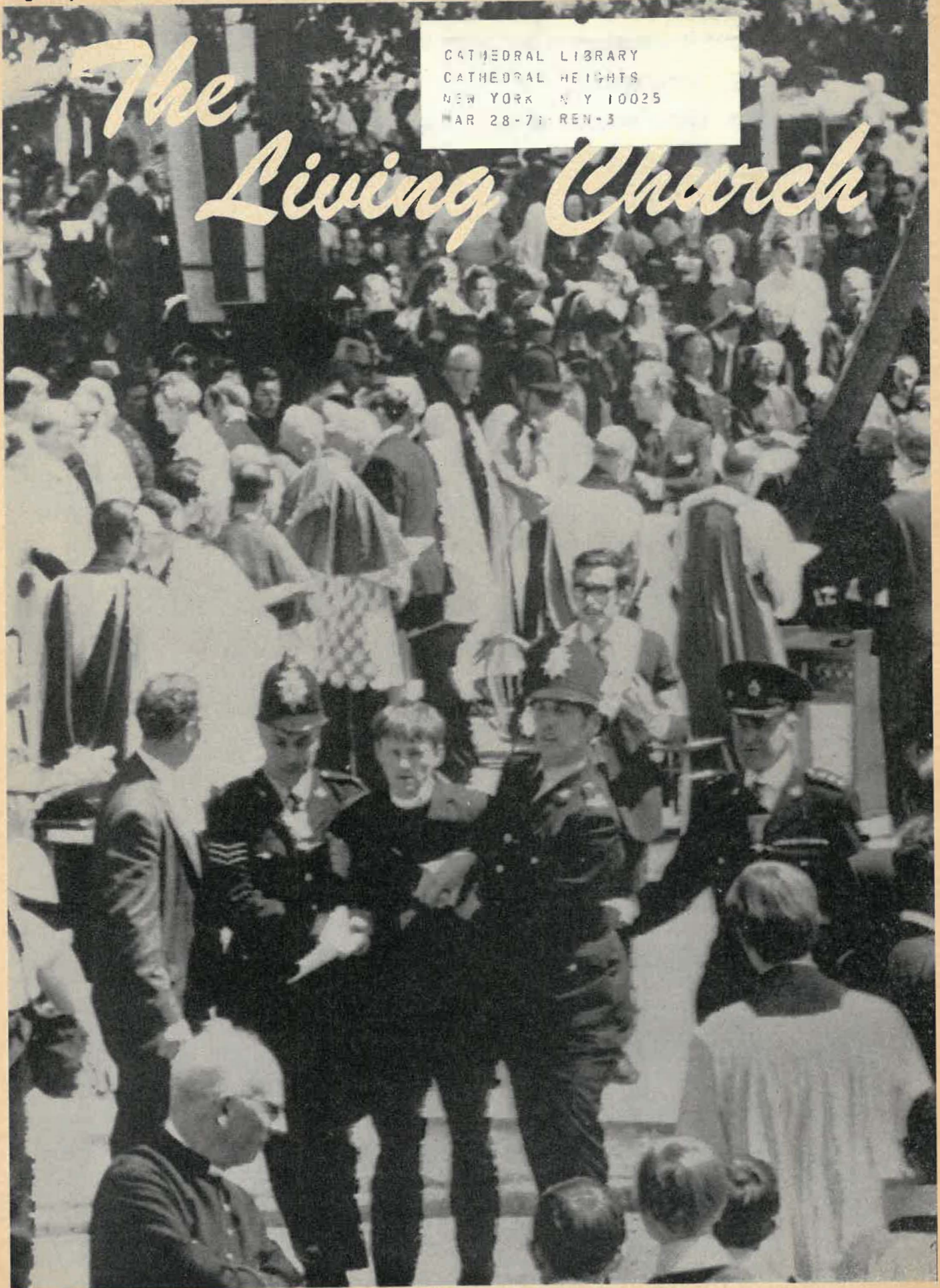


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The Living Church

Volume 161

Established 1878

Number 5

*A Weekly Record of the Worship, Witness,
and Welfare of the Church of God.*

The Living Church is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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

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

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service.

THE LIVING CHURCH is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$10.95 for one year; \$19.90 for two years; \$26.85 for three years. Foreign postage \$2.00 a year additional.

Letters to the Editor

Jackson Kemper

To underline the apostolic character of Bp. Kemper's ministry and to fill out the picture of his truly catholic episcopate, I would like to footnote the Rev. Robert Carroon's article [TLC, May 24] and amend the title of same to read *Kemper: Apostle to Almost Everywhere*.

In reference to his work in Florida, I submit the following excerpts from his diary #10 having to do with a missionary trip through North Florida and South Georgia: "1838 March 8, Thursday-Marianna, Florida Territory—The church organized (here) last night is called St. Luke's, because six of the nine vestrymen are physicians. . . . Never saw a congregation begin under better auspices. . . ."

"16 March—Arrived at Quincy to an early breakfast after which we soon found out Mr. Wm. J. Armstead at whose house we were soon established. I preached in the morning at 11 in the Methodist Meeting House to a pretty large congregation from 'Be ye reconciled to God.' . . . Preached in the evening—Social calls on us. . . ."

"18 March Sunday—A lovely day altho this & yesterday were rather cool—I preached last night to a large congregation from 'Jesus shall save his people.' This day we had full Ch. in the morning—I baptized three of Mr. A's children and two of a Mr. Guible—Confirmed Mrs. A & preached on Joshua—At the 2nd Service I preached 'I have fought a good fight' and administered communion. . . ."

The visit of Bp. Kemper marked the beginning of organized Episcopal work in Quincy, as he went on to see to the assignment of a missionary to the town. This Florida city owes a debt of gratitude to the Apostle to the West, too!

(The Rev.) M. JOHN BYWATER
Rector of St. Paul's Church

Quincy, Fla.

Up the Catechism!

I agree 1000% with your remarks [TLC, June 4] concerning those who want to drop the Catechism. The quotations you supply are perfect rebuttal for the opponents of this valuable Prayer Book formulary, which I use without apology, with such additional material as supplied by our best church publishing houses.

The Cover

An unidentified militant clergyman was collared by police following a chalice-throwing incident during an open-air Mass on the grounds of Canterbury Cathedral in England. Thousands of Roman Catholics attended the Mass marking the eighth centenary of the death of Thomas à Becket. Protestant demonstrators, led by the Rev. Ian Paisley, disrupted the ceremonies with songs and shouts denouncing the Roman Catholic Church. A complete story appears in this week's news section. (Photo from RNS)

The Prayer Book Offices of Instruction, following the Catechism, offer abundant opportunity for additional comment, material, illustrations from real-life experience, etc. Moreover, there are some of us who take our ordination vows seriously enough to teach what the church officially teaches still. I am fed up to here (the mark is too high on my study walls for anyone to see without a telescope) with "Christian education experts." The principal trouble in every parish where I have been has been a lack of sound teaching. We can tell the soundly taught ones in any given parish without hesitation; for the rest I have the utmost pity and pray God's mercy on the priests who didn't teach them sound doctrine.

(The Rev.) GEORGE E. HOFFMAN
Rector of Trinity Church

Geneseo, Ill.

You deserve a "pat on the back" for the item about the Catechism. The following is from a letter I wrote to the Standing Liturgical Commission about omitting the Decalogue from the trial liturgy and also my comments about the Catechism:

I am seriously concerned by the elimination of the Decalogue. I know many clergy object to the Ten Commandments on the basis that they are negative. They are missing a vital point. The Commandments are disciplinary. As an example, in a well-ordered home, one in which the parents have not become too permissive, they have to use negative discipline with their children when they say, "Do not touch the hot stove," or, "Do not run into the street," etc. The church can do no less without becoming permissive when it refuses to tell God's children, young and old, that there are certain things they cannot do, not because a fallible church or priest says so, but because "God spake these words." That lends authority. The church saw fit to include the Decalogue in the Catechism, "That is to say, an instruction to be learned by every person before he be brought to the Bishop." The Catechism is devoted to the fundamentals of Christianity, yet many priests ignore this important means of instruction, and instead use others written by people who deem themselves wiser and more qualified than the church. Such instructions are often propaganda for one or another form of churchmanship, social studies, history of the church, etc., while the church in the Catechism is only interested in making good Christians. The rubric at the end of the catechism says, "As soon as children are come to a competent age and can say the Creed, the Lord's Prayer, and the Ten Commandments, and can answer other questions in this short Catechism, they shall be brought to the Bishop."

The church and parents have failed to realize that subconsciously, young people want to be disciplined. One young person wrote in an excellent article that he had lost respect for his parents because they were afraid to discipline him. Could this possibly be the reason that so many young people have lost respect for the church?

Certainly the church and many clergy have become so permissive, "modern," and worldly that the church is fast losing its spiritual power.

MRS. JAMES M. STONEY

Talladega, Ala.

A&A, June 7

"Around and About" is certainly an apt title for TLC's "chat" with the editor, at least as far as the June 7 issue is concerned. Yes, I had read K. Ross Toole's letter in the newspaper, and I was as alarmed then as when I just read it again in TLC. As usual, when the older generation finds that it must defend itself, the response is "around and about" the issue, never meeting the criticisms head on.

For example, Prof. Toole proclaims, as though it were a great achievement, that his generation "has made America the most affluent country on earth." As far as the GNP is concerned, he is most certainly right, but he failed to say in the same breath that his generation has also made this country the most materialistic and wasteful on the earth. He also accuses the younger generation and their "bubble-headed older playmates" of not reading their history, overlooking the fact that if the leaders of his generation had bothered to study the history of the Vietnam conflict and of Indochina in general, we would never have tried to fight this kind of war in the first place.

There are other inconsistencies in Prof. Toole's comments, but the real issue here is not what the writer says, although that alone is tragic enough. What is more alarming is the attitude of the writer. His strategy of attacking dissenters with verbiage, calling them "bubble-headed," "snivelling," "thugs," and the like, is hardly the means of fostering the reconciliation which is so sorely needed between the generations. A sophomore logic course will tell you that this is simply an *argumentum ad hominem*, designed to destroy the person and to make him shut up, rather than to refute a person's statements. As one young person has put it recently, "We demonstrated against the war on the grounds that the war is immoral, and we were met by an attack against young people." As long as this kind of response continues, the "punks" (as TLC's editor calls them) will continue to be "noisy."

Recent history, including recent intellectual history, also has its lessons to teach. In the midst of Prof. Toole's comments about the achievements of American affluence, the following statement by J. William Fulbright cannot be passed over lightly: "Only when we can understand the human implication of the chasm between American affluence and the poverty of most of the rest of mankind will we be able to understand why the American 'way of life' which is so dear to us has few lessons and limited appeal to the poverty-stricken majority of the human race."

My plea to Prof. Toole, and others who think as he does, is this: When we meet others whose views are different from ours, let us talk about the *issues* instead of demeaning ourselves by participating in the presently-popular response of character assassination.

(The Rev.) PETER H. G. WESTHORN
Rector of St. Paul's Church
Portsmouth, R.I.

The Living Church

August 2, 1970
Trinity X

For 91 Years,
Its Worship, Witness, and Welfare

ENGLAND

Paisley-Led Protesters Demonstrate at Canterbury

Militant Protestants led by the Rev. Ian Paisley, a Northern Ireland clergyman, shouted and waved placards in protest when thousands of Roman Catholics marched into the grounds of Canterbury Cathedral for their first Mass offered there since the 16th century. An unidentified man rushed to the altar during the service and threw a silver chalice into the air, shouting, "Betrayal" [see the cover].

During a march of protest on the cathedral grounds or "cathedral precincts" as the British describe the grounds, an egg was thrown at Mr. Paisley, who led supporters in crusading songs. He said he was only in Canterbury to carry out his parliamentary duties. He is a member of both Britain's and Northern Ireland's Parliaments.

The open-air Mass concelebrated by the Most Rev. Cyril Cowderoy of Southwark and six diocesan bishops, with the permission of the cathedral's dean and chapter, was but one observance of the 800th anniversary of the martyrdom of Thomas à Becket.

The procession into the grounds included Roman Catholic priests and bishops, civil authorities, and Anglican clergy. Among the latter were the Rt. Rev. William Chadwick, Bishop of Barking, who represented the Archbishop of Canterbury, and members of the cathedral staff. There was no concerted effort on the part of the protesters to crash the service.

SOUTH AFRICA

Priest Forced to Leave

Some months ago the South African government through its Department of the Interior, informed the Rev. Richard Cadigan that he must leave the country on or before August 31, 1970.

Fr. Cadigan, who went to Africa in September of 1965 and spent almost a full year in Greytown, Natal, serving as an exchange pastor of St. James' Church, was granted a one-year temporary residence visa. Since November of 1967, he has had to renew that temporary visa every three or six months. On three occasions since June 1969, he requested that his temporary visa be changed to permanent residence, writing to both the Department of the Interior and the Department of Immigration. On June 17,

he received final word on his rejection for permanent residency and for leaving the country. No reason has ever been given for the rejection of his request.

In a letter to his parishioners of St. Elizabeth's Church, Westville, in the Diocese of Natal, where he has been since 1967, Fr. Cadigan said: "As a foreigner I have never felt it my right to comment publicly on the detailed events of political life in this country. When a person is not a citizen of a country, then, in my opinion, it is somewhat presumptuous of him to become a spokesman for one or another political party. This, too, I have studiously avoided. However, as a Christian I have not been able to compartmentalize life by putting religion in one box, politics in another, and economics in another. Christianity has to do with all of life, God offers the world through Jesus Christ, redemption, that is to say, the reordering of the whole world. . . . I do not believe that isolation, disengagement, or violent coercion are corrective agents of change. What saddens me is that when someone like myself is expelled from this country, persons overseas who seek to be understanding of the complexity of life here,

become not only less sympathetic but hostile. . . ."

Fr. Cadigan, his wife Sally, and their four children, two of whom were born in Durban, left South Africa early in July. He will teach in a church school in Connecticut this fall.

ORGANIZATIONS

Hunger a Universal Problem

A leading Presbyterian woman from the United States wants to dispel the notion that the Second World Food Congress, which was held in The Hague, is relevant only to the needs of the "Third World." Mrs. Joseph Young of Scranton, Pa., rejects the distinction between "developing" and "developed" nations. All nations are in the process of developing, according to Mrs. Young, representative of United Presbyterian Women. There are only countries "less developed" and "more developed," she said in an interview in The Hague.

Nations of the West, which pride themselves on their progress and institutions, have to develop "a real humility



THE BISHOPS GOODEN

The Rt. Rev. Robert B. Gooden, retired Suffragan Bishop of Los Angeles (l), attended the service held in St. Mark's Church, Glendale, Calif., at which the parish children presented their mite box offerings to his son, the Rt. Rev. R. Heber Gooden, Bishop of Panama and the Canal Zone, for use in the churches there. The elder Bp. Gooden is senior bishop of the church and will celebrate his 96th birthday Sept. 18. [Photo by Ruth Stark.]

that we have a lot to do for our own people as well as for others. . . . We have a serious hunger problem in the U.S., and only within the last three years have we started to admit it," she said.

Similar to the "Third World," the U.S. has plenty of problems, she continued, adding that only 55% of American mothers receive prenatal care, and that nutrition education in the U.S. "has a long way to go. We don't even teach nutrition in our medical schools," Mrs. Young stated. "As a result, many of our doctors won't recognize the early signs of malnutrition and treat with medicine instead of with good food."

Mrs. Young was chairman of the task force on Voluntary Action by Women at the White House Conference on Food, Nutrition, and Health last December. A housewife, she speaks at women's conferences throughout the U.S. to encourage citizen participation in overcoming problems involving race and poverty. She said she finds church people in the U.S. sometimes are more willing to give money to solve problems in remote areas of the world than they are for those in their own cities. "The affluent, middle-class mother in America can't see down the alleys of the slums," she said.

Mrs. Young does not minimize global needs, but the individual woman can have little impact in this area by herself, she said. The individual must encourage aid from agencies and the government. "I believe we should free our foreign aid, so that it doesn't have to result in a net gain for the U.S." She also called for unselfish assistance with no assurance of reward.

Christians should have a natural commitment "to help the least" not only with their money, "which is really secondary," but with their personal involvement, she said. This view is "surfacing among the youth" and there is an increasing awareness of it also in religious circles, she added.

[For an earlier story on the congress, see TLC July 19.]

EXECUTIVE COUNCIL

Radio-TV Projects Win Awards

"Let the Children Paint," a filmstrip produced for Seabury Press and illustrating the ways children learn through art, has received two awards, one from the Columbus Film Festival and another from the American Film Festival. Other films and radio and TV spots that received winning ratings are:

(✓) "This Channel of Love" and "This Thy Child," both on the United Thank Offering; American Film Festival;

(✓) "Next Sunday," radio spot series: American Television and Radio Commercial Festival Award;

(✓) Two radio spot announcements on

racism: the 1969 Hollywood Radio and Television Society Awards, one as The World's Best, and another, One of the World's Best. The racism series was also among the finalists for Clio awards given by the American Television and Radio Commercial Festival;

(✓) "Spectator Sport," a TV spot announcement, received the 1969 Gabriel Award for Best Public Service Announcement. "A Cry For Help," a series of radio programs on suicide, "The Fish Story," and "The Aging": all received a second Gabriel award.

LUTHERANS

LCA Convention Follows Liberal Course

Dr. Robert J. Marshall, 50, of New York, was re-elected to a four-year term as president of the Lutheran Church of America (LCA) at its biennial convention in Minneapolis. He is the second president of the body, having succeeded the first president, the late Dr. Franklin Clark Fry, in 1968.

The trend of the convention as it got underway seemed generally liberal. An open hearing was held on a proposed position statement viewed as a liberalization of traditional Lutheran views on sex outside marriage, homosexuality, and abortion. There were fewer objections voiced than had been expected.

The convention voted to become the first Lutheran body to approve the ordination of women to the ministry, by changing the word "man" to "person" in its denominational bylaws.

Speaking for the young people of the church, Miss Robin Mattison, a first-year student at the University of Chicago Divinity School, told the convention that while society blames communist infiltrators and anarchists for campus disturbances, the students themselves see "rampan nationalism," "CIA intervention," and the "military-industrial complex" as the moving forces among the "over 30" generation.

An "open-end appeal" in the next biennium to provide funds for "recognized needs of society today not met by the regular budget" was authorized by the convention. Needs cited include the urban church, economic development, short one-time experimental projects, and pilot projects.

COURTS

"No Parental Rights" for Father of Illegitimate Child

The Wisconsin State Supreme Court has ruled that fathers have no parental rights and need not be consulted when an unwed mother decides to give up her child for adoption. In a decision which brought a sharp dissent from Chief Justice E. Harold Hallows, the court held that the

father in such cases has no legal recourse to gain possession of the child born out of wedlock.

The court majority said the best interests of the child must be preserved and protected and in the decision, written by Justice Leo Hanley, agreed that Wisconsin law is not unconstitutional on either the state or federal level when it denies the parental rights of the unwed father.

The majority opinion also agreed that the rights of unwed fathers have not been clearly outlined in state law, but it noted that state law does clearly grant the mother the right to sign away custody of the child. It gives the father no such right.

The case was brought to court by an unwed father whose child was placed with the Lutheran Social Services of Wisconsin and Upper Michigan for adoption. The father sought custody of the child. The court held that the child's best interests would be served by denying the father's case, although he had since married another woman and both wanted the child. The child has been residing with adoptive parents for two years.

ORTHODOX

Congress Begins with Outdoor Service

Lincoln Center in New York City was the background for the opening of the 20th biennial congress of the American Greek Orthodox Church. Alongside the Metropolitan Opera House, with the bandshell transformed into a chancel, 4,000 persons gathered in Walter Damosch Park to hear Abp. Athenagoras I and the Rev. Leonidas Contos speak, and to take part in the ancient liturgy of the Greek services.

Fr. Contos, president of Hellenic College, Brookline, Mass., noted the contrast of worship to the setting—the symbolism of bringing the faithful out under the dome of the sky and into the city with the siren wail as antiphon—offered the church an important reminder: "It (the church) is not an end to be served, but an instrument in the hands of God whose will and power it may not be at all times presumed to know and understand." He also made a strong plea to Greek Orthodox Christians "to look ahead, to make our church relevant." The church, he said, "began to lose its soul" and "to show its terrible propensity for controversy" when it emerged from the underground and gained standing in the 4th century.

Abp. Iakovos, Primate of the Greek Orthodox Archdiocese of North and South America, also pointed to the importance of the locale of the congress. "We have not gathered in New York to hear the throb of the subway trains, but to detect it in the hearts of men. We have come to New York not to experience the sense of nothingness that its skyscrapers induce, but to try to elevate

ourselves higher," he said. The archbishop spoke both in English and in Greek.

NCC President Addresses Delegates

Speaking at a luncheon held during the 20th biennial congress of the American Greek Orthodox Church, the president of the National Council of Churches called upon people frightened of current social change to see in it evidence of God's action. For many people "who don't think very deeply" it is harder to believe in God today, said Dr. Cynthia Wedel. "But to one who believes in God, a time of change like this is a time of special activity by God's Spirit." Inward changes in the way people think, she added, are more important than such outward changes as increased speed of transportation. As an example of the changes in which God is acting, she cited the uprisings of oppressed people "demanding a place for themselves and an opportunity to make their own decisions."

One thousand persons heard Dr. Wedel's address at a "Salute to Church Women" luncheon. She urged the Orthodox delegates to keep their tradition alive and strong and "share it with us. . . . You of the Greek Orthodox tradition bring important elements into the ecumenical movement."

Use of Vernacular Debated

A father-and-son disagreement over what language is "foreign" to Greek Orthodox Christians in the Americas formed the pro and con boundaries in a spirited debate on translating the liturgy and reforming sacramental rites, during the 20th biennial congress of the American Greek Orthodox Church.

George Donus, the father and principal of a private school on Long Island, vigorously opposed translating the liturgy into English. He called the language in which the service is now celebrated "puristic" and declared that "he who is not a Hellene is a barbarian."

His son, Robert, took the microphone a few minutes later and opposed those who claim the Greek language and religion are "inseparable," insisting that an English liturgy is needed for converts and children of mixed marriages and for relations with non-Greek Orthodox groups in the U.S. "Destiny is not linked to a foreign language," he said, stressing his point that English in the U.S. and Spanish in Latin America are the native tongues.

The possibility of an English liturgy was introduced earlier by Abp. Iakovos when he announced that the commonly used 5th-century Liturgy of St. John Chrysostom had been translated by the Rev. N. D. Patrinos in a version giving the congregation a greater role in prayers and other recitations. The archbishop said

that with endorsement by the congress, the text would be studied by a special committee. He added that approval would be required from the Ecumenical Patriarchate in Istanbul before any translation can be used. Likelihood of a study on reform of sacramental rites such as baptism and marriage, was also mentioned.

One thousand official delegates attended the congress, the highest legislating unit for Greek Orthodox in the Western Hemisphere.

METHODISTS

English Back Ordination of Women

An action by the 1970 Conference of Britain's Methodist Church could lead to the ordination of women by 1973.

"The Representative Session of Conference reiterates its theological approval of the admission of women to the ordained ministry," said a resolution approved by the 690 clerical and lay representatives, "and adjudges such admission to be practicable, desirable, and timely."

Before the resolution can be put into action, it must be approved by the ministerial session, which meets privately each year before the public representative session. If the change is approved by next year's ministerial session, it will then go to the 34 district synods and if approved by them, be returned for final action by the representative session.

Dr. Irvonwy Morgan, a former conference president, warned that the ordination of women would "wreck any possible form of union with Anglicanism in the foreseeable future" and introduce "an almost insurmountable stumbling block between the two churches." The move was opposed by the only woman taking part in the debate. "I have a father in God and I don't want a mother in God," said Miss Lillian Todd of Doncaster, "and I don't want a mother masquerading as a father."

BIRTH CONTROL

Massachusetts Ban on Contraceptives Unconstitutional

Chief Justice Bailey Aldrich of the U.S. Circuit Court of Appeals in Boston overruled the conviction of birth-control advocate William R. Baird for distributing contraceptive material to an unmarried university co-ed. Mr. Baird, a militant crusader against the 125-year-old Massachusetts birth-control law, is the founder and director of the New York-based Parents Aid Society.

The judge's nine-page decision, written for the three-member bench, struck an unprecedented blow at the Massachusetts statute which prohibits the distribution of birth-control information and devices to the unmarried. He declared that such legislative restrictions are "an infringe-

ment of basic human rights." State officials will appeal the decision to the U.S. Supreme Court.

Mr. Baird was arrested in Boston in April 1967, when he allegedly distributed a contraceptive foam to an unmarried co-ed during a Boston University lecture. Convicted in superior court in October 1967, he appealed to the Massachusetts Supreme Court where a 4-3 split decision against him was handed down May 1, 1969. He served 34 days of a 90-day jail term when he was released from the Suffolk County Jail in March, pending his appeal to the U.S. Circuit Court. The reversal of Mr. Baird's conviction was made within a fortnight of another state supreme court ruling, 5-2, upholding the law's constitutionality.

Justice Aldrich ruled that as a health measure the statute was "discriminatory" against unmarried women. He said that if the purpose of the law was either to deter fornication or prohibit contraceptives on the basis that they are immoral, the statute would be an infringement of constitutional rights. "To say that contraceptives are immoral as such, and are to be forbidden to unmarried persons who will nevertheless persist in having intercourse," the justice wrote, "means that such persons must risk for themselves an unwanted pregnancy, for the child, illegitimacy, and for society, a possible obligation of support."

MICHIGAN

\$22 Million for Private, Parochial Aid

Within 90 minutes, both houses of the Michigan Legislature passed a record-setting school aid bill which includes \$22 million for financially-pressed private and parochial schools.

The parochial clause, which becomes effective Sept. 1, and only if the state supreme court upholds its constitutionality, covers teachers' salaries in non-public schools. It guarantees 50% of the estimated average salary of \$8,800 for the 5,800 lay teachers of such secular subjects as English, math, and science. Salary reimbursement will rise after the first two years to 75% subject to an overall ceiling of 2% of total state, local, and federal spending on schools.

Nearly 900 Roman Catholic and other private schools with an estimated total enrollment of 270,000 are expected to qualify for the state aid. The complete school aid bill calls for \$969 million to educational institutions. This figure is a \$122 million increase over the state's 1969-70 appropriation.

The day following the action on the school measure, the legislature ordered a \$92 million boost in the state income tax to pay the cost of the educational appropriations. Gov. William G. Milliken is expected to sign the school aid measure.

A Litany of Hunger

I'VE a hunger, Lord . . .
It's gnawing at my vitals.

The Aged

I'm old and friendless
Eating my soup, a crust, some coffee . . .

Nutrition

"That's not nutritious!"
The nurse once told me sternly.
I might eat more if there was one to share it with me.
There's a hunger of the soul, Lord.

School Lunch

I'm a new girl here
That boy has a nice shiny lunch pail
And a red thermos full of milk.
That girl has a brown bag full of sandwiches.
What shall I do with my empty hands?
There's a hunger of the soul, Lord.

Consumer Costs

Those groceries cost a lot . . .
More this week than last.
What am I going to feed my family next week?
There's a hunger of the soul, Lord.

Housing

I'd like a six room house . . . three up, three down
And a bath on each floor.
Or even a four-room flat with bath.
I'd like it warm and cozy.
Maybe one room will do.
There's a hunger of the soul, Lord.

Welfare

Are there people sleeping in their cars?
Outdoors? In the winter snow?
Yes. Yes. Yes.
There's a hunger of the soul, Lord.

Poverty

Such pretty things I'd like
Red velvet, mink, a car . . .
With leather bucket seats.
But where would I wear them and where would I drive?
There's a hunger of the soul, Lord.

Education

"He went to the university and got a Ph.D.," I heard.
I'd like that.
But what would I talk about and to whom?
There aren't any Ph.D.'s around here.
There's a hunger of the soul, Lord.

What then?

I've a hunger, Lord . . .
It's gnawing at my vitals.
Is it food, is it shelter,
Is it clothing, is it education that I need?
No!
What then?

*Love will feed my need.
Love will still these hungers of my soul.*

Viola C. McConnell



“Rightful occupation of the soil”—the women of an Arctic congregation meet to worship and work

CONSCIENCE AND ALASKA

By ARTHUR J. GOLDBERG

CONCERNED Americans are joining with the Alaska Federation of Natives in its peaceful struggle for justice. The General Assembly of the National Council of Churches has unanimously adopted a resolution to support Alaska native land rights. Its call for just and equitable settlement of the native-land issue by Congress reflects the conscience of America.

The Indians, Eskimos, and Aleuts of Alaska are among the few hunting and fishing societies remaining in the world today. But, these 60,000 Alaska natives are threatened with having their lands expropriated by the State of Alaska. As far as justice is concerned, it is all on the side of the natives. They have conclusive legal and moral claims to most of Alaska's 375 million acres. Since 1823, when Chief Justice John Marshall, in the case of *Johnson v. McIntosh* announced that America's original inhabitants are “the rightful occupants of the soil with legal

as well as just claims to retain possession of it,” the Alaska natives have neither sold nor ceded their lands, nor have they lost them in war.

When the United States acquired Alaska from Russia in 1867, it explicitly recognized native-land rights. Then, in 1958, when Alaska became a state, Congress granted it the right to select 103 million

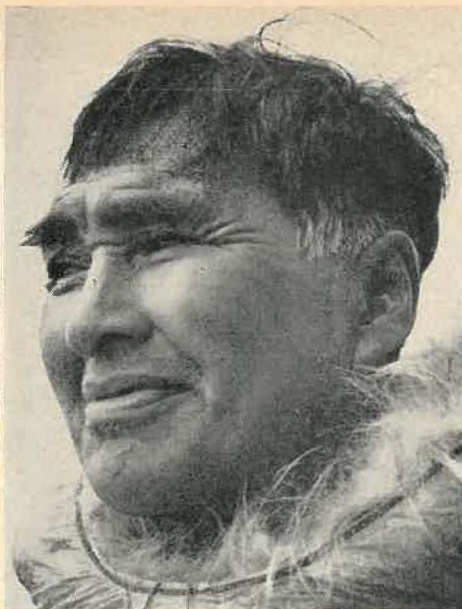


Arthur J. Goldberg

acres of land from the public domain. However, included in this statehood Act was a stipulation by Congress specifically designed to protect native-land rights: “The state and its people do agree and declare that they forever disclaim all right and title . . . to any lands or other property (including fishing rights) the right or title to which may be held by any Indians, Eskimos, or Aleuts.”

In the Organic Act of 1884, which established territorial government in Alaska, Congress further acknowledged the natives' right to the land, stating, “The Indians . . . shall not be disturbed in the possession of any lands actually in their use or occupancy or now claimed by them.” Despite this clear statement, and in violation of the express intent of the Congress to protect the natives' rights to the land, the Department of Interior's Bureau of Land Management has, since 1958, granted the state “title” to 6 million acres of land and tentatively approved the transfer of another 12 million acres. The oil boom currently taking place in Alaska threatens to accelerate the dispossession of the natives. The Atlantic Richfield oil strike at Prudhoe Bay and the \$900,000,000 sale of oil exploration rights on a portion of the North Slope in September

Arthur J. Goldberg, former Supreme Court Justice and U.S. Ambassador to the United Nations, now serves as counsel to the Alaska Federation of Natives as a public service.



Alaskans—Churchmen have a priceless opportunity . . .

1969 are on lands selected by the state without due recognition of the native-land rights.

In 1966, the then Secretary of the Interior, Stewart L. Udall, halted the transfer of the 12 million acres and suspended the issuance of new federal oil and gas leases on native lands pending a settlement by Congress of the issue of title to the lands. The present Secretary of the Interior, Walter J. Hickel, was Governor of Alaska when Secretary Udall halted these further transfers. The State of Alaska, acting at Governor Hickel's direction, filed a law suit against Secretary Udall in the Federal District Court of Alaska, seeking to compel Secretary Udall to complete the transfer of certain of the native lands which he had blocked. In December 1969, the U.S. Court of Appeals for the Ninth Circuit handed down an historic decision. The court rejected the state's argument that lands used by the natives for trapping, hunting, and camping are "vacant," and ruled that the state is prohibited from taking native-used lands. Whether the state will contest this decision remains to be seen. However, one thing is clear: the natives will never be secure in the possession of their land until Congress acts to grant them protection.

ALTHOUGH Congress, in the Organic

Act of 1884, promised to grant title to the natives, it has failed to do so for close to a century. Justice is long overdue. In a bill now before Congress, the Alaska Federation of Natives, which represents the state's three aboriginal ethnic groups, has proposed that title to 40 million acres be apportioned among the many villages. This is roughly 10 percent of the land which they claim.

In return for waiving their claims to more than 300 million acres of land—worth tens of billions of dollars—the federation asks for cash compensation in the amount of \$500 million (about \$1.50 an acre) and a two-percent royalty on minerals, which would be paid to native-owned villages, regional and statewide development corporations to be used for self-help programs in health, education, housing, employment, and economic growth. The federal government, on the other hand, has offered \$500 million, payable in instalments over a long period without interest, no royalty, and 12 million acres of land, *without* mineral rights (the acreage it proposes amounts to only three percent of the land, yet the natives comprise 20 percent of the state's population). This fails to do justice to the rights and needs of the Alaska natives, who regard the land as essential for their survival as a people.

The land is not only the basis of their

ancient subsistence economy; it is the source of their social and cultural heritage, their spiritual strength, and their identity. Proud and self-sufficient, Alaska native families live by hunting and fishing, much as they have for centuries. Settled in some 200 isolated villages, they range over an area three times the size of Texas in their search for food. Conservative in their use of the resources of the land and its waters, they find a livelihood where most of us could not survive for a week. Eskimos track herds of caribou by dog-sled across the frozen tundra. They hunt whale, walrus, and seal from skinboats in the Arctic Sea. Indians on snowshoes stalk moose in the spruce forests of the interior. Rivers and lakes are fished for salmon, whitefish, and pike. Summer brings flocks of ducks and geese. The importance of clean air, open spaces, and unspoiled streams, which the natives still enjoy, urban America is only beginning to rediscover. Given their limited access to the mainstream of American economic life, it is not surprising that they look to the land for their present livelihood and future well-being.

There is much in the condition of the native villagers that should trouble the national conscience. It is a shocking fact that the average age at death of an Alaskan native is 35. Only one out of ten native children finishes high school. The income of the average villager, if he has any income, is only one-quarter that of the white Alaskan. The federal government can take no pride in these findings after a century of its stewardship over native affairs in Alaska.

The settlement proposed by the Alaska Federation of Natives would afford the native people a meaningful opportunity for self-determination and a viable future. They live in delicate balance with the land; should their way of life be destroyed, their insights and skills will be lost to all of us, perhaps never again to be recovered. They hope to evolve a life style unique in the world today—one that conserves the riches of their land and their traditional life and benefits from new opportunities that industry, science, and the arts can contribute to their personal and community fulfillment. In a world that is rapidly becoming uninhabitable, the Alaska natives can perhaps show us a way to live in harmony with the land and all its creatures.

The Senate Committee on Interior and Insular Affairs, which is headed by Senator Henry M. Jackson, and the House Committee on Interior and Insular Affairs, headed by U.S. Representative Wayne N. Aspinwall, are both considering bills to protect the rights of the Alaska natives (S-3041 and HR-14212, respectively). Churchmen of all faiths have a priceless opportunity to see that America does justice to its first inhabitants, whose treatment in the past reflects little glory on our nation.

ALMIGHTY God, who hast created man in thine own image; Grant us grace fearlessly to contend against evil, and to make no peace with oppression; and, that we may reverently use our freedom, help us to employ it in the maintenance of justice among men and nations, to the glory of thy holy Name; through Jesus Christ our Lord. Amen.

The Book of Common Prayer, page 44

EDITORIALS

The Lord In Peru 1970

IN a world groaning and trailing in pain together, a Christian can be so overwhelmed by the sheer mass of distress that his reaction is that inaction which the sense of futility engenders—a kind of sympathetic paralysis. He has a few dollars, but what are they among so many needs? Recommended reading for all such is the gospel for the Sunday before Advent (St. John 6:5-14), but waiting for that Sunday is not recommended in face of the dire instant need of the victims of the earthquake devastation in Peru.

The Presiding Bishop's Fund for World Relief is organized to channel all contributions from within the Episcopal Church to the right relief administrators in Peru. We urge our bishops to promote parish and personal offerings within their dioceses, as some are already doing. But you don't need to wait for a special offering in your parish. A check to the Presiding Bishop's Fund for Relief, earmarked *Peru*, will go through at once.

The Lord who did wonders with some bits of bread and fish on that celebrated earlier occasion can do wonders no less with what his faithful people now offer to him, in Peru 1970.

Whither C.O.'s?

NOW that the Supreme Court has decreed that a man may be excused from military service if his objections are ethical but not necessarily religious, is everybody all clear about the status of conscientious objection to war in the USA? We aren't, and we can only hope that ours is the only confusion still extant. After the Court had spoken, Director of Selective Service Curtis W. Tarr ad libbed some remarks meant for clarification. He would have done better to have worked out a carefully-planned statement, for what he said only darkens counsel.

Congress had originally legislated that a man may be exempted from military service if his belief in a "Supreme Being" includes belief in a "higher law" which forbids him to engage in any activity related to killing. This offers no shelter to the non-theistic objector, and so the Court, by a majority vote, held that "If an individual deeply and sincerely holds beliefs that are purely ethical or moral in source and content, but which nevertheless impose upon him a duty of conscience to refrain from participating in any war at any time, those beliefs certainly occupy in the life of that individual a place parallel to that filled by . . . God in traditionally religious persons. Because his beliefs function as the religion of his life, such an individual is as much entitled to a religious conscientious objector's exemption . . . as is someone who derives his conscientious opposition to war from traditional religious convictions. . . ."

In his statement, Mr. Tarr bore down heavily upon the requirement of "sincerity." The objector absolutely must be sincere, there must be "no question" about it. There is nothing unusual about this emphasis on sincerity, because there is no word more blessed in the American language and creed. Even the man who shot

McKinley was sincere, as Henry L. Mencken once noted. What neither the Court nor Mr. Tarr so much as touched upon was how any mortal tribunal can determine whether the deponent is sincere or insincere.

The new ruling does not open the door to selective objection in which the individual may choose the particular war he will object to: he must be categorically opposed to all wars. But Tarr adds an odd proviso: that the draftee claiming conscientious objection must be able to prove that he has consulted "wise men" and some "system of belief" and has undergone "some kind of rigorous training." This would seem to exclude entirely a person of the type of Henry David Thoreau—or for that matter St. Paul, who "conferred not with flesh and blood" about his vocation. It is hard to see how any man can prove his own sincerity to the satisfaction of other men, and even harder to see why the adherent of some school or system of ethical thought should be exempted while the genuine philosophical individualist, who is his own school and system, is denied this freedom.

We have to agree with James Reston (*TNYTimes*, June 21) who feels that the Court has unwittingly created a situation in which the rich have a "privileged sanctuary of conscience" and the poor have not; for the draftee who would take advantage of these new opportunities for exemption must be able to engage a lawyer and go into court. As for the sons of the poor, Reston notes, they are "in even more trouble than they were before. They don't have the money to hire lawyers. They don't have the education to prove that they went through a rigorous system of religious or ethical training, or that they followed the counsel of what the Director of Selective Service calls 'wise men'."

The whole law needs to be revised, and sharpened as well as broadened. We don't object at all to broadening it to include ethical but non-religious objectors; but somehow it must be made to give equal protection to rich and poor, educated and uneducated. And the present requirement that the objector be some kind of ethical "school-man" rather than an ethical individualist is preposterous.

Paradox

Once upon a time
an astronaut visited the pope.
"The future will reveal great truths,"
said the astronaut,
presenting a picture taken from outer space.

The pope smiled
and handed the astronaut an ancient Bible.
"Wasn't the truth already revealed?"

Robert Hale



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Book Reviews

LIMITS OF UNBELIEF. By John Knox. Seabury Press. Pp. 128. \$1.95 paper.

John Knox (currently Professor of New Testament at the Episcopal Seminary of the Southwest) essays in this book of 119 pages to set the limits of unbelief as implied in the title. *Limits of Unbelief* is not easy reading for the ordinary layman (nor a retired person, I might add). Much of the text seeks to define and refine what belief is and is not, particularly as belief is related to the community of practicing Christians and as belief stems from their "life in Christ together" as a worshipping and witnessing community.

A fair summary of the purpose of the book (much of the material delivered as a lecture to theological students and faculty) is to be found on page 83, where Dr. Knox says: "To be sure, the Christian man's knowledge has its distinctive character, for he will know God 'through Christ' — that is, as God is revealed in the historical community in whose life he shares — and this whole book is concerned with trying to express and, to a degree, to explicate the content of this knowledge."

His two final chapters ("The Life Everlasting" and "The Law of Christ") are a joy to read. They give one a real lift and much-needed encouragement to face the manifold problems the Christian community, as well as the Christian individual, meets today.

(The Rev.) DONALD O. WEATHERBEE
Retired Priest of Western Massachusetts

SHIN BUDDHISM. By Daisetsu T. Suzuki. Harper & Row. Pp. 93. \$3.95.

On the dust jacket of this new book by Dr. D. T. Suzuki is the statement that Shin Buddhism is "Japan's major religious contribution to the West." It is hard to see how such a fulsome statement could be justified by this book. It consists of the transcriptions of five lectures that the famed Zen apologist gave to the American Buddhist Academy in 1958. These addresses apparently grew out of a request made to Dr. Suzuki that he present the essential teachings of the Shin or Pure Land sect of Buddhism in such a way that their similarity to Christianity would be manifest.

The Shin school was first developed in India in the 5th century but found its greatest flowering in 13th-century Japan under the monk, Shinran. Its basic tenet is that salvation can be accomplished for the individual believer merely by his calling on the saviour, Amida Buddha. The great Buddhist scholar, Christian Humphreys, finds this doctrine essentially de-

structive of the great moral teachings of the Buddha because it leaves all moral judgments and all moral effort basically irrelevant. While admitting that this may seem to be the case, Dr. Suzuki affirms the paradox that it is only after an individual has exhausted himself in intense moral striving for perfection that he can, in true sincerity and utter self-forgetfulness, call on the Amida Buddha and be saved.

Although only a small book, *Shin Buddhism* is a very difficult one. One has the feeling reading it that it is a sort of "Presiding Bishop's Book for Lent" for rather advanced devotees of the Pure Land School. As an exercise in comparative spirituality, it may appeal to a few Christians.

(The Rev.) GEORGE C. L. ROSS
St. Mark's, Milwaukee

LANGUAGE AND CONCEPTS IN CHRISTIAN EDUCATION. By William B. Williamson. Westminster Press. Pp. 173. \$6.50.

Language and Concepts in Christian Education is written as a challenge to open discussion about the philosophical concepts upon which modern Sunday school courses are based. Most onslaughts are directed toward the Seabury Series of the Episcopal Church. William Williamson examines such basic slogans as "meeting needs," "learning by experience," "relationship theology," and "redemptive fellowship." He attempts to prove that most of this is sophisticated nonsense. These foundations are illogical. They shift their categories. They are prescriptive rather than descriptive.

Sometimes the book becomes as specious as the opinions it attempts to castigate. The "needs" theory of education is bad. Yet the book is written because of the "need" to criticize these theories. It ridicules the idea that the "church" teaches since the church is an institution. "To name any institution as a 'teacher' just cannot be made linguistically sensible" (p. 108).

No one will doubt the value of criticizing educational theories and the importance of dialogue between opposing forces. But the opinion of this reviewer is that the book is not helpful either to those who create curricula or to those who use them.

(The Rev.) M. FRED HIMMERICH
St. Paul's, Watertown, Wis.

AMERICAN CULTURE AND THE QUEST FOR CHRIST. By Anthony J. Padovano. Sheed & Ward. Pp. 309. \$6.95.

In the introduction to *American Culture and the Quest for Christ* Anthony Padovano promises the reader a second,

related book, in which the centrality of scripture will be more apparent. For the present he is content to consider what man says about salvation "when he is not a believer or a theologian." He has no intention here, either, of presenting a sociological study. His method is literary.

He first summarizes salvation themes in modern philosophy (Schopenhauer, Comte, John Stuart Mill, Marx, and Freud) and in selected non-Christian religions (primitive religions, Hinduism, Buddhism, and Islamism). The only American philosopher really analyzed in the chapter entitled "The American Experiment," is John Dewey. Under "Salvation Themes in American Literature" Fr. Padovano treats F. Scott Fitzgerald, Hemingway, Tennessee Williams, Faulkner, and Steinbeck.

The book is clearly intended as a preliminary confrontation of the present age, "which has questioned radically the validity of religious endeavor." But is it really possible to develop a working description of American culture without analyzing the Puritanism of the 17th century and the Deism of the 18th, both of which relate fundamentally to what that culture was and what it has become? The author reminds us that Americans are practical but not basically materialistic, and that modern American literature does contain expressions of a quest for salvation. But is it a quest for the Christ, who shall save his people from their sins? Sin, one might remark, receives only very short shrift in this book.

SIEGMUND A. E. BETZ, Ph.D.
Edgecliff College

RIOTS, USA: 1765-1970 (Revised edition). By Willard A. Heaps. Seabury Press. Pp. 214. \$4.95.

Is *Riots, USA: 1765-1970* a children's book or an adults' book? If the former, it is good; if the latter, it is very elementary.

In this short book, 15 major American riots are presented in chronological sequence from the Stamp Act disorders in 1765 through the Columbia University fracas of 1968. As a handy compendium of American riots presented each as a narrative by itself, this book cannot be faulted. But when it comes to analysis—that's just the trouble, it scarcely does come to analysis! After a while an adult gets tired of reading one violent episode after another; only the names and dates are different. A youngster would probably find this action-packed book of violence—alas!—engrossing. Only in chapter 15 (the 1967 Detroit Negro riot) does the author engage in analysis, and there he treats the whole black upheaval of the 1960s (but says nothing new to an adult who has kept moderately abreast of current affairs).

Willard Heaps's bibliography is excellent; and if he actually used the many sources (all of them adult) which he has

listed, then he should have been able to present an analytical account rather than simply a narrative one. In the final chapter the author does present conclusions (especially on pp. 182-183), but the reader is hardly convinced of their validity on the basis of the evidence presented in the book.

ROBERT W. SHOEMAKER, Ph.D.
North Central College

THE CHURCH IN TRANSITION: Reform in the Church of England. By Dewi Morgan. Charles Knight and Co., Ltd. Pp. 136. 30s.

The Church in Transition is a volume in *The Reform Series*. Other books in this series deal with politics, the trade unions, and the legal process. The purpose of this venture is to give "a fresh appraisal of our national institutions at a time when they are coming under growing criticism." The Church of England is a national institution. Hence its inclusion in the series. The Rev. Dewi Morgan, rector of the Church of St. Bride, Fleet St., is well known in missionary circles. He was the press officer for the SPG. He is also known through his books and his articles in religious periodicals, including *THE LIVING CHURCH*.

The Church in Transition was written for English laymen. American clergy, however, will find the chapters "Establishment," and "The Balance Sheet" useful. They help to dispel some of the strange ideas which Americans and others have about the Mother Church of the Anglican Communion. The book may be considered as an apology (theological meaning) for the Church of England. It gives a brief history of *Ecclesia Anglicana*, stressing the important fact that there was a church in England *before* the Italian mission arrived, and emphasizing that the English Reformation was a repudiation of the demands of the papacy, not a revolt against the Catholic Church. Fr. Morgan stresses the genius of Anglicanism: namely, that it holds together catholic and protestant traditions. He affirms that Anglicanism has no theology of its own, but rather its "own atmosphere, its own attitude." The Book of Common Prayer and the Englishman's lack of enthusiasm for taking things to their logical conclusion contribute to the "atmosphere." This book, although written for laymen in England, could be used most effectively in an enquirers' class. It is a very readable introduction to the total life of the Church of England and therefore to Anglicanism. Reading *The Church in Transition* made me feel grateful that I am an Anglican.

A few minor criticisms: On p. 29 the author has "Cardinal Quignon." Cardinal "Quiñones," or even "Quignonez," is well known, but "Quignon"? The word "coelocanth" on p. 38 will puzzle many readers, simply because few of us are "up" on marine biology. On p. 28 he gives the date for the Council of Whitby as 644, but on

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p. 49 as 663 (the accepted date is 664). On p. 80 Fr. Morgan has a very important quotation from the emperor Constantine, but there is no reference justifying the quotation. Finally, this reviewer does not share Fr. Morgan's exegesis which makes the centurion at the foot of the Cross "one of the first Christians" (p. 47). For a pagan the phrase "a son of God" simply meant that Jesus was a great man.

These criticisms should not hinder anyone from reading *The Church in Transition*. This is a good book. I recommend it to our clergy and laity, but especially to those who want to know about the Anglican Communion.

(The Rev.) WALTER G. HARDS, Th.D.
St. David's, Baltimore, Md.

THE NEW VOICE: Religion, Literature, Hermeneutics. By Amos N. Wilder. Herder & Herder. Pp. 269. \$6.50.

Had he lived in a later age, Goldsmith might have said of this book (as he said of another): "It is easier to write that book, than to read it."

Amos Wilder is pretentious. "Impermissible" is in the dictionary, but where else may we expect to find it? Only in *The New Voice*. Mr. Wilder is perceptive. He includes a sentence-long description of *America Hurrah*, van Itallie's play, which almost makes us forgive him a book that is a series of lectures not turned into a prose one can read: the lectures we could have walked out on; the book

makes demands we cannot shun. The use of English is so strained, so involved, so unpleasant that reading to the end of any single page is an intolerable chore.

Much is incomprehensible at any level. What does the author mean when he says that Robinson Jeffers was taken "right out of the church?" What church was Jeffers ever in? None he ever told me of!

Mr. Wilder has a wild theory that God is revealing himself through art to the pious. No, he has abandoned the pious, Mr. Wilder, and the artists do the best they can without God. What are you saying when you say: "We learn something here [in art] about our creature 'man' that is not sufficiently taken account of in our Christian message." Well, that certainly judges Christianity. And what, pray tell, does "our" mean? Then Wilder says: "Fortunately a great deal of this modern literature is on the side of the angels." Fortunate for whom?

Wilder is never-ending: "We recognize how a painter like Rouault or poets like Eliot and Auden can speak out of the same depth and with an adequate rhetoric today because they have learned from the secular artist and his achievements in communication." This is a statement so vulgar in its entirety that no comment is required.

Like Plato, Wilder (excuse the seeming comparison) distrusts artists. His own contribution is zero: "The Christian artist may learn where power of conception is

born, at the zero point of the flesh which is at the same time the Alpha of a new creation, that is, at the Cross." Nonsense.

(The Rev.) WILLIAM TURNER LEVY, Ph.D.
Priest of the Diocese of New York

Booknotes

By Karl G. Layer

THE FUTURE OF HOPE. Edit. by Walter H. Capps. Fortress Press. Pp. vi, 154. \$2.95 paper. The theme of hope and its relation to the future is altering the thinking of people throughout the world. In this book, four men associated with this theme evaluate the influence and meaning of hope for people of the 20th century. The editor provides a survey of the "hope movement" since its beginning. In addition, Harvey Cox and Thomas O'Dea join Jürgen Moltmann, Johannes Metz, Walter Capps, Ernst Bloch, and Emil Fackenheim for two discussions: "Hope—After Auschwitz and Hiroshima?" and "Religion in the Year 2000." Suitable for both the specialist and non-specialist.

THE CROSS AND THE BO-TREE. By Piero Gheddo. Sheed & Ward. Pp. xv, 368. \$7.95. Books on Vietnam are quite prevalent these days, and here is another to add to the list. Piero Gheddo, an Italian priest-journalist, has written the present volume in an effort to advise western readers of the religious dimensions in Vietnam. He bases his work on personal

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RELIGIOUS COMMUNITY

THE CONGREGATION OF SAINT AUGUSTINE. A teaching community for men, operating Saint Michael's Farm for Boys. For information, write to Father Superior, C.S.A., P.O. Drawer 640, Picayune, Miss. 39466.

RETIREMENT SPECIAL

SINGLE PRIESTS. Accommodations for eight only at Mt. Resurrection Monastery's retirement Wing, beautiful Cascade Mountains just east of Portland, Ore. Board, room, laundry, Altar privileges, library use, medical aid available on the lower floor 24 hours a day. For retired priests only—\$150 monthly, private room. Average winter temperature, 50°. Write: The Guestmaster, Society of St. Paul, P.O. Box 1000, Sandy, Ore. 97055. (503) 668-4108, Extension 34.

VACATIONS

ROBINWOOD INN, Jackson, N.H. 03846. No Smog—No Noise—No Overpopulation. Just good beds, good food, good swimming, good riding, and good friends. Write for more information on Utopia.

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

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- (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

407 E. Michigan Street Milwaukee, Wis. 53202

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THE LIVING CHURCH

The Living Church

observations and numerous interviews with religious figures, Buddhist, Roman Catholic, and non-Roman. He is concerned to show that in addition to the contending giants there is a third force—the Buddhist and RC populace, whose commitment to their faith runs far deeper than their loyalty to any ideology or their allegiance to any political regime. Unless both military and political strategists take into account this religious “force,” Gheddo maintains, a real end to the war is impracticable and an enduring peace illusory.

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged\$21,320.42
 Receipts Nos. 10,182-10,196, July 8-13 437.50
 \$21,757.92

PEOPLE and places

Retirement

The Rev. L. M. Phillips, rector of St. John's, Columbus, Ohio, since 1962, retired May 31.

Communications

Southwest Florida—A new home has been selected for the diocesan paper: *The Southern Cross*. News may be sent c/o the paper, Box 15742, Tampa, Fla. 33614.

Ordinations

Priests

Arizona—The Rev. Irvin S. Mitchell, curate, St. Barnabas on the Desert, Scottsdale, Ariz.; and the Rev. Stephen R. Weston, curate, Grace Church, Tucson, Ariz.

Arkansas—The Rev. Lauriston Hazard McCagg, assistant, Trinity Cathedral, Little Rock, Ark., address, 310 W. 17th St. (72206).

Louisiana—The Rev. William Bradley Trimble, Jr., assistant to the dean of Christ Church Cathedral, New Orleans, La.

West Virginia—The Rev. Messrs. Curtis L. Cowell, St. David's, Cross Lanes, W.Va.; James W. Ford, Redeemer, Ansted, W.Va., (he has been a

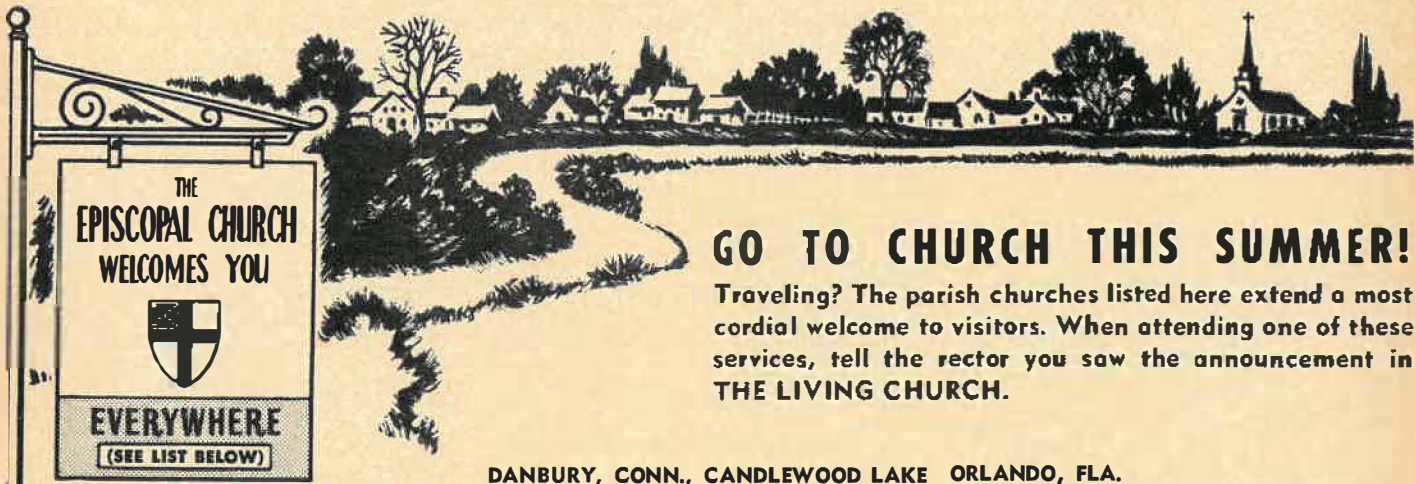
science teacher at Cedar Grove High School since 1947, and expects to retire from teaching this year); and Homer A. Beihl (a perpetual deacon since 1968), chairman of the Institutional Ministries committee, working specifically with Senior Citizen groups in the Huntington, W.Va., area, address, 5917 Mahood Dr., Huntington.

Overseas

Polynesia—Honorary port chaplains are the Ven. Jabez Bryce of Samoa, who serves at Lautoka, Viti Levu, and the Rev. Sosia Fineanganofu, of Tonga, who serves at Levuka, Ovalau. Both Fiji ports are in the 11,500,000 square mile Diocese of Polynesia. Anglican work in Polynesia began its centenary year of 1970 with local men making up 65% of the active diocesan clergy and 79% of its parochial ministers. Also marking the anniversary is the ruling that the diocese will be allowed to elect its own bishop, placing it on an equal footing with the other dioceses in the Province of New Zealand.

Armed Forces

Chap. (Capt.) Theodore F. Sirotko, HQ, USA, QM Center and Ft. Lee, Ft. Lee, Va. 23801. He is the former chaplain of Howe School, Howe, Ind.



GO TO CHURCH THIS SUMMER!

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

LITTLE ROCK, ARK.

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

LOS ANGELES, CALIF. (Hollywood)

ST. MARY'S OF THE ANGELS 4510 Finley Ave.
 The Rev. James Jordan, r
 Sun Masses 8, 11, MP 10:30, EP & B 5:30

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
 The Rev. J. T. Golder, r
 Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
 Fri & Sat 9; C Sat 4-5

DENVER, COLO.

ST. MARY'S 2290 So. Clayton
 Sun Masses 7:30, 9, 11:30, 6; Daily 7, also 9:30

FORT COLLINS, COLO.

SAINT LUKE'S 2000 Stover St.
 The Rev. Edward F. Ostertag, r
 Sun H Eu 7:30, 9 (Sung); 6
 Mon, Wed, Sat

DANBURY, CONN., CANDLEWOOD LAKE

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

WILMINGTON, DEL.

CALVARY CHURCH Fourth & Rodney Sts.
 The Rev. Fr. Henry Newton Herndon, r-em; The Rev.
 Fr. Clayton Kennedy Hewett, r & counselor; The Rev.
 Fr. Walter E. Frieman, Th.D., S.T.D., priest-assoc
 Sun Mat 7:15, H Eu 7:30, 10 (Sung), Ev B 7:30;
 Daily Eu M-W-F 5:30; Tues & Thurs 7; Wed 7 & 9

WASHINGTON, D.C.

ALL SAINTS Chevy Chase Circle
 The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
 Sun HC 8, Service & Ser 10:30; 8 & 10:30 15; Daily
 10 HC Wed; HD 10

ST. PAUL'S

2430 K St., N.W.
 Sun Masses 8, 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; Sat C 4-6

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

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
 The Very Rev. John G. Shirley, r
 Sun 7, 8, 10; Daily 7

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
 Sun 7:30, 10 & 7; Mon & Sat 9, Tues & Fri 7:30,
 Wed Noon, Thurs 10; EP 5:30

MIAMI, FLA.

HOLY COMFORTER 1300 SW 1st St.
 The Rev. R. B. Hall, r
 Sun 8, 10, 12, LOH Wed 10:30; Thurs 9

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
 The Very Rev. Francis Campbell Gray, dean
 Sun 6:30, 7:30, 9, 11, 6; Daily 7, EP 5:45; Thurs,
 Fri & HD 10; C Sat 5

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
 Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily
 Mass 7:30; Fri 7:30 & 10:30; C Sat 5

SAVANNAH, GA.

OLD CHRIST CHURCH Johnson Square
 The Rev. Warren E. Haynes, r
 Sun 8 & 10:30; Wed & HD as anno

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES Huron & Wabash
 Sun 8 & 9:30 HC, 11 MP, HC, Ser, 5:30 Folk Liturgy;
 Mon thru Fri 9:15 MP, 12:10 HC, 5:10 EP;
 Tues & Sat 7:30 HC

GRACE

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

FLOSSMOOR, ILL.

ST. JOHN THE EVANGELIST Park & Leavitt
 The Rev. Howard William Barks, r
 Sun MP 7:45; HC 8, 9, 11; Daily Eu 9 (preceded
 by MP) ex Tues & Thurs 7; C Sat 5-6 & by appt

SPRINGFIELD, ILL.

ST. LUKE'S 1218 So. Grand Ave., E.
 (5 min. from I-55) The Rev. William E. Krueger
 Sun High Mass 10:15

(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; IS, first 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; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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

GO TO CHURCH THIS SUMMER!

(Continued from previous page)

SKOWHEGAN and PALMYRA, MAINE

ALL SAINTS', Pleasant St., Skowhegan
ST. MARTIN'S, US Rt. 2, Palmyra
 The Rev. Richard Simeone, v
 Skowhegan: Sun H Eu 7:30 & 11
 Palmyra: Sun H Eu 9

KENSINGTON, MD.

CHRIST CHURCH Conn. Ave. & Franklin St.
 The Rev. William M. Moore, r
 Sun 8 HC, 10 MP; 15 HC

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
 Sun 7:30, 9 (Sung), 11 High Mass; Daily 7 ex
 Mon 5:30, Wed 10, Sat 9

ST. JOHN THE EVANGELIST

The Cowley Fathers 35 Bowdoin St., Beacon Hill
 Sun Low Mass 8, High Mass & Ser 10, Weekdays
 Daily Mass 7:30; Sat 9; Extra Mass Wed & HD
 12:10; C Sat 1-1:30

LEXINGTON, MICH.

GOOD SHEPHERD US-25 (Cor. Hubbard)
 The Rev. E. F. Gravelle, r
 Sun HC 8 & 10 (MP 25 & 45)

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
 Sun HC 8:30, MP 10 ex 1S HC both services

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
 The Rev. Karl E. Spatz, r; the Rev. D. E. Watts, ass't
 Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily EP

RENO, NEV.

TRINITY (Downtown) Rainbow & Island
 The Rev. James E. Carroll, r
 Sun Eu 7:45 & 10; EP 5:15

NEWARK, N. J.

GRACE CHURCH Cor. Broad & Walnut Sts.
 The Rev. Herbert S. Brown, S.T.D., r
 Sun 7:30, 9:15, 11; Mon 7, Tues 7:30, Wed &
 Thurs 12:10, Fri 9:30, Sat 9

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL 3rd & Phila. Blvd.
 Sun HC 8, MP & HC 10; Daily HC 7:30 ex Fri 9:30

STONE HARBOR, N. J.

ST. MARY'S BY-THE-SEA 95th St. & 3rd Ave.
 The Rev. William S. John Frederick, r
 Sun Mass 8, 9:30 (Sung), 11 (1S & HD; other Sun-
 days, MP); Daily MP & Mass 8:30 (ex Mon &
 Wed); Eu & HS, Wed 12:10; C Sat 5:30-5:45

BROOKLYN, N. Y.

CHRIST CHURCH, BAY RIDGE 7301 Ridge Blvd.
 The Rev. Marion L. Matics, Ph.D., r
 Sun 8 HC; 10 MP; 1st Sun HC

ST. PAUL'S (Flatbush)

Church Ave. Sta. Brighton Beach Subway
 The Rev. Frank M. S. Smith, D.D., r
 The Rev. John M. Crothers, c
 Sun 7:30, 9, 11; HC Daily

GENEVA, N. Y.

ST. PETER'S Genesee at Lewis
 The Rev. Norman A. Rimmel, D.D., r
 Sun HC 8, 9:30, 11

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
 112th St. and Amsterdam Ave.
 Sun HC 8, 9, 10; MP HC & Ser 11; Organ Recital
 3:30; Ev 4; Wkdys MP & HC 7:15 (HC 10 Wed);
 EP 4. Tours 11, 12 & 2 daily; Sun 12:30 & 4:30

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
 The Rev. Terence J. Finlay, D.D., r
 Sun 8, 9:30 HC; 11 MP & Ser; Weekday HC Tues
 12:10; Wed 8 & 5:15; Thurs 12:10 & Saints Days
 8. Church open daily 8 to 8; EP Tues & Thurs 5:15

ST. JOHN'S IN THE VILLAGE

218 W. 11th St.
 The Rev. Chas. H. Graf, D.D., r
 Sun HC 8, Cho Eu 11; Sat 10; Thurs & HD 7:30, 10

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

RESURRECTION

115 East 74th St.
 The Rev. Leopold Damrosch, r; the Rev. Alan B.
 MacKillop; the Rev. B. G. Crouch
 Sun Masses 8, 10 (Sung); 7:30 Daily ex Sat; Wed
 & Sat 10; C Sat 5-6

The Living Church

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

ST. THOMAS 5th Avenue & 53rd Street
 The Rev. Frederick M. Morris, D.D., r
 Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat HC
 8:15; Tues 12:10; Wed 5:30. Church open daily
 7:30 to 11:30

THE PARISH OF TRINITY CHURCH

TRINITY Broadway & Wall St.
 The Rev. John V. Butler, S.T.D., r
 The Rev. Donald R. Woodward, v
 Sun MP 10; HC 8, 10:30; Weekdays MP 7:45, HC
 8 and 12; EP 5:15; Sat MP 7:45; HC 8; Organ
 Recital Tues & Thurs 12:45; C by appt

ST. PAUL'S CHAPEL

Broadway & Fulton St.
 The Rev. Robert C. Hunsicker, v
 Sun HC 8, HC Ser 10; Weekdays HC with MP 8,
 12:05, 1:05; C by appt Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
 The Rev. Leslie J. A. Lang, S.T.D., v
 Sun 8, 9, 11, 12 (Spanish) and 6; Daily Mass, MP
 & EP. C Sat 12 noon

ST. LUKE'S CHAPEL

487 Hudson St.
 The Rev. Paul C. Weed, v
 HC: Sun 8, 9:15, 11, 5:30; Mon & Fri 7:30; Tues &
 Thurs 7, 6:15; Wed 8, 10. Daily: MP 20 min be-
 fore 1st Eu; EP 6

ST. AUGUSTINE'S CHAPEL

292 Henry St.
 The Rev. John G. Murdock, v
 Sun H Eu 8, Ch S 9:30, Sol Eu & Ser 10:30. Misa
 Espagnol 25 monthly, 12 noon. Weekdays & other
 services as anno

ST. CHRISTOPHER'S CHAPEL

48 Henry Street
 The Rev. Carlos J. Caguait, v
 Sun Masses 7:30, 9:45, 11:30 (Spanish), ex 1st
 Sun 7:30 & 10:30 (bi-lingual); weekdays and HD
 as scheduled

UTICA, N. Y.

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

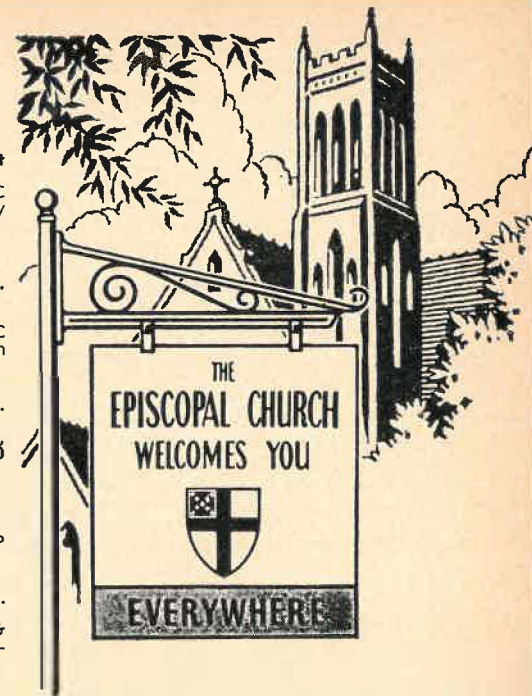
BEAUFORT, N. C.

ST. PAUL'S 209 Ann St.
 The Rev. John E. Gilchrist, r
 Sun 8 & 11, Ch S 9:45; Wed 10



AMERICAN CATHEDRAL
 Church of the Holy Trinity
 PARIS, FRANCE

Known as a "spiritual home away
 from home."



BLOWING ROCK, N. C.

ST. MARY'S OF THE HILLS S. Main St.
 The Rev. George D. Stenhouse, v
 Sun 8 HC, 11 HC & Ser 1S, 3S & 5S; 11 MP & Ser
 2S & 4S

SANDY, ORE.

ST. JUDE'S COLLEGIATE CHURCH Scenic Dr.
 (Using chapel & public rooms of Mt. Resurrection
 Monastery, Society of St. Paul)
 Sun 10:30 HC; HD 6. (Monastery schedule; Daily,
 6:30 HC, Offices 6:15, noon, 6, 8)

PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY 330 So. 13th St.
 The Rev. Frederick R. Isacksen, D.D.
 Sun HC 9; 10 (1S & 3S); MP other Sundays

VALLEY FORGE, PA.

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

LYNCHBURG, VA.

ST. JOHN'S Elmwood Ave.
 The Rev. George Bean, r
 Sun 8 HC; 10 MP (HC 1S)

RICHMOND, VA.

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

ASHIPPUN, WIS.

ST. PAUL'S 234 Highway P
 The Rev. Carroll E. Simcox, r
 Sun H Eu 9

GRAND TETON NAT'L PARK, WYO.

TRANSFIGURATION CHAPEL (Moose, Wyo.)
 Sun 7:30 HC, 9 Family, 11 MP & Ser; Tues 9:30
 HC; Thurs 4:30 HC

SÃO PAULO, BRAZIL

THE ANGLICAN EPISCOPAL CHURCH OF ST. PAUL
 Rua São Luiz 1231 Santo Amaro, São Paulo
 The Ven. B. J. Townsend, O.B.E., r
 Sun 8 HC, 10 MP & Ser with Ch S (HC 1S & 3S)

NICE, FRANCE

THE AMERICAN CHURCH OF THE RIVIERA
 21 Boulevard Victor Hugo tel. 88.94.66
 The Rev. J. L. B. Williams, M.A.
 Sun 10:30; Wed 12 noon

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
 23 Ave. George V
 The Very Rev. Sturgis Lee Riddle, D.D. dean; the
 Rev. James McNamee, c
 Sun 8:30, 10:45; Thurs 10:30

GENEVA, SWITZERLAND

EMMANUEL 4, rue Dr. Alfred Vincent
 The Rev. Donald G. Stauffer, r
 Miss Garnett E. Foster, Assoc.
 Sun 8 HC, 10 MP & Ser (HC 1S)