body of 'faithful people' merely because they see a different face of God.

"Among them I would even include Captain Jack, the famous and terrible Indian-hunter of the American colonies of the 18th century who, carrying individualism to an extreme, refuted the revival preachers trying to convert him to their beliefs by quoting the Shorter Catechism to them: 'The chief end of man is to glorify God and enjoy him forever.'

"'All that takes is one God and one man,' said Captain Jack."

Good for Captain Jack. I'm with him.

Morley concludes: "Of course the entire dispute is trivial and, in its way, rather amusing. As I grow older I am more and more conscious that what I think of God is really of very little concern to anyone. I'm too near the time when the only important question will be what God thinks of me."

Good for Alan Morley. I'm with him on those last two sentences, and nearly with him when he calls the dispute trivial. But not quite; I don't find the fact of "our unhappy divisions" trivial or in any sense amusing. But I agree with him, and with the Book of Common Prayer, and I think with the Holy Scriptures, that the Church is one, and that in this case the whole is not only greater than the sum of its parts but different from any one of them and from all of them put together. If the Archbishop and the Patriarch and the Pope can't unite what they call their churches, the Church will keep — and school will keep within the Church.

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LETTERS

Concerning the Occult

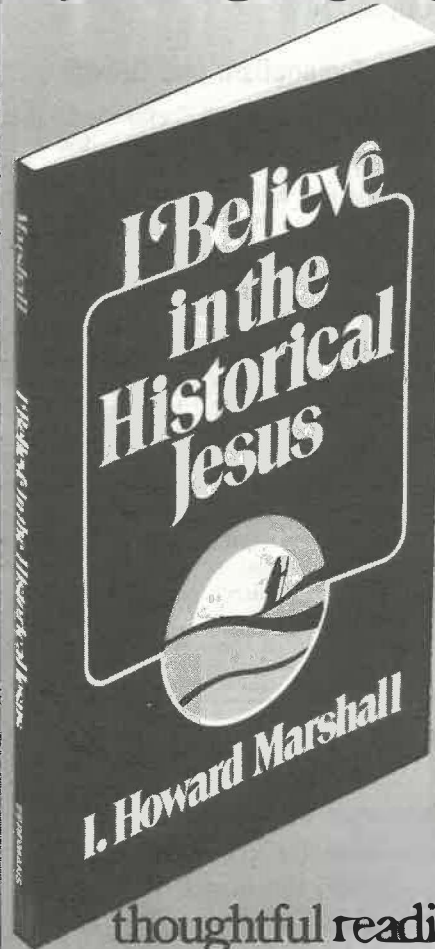
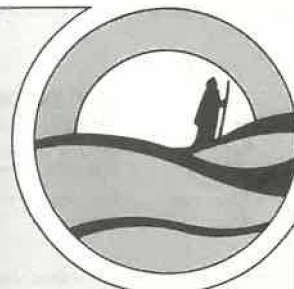
I read with interest the article, "The Occult" [TLC, June 12]. Having just returned from an Attunement for Healing Conference at the Association for Research and Enlightenment, Virginia Beach, I have an entirely different impression of ARE.

The lectures on healing were conducted by an ordained Episcopal priest and by two physicians. The Rev. Morton

Kelsey is a professor at the University of Notre Dame. The physicians, Drs. William and Gladys McGarey, conduct an ARE Clinic in Phoenix, Arizona. All three speakers are Christians in the deepest sense.

Fr. Kelsey's concept of Christian love is thoroughly practical. (His tract, *The Art of Christian Love*, is the finest I have ever seen on this subject.) The McGareys practice what they call holistic medicine. They are concerned with the whole man — body, mind and soul. They consider themselves channels for healing. "All healing comes from within and is from God."

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Edgar Cayce was deeply religious. ARE uses as a guide a quotation from one of his readings: "He that would know the way must be oft in prayer, joyous prayer."

In contrast to the implication in "The Occult" article — that people who follow the principles developed in the Cayce teachings are primarily interested in the achievement of "power unknown to ordinary men, not only over himself, but over others and even nature" — the teachings actually are devoted to the fulfillment of the innate capacity within each of us to love one another. The ARE does not promote self-seeking but self-giving in its search for God. Chiseled into the lintel above the entrance to the ARE library are Edgar Cayce's words, "That We May Make Manifest Our Love for God and Man."

DOROTHY J. FOX

Clinton, N.Y.

Evangelism and Growth

The editorial in TLC of June 26 mentions that decade 1965-1975 had a decline of a quarter million in the number of Episcopalians. That decline would be more realistic if compared to the figure that the membership would have to be if it had just stayed even with population growth. My almanac says that U.S. population growth for 1960-1970 was 13.3%. If we apply that rate of growth to the 1965 Episcopal Church membership of 2,308,876, we find that in ten years the Episcopal Church should have grown by 307,080 to a total of 2,615,956 just to keep even. That's no real growth. That number is 563,992 more than the membership listed for 1975. Then add to that the recorded loss of 256,912 and we see that the church lost 820,904 members in ten years.

An article in the same issue of TLC,

"No Easy Answers," dealt with the surplus of seminarians/clergy. That seems to be a strange contradiction, i.e., falling membership and rising numbers of clergy. The tragedy to me is that we are declining as a church and failing to put to work willing and trained workers for the Lord to build a church to the glory of God.

My suggestion is that, prior to ordination, a candidate for the priesthood spend a year working for a priest in a small parish, serving as an evangelist to bring new Christians into struggling congregations. Bishops could ask for this as an indication of commitment to ministry. Diocesan schools could be established to train these people prior to moving them off to seminary. Or, perhaps, seminaries could train people "for the work of an evangelist" (2 Tim. 4:5) in the first year, to be followed by a year of missionary ministry. The other years of seminary would then be much more profitable. They would build on a year's practical experience in a parish, facing the world with the "shield of faith" and the "sword of the Spirit" (Eph. 6:16,17).

The year might show many that their calling was not to the priesthood but to active Christian lay ministry. "Sheep make sheep, shepherds don't." It is lay people we need, desperately.

(Chaplain) E. WILLIAM PAULSON
Ft. Lewis, Wash.

What He Said

I don't think that I have ever written a letter to the editor, but I guess all good things must come to an end. I would like to comment upon the article relating to the April Executive Council meeting [TLC, June 5] in which I was quoted. The resolution under discussion was submitted by an individual as was indicated, and the Presiding Bishop referred the matter to the Committee on Church and Society of which I am a member. The resolution covered many issues through its prefatory material and made some charges against individuals. The result was that it was re-written to speak to the issues.

In presenting the resolution as it was re-written, I was asked why certain of the material was left out. My reply was in essence what is quoted in the article, but the series of periods with which the quote is ended fails to effectively express the balance of my statement. Although my remarks were not from a written text I said something to the effect that, "It was not the function of this council to censure any bishop for openly flouting the moral law of this church, and especially when he is not there to defend himself." I am convinced that same principle would apply whether it be bishop, priest, or lay person. We are there to deal with programs

Continued on page 14

THE LIVING CHURCH

July 17, 1977
Pentecost 7/Trinity 6

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JAMAICA

Bishop: "Glaring Inequalities" Must Go

Speaking before the 107th synod of the Diocese of Jamaica, the Rt. Rev. Herbert Edmonson said that "glaring inequalities" must be eliminated before there can be any hope for a unified and prosperous nation.

Two million people living on a small island, he said, cannot have the luxury of many class levels in which one person, by accident of birth or by his own exertions, places himself in an upper class and places another in a lower class.

The social revolution now going on in the country must continue until "what are now the privileges of the few become the birthright of all," the bishop declared.

He condemned racial discrimination as an "outright sin against the commandment of love, for we cannot love God unless we love our neighbor as ourselves."

Bishop Edmonson said "the call for reconciliation, unity, cooperation, and understanding among all Jamaicans of every sector, of every social background, of every political affiliation or religious loyalty must still be heard and attended to if we are to overcome our crisis and be saved as a nation."

HUMAN RIGHTS

Christians Cite Torture of "Horrible Proportions"

Leaders of the three largest Christian bodies in the South African territory of Namibia have issued an eight-page document on torture of "horrible proportions" in the area.

The Lutheran-Anglican-Roman Catholic document says South African security laws promote the practice of torture to save "our society from being overrun by lawless people," though the use of torture is "at least as evil as those it claims to be combatting."

The statement urges anyone tortured to secure a medical certificate, any witnesses, and a lawyer, and to sue the responsible government minister for damages. It offers help with legal costs.

An interdenominational prayer list of

those detained by South African authorities is kept up-to-date.

Signing the statement were the Rev. Edward Morrow, vicar general of the Diocese of Damaraland in the Province of South Africa; Bishop Leonard Auala of the Evangelical Lutheran Ovambokavango Church; President Lukas de Vries of the Evangelical Lutheran Church in South West Africa; and Roman Catholic Rudolf Koppmann, OMI, vicar apostolate of Windhoek.

EPISCOPATE

Bishops Retire

On his 70th birthday, the Rt. Rev. Jonathan G. Sherman retired after heading the Diocese of Long Island since 1966. He was consecrated in 1949 and served as suffragan of the diocese. Ordained to the priesthood in 1934, he has spent his ministry in Long Island. The bishop and his wife will continue to live in Garden City.

The Rt. Rev. William F. Creighton, fifth Bishop of Washington, retired June 30. Consecrated as coadjutor in 1959, he succeeded the late Rt. Rev. Angus Dun as diocesan in 1962.

ORGANIZATIONS

Historians Meet

Thirty-one Episcopalians representing 21 dioceses attended the annual meeting of Diocesan Historians in Springfield, Ill. Host dioceses were Springfield and Quincy, who are marking the centennial of their separation from the Diocese of Illinois in 1877. The Diocese of Chicago, successor to that earlier jurisdiction, shared in the development of the program.

A major paper on the life of the first Bishop of Illinois, the Rt. Rev. Philander Chase, (1835-52), was given by the Rev. Roderic Dibbert, Diocese of Chicago.

Bishop Chase, who also served as the 6th Presiding Bishop (1843-52), was consecrated in 1819 as Bishop of Ohio. He resigned in 1831 in a dispute over the management of Kenyon College, which he had founded. He then spent some time in the Michigan area. In 1835, he was elected to Illinois. There he founded Jubilee College near Peoria and operated it until his death. The col-

lege was closed in 1912 and its site is now a state park. Its one remaining building is being restored.

Conference members visited Jubilee Park and the grave of Bishop Chase where prayers were led by the Rev. Louis Perkins. Stops were also made at Lincoln's tomb in Springfield, New Salem State Park, and St. Paul's Cathedral, Peoria.

Papers were also given by Philip Shutt on the "Biretta Belt" — a discussion of the reaction of seven dioceses in Illinois, Wisconsin, and Indiana to the Anglo-Catholic movement in the 19th century; and by Dr. Thomas C. Reeves, who is preparing a selection of sermons by the Rev. James DeKoven for publication.

The 1978 meeting of Diocesan Historians will be held in Amarillo, Texas.

CHURCH AND STATE

Apple Pie, Motherhood, and Pledge of Allegiance

Members of the Massachusetts House of Representatives sang "God Bless America" after they voted overwhelmingly on Flag Day to require teachers to lead pupils in daily recitation of the Pledge of Allegiance.

The vote, 201-27, overrode the veto of Gov. Michael Dukakis, who pointed out that the State Supreme Court, in an advisory opinion, held the bill unconstitutional on grounds it would violate the rights of teachers.

The pledge is usually recited at the start of each House session.

During the senate debate on the governor's action, Sen. Joseph Walsh urged his colleagues to override the veto "in the name of all that is holy, good, apple pie, and motherhood." The senators overrode the veto by a 24-7 vote.

ABORTION

U of M Clinic Closed

The University Community Feminists failed in their efforts to get a committee of the University of Minnesota Board of Regents to recommend reopening of the abortion clinic at University Hospitals in Minneapolis.

Also denied was their request for

first-trimester abortion for outpatients, which would be cheaper than inpatient operations now offered by the hospitals.

Abortions are also available in local clinics and hospitals.

After representatives of the University Feminists had spoken to the regents, two members of the campus chapter of Save Our Unwanted Life brought in a petition carrying 350 signatures urging regents to keep the clinic closed.

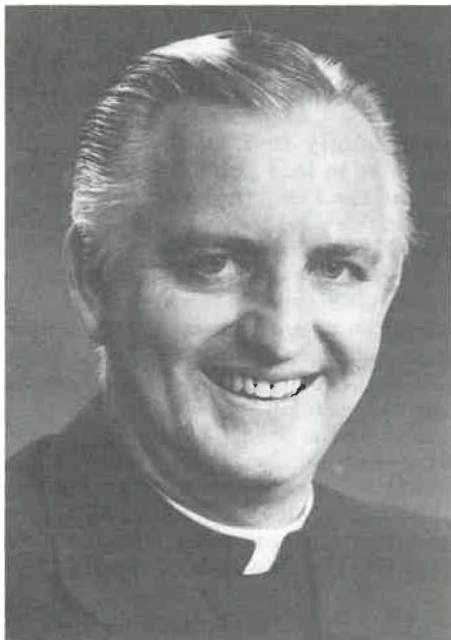
EVANGELICALISM

Gallup: Evangelicals Lead in Social Outreach

Pollster George Gallup, Jr., reported that a recent survey taken by his organization found that "the social outreach of evangelicals is much higher than it is among non-evangelicals."

He discussed the findings of the survey at a press conference in New York, during which he also gave details of the Princeton Religion Research Center that is being established by his organization.

Mr. Gallup said the survey of evangelicals was taken in late April and covered more than 1500 persons. It revealed that evangelicals are more active in "immediate, person-to-person"



The Rt. Rev. Robert C. Witcher was instituted as the sixth Bishop of Long Island on June 25 at a service of commitment in the Cathedral of the Incarnation, Garden City. He was elected coadjutor in 1974 to succeed the Rt. Rev. Jonathan Sherman who retired last month. Bishop Witcher had spent his earlier ministry in Louisiana, where he also earned his graduate degrees.

forms of social outreach than non-evangelicals.

Although he did not have the survey form with him, he said the question on social outreach was worded like this: "Do you happen to be involved in any social or charitable activities such as helping the poor and working with the sick?"

The survey found that four persons in ten were unable to define an evangelical. Of those who attempted to make such a definition, Mr. Gallup said, the most frequent was that an evangelical is "a religious person — a devout, God-fearing person."

Three out of ten of the persons who defined an evangelical said that they felt themselves to be in that category.

Concerning the question "Who are the evangelicals?" Mr. Gallup said, "These results are dramatic. They show the evangelicals are not limited to a particular socio-economic group. Their demographic profile cuts across age, education, income and religious groupings. There is, for example, a sizeable proportion of evangelicals among the Catholic population."

Asked about his own religious beliefs, Mr. Gallup, an Episcopalian, said, "I can't accept the Bible literally." But he added, "I believe very strongly in spreading one's faith. That's what it's all about."

He said that he has "never had a dramatic conversion experience" but that survey results show that one-third of Americans have had such an experience and are able to give details as to time and place.

"This is a pretty much unexplored area of American life," Mr. Gallup said.

VATICAN

Canonization: A "New Means of Communication"

Pope Paul declared that the canonization of St. John Neumann of Philadelphia has opened a "new means of communication" between this world and the kingdom of God in heaven and has brought "happiness and glory above all to the United States."

In his Sunday discourse to crowds gathered in St. Peter's Square following canonization ceremonies for the new saint, the pope noted that Philadelphia, "the American city where that new and immense land declared its liberty and unity, can now claim the crown of sanctity."

He said St. John Neumann brings "glory to the American people, spiritual glory, religious, Christian, Catholic, and human glory."

Speaking to a largely American crowd which had taken part in the canonization rites, the pope said the char-

ity shown by the new saint in his ministries to "the humble, the poor, the suffering interprets well the American spirit and is expressed well in this saint who made it so much his own and made it visible in his positive virtues."

"Therefore, we thank God for having given us this new protector and we invoke him as well as Mary, Queen of the Apostles," the pope declared.

CONGRESS

Proposed Bill Would Extend Mann Act to Boys

Persons convicted of transporting young males across state lines for prostitution purposes would be subject to the same punishment as that currently imposed on those transporting young females under an amendment introduced in the U.S. Senate.

Sen. John C. Culver (D-Iowa) and Senator Charles McC. Mathias Jr. (R-Md.) have amended their bill, "The Protection of Children from Sexual Exploitation Act of 1977," to include young males under the provisions of the Mann Act, originally aimed at protecting young girls from interstate prostitution rackets.

The Mann Act, which became public law in 1910, calls for a fine upon conviction of up to \$10,000 or up to 10 years in prison, or both, on each count.

The senators note that while existing statutes prohibit the sale and distribution of child pornography, there are "no federal laws that specifically address the use of children under 16 in the production of pornography."

The lawmakers' sexual exploitation protection bill (S. 1585) would make it a "crime for any person to use, or permit to be used, any child in the production of pornographic materials, and upon conviction such a person would be subject to a fine up to \$10,000 or up to 10 years in prison, or both."

ORTHODOX

Communist Takeover of Serbian Church Charged

Syndicated columnist Jack Anderson says "secret FBI memos and intelligence reports" tell a "chilling story of the Communist takeover of the Serbian Orthodox Church in Belgrade."

Referring to a U.S. Supreme Court decision of June, 1976, which sided with American Serbian Orthodox who maintained connections with the Belgrade Patriarchate, Mr. Anderson says the "front for Yugoslavia's notorious secret police is about to take over the spiritual guidance of 250,000 American parishioners."

BRIEFLY . . .

Bishop Firmilian, head of the Midwest diocese and senior of the three U.S. Serbian Orthodox hierarchs, called Mr. Anderson's charges "propaganda," "nonsense," and the "same thing" which supporters of defrocked Bishop Dionisije had argued unsuccessfully in American civil courts since the Serbian Holy Synod took action against Bishop Dionisije in 1963.

He referred a reporter for Religious News Service (RNS) to the Rev. Canon Edward West, sub-dean of the Cathedral of St. John the Divine in New York, with whom Bishop Firmilian had worked when a priest.

Canon West expressed "every trust in the world" in Bishop Firmilian, "one of the most distinguished Orthodox bishops" in the U.S.

He recalled the bishop's work as a priest in raising "gobs of money" to enable anti-Communist Yugoslav exiles to come to the United States after World War II.

The Yugoslav Orthodox laity, Canon West said, "would not support a patriarch who was a Communist stooge." He observed that it is easier to criticize from afar than to "try to keep the church alive" in a Communist country.

Mr. Anderson says he has "documents and testimony showing" that Patriarch German, "charming but cunning" head of the Serbian Church, is the choice of "UDB, the feared secret police."

Some U.S. Serbian priests from Yugoslavia "may be little better . . . than spies in cassocks," he wrote in his June 14 column.

Mr. Anderson also charges that the ouster of Bishop Dionisije was a "backstage effort" by the UDB, which made use of an "ugly campaign to discredit" him "with contrived evidence about his alleged love life."

"Coded messages," the columnist says, "were flashed from Belgrade to Yugoslav diplomatic posts throughout the United States to 'get Dionisije.' . . . The defamation campaign succeeded in souring many loyal Americans against the anti-Communist bishop, who, apparently, was vulnerable to some minor charges. In the end, the Belgrade church defrocked Dionisije and began sending over priests approved by the UDB to serve in U.S. parishes. The Supreme Court resolved the ensuing court battle in favor of the Communist-backed church."

A year ago, in a 7-2 decision in another case, the U.S. Supreme Court said the American judiciary is bound by decisions of hierarchial denominations about "their own rules and regulations for internal discipline and government." In so ruling it overturned a March 1975 ruling by the Illinois Supreme Court that the Holy Synod had impermissibly defrocked Bishop Dionisije.

Bishop Clarence Hobgood has submitted his resignation as Suffragan Bishop for the Armed Forces to the Presiding Bishop to take effect as soon as his successor can be elected and consecrated. He was elected by the 1970 General Convention and consecrated Feb. 2, 1971. That same year he retired from active duty in the USAF chaplaincy after 29 years of service. His successor will be named during the September meeting of the House of Bishops.

The **National Federation of Priests Councils**, an organization of Roman Catholic priests, has, in a letter to U.S. Secretary of State Cyrus Vance, condemned the "systematic governmental violation" of human rights in El Salvador and called on the U.S. government to institute an embargo on further economic and military assistance to that Central American nation.

After a critique of Unification Church teaching in several areas, a paper endorsed by the **General Synod of the Reformed Church in America**, concludes that "the error of Moon [the Rev. Sun Myung Moon, founder] might be excused as another case of self-glorification had he not attempted to usurp the lordship of Jesus Christ and to offer a pseudo-kingdom. Because of this, he and his followers will be judged as deceived and deceiving, as offering stones instead of the bread of life, Jesus Christ."

Pope Paul VI marked Queen Elizabeth's Silver Jubilee by sending her a facsimile edition of the two-volume Bible commissioned by Borso d'Este, Duke of Modena and Ferrara, which was completed in Ferrara between 1455-1461 and is now in Modena.

The **U.S. Supreme Court** ruled 7-2 that seniority rights and extra expenses take precedence over the religious rights of workers who want certain days off for religious observances. The decision states that employers were not required to arrange Saturdays off for employees who observe the Saturday Sabbath, if to do so would infringe on the seniority rights of other workers or costs the company extra money in overtime replacements. The ruling came in

a Missouri case of Trans World Airlines and a TWA machinist who is a member of the Worldwide Church of God.

Marriage and priesthood are not compatible, as there is too much involved in raising a family and too much involved in being a priest to combine the two, says Fr. **Charles Crowley** of the Roman Catholic diocese of Toledo. The 65-year-old widower and father of five was ordained to the permanent diaconate last year and ordained to the priesthood last month.

Canon **Burgess Carr**, general secretary of the All Africa Conference of Churches condemned the "rule of terror" in certain African countries in an address before the General Administrative Committee of the Presbyterian Church of East Africa. He singled out Uganda, Ethiopia, Equatorial Guinea, Central African Empire, and Malawi for criticism. He mentioned Gambia, Botswana, Mauritius, Seychelles, and Sierra Leone as countries with praiseworthy political systems. Shortly after his speech, the government of Seychelles was overthrown by a military group under the leadership of the Prime Minister.

Fr. Theodore Hesburgh, CSC, president of Notre Dame University and chairman of the Rockefeller Foundation, has been named 1977 Clergyman of the Year by the Society for the Family of Man, a subsidiary of The Council of Churches of the City of New York. The first Roman Catholic priest to receive a Family of Man medallion, Fr. Hesburgh was described as "a prince among priests" by the council. His "outstanding leadership, not only at Notre Dame but among political and secular institutions in America, has elevated him to a place of special distinction," its announcement continued. For many years, Fr. Hesburgh was chairman of the U.S. Civil Rights Commission.

Mother Teresa of the Congregation of the Missionaries of Charity, Calcutta, who has devoted her life to caring for the poor and destitute, received an honorary doctorate from the Duke of Edinburgh soon after he was installed as chancellor of Cambridge University. The Duke was installed in the 750-year-old office of chancellor on his 56th birthday. Before the installation ceremony Mother Teresa gave him a spiritual bouquet for Queen Elizabeth in honor of her silver jubilee. The bouquet of prayers was compiled by co-workers of Mother Teresa in Britain.

THE BAPTIST MOVEMENT IN RUSSIA

By PAUL B. ANDERSON

It is customary for American Christians who tour the USSR to include a visit to the Baptist church in Moscow. Coming home they tell of a two hour service of hymns, prayers and preaching, and often proudly report that they themselves had been invited to speak from the pulpit. The general impression is euphoric — a crowded church, splendid choir and unquestionable fervor in worship. If they are part of an American church delegation, they have probably had tea with the pastor and half a dozen Baptist leaders, and got replies to their questions about church life in the Soviet Union. They had been told that there are half a million baptised members in the All Union Council of Evangelical Christians Baptist denomination in the Soviet Union, and that they send delegations to meetings abroad, especially of the World Baptist Union, the European Federa-

Paul B. Anderson, an associate editor of TLC, lives in Black Mountain, N.C. The Meek and the Mighty is published by Oxford University Press. Pp. 206. \$9.95

tion of Churches, and the Prague Christian Peace Conference.

Few of these foreign visitors are well enough informed to ask about the historical origin and development of the movement in Russia and usually they assume that it is a product of American missionary effort, as in the case of Baptist churches in many Asian countries. The book by Hans Brandenburg, *The Meek and the Mighty*, has as subtitle "The Emergence of the Evangelical Movement in Russia." This is an authentic record, and I can recommend it for reading by Christians going to visit the USSR. The author is an executive of a little-known German missionary society which was originally called "Licht dem Osten" but later changed to "Licht im Osten." The change is important as it asserts that the mission's task now is not to bring light to the East, but to recognize a long existing movement and to gain spiritual strength from the light which is already there. Many writers have insisted that the Russian people are generically religious but Baptist church life was stunted by the hostility of the Tsarist regime to any independent movement. Some point to the per-

sistence in Russia of the Byzantine theory that church and state are but two sides of the same coin. Official church life tended to be formalized, with resentment against people who wanted to study freely and interpret the Bible, forming their own doctrine and mode of worship.

However, not all the people in Russia were Slavs with the Slavic temperament and Byzantine forms of worship. There are vast numbers of others, coming from the East and from the West. From the time of Catherine in the last half of the 18th century, and even of Peter the Great, nearly a century earlier, many Germans came, on invitation, to settle in the southeastern areas of Russia, which had just been conquered and made part of the empire. These Germans were peasants and artisans and had great influence because of the successful way in which they brought these rich farm lands into use for feeding the growing nation. They were so numerous that they founded their own villages, had their own schools, and constituted a positive ethnic and cultural element in the Russian countryside.

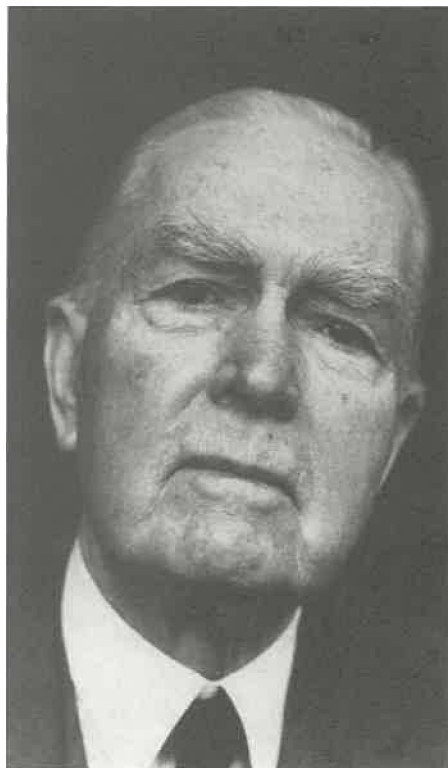
*A noted ecumenical leader and authority
on Eastern Christendom comments on religion in Russia
and reviews "a fascinating story, well told,"
on the rise and present status
of the Evangelical Movement in that country.*

Some of these Germans came with strong pietistic leanings and continued their homeland practice of meeting in peasant homes for Bible study and prayer. They shunned alcohol, tobacco and secular gaiety. Their pleasure was found in hard work. In this they differed from the peasant serfs who were often brutalized and uncared for by the landlords or the rude civil authorities. Yet some Russians were eager to learn from the newcomers and to profit by their successful ways of farming and building. Becoming somewhat acquainted, a few asked to be invited to the Bible study "hour" (in German, Stunde) and found it satisfying to their minds and souls. Thus the influence of the Stundists began to grow and stundism entered into the vocabulary not only of the peasants but of the civil authorities. The key to all this was the Bible and its independent interpretation. Naturally there sprang up, one after another, charismatic leaders, Germans and Russians, with exceptional fervency in prayer and preaching, and evangelistic vocation to make converts.

All went smoothly enough until some of the Russified Germans or converted Russians resisted the call to military service, charging that it was contrary to their biblical faith. This amounted to civil disobedience and led to arrests and punishment, with accompanying tension and sometimes police violence in breaking up the meetings of the Stundists. Some Orthodox bishops and clergy were tolerant, even interested in the movement, but there were cases where a priest would find it incumbent on him to instigate harsh measures against

both the immigrant Germans and the indigenous Russians who participated in Stundist meetings.

We learn that the question of baptism was not originally prominent in the movement in southern Russia and Ukraine. Some Russians, however, who had gone to German Baptist seminaries to study, returned with conviction on



Dr. John Mott: A profound impression on university students.

the necessity of adult baptism. This caused division among the Stundists and also increased the resentment of the Orthodox Church, where adult baptism would imply the invalidity of the baptism which every Russian child was given in infancy.

While the Stundist movement was developing with vigor in southern Russia and the Ukraine, an equally important religious awakening was being developed in the capital city of St. Petersburg. It is significant that it started not among the peasants or the middle classes, but in the high aristocracy and among university students. This is a fascinating story, well told by our author in *The Meek and the Mighty*. Here the leadership began with Lord Radstock, an English nobleman who was invited by some Russian aristocrats to bring his experience of Bible study and call to personal salvation into the drawing rooms of rich palaces, along the Nevsky and the canals which make this imperial city so stately. Among the participants in this novel movement we find names which belong to ancient Russian families. Descendants of some of them came to America as refugees or exiles after World War I - Pashkov, Lieven, von Pahlen, and others.

The high social standing of these patrons protected the movement for several years, but then the eagle eye and inquisitorial zeal of Pobiedonostsev, the High Procurator of the Holy Synod, with his policy of "autocracy, Orthodoxy, nationalism", settled upon it with vengeance. The blow fell in 1884, when Pashkoff had invited some

70 members of the movement to a conference held in his palace. The police quietly sought out all who had come from outside the city, routed them out of their hotels and quietly sent them out of town. Pashkoff himself was exiled to France.

An interesting element in the Northern scene is the work of Baron Paul Nicolay, a Lutheran who was a high civil servant, and a leader in the Russian Student Christian Movement, which Dr. John R. Mott had founded in Russia in 1898 and visited again in 1907 and 1917. (I was with him on this last journey.) Mott's addresses to crowded halls of students on the power of Jesus to overcome sin made a profound impression in the Universities of Moscow, St. Petersburg and Dorpat, in Estonia. Perpetuation of this religious awakening is found in the Russian Student Christian Movement Abroad and in the Orthodox Theological Institute of St. Sergius in Paris, which have become the kernel of Russian Orthodox influence in Western Europe, through the lectures and numerous writings of such personalities as Father Bulgakoff and Professor Nicholai Berdyaev, joined in the present generation by Alexander Solzhenitzyn. The books of all of these talented writers are published by the

Russian YMCA Press in Paris. Archbishop Andrei Rimarenko, living at the NovoDiveyevo Convent at Spring Valley, New York, was a member of the RSCM in St. Petersburg. Once he told me of his being deeply impressed by experience there.

Hans Brandenburg gives an excellent account of the rise of the Bible study movement in St. Petersburg and of the Student Christian Movement in Russia, under the leadership of Baron Nicolay, Vladimir Martzinkovsky, Mlle. Brechet and others. During the early years of my experience with the Russian emigration, living in Berlin where they first were concentrated, I had personal relations with the people at the Wernegerode "Licht dem Osten," Count Pahlen and Iakov Kroeker. I also remember Fetler, leader in the southern movement who made his headquarters in Riga, Latvia.

Our author faithfully describes the divergent views found in both the southern Stundist and the northern Evangelical groups, which for a long time hindered their unification. Finally, in 1944, under the Soviet government drive for control of religious bodies, they came together and are now found in a single organization called the All-Union Council of Evangelical Christian

Baptists. Nevertheless unity has been hard to maintain, and in 1960 there was a widespread withdrawal of dissidents. The point at issue was that of support of the Soviet Government and its policies. The Soviets desired that the Union should embrace not only the two major bodies but also other non-Orthodox groups, such as the Pentecostals. Finally a big split occurred in the Union itself, as a result of government persistence in prohibition of the rearing of children in the Christian faith. A number of recalcitrant parents were arrested, convicted and sent to labor camps. Registration of new congregations was procrastinated or denied, contrary to constitution and law. Without registration, meeting for prayer or preaching is considered unlawful assembly, and leaders suffer punishment.

Hans Brandenburg does not write much about this, but it is known that dissidents at one time embraced nearly a half of the total membership, and they are still numerous although all agree that it is basically one movement. Suffering is great among those on forced labor, who are treated with hatred and sometimes with sadistic torture, and their families are left without means of support. In 1967 I asked the leaders at the Moscow Baptist Church about the split, and was told that return was advancing, but slowly. The Council has reported that 20,000 adults were baptised in 1975, including many younger people. They were permitted to publish 25,000 Bibles in 1926, and 10,000 Ukrainian Bibles in 1927, according to Brandenburg. He reports, "the fact is that the All-Union Council of Evangelical Christians Baptists brings together more than 5,000 larger or smaller congregations. The biblical gospel, pure and undefiled, is preached in these congregations both Sundays and weekdays." Later he writes, "It would appear that the government has set a figure of between 500,000 and 550,000 church members as acceptable. . . . It is reckoned that there are from four to five million people who hear the gospel more or less regularly."

Brandenburg restricts his book to the rise and present status of the All Union Council of Evangelical Christians Baptists. He mentions the Orthodox only in so far as the state Orthodox church or certain of its representatives have affected the Baptist movement. On the other hand, it is interesting that he does not refer to any continuous conflict between them. They do cooperate, joined also by the Baltic Lutheran and Methodists, who are very few, in undertakings for the promotion of world peace. The Soviets grant them freedom to promote peace but, as Brandenburg relates, "their fear of the Bible is perhaps the strongest possible apologetic for this book. It might endanger this powerful state."

John, On the Island of Patmos

Dreaming, I sit beneath the olive trees
That grace my island home. The warm soft air
Is sweet with jasmine scent; around me there
Is shimmering golden light. The languorous breeze
Touching my cheek, wafts across sunlit seas,
(Where dancing waves with streaming silver hair
Leap at the sky,) scenes of my homeland, where
I walked with him on summer days like these.

That youthful moment long, so long, ago
I live again: when he reached out his hand
Calling me to his side, whose voice I know
Deep in my heart. Here in this alien land
His words lend radiance to my sunset's glow;
His love is all I need to understand.

Kay Wissinger

EDITORIALS

Why Leave It to the Army?

A news item out of Hartford, Conn., puts it in our mind to say something we've been on the verge of saying for years. The item itself may seem less than earth-shaking: The Salvation Army's Social Service Center in Hartford will become the first statewide facility for long-term care of alcoholics, beginning September 1. The center has received a \$180,000 grant from the Connecticut Alcohol Council which will enable it to make its present facility sufficient for that service.

The news report states that the Salvation Army was the only organization to apply for the grant.

What — not the Episcopal Church? Not the Methodist? Not the Roman Catholic Church? One almost answers "Of course not!" instead of just plain no. The "main-line" churches are up to all sorts of things for the betterment of the human condition, but anything like a simple, down-to-earth, straight-out program of help to somebody like an alcoholic, or a prisoner, or an ex-convict, they generally leave to non-main-line groups like the Salvation Army.

In fairness and for the record, the Roman Catholic Church maintains some splendid programs and ministries of its own to meet various human needs, but as we see them even these seem for the most part to neglect — by by-passing — those people whom the world understandably sees as "losers."

The dominant reasoning among American Christians is that our church programs of aid to those in need should be primarily addressed to people who may have some kind of future in this world: for example, foundlings, oppressed minorities, children, and people with handicaps that are either curable or are such that their victims can live worthwhile lives in spite of them. But alcoholics of the Bowery-bum sort, or ex-cons who are multiple-time losers, why waste money and effort upon them?

If we read rightly the mind of our fellow main-line Christians on this subject, that is how they see the matter. They honor and revere Mother Teresa of Calcutta, who is of no such mind; but we see little desire in American Christians to emulate her. We find hardly a trace of any such mind or impulse or desire in the Episcopal Church as an institution, though it spends millions of dollars annually on aid programs of a vaguely socio-political nature of dubious value at best. Many individual Episcopalians share our perplexity and discontent with the prevailing state of the case in their church, and are wholly with the Salvation Army, Mother Teresa, and the Gospel in their thinking about it. Even so, the fact remains that little is done about it by Episcopalians, individually or collectively, locally or nationally.

Our question is: Why? Are we allowing the pragmatism of our contemporary culture to prescribe our practice, rather than the Gospel? Pragmatism says: Put your money and your effort where they will do the most good, to help people to help themselves,

above all the people for whom there is some reasonably predictable, or at least hopefully conceivable, better day and brighter future upon this earth; don't waste time or tears trying to cure the incurable or to make winners out of losers.

The Gospel says: Inasmuch as you do it to the least of these, you do it to the Son of Man; *and that must be the end of the matter for you — with God be the rest.*

God bless the Salvation Army. It is about the only organized Christian body as such that offers all the help that it can to people coming out of prison. It maintains in every city a place where the hungry and homeless can go and be fed and housed. But we are left with our question: Why do churches like ours leave this whole field to the Salvation Army when our Lord clearly commands us to be in this field in full force and array of militant charity? Or put it this way: When are we going to get down — repeat, *down* — to the Lord's own business, which we are in the world to make our own business?

Re-motivating Rapists: How?

Here in Wisconsin the wasps of wrath are buzzing about a Madison judge, Archie Simonson, who recently remarked from the bench that when women get raped they are often asking for it (not necessarily meaning to) by the way they dress. The convicted young rapist standing before him was not sent to jail, but was placed under supervision.

Since the judge's Christian name is Archie, you can readily imagine what change in his surname is being recommended by some of his more waggish critics.

What he said was, in fact, about as injudicious and indefensible a comment upon the causes of rape as has been made by anybody in a long time — and from the bench of justice. Whatever influence for good law and order he may have had, in fact or potentially, has been irretrievably destroyed. He might have recovered some measure of it if, after his gaffe, he had just eaten his words. Churchill testified after a long and controversial career that he had never once suffered indigestion from eating his words. But Judge Simonson didn't do it.

About his only public defense has come from the *Catholic Herald Citizen*, the official newsweekly of the Roman Catholic Archdiocese of Milwaukee. It isn't nearly so much a defense of the judge as it is a rebuke to the people who are attacking him. It says in effect that the judge had a point: "Impressionable young men and women have a difficult time avoiding the sexual vibrations which assail them from every direction." And so the people who in one way or another emit those vibes are in some degree blameworthy for what happens.

The editorial chastises "those hyper-liberated women critics" in Madison who are calling for the judge's judicial scalp, asking where they were "when

their Common Council approved massage parlors." It agrees that women have a right to be furious about lectures on how they ought to dress; but, it says, "If the judge is guilty of bungling the rape case, Madison is equally culpable for permitting the filth level to rise above its moral levels."

Sorry, but we can't go along with our good neighbor and contemporary on this one. To us it seems that the *Herald Citizen* is making the old, familiar, and futile mistake of accusing such things as bad books, bad songs, bad movies, massage parlors, and the way some people dress — or don't dress, of being causes of such crimes as rape. Upon any radically Christian or simply realistic analysis it should be clear that the cause of sin or crime is in the person

himself. If he is at large in a town where he may see scantily clad people, and he rapes somebody, he should not be at large until there is evidence that he is cured.

Argue if you will that the offender is not entirely to be blamed, or even at all, for his misbehavior. But neither are the people who dress in the way that they do; and he's not going to be cured by any reform movement in women's sartorial styles. If they wear more clothing rather than less might he not find them even more tempting? Who knows?

We don't re-motivate people by cleaning up their environment — physical, cultural, moral, or sexual. Would that the problem were capable of so simple a solution, as compared with what it really is!

BOOKS

European Viewpoint

CATHOLIC PENTECOSTALISM. By René Laurentin. Doubleday. Pp. 239. \$6.95.

The usefulness of this book lies in the fact that the Pentecostal Movement in the Roman Catholic Church is given a European point of view. Sometimes we are tempted to think of Pentecostalism as an American phenomenon, but Laurentin's book reminds us that the movement is international in scope.

The author takes a detached, but sympathetic view of the Pentecostal Movement. His purpose in this book is to deal with the movement from a doctrinal and historical viewpoint noting the perspectives offered by the human sciences of sociology, psychology, and linguistics. By collating the information available from these various sources, Laurentin seeks to discover the meaning and direction of this movement.

Does he succeed in his purpose? From a doctrinal viewpoint, the author gives a clear, concise interpretation of the Pentecostal experience in relation to the whole Christian life. His chapter on the "Baptism in the Spirit and Charisms" is the best in the whole book. His discernment of the potential dangers of the Pentecostal Movement is also pointed and accurate and he devotes a whole chapter to this subject.

However, this reviewer was disappointed with the author's shallow treatment of the movement from a psychological, sociological, linguistic, and historical point of view. There is a need to devote more space to the Pentecostal experience in church history. The author seeks to develop his thesis that the modern Catholic Pentecostal Movement is somehow different in form, expression, and purpose from previous

movements of its type. It would have been helpful to have his thesis developed more fully.

Nevertheless, this is a book well worth reading. The author has had extensive personal experience observing the movement and his perspective is helpful in allaying many of the fears felt by church members about the Pentecostal Movement.

(The Rev.) CHARLES M. BENNETT
St. Clement's Church
Tampa, Fla.

Grace and Charm

ANGELS AND MEN. By Ladislaus Boros, tr. John Maxwell. Seabury/Crossroad. Pp. 128. \$6.95.

A strangely odd, but strangely good little book. I guess it was settled that I would find it intriguing when I read this statement in the author's foreword: "I hope that this book will please my readers as well as those who warm to



Max von Moos's pictures. Max von Moos and I belong to rather different 'camps.' Only our friendship, despite all disagreements and differences, made this joint work possible." Perhaps I should have noted above that the pictures — highly imaginative pencil sketches — are done by Max von Moos. They do take a bit of getting used to, and Boros evidently had to do more than a bit of it; but how can you resist an author who's going to tell you what he thinks about angels and who begins by saying that he and the artist are such good friends that he had to accept the art, such as it was and just as it was?

I find that in fact the art grows on me. I'm glad that the angel of friendship prevailed.

My reason for calling the book strangely odd lies mostly in Boros's notion that the angels are among the powers, and that "in his death and resurrection Jesus defeated all the powers. And so Jesus became our only angel" (foreword: also pp. 32,37). That Jesus' dominion over all powers was revealed by his death and resurrection is one thing; but it can hardly mean that Jesus became our only angel. We now know, as we could not know apart from his eternal victory, that all the powers are subject to him, just as death is subject to him. But he did not abolish either death or the powers; he manifested their subservience to him.

Some of Boros's chapter headings indicate the nature and range of his discussion: "Appearing Angels" — "Guardian Angels" — "Bad Angels" — "Temptation" — "Angels of the right moment." The chapters are short, and the language — despite being a translation from German — simple. A good example will give you something of the flavor of the book: "Because it is a defenceless creature, a child is a density point for the presence of angels in this world. The same is true of all that is undefended. An angel is especially present where defencelessness happens as it were from the innermost core of creation, where being is tender and holy, and where life is directed inwards" (p.37).

Boros has learned from his friend and mentor Romano Guardini to write theology with grace and charm.

C.E.S.

A Beautiful Book

ILLUSTRATED PSALMS OF THE JERUSALEM BIBLE. Edited by Alexander Jones. Doubleday. Pp. 379. \$6.95, paper.

This is an unusually handsome book of Psalms, with an attractive bright cover and imaginative drawings skillfully done in shades of gray (it is surprising how many shades of gray there

are!). Fannie Drossos, the illustrator, has chosen a few lines from each Psalm as the theme for her sketches, which results in an interesting diversity.

Far from being simply a random collection of 150 poems, to quote from William Barclay's *Introduction to the Bible*, "the Psalms were the hymn book and the prayer book . . . intimately connected with the worship and liturgy of the Temple. Each day of the week had its special Psalm with a rabbinic reason to explain its attachment." While some of the beauty of the King James Version is lost, still there is much to be said for the Jerusalem Bible translation since it is relatively easy to read and perhaps easier to comprehend than the more traditional version.

Although a paperback, *Illustrated Psalms of the Jerusalem Bible* is a large and altogether beautiful book — certainly a volume likely to stimulate interest in reading again and again these ancient and inspiring songs of the many passions of man.

FLORENCE MARQUARDT
Whitefish Bay, Wis.

Sympathetic Analysis

AFRICAN CHRISTIANITY. By Adrian Hastings. Seabury/Crossroad. Pp. 105. \$6.95.

At the beginning of this century students of African religion grappled with the question of whether in tribal religion there existed any concept of a supreme god, a creator, and overruling providence. Hartland, Frazer, Schmidt, Baumann and others addressed themselves to the problem and came up with varying answers. Meanwhile, the tribesman went on worshipping his ancestors and Almighty God, disturbed only by the ideological struggle that two strong monotheistic religions — Christianity and Islam — were waging for his allegiance.

The savants who know African religion today are in general agreement that tribal religion emphasizes reverence for the shades of the ancestors. They tell us, furthermore, that there is a strong dependence upon fetish and witchcraft and the not inconsiderable mass movement to Christianity (there are some 90,000,000 followers of Jesus Christ in Africa today, and about the same number of pagans) is encouraged unquestionably by the presentation of the concept of a beneficent God, transcendent to be sure, but immanent enough to be concerned for and with the single soul, too. *African Christianity* shows this most clearly.

Fr. Hastings wisely refrains from going over the ground so admirably covered by Dr. Edwin Smith in *African Ideas of God* or yet by Dr. John Taylor in *The Primal Vision*. Smith's collection

of essays by missionaries who knew thoroughly the language and culture of the people amongst whom they labored need not be repeated. Taylor dealt with the metaphysics of African religion, asking the specific question, "What if the Christian presence were set *more humbly and attentively* [emphasis added] in the midst of the African presence?" The present volume adds some insights to this important question.

Religion in Africa is essentially corporate, for, as Fr. Placide Tempels says in his monumental *Bantoe Filosofie*, the African "cannot conceive a man as an individual" apart from his society and his environment. So there naturally arises the necessity of institutions such as churches to externalize the religion he so deeply needs.

Africa is a continent in foment. There are at least four revolutions going on simultaneously — cultural, economic, political and religious — and Fr. Hastings deals with all of them in his study of the origin, development and present shape of Christianity in that little known but important part of the world.

Helpful is his sympathetic consideration of the difficulties of early missionaries. His analysis of the new search for "authenticity" (or indigenization) by thoughtful Christian leaders today comes as a natural sequel to this. No one with any interest in Africa can afford to ignore this book.

(The Rev.) CLIFFORD E. B. NOBES
Springfield, Vt.

Books Received

GOD'S PRISON GANG, Chaplain Ray with Walter Wagner. Dramatic stories of seven criminals and how they came to accept Christ. Revell. Pp. 159. \$5.95.

OVERWHELMING VICTORY, Graham Turner. How eleven people triumphed through the strength of faith. Harper & Row. Pp. 224. \$7.95.

MISSION IN A NEW WORLD, Edgar R. Trexler. Assesses the missionary enterprise of the church on developing continents. Fortress. Pp. 86. \$2.95 paper.

BETWEEN TWO WORLDS, Diogenes Allen. A guide for new Christians beginning to be religious. John Knox Press. Pp. 155. \$3.95 paper.

PROCLAMATION COMMENTARIES: Hebrews; James I & II; Peter; Jude; & Revelation. The New Testament Witnesses for Preaching, Gerhard Krodel, editor. Fortress. Pp. 120. \$3.50 paper.

THE TRUEST STORY, Ed. by Kenneth Ryan. Essays about the Bible by 50 experts. Carillon. Pp. 364. \$7.95.

A GUIDE TO THE PROPHETS, Stephen Winward. Each book is outlined giving a brief discussion of authorship, composition, and dates. John Knox Press. Pp. 249. \$3.95.

THE RESURRECTION: According to Matthew, Mark, and Luke, Norman Perrin. Relates each Synoptic account to the theology of its Evangelist. Fortress. Pp. 84. \$2.95 paper.

THIS WE CAN BELIEVE: A Positive Affirmation of Christian Faith for Today's Men and Women, Randolph Crump Miller. Hawthorn. Pp. 200. \$6.95.

JOHN, THE MAVERICK GOSPEL, Robert Kysar. Describes John's purposes and distinctive views as well as the common ground this Gospel shares with the others. John Knox. Pp. 118. \$4.95.

THE FAITH THAT PERSUADES: How Every Christian Has the Answer to Unbelief, J. Edwin Orr. Harper & Row. Pp. 137. \$1.95 paper.

WHAT WOULD YOU LIKE TO KNOW ABOUT THE CATHOLIC CHURCH, Fr. Kenneth Ryan and Monsig. J.D. Conway. Questions and answers compiled from *Catholic Digest*. Carillon. Pp. 309. \$7.95.

SCHOOLS

FOR BOYS

THE CHURCH FARM SCHOOL

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THE LIVING CHURCH
407 E. Michigan St.
Milwaukee, Wisconsin 53202

LETTERS

Continued from page 4
and issues, not individuals. In spite of the fact I'm in favor of the moral law.
(The Rt. Rev.) HAL R. GROSS
Suffragan Bishop of Oregon
Portland, Ore.

Report from Vinalhaven

Re "Eight Columns of Worship" by George W. Wickersham [TLC, Feb. 6]: Fr. Wickersham writes, "... the Yankees of Vinalhaven believe to this day that the columns were shipped each in one piece and that it was those stupid city riggers who broke every one of them in two." Unless I'm misinterpreting what he means, this doesn't happen to be true, for, as he himself wrote ear-

lier in the article, "Alas, the rugged Yankees who quarried them on that faraway island saw the first three crack . . . and found it necessary to obtain permission to forward all eight, each in two pieces."

The following is the local history of the episode, quoted from *Fish Scales and Stone Chips* by Sidney L. Winslow, pp. 35-36.

"During the month of April, 1899, the work of quarrying the stone for the monoliths to be used as a part of the great cathedral of St. John the Divine in New York was begun. These stones were to be taken from the Wharff Quarry at the northwestern side of the island. The first one was taken from its bed on April 14, 1899. In their crude state they were 64 feet in length, 8 ft.

wide, and 7 ft. high, and weighed 300 tons each. They were said to have been the largest stones rolled from any quarry during the past 1800 years. When completed, they were to be plain polished columns, two of which were to be 54 feet long and the others 52 feet long by six feet in diameter. When the first shaft was placed on the lathe, the process worked so smoothly that the contractors were elated. The lathe was operated day and night. The cutting and shaping had been done and the stone was in the midst of the polishing stage and within a few hours of completion when the immense block of granite suddenly broke in two and fell to the ground.

"Through this unlooked for accident, the company lost not only the stone, but

CLASSIFIED

advertising in *The Living Church* gets results.

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.

NAVY BLUE ties with Episcopal Church Shield in color. \$10 each, quantity prices on request. Church of St. James the Less, Box 419, Scarsdale, N.Y. 10583.

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

HOUSEMOTHER and secretary wanted for Episcopal Church boarding school in midwest. Reply Box M-326.*

WE NEED another retired priest to serve a rural congregation. Rectory, allowances, etc. Reply: Archdeacon, P.O. Box 17025, Raleigh, N.C. 27609.

POSITIONS WANTED

ORGANIST-CHOIRMASTER, churchman, married, M.Mus., A.A.G.O., seeks full-time position. Experienced. Would consider church-college teaching combination. Reply Box J-324.*

*In care of *The Living Church*, 407 E. Michigan St., Milwaukee, Wis. 53202.

POSITIONS WANTED

ORGANIST-CHOIRMASTER seeks position, preferably south and southwest (warm climate because of aged dependent); prefers Prayer Book (1928) oriented parish, though not of necessity. Would also consider church position with college teaching. Available September, 1977. Reply: GPO Box 1610, New York 10001.

PRIEST will assist rector metropolitan area or resort in season. Reply Box C-325.*

PRIEST, 39, now in good church position, desires change in large urban or suburban parish with focus on youth and education ministry. Excellent references. Full dossier available. Reply Box D-323.*

PROVERS

CHRISTIAN EDUCATION MATERIAL from the New Prayer book. Free Samples. **The Provers**, 6062 East 129th Street, Grandview, MO. 64030. (816) 753-6480.

PUBLICATIONS

NEED SUNDAY SCHOOL, E.C.W. program, or art ideas? **A-CROSS**, new 32-page quarterly magazine, Box 1615, Iowa City, IA 52240. \$4/year — \$1/ back issue samples.

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THE LIVING CHURCH

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part of a year's work in which many hands had been quite steadily employed. The second shaft never reached the polishing stage but broke while being roughed into shape.

"The contractors had meanwhile figured that the great torsion (the turning and twisting) was responsible for the destruction of the first column and when the third shaft was hoisted into the bed of the lathe additional precautions had been taken for turning the stone more easily at the central point. In spite of this precaution, the third attempt met with failure as the stone gave way under the action of the giant cutters on the lathe. At this third failure, the company thought it inexpedient to attempt any further cutting of columns of such great length in monolithic form and arrangements were made for making them in two sections, 40 feet and 20 feet respectively.

"The quarrying and cutting of the columns was an event of considerable mo-

ment and occupied space of special mention in nearly all the leading magazines and newspapers in the country, for there were but few quarries in the United States where stones of such great length and size could be successfully quarried. When completed the columns cost about \$20,000 each. They were towed to New York on lighters."

ROY V. N. HEISLER

Vinalhaven, Maine

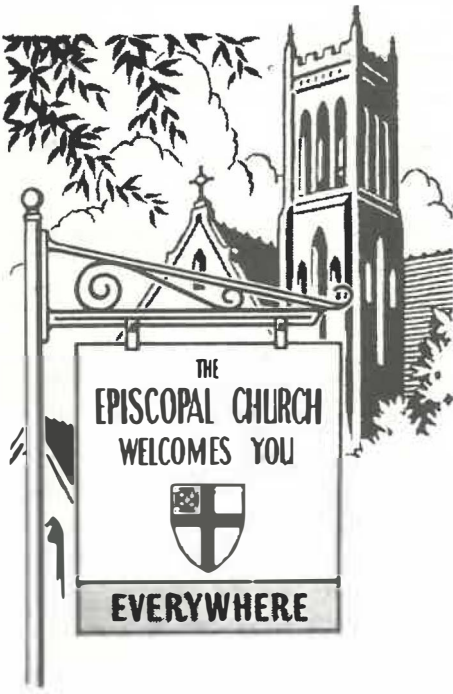
Anglican Orders

It does not appear realistic to suggest that any change in the Church of England ordinal will bring "... a step nearer Roman Catholic recognition of Anglican orders. ..." [TLC, June 5]. Pope Leo XIII in his bull *Apostolicae Curae*, which was promulgated in 1896, declared Anglican orders "null and utterly void" because of the defect of form and intention in the consecration of Archbishop Matthew Parker in 1559. Even were the Church of England to

adopt the ordinal now in use in the Roman Catholic Church, this could not validate orders declared invalid since 1559. More than an ordinal is required to continue apostolic succession. A valid priesthood is also required, and, according to the above cited bull, this has been and is still lacking in the Church of England.

It is, of course, well known that many Anglican/Episcopal bishops and priests received their orders at the hands of Old Catholic, Polish National Catholic, Greek and other Eastern Orthodox bishops. In all these cases, however, *Anglican* orders, as such, are not involved, but rather Old Catholic, Polish National Catholic etc. orders - an entirely different question that has no bearing on the validity of *Anglican* orders and any ordinal used in conferring them, with respect to Pope Leo's declaration.

(The Rev.) CHARLES J. GRADY, C. S. S. Church of Our Lady of the Assumption White Plains, N.Y.



SUMMER 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

LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th and Spring
The Very Rev. Charles A. Higgins, dean
Sun 7:30, 9:25, 11

LA JOLLA, CALIF.

ST. JAMES-BY-THE-SEA 743 Prospect St., 92037
The Rev. Benjamin V. Lavey, r
Sun 7:30 H Eu, 9 Family Service, 11 Choral Service. Daily Eucharist. Holy penance, 1st Sat, 5 to 6

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 (1S);
Tues 6:30, Wed & Fri 12 noon; Thurs & Sat 9. CSat 9:45; LOH
1st Sat 9

SAN DIEGO, CALIF.

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

WOODLAKE, CALIF. (Near Sequoia Nat'l Park)

ST. CLEMENT'S 498 N. Valencia Blvd.
The Rev. Donald A. Seeks
Sun HC 8 & 10. Wed HC & Healing 10

DENVER, COLO.

EPISCOPAL CENTER 1300 Washington
HC Mon-Fri 12:10

DANBURY, CONN.

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

STONINGTON, CONN.

CALVARY CHURCH 33 Church St.
Sun 8 HC; 10 HC 1S & 3S, MP & HC 2S & 4S. Daily MP 9 ex
Wed & Sat; Wed HC 9:30

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

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

ATLANTA, GA.

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

CHICAGO, ILL.

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

DODGE CITY, KAN.

ST. CORNELIUS' First Ave. at Spruce
The Rev. R. W. Tredler, r
Sun 7:30 HC, 10 HC (1S & 3S); Wed HC 10

BALTIMORE, MD.

GRACE & ST. PETER'S Park Ave. & Monument St.
Sun 7:45 Matins, 8 H Eu; 10 Choral Eu & Ser. Wkdy H Eu:
Tues 11:30; Wed 6

Continued on next page

ANCHORAGE, ALASKA

ALL SAINTS' 8th and F Sts.
The Rev. Norman H. V. Elliott, r
Sun 8:30 HC, 10:30 HC (1S & 3S), MP (2S & 4S); Wed 9:30 &
noon HC & Healing, 7 Healing

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; Mot, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

SUMMER CHURCH SERVICES

(Continued from previous page)

BOSTON, MASS.

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

CHATHAM, CAPE COD, MASS.

ST. CHRISTOPHER'S Main St.
The Rev. Carl G. Carozzi, D.,Min., r
Sun 8 HC, 10 HC & Ser (MP & Ser 2S & 4S)

FALLS CITY, NEB.

ST. THOMAS 16th at Harlan
Fr. Carl E. Gockley, r
Sun Masses 7:30, 10:30

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

NEWARK, N.J.

GRACE CHURCH 950 Broad at Federal Square
The Rev. George H. Bowen, r
Sun Masses 8 & 10; Mon thru Fri 12:10; Sat 9:15

ALBUQUERQUE, N.M.

ST. JOHN'S CATHEDRAL 4th & Silver, SW
Sun HC 8, 9:15, 11. Mon, Wed, Fri, Sat 12:05, Tues & Thurs 10

SANTA FE, N.M.

HOLY FAITH 311 E. Palace Ave.
Rev. Donald L. Campbell, r; Rev. W. J. Marner, c
Sun 8 & 10; Thurs 10; Fri 12:10

BROOKLYN, N.Y.

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

DOUGLSTON, L.I., N.Y.

ZION 243-01 Northern Blvd.
The Rev. Rex L. Burrell, S.T.M., r
BCP Holy Communion 8 & 10:30

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

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

ST. BARTHOLOMEW'S Park Ave. & 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun HC 8 & 9:30 HC, 11 MP & Ser (HC 1S). Wkdy HC Tues 12:10; Wed 8 & 5:15; Thurs 12:10 & Holy Days 8. Church open daily 8. to 6. EP Tues & Thurs 5:15

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

EPIPHANY 1393 York Ave., at E. 74th St.
Ernest E. Hunt, III, r; Lee A. Belford, George Benson, John Pyle, William Stemper
Sun 8, 12:15, 10:30 MP (HC 1S & 3S). Wed 6

ST. IGNATIUS OF ANTIOCH
87th Street, one block west of Broadway
Sun Masses 8:30, 11; Tues, Thurs 8; HD as anno

J. F. KENNEDY AIRPORT PROTESTANT CHAPEL
Middle of airport near IA Bldg.
The Rev. Marlin L. Bowman, chap; Michael Wallens, seminarian
Sun Mass 1 followed by Happy Hour

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

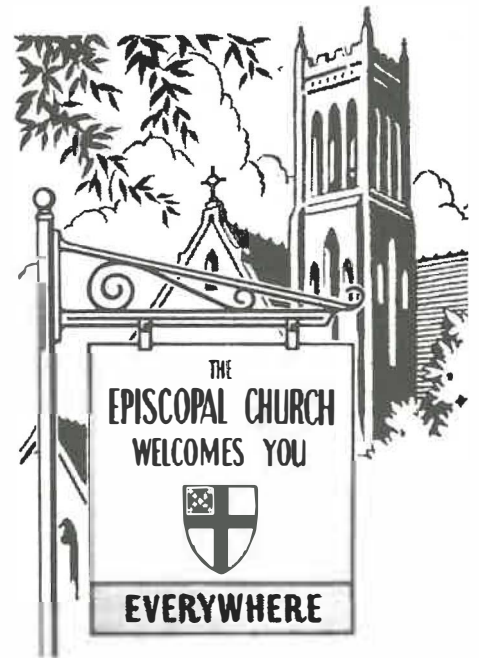
ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Thomas Greene; the Rev. Samuel Bird, the Rev. Douglas Ousley, the Rev. Leslie Lang
Sun HC 8, 9, 11 (1S), 12:05, MP 11; Mon-Fri MP 8, HC 8:15, 12:10, EP 5:15; Tues HS 12:30; Wed HC 5:30; Church open daily to 6

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

UTICA, N.Y.

GRACE CHURCH Downtown
The Rev. S. P. Gasek, S.T.D., r; the Rev. D. E. Remer, c; the Rev. L. C. Butler
Sun H Eu 8, H Eu & Ser 10; Int daily 12:10



HERSHEY, PA.

ALL SAINTS' Elm and Valley Road
The Rev. H. B. Kishpaugh, r; the Rev. W. L. Hess, assoc
Sun H Eu 7:30 & 10; Wed 10

PHILADELPHIA, PA.

ANNUNCIATION B.V.M. 12th and Diamond Sts.
Sun Masses 8, 9:30 & 11. Daily Mass. C Sat 4-5. Exposition & Ben 1st Fri 7. A Traditional Anglo-Catholic Parish.

CHRIST CHURCH 2nd St. above Market
The Rev. Ernest A. Harding, D.D., r
Sun 9 HC, 10:30 MP & S, 1S & 3S HC

ST. CLEMENT'S 20th at Cherry Sts.
The Rev. E. Hendricks, r, the Rev. W. Fox, ass't; the Rev. R. T. Morton, ass't
Sun Masses 8, 9:15, 11 Sol, 6:15. Daily, Mon, Tues, Wed & Fri 7, Fri 12:10, Thurs 10:15 (St. Anna's Home), Sat 10. C Sat 5

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

MYRTLE BEACH, S.C.

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

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. Jack E. Altman, III; the Rev. Lyle S. Barnett; the Rev. Canon Donald G. Smith, D.D.
Sun Eu 7:30 & 9; Sun MP 9 & 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 Road
The Rev. Canon James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5; Daily MP & Eu 6:45 ex Thurs 6:15; Also Wed & HD 10; EP daily 6

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



St. Clement's Church, Woodlake, Calif.