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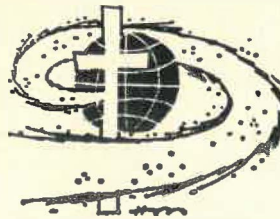
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Around



& About

— With the Editor —

It could be senility, but recently I've taken to dashing off personal notes to various worthies no longer in the flesh. I hope they don't mind hearing from me. I don't expect them to answer, and if any of them does so I shall probably discontinue the practice abruptly, if I survive the shock. These are open notes, with nothing confidential in them—all declassified. We are not *The New York Times*.

1. *To Ralph Waldo Emerson:* In one of your 1832 entries in your Journal you quoted your grandfather as saying: "My children, you will never see anything worse than yourselves." Please thank the old gentleman for me. If we had more sense we would teach this in all our nurseries. Instead, we raise children with the idea that they are fine themselves but that the rest of the world is terrible. Some people never recover from this insanity.

2. *To Gilbert K. Chesterton:* In *The Ballad of the White Horse* you wrote:

*For the great Gaels of Ireland
Are the men that God made mad,
For all their wars are merry,
And all their songs are sad.*

I have some trouble agreeing with you. The "Londonderry Air" is sad; but I must work hard to weep over "Who Threw the Overalls in Mistress Murphy's Chowder?" And there is another distinctly Irish ditty about a man named Pat who woke up at his own wake, forgetting that he was dead, when the whiskey was passed around. It isn't sad at all. But their wars are another thing again. Perhaps the only ones that had been fought up to your time were merry. I'm sorry to have to inform you, in case you don't already know, that the war now being fought between the political Protestants and political Catholics in North Ireland is very ugly and very sad.

We still miss you terribly in the Church Militant.

3. *To Albert Camus:* I want to tell you how much I appreciate your noble aphorism, "To grow old is to pass from passion to compassion." You realize, of course, that this doesn't always happen; you are saying that it always ought to happen. It is the kind of maxim which, when it captures the mind, helps to bring itself to pass in the life. In our contemporary American culture we sorely need a positive lore of growing old. Americans are not supposed to grow old; to do so is against the mores. We commonly salute some aged person on his birthday with

the idiotic remark that he is "80 years young!" I know you believe in compassion, and so do I, but I wish some appropriate punishment could be devised to fit this crime against Nature and Nature's God. I submit that in a sound and healthy culture all people grow old by the joyous philosophy of Browning's Rabbi Ben Ezra, knowing that "the best is yet to be—the last of life, for which the first was made." Somebody should write a thoroughly Christian book on growing old. But it could get him into trouble with the cultural vigilantes who regard growing old as a subversive activity.

I trust that you have come to think much more highly of God since your great change.

4. *To Alighieri Dante:* Your poetry stands up wonderfully well after six centuries. Your vision of "*L'amor che muove il sole e l'altre stelle*"—"The love that moves the sun and the other stars"—has been the vision of God by which "I who profess and call themselves Christians" have walked from the beginning until now. I'm sorry to report that many of today's theologians simply ignore the created universe as itself a panorama of God's love, and identify God's love *exclusively* with a man's love for his neighbor. When you read St. John's words—"God is love"—you knew what he meant. These theologians I'm talking about do not. They understand him to mean "Love is God." They seem to think this is bringing God down to earth, humanizing him. I don't think God needs to be humanized; it's man who needs that. And how about this? When the modern theologian wants to denounce some part of the Christian Faith in which he doesn't believe he calls it "medieval." That for you—and Thomas Aquinas—and Francis of Assisi!

5. *To Richard Rolle of Hampole:* I've just written a note to your contemporary, Dante, whose companionship I imagine you're enjoying eternally. I was deploring to him the way in which modernist Christian theologians try to comprehend the love of God within the cramped and leaky confines of a man's love for his human neighbor. And your line came to mind: "Luf copuls god & manne." We have improved on your spelling (or think we have), but not on your theology.

As a former resident of what used to be called Merrie England you undoubtedly find your present locale even merrier. From what little I know about your earthly career I can only say that it couldn't have happened to a nicer fellow.

The Living Church

Volume 163 Established 1878 Number 8

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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August

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- 24. St. Bartholomew, Ap.
- 25. Louis, K.
- 28. Augustine, B.
- 29. Trinity XII / Pentecost XIII

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.

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

English Usage

A continuing problem which appears in the columns of TLC, and wherever communication is attempted, is that of the meaning of the English language. While there are several excellent dictionaries of authoritative stature, none represents a universal standard for reference. While the meanings of words are approximately defined, there is considerable room for disagreement when one consults various dictionaries. There is no norm. The King's English is an anachronism, if it ever existed. (Please do not look up any of these words, because I doubt if we will be able to agree upon what they finally mean.)

For some time, I have felt the need for an official, standard dictionary, to be sponsored by the Bureau of Standards under the Federal Government. This dictionary would be the final source of definitions in every area of communicative endeavor, including the law. Such a dictionary would be updated every ten years to avoid a static, dead language.

We have decided that banks should not print their own money, that weights and measures should be standardized, but we have failed to be precise about the English language. It appears to me that as long as words are left to the private sector as a matter of opinion, no matter how respected that opinion is, we shall continue to flounder on what it is we are really talking about. This proposal should be extended to include the whole English speaking world.

(The Rev.) HARRY LEE HOFFMAN
Rector of St. Peter's Church

Purcellville, Va.

On Preaching

I can never thank you enough for that excellent article on *The Dues of Preaching* [TLC, July 11]. It is simply superb, direct, concise, brief, and to the point. We clergy need this kind of help from our dear and long-suffering people!

(The Rev.) ROBERT E. MERRY
Coordinator of Communication
The Diocese of Pittsburgh

Pittsburgh

A Prayer for Salesmen

We are all "salesmen" of a fashion, no matter what our walk of life, whether it be, "rich-man, poor-man, beggar-man, priest." However, there are those who professionally call themselves salesmen and are proud of

their Christian labor. I was directly engaged in this endeavor for over 20 years before entering the priesthood on a full-time basis. May I offer to my former comrades and to salesmen everywhere, no matter what their walk of life the following Prayer for Salesmen?

Dear God, come work with me and bestow upon me thy blessings. Help me to give my family the fruits of my honest labor. Help me to know my products well that I may give my customers the benefit of my knowledge. Help me to grow in enthusiasm and to develop confidence in my ability. Help me, O Lord, to be sincere and trustworthy. Dear God, I pray—come work with me. Amen.

(The Rev.) PETER S. COOKE

Assistant at the Church of St. Uriel
Sea Girt, N.J.

"Support Your Local Clergy"

The editorial, "Support Your Local Clergy" [TLC, July 25] is excellent. I wish that I could place a copy of it in the hands of all our church families. Thanks so much for the kind words for the clergy. I know how they need it, as my husband was a priest of the church.

RUTH H. BURLESON

Yankton, S.D.

You request comment on your analytical editorial, "Support Your Local Clergy." Excellent, and you make part of the point in the last paragraph: the more essential one than money is in the practice of human fellowship and regular, steady attendance at services. When vestrymen and others say to me: "We have a fine man and hope we can keep him," I answer, "The surest way is first, to fill the church on Sundays; second, to be his friend at all times, invite him into your family circle, comment on and criticize his views and sermons, always with the proviso, 'you may be right,' and, with respect to his office, treat him as man to man."

As I see and read about clergy discontent and their cry for more and more money, union organization, and freedom from dogma and discipline, I sense the roots of the whole phenomenon to be the "loss of identity." It appears in the high echelons with the wrangling over what a seminary is supposed to do, mechanical placement (what are bishops' for?), minimum salary demands, and contention over "social action."

I was taught and hold that the Christian minister is a *priest*, and a priest is a man under authority with the function of caring for the spiritual welfare of those committed to his charge, to bring God's love and presence and power into the daily lives of his people, to bring them all to deeper commitment and more fervent love of Jesus Christ our Lord. Is there any higher or more rewarding function in the world; and can any minimum salary, house and utilities, car allowance, pension and medical insurance, pay for it? Paul and the greatest of his successors in the ministry seem to have been content with sufficiency of "food and raiment."

(The Rev.) ROBERT B. GIBBON
Canon-emeritus of Trinity Cathedral
Easton, Md.

The Cover

We feature in this issue of TLC another article in our series on town-and-country work in the Episcopal Church, this one concerning the ministry of the Society of St. Paul in Sandy, Ore. In the cover photo members of St. Jude's Collegiate Chapel mission congregation and fathers and brothers of the society gather in the monastery dining room. The room also serves, when needed, for mission meetings and dinners. (Photo by D. C. Lowe)

The Living Church

August 22, 1971
Trinity XI / Pentecost XII

For 92 Years,
Its Worship, Witness, and Welfare

CHURCH MUSIC

Supplement to Hymnal Expected

A supplement to the Episcopal Church's *Hymnal 1940* is expected to come off the presses in September, it was announced by the Ven. Frederick P. Williams, chairman of the Joint Commission on Church Music. To be published by the Contemporary Lab of Walton Music Corporation, New York, the supplement is entitled "Songs for Liturgy and More Hymns and Spiritual Songs."

It will contain 69 hymns and spiritual songs, including folk hymns and spirituals; also hymns dealing with urban life, the family of nations, brotherhood, and the home. The Songs for Liturgy section will contain new musical settings for the Eucharist and other services. Some of the hymns have been arranged for unison singing, some are in the form of rounds, and some are with accompaniments by hand bells, cymbals, drums, tambourine, hand clapping, and guitar, as well as by the organ.

Fr. Williams said that the Joint Commission had decided to issue the supplement rather than publish a new hymnal because, in part, a survey disclosed that only 100 to 120 of the current book's 600 hymns are being used in the churches.

SOUTH WEST AFRICA

Lutherans Hit Apartheid

A pastoral letter attacking South Africa's *apartheid* policies was prepared by the governing boards of two Lutheran churches in South West Africa and sent to all congregations of the Evangelical Lutheran Ovambokavango Church and the Evangelical Lutheran Church in South West Africa (Rhenish Mission Church), with the request that it be read from all pulpits.

The governing boards also made public an open letter to Prime Minister B. J. Vorster of South Africa, charging a series of specific human rights violations and urging independence for South West Africa. Both documents refer to the World Court decision of June 21, which called South Africa's occupation of South West Africa illegal, and the letter to congregations states that because of the decision "we can no longer remain silent."

The letter to the Prime Minister declares that South Africa "has failed to take cognizance of human rights" as de-

clared by the United Nations, and charges violations of specific sections of the Universal Declaration of Human Rights.

Both of the churches issuing the letters are predominantly indigenous groups—the Ovambokavango, considered a black church, and the ELSCWA, working with a variety of linguistic and ethnic groups.

In addition to these two churches, both of which belong to the Lutheran World Federation, there is a third LWF member church in South West Africa, the German Evangelical Lutheran Church. This 15,000-member body, which cooperates closely with the other two groups, is largely made up of German-speaking residents of the country.

WASHINGTON

Memorial to Canon Wedel Established

On the first anniversary of the death of the Rev. Theodore O. Wedel, on July 21, 1970, the bishop and chapter of the Washington Cathedral announced the establishment of the Theodore O. Wedel Memorial Fellowship Program at the College of Preachers, a part of the cathedral's program.

The Rev. Frederick H. Arterton, warden of the college, and the Rev. Clement W. Welsh, director of studies, said the fellowship program is "an eminently appropriate" way to honor the memory of Canon Wedel, who was director of studies, 1939-43, warden, 1943-60, and was named warden-emeritus in 1960.

Canon Wedel touched the lives of many people in the course of a life dedicated to scholarship, ecumenicity, and to the education of clergy in the arts of communicating the faith to the world. "As a memorial to such a man," the warden and director said, "it seems right that whatever is done should be a living memorial, designed to continue the work which he loved and to which he gave such impetus in his own life.

Contributions in memory of Canon Wedel's life and work may be sent to the College of Preachers.

COLORADO

Police Raid Episcopal Church

Denver police raided the premises of St. Andrew's Church, for several years a haven for homeless or transient youths, detained 24 adults on various charges, and turned over 14 out-of-state juveniles to

the public defender's office. Forty-one others found sleeping in the building and on the lawn were released after being photographed at headquarters.

Ten persons were held for investigation of possessing narcotics, seven for investigation of possessing dangerous drugs, four for investigation of being drunk in a public place, two for investigation of aggravated robbery, and three detained for military police.

Armed with a search warrant to find narcotics and wanted persons, 50 police officers entered the premises at 4 A.M., rounded up the sleepers in scattered quarters, then questioned and searched them for four hours. Detective Sgt. James C. Jones said the force confiscated suspected heroin, "speed," marijuana, LSD, and hashish, along with suspected narcotics devices. Additionally the police took a .22-caliber rifle, a pellet gun resembling a .45-caliber automatic pistol, and three clips of ammunition for a .30-caliber carbine, Jones said. Police said they obtained the search warrant after several robbery suspects gave St. Andrew's as their local address.

The Rev. Jon Marr Stark, rector, was at a conference in Evergreen, Colo., when the raid took place but he telephoned a statement denouncing the police to local newspapers and broadcasters. "I am deeply disturbed and resentful," he said, "that the law-enforcement agencies of this city have acted in the manner they have by raiding one of the most dedicated drug-abuse centers in Denver." He contended that youngsters arriving at the church were forced to give up all drugs and that the narcotics were destroyed as soon as possible but said "this could not be done instantaneously."

Asked to explain police statements that some of the suspected narcotics were found in the rector's quarters, Fr. Stark said confiscated material was placed in his desk because it could be locked. The desk was unlocked for police by the Rev. Chauncey Linus Shaw III, the curate, who was sleeping in the building.

Fr. Stark also stated that the guns found in the rectory basement had been found and were hidden until their ownership could be established.

Several Denver rectors deplored the police raid in Sunday remarks to their congregations. The Very Rev. Herbert M. Barrall of St. John's Cathedral, called it an "outrage" and asked parishioners' prayers for Fr. Stark and his charges.

St. Andrew's was once a flourishing center city parish but its congregation has

dwindled in recent years. The latest published parochial report, for the year 1969, shows 104 communicants, seven baptisms, eight confirmations, two marriages, and three burials. Total parish receipts were listed as less than \$20,000. Fr. Stark said that more than 5,000 meals are served and that many thousands are housed temporarily each month.

The diocese has given nominal financial support to the youth project and these grants have evoked lively debate in the diocesan council, a minority objecting primarily to using funds for a parochial project over which the diocese has no control or supervision.

SCOTLAND

More Frequent Celebrations Requested

Stating that "our present practice suggests communion is somewhat abnormal," a Church of Scotland presbytery wants more frequent celebrations of the sacrament. The recommendation, approved by the Presbytery of Kirkcudbright, was forwarded to a committee of the Church of Scotland (Presbyterians).

Church regulations suggest that communion services be held "frequently" but this has usually been interpreted to mean "regularly" and limited to a few times each year. "The reason for this was that communion was regarded as such a sacred season," the presbytery said, "that it had to be highlighted and adequately prepared for in the church's life."

The Kirkcudbright presbytery also stated: "We feel that today, however, a more frequent administration of the sacrament is desirable. This, we think, is desirable to indicate, apart from everything else, that communion is not just a test of church membership."

Attendance at communion at least once a year is required for church membership.

GOVERNMENT

"Day of Bread" Observance Requested

A tradition begun in West Germany 20 years ago and observed in the U.S. in recent years, could become a permanent observance under a resolution introduced in the House of Representatives by Rep. Keith G. Sebelius of Kansas.

Designated "Day of Bread" and "Harvest Festival," the observance is intended "as a token of man's gratitude for the bounty of nature and the annual harvest of farm and field, and in recognition of bread as a symbol of all foods. . . ."

The day would be kept on Oct. 5 this year, and a Harvest Festival would be observed the same week. In succeeding years, the first Tuesday following the first Sunday of October would be designated as a "Day of Bread."

A similar resolution has been intro-

duced in the Senate by Sen. Robert Dole, also of Kansas. Fifteen co-sponsors joined Rep. Sebelius in submitting his bill, and 27 Senators joined Sen. Dole in his version.

METHODISTS

Küng's Stand Could Spur "Protestant" Study

Non-Romans do not need the Rev. Hans Küng's challenge to the doctrine of papal infallibility to warn them against "something like papal authority," said Dr. J. Robert Nelson, a United Methodist theologian. But, he said, Protestants do need the questions raised by Fr. Küng to spur their own inquiry into the teaching authority of the whole church.

Writing in *Christian Advocate*, a UM magazine, Dr. Nelson, a professor at Boston University, discussed the implications for Protestants of "*Infallible? An Inquiry*," Fr. Küng's book published earlier this year, and questions the doctrine of papal infallibility.

The Methodist theologian notes that the infallibility issue may appear on first glance as irrelevant to Protestants. Not so, he holds. The "future well-being of the protestant and catholic churches will be determined by their mutual interaction and conversing unity," he said. Because, he said, almost everyone recognizes that papal infallibility is the "most formidable barrier" between Protestants and Roman Catholics, Dr. Nelson judges that Fr. Küng's inquiry is of importance to all Christianity. He applied the question of authority to his own church and said that the Methodists know they do not need a "papal office to teach [them] the truth."

Dr. Nelson said he is more impressed with those parts of "*Infallible? An Inquiry*" that show Fr. Küng as a "critical historian and theologian" than those parts which are expressions of "outrage and dismay" over claims to the pope's infallibility. He also applauds the priest's concept of the "indefectibility" of faith as an alternative to "infallibility." Fr. Küng says the true church is kept from defecting, by God.

Dr. Nelson also states that Fr. Küng does have a "characteristically protestant view of biblical authority: the word of God revealed in Jesus Christ through the apostolic witness of the New Testament." He also notes that Fr. Küng has not advocated abolition of the papacy. He agrees that if the papacy is seen as offering a "primacy of service" that many Protestants and Orthodox might welcome it."

EUROPE

Church Ordered Razed

A partially completed church building in Erd, Hungary, and named for the late Dr. Martin Luther King, Jr., has been or-

dered razed. Information relayed through Holland via ecumenical channels said that the demolition order came from Irme Miklos, chairman of the Hungarian State Office for Church Affairs.

The church building was begun by the Rev. Geza Nemeth, a Reformed Church pastor. Early this year, the Rev. Ralph Abernathy, head of the Southern Christian Leadership conference, visited the congregation.

Dutch newspapers have reported that authorities in Erd had decided not to carry out the Miklos order until the question of why the building was condemned could be clarified. Church affairs in communist-dominated Hungary are closely regulated by the government.

UNITED NATIONS

Judge Calls Apartheid Crime Against Humanity

Judge William H. Booth of the New York City's Criminal Court told the U.N. Apartheid Committee that what South Africa is doing to non-whites constitutes "a crime against humanity." He made available to the committee copies of his report to the Presiding Bishop of the Episcopal Church, who had commissioned him to observe and audit the trial of the dean of Johannesburg, the Very Rev. Gonville Aubrey French-Beytagh.

The judge told the committee that justice in South Africa seems to be well administered, "but the law that is administered is bad, is inhumane, and is inconscionable." He sided with the Organization of African Unity against a dialogue with South Africa, saying that it would be meaningless unless *apartheid* were discussed and black South Africans were included in the talks.

NEW YORK

"Gay" Church Plans Expansion

The 600-member Parish of the Beloved Disciple in New York City is planning to expand as the nation's second homosexual religious body. A first-anniversary service drew more than 500 people. One highlight was the installation of the first three members of the homosexual church's own religious order, called the Oblate Companions of St. John.

The guest preacher was the Rev. Troy Perry of Los Angeles, founder of the first American church for homosexuals. Also marking the anniversary was a "Service of Holy Union" for the Rev. Robert Clement, pastor of the Beloved Disciple parish, and his "lover" of 12 years.

During the observance, Fr. Clement said steps were being taken to link his parish with the Ethiopian Orthodox Church. This would permit the organization of a diocese, the election of a bishop,

and the forming of other congregations. Actually, the homosexual parish is already part of a body—the “American Orthodox Church of the U.S.”—of which it is currently the only congregation. Fr. Clement is prelate-designate of this church, which is in no way connected with the Orthodox Church in America, previously known as the Russian Orthodox Greek Catholic Church.

The worship service and installation of novices into the new order took place at Holy Apostles Episcopal Church, where the homosexual church gathers each Sunday afternoon.

“Union” vows between Fr. Clement and John Noble, a museum curator who is planning to enter the ministry of the new church, were exchanged in the Performing Garage, an Off-Broadway theater. The event made public vows made privately 12 years ago, the two said. The Rt. Rev. Horace W. B. Donegan, Bishop of New York, reportedly refused to allow the “union” in Holy Apostles.

Mr. Perry presided over the “union” ceremony which used a service adapted from familiar marriage rites. Rings were exchanged by the two men. Assisting in the service were the Rev. Robert Weeks, rector of Holy Apostles and an Episcopal priest, and the Rev. Stephen Marion, who formerly served under Old Catholic and Russian Exarchial Church auspices. He is now secularly employed.

Fr. Clement was ordained in the Polish National Catholic Church but now gives full time to his homosexual ministry. His parish has its own liturgies and bylaws. Services are, for the most part, ornate and somewhat in the Orthodox tradition.

The New York homosexual church is markedly different in style from the Los Angeles group founded by Mr. Perry. That three-year-old church, which has its own building, is called Metropolitan Community Church and reflects Mr. Perry's Pentecostal background. He reported that there are now 17 congregations in “The Fellowship of Metropolitan Community Churches.”

JERUSALEM

Crusaders' Church Re-Consecrated

A solemn re-consecration of the French-owned St. Anne Church in the Old City of Jerusalem, by the Most Rev. Giacomo Beltritti, Latin-rite Patriarch of Jerusalem, was a highlight of Bastille Day celebrations there.

The austere church was built by Crusaders in the 12th century, on a site traditionally regarded as the birthplace of the Virgin Mary. At one period in history, the property was in the hands of Muslims, was converted into a Muslim theological seminary, and later suffered severe damage. In 1856, the ruined building was given to Napoleon III by the Turkish Sultan. The French government restored

the church and built a monastery for the White Fathers, a missionary order.

Once again the church was damaged—this time during the 1967 six-day war. Immediately following the truce, the French government's department of museums and monuments undertook the work of restoration under the direction of experts from the Louvre. The work was underwritten by the French government which declined to accept compensation by the Israeli government, which then exempted building materials shipped from abroad from the usual import duties.

ORGANIZATIONS

WCCE to Merge with WCC

The World Council of Christian Education (WCCE), which traces its origins to 1889, voted at its meeting in Lima, Peru, to merge its activities into the World Council of Churches (WCC). The vote was 158-7, with two abstentions.

Some 400 participants—Orthodox, Roman Catholics, and non-Romans—from 77 countries, considered how the churches can respond to the world's crisis. Delegates agreed that Christian education must redirect its scope in order to bring about social change and the “liberation of man.”

As part of the preparation for the quadrennial assembly, delegates first took part in encounters in 17 Latin American countries where they studied the social, political, economic, educational, and religious situations.

One of the conference speakers was Dr. Ivan Illich, the former priest who heads the Center for Intercultural Documentation, Cuernavaca, Mexico. He pronounced his criticism of modern education in various sounds—Spanish, French, English, and German—to the delight of the international gathering.

“Gutenberg discovered how to produce books at a rapid pace and we have discovered how to construct a church-like structure that puts the obstacle of teachers between students and books. This system works especially well with the poor who need only a small dose of this education to understand how inferior they are,” he said. Methods of education, he said, are basically new ways of packaging instruction without any real insight into the true purpose of education. The purpose, he continued, should be to make man better and more human by showing him how he can best live and work in his world.

Dr. Illich said that if the church does not change it will be guilty of helping to impersonalize man through the dictatorship of technology. The modern world, he said, is dominated by the Babel that is the Soviet Union, and the Egypt that is the U.S., both of which, he held, are dehumanizing man by materialistic ethics.

The Illich address was carried widely in the Peruvian press. Two Lima dailies criticized what they called the speaker's

lack of tact and lack of good taste. A letter to the editor of one paper said Dr. Illich's vocabulary “when he treats the field of education, is worthy of a Cantinflas.”

DISCIPLES OF CHRIST

“Peace Church” Resolution Rejected

A resolution which would have made the Christian Church (Disciples of Christ) a “peace church” opposed to all war failed to win the endorsement of the church's General Board, meeting in St. Louis. The proposal, which would have placed the Disciples in the same category with Brethren, Quakers, and Mennonites on the war issue, was substantially revised in committee before it came to a vote.

As sanctioned for forwarding to the church's General Assembly next October, the resolution notes a long-standing Disciples' concern for peace and recognizes a large number of conscientious objectors. But it stresses the need for congregations to work with draft boards to ensure C.O. status for young male Disciples instead of making a blanket statement on the peace stand of the whole church.

The decision not to ask the General Assembly for action on the “peace-church” designation came when it was pointed out that Disciples have historically believed in diversity of opinion. However, the General Board did pass a resolution asking the assembly to urge the U.S. government to end both direct and indirect involvement in Indochina by next spring.

SOUTH AFRICA

Churchmen Compare Regime with Nazi Germany

Leading Capetown churchmen joined in denouncing South Africa's political and social policy of *apartheid* (racial separation) as similar in many respects to Nazism. Forty-five churchmen said in an “Open Letter” that although Premier John Vorster's government could not be accused of such “atrocities” as were committed in Nazi Germany, South African society is “basically structured” according to the same principles of “nationalism and racism” found in Hitler's Germany.

The letter was published in a multi-denominational religious journal, *Pro Veritate* (On Behalf of Truth). First reactions in South Africa held that the letter would widen the gap between anti-*apartheid* English-speaking churches on the one hand, and the South African government and the pro-*apartheid* Dutch Reformed churches on the other. Among the parallels drawn between South Africa today and Nazi Germany were the following:

(☞) Race and Blood: “Are our laws against intermarriage and extra-marital relations between white and non-white in

South Africa not parallel to the infamous Nuremberg law that forbade the same things between Aryan and Jew in Germany?"

(✓) Secret Police, Informers: Comparing the spread of informers throughout Hitler's Germany and the development of the secret-police system in South Africa's Bureau of State Security and its special police branch, the letter asked, "Is it so different here from Nazi Germany?"

(✓) Absolutism: "Hitler gradually dismantled the rule of law in Germany and Nazis imprisoned or banned people without trial. Which of these things is not happening right now in South Africa?"

(✓) Herrenvolk: Referring to the Nazi "master-race" doctrine, the letter pointed out that black Africans are denied skilled work, and called attention to a South African government statement that "no white man would ever take orders from a black."

The churchmen's letter also noted that between August 1970 and March 1971 "at least 18 ministers and full-time workers of the Anglican, Congregational, Lutheran, Methodist, Presbyterian, and Roman Catholic Churches were served with deportation orders, or had their passports withdrawn."

VIETNAM

Forces Reconsideration of "Just War" Doctrines

The war in Vietnam has forced "just-war" bodies like the Lutherans to re-examine their position on war, said Charles P. Lutz, director of Selective Service information for the Lutheran Council in the USA. As a result, he said, "It won't be so easy in the future for the whole country to be led into a war just because the government says it is necessary."

All three major Lutheran bodies, as well as other so-called "just-war" churches, have adopted positions recognizing that men can object to certain wars because of conscience, Mr. Lutz noted. But, he said, the government demands that a person object to all wars before he can be given conscientious-objector status.

Mr. Lutz said that his office in New York does not advise anyone to violate the law, but tells inquirers what the implications of their actions may be if they choose not to cooperate with the draft or they emigrate to Canada. He estimated that 50,000 draft dodgers and deserters from the U.S. are now in Canada.

The number of American men of draft age who are becoming conscientious objectors is "growing very rapidly," in Mr. Lutz's opinion, and the problem of finding alternative civilian service for COs is growing accordingly. He said that Lutheran hospitals, welfare agencies, and local churches are being urged to make community service positions available to objectors.

NEWS in BRIEF

■ The Diocese of Wellington (N.Z.) holds that there is no objection "in principle" to the ordination of women to the priesthood. By resolution with a clerical vote of 54-38 and a lay vote of 75-26, the diocesan synod referred the resolution to a study group which will report next year to the General Synod of New Zealand. L. M. King, chairman of the committee, said that ordination of women would bring a rebirth to the church. The Rev. M. W. Hawera, who opposed the resolution, said there was "no clear indication yet" of a need for a change in the Anglican Church.

■ The Rt. Rev. Francis John Taylor, 58, who resigned as Bishop of Sheffield because of his health, died in Salisbury last month. A highly respected New Testament theologian, he was a staunch evangelical who opposed the Anglican-Methodist plan for reunion and was one of the few bishops who voted against it in July 1969. It was shortly after his consecration in 1962 that he had a stroke and his enthronement was postponed for six months. Three years later he was the center of a local storm over the position of the Sheffield Industrial Mission, an ecumenical team ministry. Then in 1968, his 24-year-old son was killed in a car accident, and in November of last year, he had another stroke. Said a colleague: "During the years of his episcopate, sickness and personal bereavement overclouded Bp. Taylor's life but he never gave expression to complaint. He never looked back. All this was based on a very simple evangelical faith and discipleship."

■ A Lutheran educator, Rosa Jinsey Young, who founded 13 mission schools for blacks in Alabama, has died at the age of 89. She began teaching in 1909 and when she organized a private school for Negro youngsters in Rosebud, Ala., Booker T. Washington urged her to seek help from the Lutheran Church. She did, and the result was the first Lutheran churches and schools in central Alabama. She was awarded a Litt. D. degree from Concordia College, Springfield, Ill., in 1961. In accord with her wishes, Dr. Young was buried in a cemetery of a mission church in Alabama.

■ Following President Nixon's announcement that he will visit Peking, numerous church leaders expressed support of the move. Among those responding to the announcement was Dr. Cynthia Wedel, president of the National Council of Churches, who said in a message to the White House that the NCC's prayers and "those of many church people" will be with Mr. Nixon as he attempts to bridge the chasm that has existed between the U.S. and China since 1948.

■ The Israeli department of antiquities has announced that there is a possibility that the place where the ancient kings of Israel used to sit in judgment has been uncovered. Archeologists have uncovered an external gate, a wide stone flagged space, an inner gate, an open roof stage, and a sacrificial altar. It is tentatively surmised that it is the place referred to in I Kings, 22:10—the biblical city of Dan.

■ Miss Virgie N. Murray of *The Los Angeles Sentinel* staff has become the first black person elected to an office by the Religious Newswriters Association (RNA), an organization of reporters on religion for the secular press. She was chosen secretary at the annual meeting held in Milwaukee. Term of office is two years. Hiley Ward, religion editor of *The Detroit Free Press* is president.

■ The Lutheran World Federation has asked its 82 member churches for more than \$9 million to support its work in 1972. About one-third of this amount is assured income from membership fees. The total figure will be divided between the Departments of World Service—\$3,901,550; Church Cooperation—\$3,809,133; Studies—\$929,130; and the General Secretariat—\$456,780. The 1971 budget of about \$9 million had been received or pledged within \$1 million of the goal by mid-July.

■ Memorial services were held for Dr. Karl August Reischauer, 91, a United Presbyterian missionary and educator in Japan, 1905-41, who died in Duarte, Calif. He retired from missionary work in 1949. Father of Dr. Edwin O. Reischauer, former U.S. Ambassador to Japan, the noted missionary was instrumental in founding and developing the Tokyo Women's Christian College and the Japan Theological Seminary of the Church of Christ in Japan, now known as the Tokyo Union Theological Seminary. Dr. Reischauer received several honors from the Japanese government and was an honorary citizen of Tokyo.

■ Lutheran Bishop Gerhard Jacobi of Oldenburg, one of West Germany's most popular churchmen, has died at the age of 79. An ardent opponent of Hitler, he was president of the Berlin branch of the anti-Nazi German Confessing Church and was arrested by the Gestapo on numerous occasions. Following WW II, he devoted much of his time to relief work. In 1963, he lashed out at Rolf Hochhuth for portraying Pope Pius XII as having failed to denounce Nazi crimes against the Jews. Bp. Jacobi said it was inappropriate for a German to accuse a non-German for not having fought Nazism strong enough. He said Germans should clean their own house first.



... Serving the patients of St. Jude's Home, the 63-bed nursing home operated by the society.

TOWN & COUNTRY WORK

THE SOCIETY OF SAINT PAUL

THE sound of children running down the long hall to the common room, or the varied pitched, almost musical chatter, of men and women talking in the refectory, are weekly events each Sunday at Mt. Resurrection Monastery, Sandy, Ore., when the mission congregation of St. Jude's Collegiate Church gathers there for worship in the monastery church or Sunday school in the library and chapter rooms. The congregation of St. Jude's Collegiate Church is one of the most interesting in the country, and its vibrant mission life is reflective of the working apostolate of the Society of St. Paul and its founder-rector, Canon René Bozarth, vicar of the mission church.

St. Jude's Collegiate Church is an unusual title of dedication for a chapel congregation, but then it is a remarkable group and so warrants it. The name was chosen because the chapel of St. Jude's, the monastery church at the Society of St. Paul, is collegiate in that it serves the needs of three distinct groups.

First, it is used daily by the fathers and brothers of the Society of St. Paul as their

choir where the community offices are said and the conventual Eucharist offered. Second, the chapel serves the patients in St. Jude's Home, the 63-bed nursing home operated by the society on the first-floor level of the large, two-story brick and stucco facility. Special mid-week and Sunday services designed for the needs of the geriatric residents, as well as other chronically ill persons in the home, makes possible a continuation of church worship in a way not possible in other similar situations. For the past four years a weekly Roman Catholic mass has been offered in St. Jude's Chapel, the second such use of an Anglican altar authorized by the Roman Church in the United States in the days following Vatican II.

Third, the mission congregation, composed of brothers and residents in and around the rural-suburban Cascade Mountain community of Sandy, located halfway between Portland and Mt. Hood on Highway 26, constitutes the most recent and perhaps important use of the collegiate chapel.

Although the congregation of St. Jude's Chapel is small, attendance at the Sunday Eucharist in 1970 averaged over 80 percent of its members. Unlike other mission congregations, with the expense of clergy stipends and building maintenance, mem-

bers of St. Jude's Church benefited by the presence of a church already built and the services of a vicar and staff of clergy and lay workers to whom no salaries are paid.

EARLY in the mission's life (it was accepted by the Diocese of Oregon two years ago), members of the mission family realized the need for some special program of witness to offset the usual obligations of church membership.

First, the vicar and bishops' committee determined there would be no pledge system or annual canvass. Giving to the work of the church (including national and diocesan programs) would be a matter of personal conscience with each member, including those of the society. Second, the entire congregation would take on some special work which would be both within the limits of members' time and opportunity, and also serve some specific community need, as a form of corporate witness of a mission congregation.

The first program chosen was the operation of a Saturday thrift shop in the center of the business community of Sandy, itself in a large farming area on the main tourist route to Mt. Hood and eastern Oregon. The "Saturday Shop," as it is called, sells or gives away clothing and household items to low-income fami-

This article was written by a lay person who is a member of the bishop's committee of St. Jude's Collegiate Church. The photos are by D. C. Lowe.

lies, from materials given to the society for that purpose — often coming from members' homes. Any funds over expenses of the shop are placed in a mission fund for special programs and are spent for overseas work. Each family contributed one Saturday a month to the operation of the store. During 1970 thousands of items of clothing and household goods moved through the shop. Over 500 families utilized the facilities, unique in the area, conveniently serving the needs of a basically migratory farm population. From the funds earned, material was purchased and the women of the mission, under the supervision of one of the fathers, created sets of eucharistic vestments for parishes in the Bahamas and the Philippines. Small cash gifts were sent elsewhere and a motorcycle was purchased from funds sent to Bp. Longid of the Church in the Philippines, for use of a mission priest there.

Besides volunteer time toward the congregational witness of the mission, members of the mission family are very much active in community service programs in the town of Sandy. For example, although the membership of the mission family is only slightly over 40, the community activities of the bishop's committee members read like a list of "who's who" of community service.

The senior warden, Mr. H. B. Salisbury, was chairman this year of the City of Sandy's budget committee. The junior warden, Br. Andrew, SSP, is a member of the diocesan council, department of lay ministries, a member of the executive committee on the board of the Office of Economic Opportunity of Clackamas Co., Ore., who spearheaded the organizing of a county-wide food-assistance program. The treasurer, Mr. Joseph Astleford, is special advisor to the city planning commission in Sandy, a rapidly-expanding rural-suburban area. The clerk of the bishop's committee, Mr. Anton Bryant, is this year's president of the Sandy Area Chamber of Commerce, as well as superintendent of the local elementary school district. Another member of the bishop's committee, Mrs. Elizabeth Hartman, former editor of the local newspaper, is treasurer of the Chamber of Commerce.

For many who know the vicar of St. Jude's Collegiate Church and rector of the Society of St. Paul, Canon Bozarth, such activity and involvement by the congregation is not surprising. Fr. Bozarth, who celebrates his 20th anniversary in the priesthood this year, in addition to his work locally as general administrator of St. Jude's Nursing Home, rector of the Society of St. Paul, and managing editor of St. Paul's Press, serves as an honorary canon of the cathedral church in Windhoek, South Africa, and is commissary to the Church in Jordan, Syria, and Lebanon, for the Rt. Rev. Najib Cuba'in. The overseas mission supply program of the society has grown under Fr. Bozarth's direction to be one of the largest unofficial

supply services within the Episcopal Church. St. Paul's Press, another department of the society's work, in addition to publishing a quarterly, *St. Paul's Printer*, and a newer local monthly called *The Mountain Magazine*, dealing with historical material of the famous Barlow Road of the Oregon Trail (which crossed nearly in front of the nursing home and monastery), will publish several books this year as well as material for the National Guild of Churchmen, which recently elected Fr. Bozarth chairman and Brs. Andrew, Barnabas, and Ambrose as trustees, transferring the guild from New York to Oregon. Prior and production supervisor of St. Paul's Press, Br. Barnabas, SSP, is also in charge of the church school program for the mission and is actively involved in other community service work.

ST. Jude's Collegiate Church came into being two years ago as a part of the general consolidation program of the society, the result of many chapter meetings at which the rector and members of the community resolved to dispose of two of its three nursing homes in the general Portland area, and donate its equity in land and buildings of the society's former school in Gresham, Ore., to a non-profit group, in order that a special school for retarded elementary-age children could continue its program. Among the several reasons for the centralizing of the order's work in one area was to give opportunity for more varied witness and realization of the society's three-fold ministry of works of mercy, charity, and evangelism. By retaining one nursing home (the present St. Jude's in Sandy), its press, relocated in Sandy, and its missionary program, members of the community had more time to give in community service. One area in particular was through community action.

At the time of the society's consolidation, community action in Clackamas Co. was in need of revitalization of personnel and programs. Because of several mem-



... Serving both church and community.

bers of the community becoming involved at the local and county levels, and their many hours of donated community service, the program was revitalized and now serves in areas such as food, housing, family service, and legal aid, as well as special innovative programs for low-income residents, such as a reconditioned 34-unit emergency housing facility which provides up to ten days residential accommodations for distressed families in or passing through the area.

When the society first moved to Sandy in 1963 few local area residents understood exactly what the life and program of an Episcopal religious order meant. Church membership in the area was almost entirely protestant. Although the opening of the nursing facility in the community meant a positive economic improvement in the cash flow of the area by means of its payroll and the purchase of supplies, there was little communication between SSP members and residents of the town. Through the latter part of the 1960s, as the concept of renewal within the church and religious communities grew, the society of St. Paul made a specific effort in outreach in the area where they live, and through participation in already-existing service groups such as the Chamber of Commerce and Kiwanis Club, began breaking down barriers of ignorance and misunderstanding where it existed.

By the beginning of 1970 the presence of the society in the social and economic life of this rural community was taken for granted, and now the community is freely called upon by local groups for support in community projects ranging from promotion of a new city charter to the setting up of special off-street sledding areas in winter to improve road safety. As a result of the mission foundation, it was possible for members of the community to directly aid in the establishment of a ministerial association of local Sandy churches. Although St. Jude's is the smallest church in the town of 1,400 (where there are 12 churches), its members seem to have been something of a catalytic agent in the successful formation of a well-structured ministerial group for the first time in nearly 100 years of organized churches being established in the area.

Formation of the mission church was a natural outgrowth of two needs. First, there was no Episcopal parish in the immediate area of Sandy, and second, churchmen living in the community who attended the monastery chapel were not officially members on diocesan rolls. In the next decade population growth of the greater Sandy area is likely to increase rapidly due to the community's close proximity to Portland and the conveni-



"The right use of God's resources has always been a standard. . ."

ence of freeway travel, as well as the desirability of homes in a scenic, semi-rural setting for city workers. After several meetings with families who had for years attended services in the monastery, it was decided that members of the society who so wished would become full members of the new mission, with all privileges and responsibilities that church membership means. The facilities of the

monastery would be open for mission use. The common room would serve as a parish hall, chapter and library as meeting areas and study rooms, and the kitchen and dining room for parish dinners. Overnight a fully-equipped church plant, complete with area space for groups of up to 60, as well as a chapel with full equipment and a vicar with three monastic curates, came into existence, including a

nursery room (whenever it is needed).

By fully sharing the responsibility for witness and worship on an equal basis, a remarkable kind of mission family was born. At the last diocesan convention, one of the delegates from St. Jude's Collegiate Mission, Br. Andrew, SSP, senior brother of the society and junior warden of the mission, was elected to a two-year term on the diocesan council, the first time ever a religious has so served in the Diocese of Oregon.

THE life and presence of St. Jude's Collegiate Chapel and its members is a positive influence both on the Christian witness and secular needs of the growing rural-suburban community. Although small in membership, both the Society of St. Paul and the congregation of the mission perhaps prove more than anything else that being a Christian today and exercising the apostolate of all baptized persons to witness Christ in the best manner and style known makes a difference, and—when carefully planned—can be a positive influence on the social organism. By opening the monastery to the world of friends and neighbors in the community, some of the major aspects of Christian living have been realized.

The right use of God's resources has always been a standard ideal of the Christian community. Here is a microscopic case in point. In the energetic program and benefit of this small entity working within the limitations of its manpower and resources and selecting programs to which it can clearly respond, there is both a sense of value and awareness of what being a Christian means in this part of the 20th century, in a particular corner of God's kingdom.

Canon Bozarth, members of the Society, and the congregation of St. Jude's Chapel, look for the day, perhaps a decade from now, when church membership may justify the establishment of a parish (if there is a distinction between parishes and missions then) and the mission family is preparing for that time. Meanwhile, the special collegiality continues. For the religious it is an opportunity to practice social aspects of renewal in the church today and provide an outreach of the apostolate in the community around them.

For the residents of the community the full ministry of the church's three-fold work of preaching, teaching, and healing is present in a way not possible without the existing church buildings and staff. For the 63 patients in St. Jude's Home, the many activities happening around them helps to bring the community inside and carry their interest outside, leaping over whatever limitations their physical needs have created. Very little of the all too frequent "ghetto-like" atmosphere of many nursing homes is present. To the vicar it is another unfolding of God's love and will and a growing tapestry of experience as a priest in God's church.

How We Pray

Depends upon our theology.
 If we believe that God is all-powerful
 but somewhat slow in the mental department,
 we will offer prayers of instruction:
 "Don't overlook this,"
 and, "Don't forget that."
 If we believe that God is all-knowing
 but limited in power,
 we will offer to help.
 If we believe that God
 has all power and all knowledge,
 we won't tell him
 what to do
 or how to do it.
 We will ask:
 "What do you want me to do?"

Robert Hale

EDITORIALS

A Better Way With Prisons

WHEN the new Correctional Institute for Women in New York City was recently dedicated, the invocation was offered by Terence Cardinal Cooke. He prayed that this prison might be "a home of hope and not a place of despair. . . . May this center become for them a place of renewal, not of punishment; a place of guidance, not just of guarding; a place of loving concern, not of bitterness."

This prayer, like any other, can be answered only if two factors are positively present: God's will to answer it, and man's will to receive and to apply God's answer. We have no doubt about God's will in the matter. To us it is inconceivable that he wants prisons whose sole object is punishment, or, for that matter, whose sole object is the incarceration of dangerous people for the protection of society. A prison must be "a place of renewal . . . of guidance . . . of loving concern," as Cardinal Cooke prayed that this one might be, if it is to be what God wants.

The other question concerns what man wants—society—those of us who are on the outside when we build a prison. If society is not willing to provide and pay for a correctional system that aims at really correcting human beings it does not want what God wants, and so such a prayer as Cardinal Cooke's cannot be answered. It is gratifying to note that this new women's prison facility on Rikers Island is the project of people who dare to think along these lines. It has no barred windows and few barred doors. The rooms are rooms, not cells. There are tennis courts, gardens, a beauty parlor, and other such means of grace to people who want to be human. And why not? People who object to such "coddling" should ask themselves whether they want people in prisons to aim at being human or at being sub- and anti-human. That choice has to be made. Deny people the means of wholesome human existence and you ask for trouble not only for them but from them later on as inevitable consequence.

The cardinal prayed that "through kindness and understanding, Your children may find here the hope which will give them the strength to look forward with courage to the day when they shall leave this island as a day of a rebirth—a beginning of a new life."

It is a Christian prayer for a Christian way of dealing with society's problem children. Our prayer is that this mind may speedily prevail among politicians, prison officials, and all concerned persons—which should mean all of us. Society has tried the eye-for-an-eye approach for long enough; and its crime problem only flourishes, abounds, and increases. Christ's way is surely worth a try.

Abolish "Private" Marriages!

WE were listening, for perhaps the ten thousandth time, to a discussion of the question: Who should be invited to the wedding? And for the first time we felt moved to ask: Why not everybody? Or, to state the same question differently, Why should anybody need to be invited to a wedding any more than to any other church service?

It has become well established among us that the sacrament of holy baptism is in no sense a private affair or a strictly family affair; it is a divine event in the life of the whole family of God and should therefore be administered in the presence of the whole congregation. If this is true of holy baptism, why is it any less true of holy matrimony?

We are talking, of course, about the marriage service, not about the reception or wedding banquet or any social concomitant of the sacrament. The service itself is a church service and an intrinsically public one. The union of lives which it sacramentalizes is decidedly everybody's business—the church's, and the whole of society's. The state rightly reserves the authority to allow marriage for some and to disallow it for others, since any marriage is either a blessing or a burden to the community.

In general practice, marriages are regarded as private affairs which one does not think of attending unless specially invited. We cannot find any plausible Christian justification for any such custom. The concept of marriage as a private undertaking and institution flouts the basic Gospel truth that no family lives to itself alone and also the Gospel truth that we are all members one of another, so that if one member or family suffers the whole body suffers.

The marriage service before the altar is a service of the church and should be announced as such. Any person who is welcome at any other church service should be as welcome as the bride herself at any marriage service. Any practice or understanding of the matter other than this is scripturally, sacramentally, and socially indefensible; and this must be said, we fear, of our established conventional practice as it now stands.

If anybody can show us why private baptism is wrong and private matrimony is right we will instantly recant. But if we are right about this, it is time for us all to change our custom. There is no need to revise canons or rubrics to accomplish this. All that needs to be done is to announce that on such-and-such a date this man and this woman will be united in holy matrimony, and all Christians are—of course—invited and urged to attend, as members of the family.

Skim Milk Flowing

Skim milk flowing
in sundry limbos,
acknowledging no articulate advertiser,
knowing no preservation,
having no power of delegation:
Choose a singer,
though at first he may seem meager.
Choose a singer; let him sing for you.
(Apatheia will get you nowhere,
nor will silence,
in the Day of Judgment.)

Henry H. Hutto

Book Reviews

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THE LIVING CHURCH

THE LAST KNIFE. By Annabel and Edgar Johnson. Simon & Schuster. Pp. 192. \$4.95.

The Last Knife is a timely book—one that presents its message with force and clarity.

This is the story of a young man who cannot understand the actions of an older brother who chooses to go to jail for two years rather than accept his draft call. In an effort to find his brother, Rick comes upon some of his brother's anti-war friends. These men try to help Rick understand their philosophy and motives. They use examples from America's past to show that there have always been men who will buck everything and everyone to achieve freedom from tyranny of any sort: the young black man who would not accept being "won" by a white man, the Indian who rejected the unreasonable laws of his tribe, the Mexicans who revolted against miserable living conditions imposed on them by inhuman bosses.

Annabel and Edgar Johnson are dedicated and thorough in their analysis of our present social problems. There will be those who cannot agree with all the attitudes expressed in this book, but all must respond to the sincerity and fairness of the authors' approach. The last chapter deserves particular comment. It is frighteningly prophetic as the authors envision a world where selfishness and stupidity have won out over love. There is a sense of urgency, of time running out—or perhaps it is too late to try to treat the ills in our society.

ELINOR M. NORWOOD
All Saints', Worcester, Mass.

BECAUSE IT IS RIGHT: Integration in Housing. By James L. Hecht. Little Brown & Company. Pp. 281. \$7.50.

"The denial of equal opportunity in housing is as much the result of conformity as of prejudice. That such practices continue is, above all else, a failure of leadership." So concludes James Hecht in analyzing myths and truths about equal opportunities in the area of housing. The really splendid thing about *Because It Is Right* is that it turns out to be a manual for social change in the area of discrimination, by a young layman who has actually succeeded in providing leadership for this change. We have long had a need for such a book and Mr. Hecht has provided a good one.

A young executive in one of our giant corporations, Hecht joined a group of Buffalo citizens formed around the idea of fair housing, in 1963. It is interesting that much of the leadership came from laymen of various churches. In a short time they had formed HOME (Housing

Opportunities Made Equal) and the story of the development of his own group (of which he eventually became president) is woven by Mr. Hecht into the developing history of many other fair-housing groups across the nation. He examines how the political and social changes of recent years—Supreme Court decisions, civil rights laws, black community development, etc.—have affected integration, and pulls no punches in reporting what certain employers and churches, as well as labor unions have done—and not done—to help. Along the way he explodes a few myths, e.g., the FHA is *not* an instrument of integration despite governmental rhetoric to that effect. The reason? "Almost without exception (FHA bureaucrats) are oriented toward economic rather than social concerns. . . . FHA offices continue to function more as ghetto builders than ghetto dissolvers."

This volume is a handbook for every urban pastor and congregation. It should be studied carefully by any group anxious to change discriminatory practices and attitudes in a community.

(The Rev.) FRANK V. H. CARTHY
Christ Church, New Brunswick, N.J.

COOKBOOK OF FOODS FROM BIBLE DAYS. By Jean and Frank McKibbin. Ill. by Jean McKibbin. Voice Publications. Pp. 128. \$95.

This paperback *Cookbook of Foods from Bible Days* is a pocket-sized volume which contains some of the material used earlier by the authors of *Twelve Foods from the Bible*, published in 1966. Here, in the new cookbook, Jean and Frank McKibbin have divided the foods in categories i.e., meat, fish, and fowl; fruits and melons; grain, bread, and nuts; vegetables; dairy products and eggs; sweets, spices, and seasonings. The recipes should appeal to all kinds of cooks, especially today when we are more aware than ever of nutrition and health. Not only that, but the recipes produced very tasty foods.

GEORGIANA M. SIMCOX

FAITH HEALING. By Louis Rose. Penguin Books. Pp. 193. \$1.50.

Faith Healing is an enlightening paperback which investigates the art of paranormal healing and traces its development from early historical evidences up to contemporary healers. Dr. Louis Rose is a clinical psychiatrist in England, and in a very sympathetic manner he attempts to analyze and convey the processes and techniques of faith healing as claimed, and proclaimed, by its devotees and practitioners.

Cures through faith, or divine intervention, have from earliest days been related to all forms of religion; and yet,

as Dr. Rose relates, many healers have practiced throughout the centuries who have eliminated any consideration of God in their procedures or claim that their personal powers of healing were sufficient without divine help. Anton Mesmer (hence, Mesmerism) developed a large and wealthy following on nothing more than his own concoction of animal magnetism sans any divine factor. Interestingly, as Dr. Rose relates, one of the first independent investigations of paranormal healing was instigated in 1784 by Louis XVI to study the claims of Mesmer.

Dr. Rose has done a great measure of personal investigation and research into paranormal healing through the past 20 years. He has met with a great deal of obstructionism and negativism on the part of those contacted and does not feel that he can offer any sound or objective guidelines. He says that in these 20 years of pursuit he has not found one "miracle cure," and without this he can not accept the efficacy of that which is commonly called faith healing.

He also quotes from the Archbishop of Canterbury's Commission Report of 1920: "Our commission has found no evidence of any cases of healing which could not be paralleled by similar cures wrought by psychotherapy without religion, and by instances of spontaneous healing which often occur even in the gravest cases in ordinary medical practice." But he is open-ended in his approach and hopes that someday additional objective information may be gained regarding this subject. The contents and conclusions of this book will not be well pleasing to ardent followers and practitioners of faith healing (whether they be theistic or non-theistic) but it is Dr. Rose's approach from his side of the fence; and it seems to this reviewer to be an eminently fair study and evaluation of this important subject.

(The Rev.) GERALD L. CLAUDIUS
St. John's, Kansas City, Mo.

AMERICA THE VIOLENT. By Ovid Demaris. Penguin Books. Pp. 386. \$1.75.

Chronicling the ills of our society seems to be the favorite pursuit of Ovid Demaris, and *America the Violent* is another of his efforts. One of his earlier books, *The Green Felt Jungle*, was of special interest to me as a 12-year resident of Las Vegas, and like that book, this one follows its negative line from beginning to end.

Mr. Demaris separates his book into two parts, "Violence in History," and "Violence in Our Times." He digs up the dirt of our land, beginning with the Vikings, the Pilgrims, and on through the Klan, in part I. Part II is a chronicle of modern-day violence in the cities, with labor, assassination, youth, and the media. He illustrates what he feels is significant by vignettes of the time period.

"Facts" like these have a limited appeal

to the average reader, I would think. The overall impression is the exposé of all that is bad about our society, and one wonders if the author has any hope for the future. He seems to wrap his feelings throughout with quotations from other sources, and his concluding epilogue is more of the same. When I had finished it all, I was reminded of the old chestnut, "Two men looked out prison bars—one saw mud, the other saw stars." Mr. Demaris sees all the mud in America and little else.

(The Rev.) TALLY H. JARRETT
St. Peter's, Del Mar, Calif.

STRANGERS AT THE DOOR. By Marcus Bach. Abingdon Press. Pp. 189. \$3.95.

Dr. Marcus Bach examines, in *Strangers at the Door*, the "other religions" in the world today which soon may be sending missionaries to America: the Vedantists; Yoga; Bahai; Japan's Soka Gakkai; Sun Myung Moon's belief in the Unified Family (a Korean religion); and the Jesus People, hippie followers of Christ. The Iowan professor finds their basic message similar to American movements of yesterday, which offered security, inner awareness, belief in the miraculous, promises of rewards, techniques to live by, and ideals to die for.

These revived and new non-Christian faiths are certainly not pale reflections of the social gospel. Japan's Soka Gakkai boasts of millions of new converts. Its promises are generous: no prayer is unanswered; no sin is unforgiven; all good fortune will be bestowed; and righteousness will be proven.

While this book is a must for comparative religion courses, the chapter on "The Jesus People" and the introduction show that the trend in American religion is not toward activism and involvement, but toward what the author calls "spiritual identity"—love, joy, and peace with God here and now. To those who understand the pre-Vatican II era terminology, it would be called "personal, private devotion."

As Dr. Bach describes in detail the new religions, with their ever-present use of incense, might Episcopalians try to meet "the strangers" and the hippie youth by providing incense in their own churches? Now the Roman Catholics have almost given up the thurible, it would seem that now is an opportune time for Protestants to discover the "sweet-smelling savour."

(The Rev.) JAMES BRICE CLARK
St. Barnabas, Omaha, Neb.

THOMAS BECKET. By David Knowles. Stanford University Press. Pp. 183. \$6.95.

Thomas Becket is the latest of 15 projected biographies under the title, *Leaders of Religion in England*. Thomas of London and Canterbury certainly merits inclusion. His dramatic assassination, and "instant" sainthood, the great shrine at Canterbury and the chantry on London

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THE LIVING CHURCH

Bridge, guaranteed his lively memory over the centuries—until another Henry and another Thomas clashed over essentially the same problem and another murder was added to the record.

The papacy developed designedly from Gregory the Great to Hildebrand so that by the time Thomas became Archbishop of Canterbury in 1162, church canon law had been reformed and the papal government centralized. Likewise, when Henry of Anjou became Henry II in England in 1152, he addressed himself to the complete overhaul of governmental machinery, with an emphasis on the royal prerogative and a legal system that would embrace all Englishmen. The crown was understandably reluctant for canon law to supersede civil law especially in the case of clerical crime. Henry and his ministers harked back to an earlier day when the king and the ecclesiastical establishment were more clearly intertwined, and when the sovereign did exercise both in England and on the Continent many prerogatives that were now being claimed by the papacy. The papal and royal conceptions of the relations between the church and the monarchy were quite incompatible and accommodation could be attained only if both parties were reasonable men and neither party insisted on the letter of the law, whether it were the Constitutions of Clarendon or laws issuing from Rome.

Unfortunately neither situation obtained in the tragic dispute between the archbishop and his king. Henry's mother, the Empress Matilda, said the most sapient word on the affair, when she observed that the Constitutions of Clarendon should never have been written down, and that if they were annulled and the oaths of the bishops to reject them cancelled, peace could have been brought about. She added further that royal justices should be more careful and the bishops more reasonable!

From his decades of familiarity on the subject, Prof. David Knowles has done an excellent book on an ever-lively subject. Particularly valuable is the last chapter, "The Case Reviewed," where he summarizes the actions of the four groups involved: King Henry, his ministers and allies; the bishops and especially Foliot of London; Pope Alexander II; and Thomas of Canterbury.

(*The Rt. Rev.*) JOHN SEVILLE HIGGINS, D.D.
Bishop of Rhode Island

THE LIBERATED ZONE. By John Pairman Brown. John Knox Press. Pp. 203. \$2.95.

If it were possible that an apologetic exposition of Christianity which offers a basis for Christian behavior (nonviolent love) without facing up to the historic claim that Jesus is the Son of God could ever suffice, John Pairman Brown's *The Liberated Zone* might be considered an important book. In it a way of behaving which takes us beyond fear and self-concern, deep into that love which Jesus

preached and did, is set forward with some of the clarity of Matthew 5.

Two things, two essential things, do not come clear. First, I am not sure whether Jesus has the Movement or the Movement has Jesus. To the degree (if at all) that the latter is the case, the Movement is merely another of those occasions when men mistakenly say, "Lo, here is Christ," in the face of the warning that we are to seek him neither in the desert nor in the secret chambers. Secondly, I think Dr. Brown may be wrong about what it was Jesus promised to free us from. While Brown is not quite sure that Jesus has conquered death in any personal sense, he seems confident that Jesus is the guarantor of a life style which can end political oppression. I think that's backwards. Jesus promised unambiguously to give us life everlasting, but he never promised that an end could be made to political oppression this side of the Second Coming. By saying this I don't intend to let anyone off the existential hook. We are all deeply implicated in oppression. But the resolution of that historical reality belongs finally to God, and to a time which is not yet. The casting out of demons, an end to pride and greed and loneliness, the certain hope of the resurrection, these are for now. Before reading Brown, read the New Testament. Then you'll know how to distinguish the spurious strain of immaturity and rebellion which mars this book from the deeper strain of mature and radical freedom which is also present in it.

I must add that the author discusses the personal meaning of history in pages 49-85. Though this section fails because Brown's poetic interpretation is too loosely related to the evidence, the fact that it is almost successful is a tribute to the author's sensitivity and style. Love, freedom, and justice from Mesopotamia to the present remains bigger than any paperback, even a good one.

(*The Rev.*) JAMES PATRICK, Th.D.
The University of Tennessee

Booknotes

By Karl G. Layer

FAITH IN FAMILIES. By Evelyn Millis Duvall. Rand McNally and Co. Pp. 206. \$4.95. This volume is a guide for family living today in an age when the family as an institution is facing many different challenges than it has in past ages. It attempts to investigate what the true nature of the family is, and from there, provide a guide for day-to-day living. Dr. Duvall holds her doctorate from Chicago.

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.

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The Living Church

PEOPLE and places

Resignations

The Rev. Edward E. Tate, rector of St. Luke's, Atlanta, Ga., resigned June 30 and is on sabbatical leave until the end of the year.

Retirement

The Rev. John D. Zimmerman, Ph.D., canon residentiary, Collegiate Church of St. George the Martyr, Jerusalem, for over ten years retired June 30. He has been in London for several months working on historical materials. Address to Oct. 15: c/o J&E M, 12 Warwick Sq., London, SW 1, England.

Schools

St. Mary's, Peekskill, N.Y.—The Rev. Julien Gunn, OHC, has been appointed the first headmaster of the girls' boarding school and day school

that is entering its 104th year this fall. Fr. Gunn, the former executive director of Holy Cross Press and editor of *Holy Cross Magazine*, was prior of St. Andrew's School, Sewanee. More recently he was rector of St. James' Church, Memphis.

Sewanee Academy, Sewanee, Tenn.—The "Military" has been dropped from the school by action of the trustees of the University of the South. Girls were first admitted to the academy three years ago.

Renunciation

On June 29, the Bishop of Long Island, acting in accordance with the provisions of Title IV, Canon 8, Section 1, and with the advice and consent of the clerical members of the Standing Committee, accepted the voluntary renunciation of the ministry made in writing by James Franklin McClure. This action is taken for causes which do not affect his moral character.

Laitie

Washington—Col. David P. Black, USAF, ret., is in charge of All Faith, Charlotte Hall, Md. 20621. A member of St. Andrew's, College Park, Md., for 6 years, he has served as vestryman, junior warden, confirmation class instructor, lay reader, and member of the Washington diocesan council. He is studying for holy orders.

Chicago—Edwin M. White, communicant of St. Gregory's, Deerfield, Ill., has been named lay administrator to the Bishop of Chicago, effective Sept. 1. He will be responsible for the oversight of the property and buildings of diocesan missions and will be available as a consultant in real estate matters.

Armed Forces

Chap. (Lt.) Edwin L. Bishop, USN, is licensed to do supply work in the Diocese of the Central Gulf Coast. Address: 251 Doyle St., Milton, Fla. 32570.



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

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TRINITY CATHEDRAL 17th & 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.
The Rev. Robert M. Wolterstorff, D.D., r
Sun 7:30, 9, 11; Daily HC Tues thru Fri

LOS ANGELES, CALIF. (Hollywood)

ST. MARY'S OF THE ANGELS 4510 Finley Ave.
Sun Masses 8, 9, 11, MP 10:30, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

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

VISALIA, CALIF.

ST. PAUL'S 5 mi E. 99 Fwy. off 198 120 N. Hall
Sun HC 8, 10:15; MP 9 (HC 35); Wed 9:15 HU-HC;
Thurs HC 7

DENVER, COLO.

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

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

DANBURY, CONN.

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

NEW LONDON, CONN.

ST. JAMES' Huntington and Federal Sts.
The Rev. H. Kilworth Maybury, r; the Rev. Thomas H. Chappell
Sun HC 8, 9:15 (Sung), MP, HC & Ser 11
Seat and Burial Place of Bishop Seabury.

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 (HC 1S, 3S); HC
Wed 10; 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

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

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
Sun 6:30, 7:30, 9, 11, 6; Daily 7, EP 5:45; Thurs,
Fri & HD 10; C Sat 5

TAMPA, FLA.

ST. MARY'S Henderson at San Miguel
The Rev. John Mangrum, r; the Rev. Stuart G. Ruth
Sun HC 8, 9:15, 11 (1S, MP others); Daily HC,
MP 7, Parish School service 8:40; Thurs HC, HS
10; C by appt

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.

GRACE 33 W. Jackson Blvd. — 5th Floor
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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 6 & Thurs 7; C by appt

MT. VERNON, ILL.

TRINITY 11th & Harrison
The Rev. Eckford J. de Kay
Sun HC 10:15

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30, 9:45 MP, 10 High Mass, 11:30; Daily 7
ex Mon 5:30, Wed 10, Thurs & 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

PETOSKEY, MICH.

EMMANUEL 1020 E. Mitchell St.
The Rev. Leo Lindenberger, r
Sun HC 8, 10:30 (1S & 3S); Wed HC 7

BRANSON, MO.

SHEPHERD OF THE HILLS (TRI-LAKES AREA)
Walnut & Highland
(1 blk. N. of Hwy. 76)
Sun Services 8 & 10

(Continued on next page)

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GO TO CHURCH THIS SUMMER!

(Continued from previous page)

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EMMANUEL 11th & Palmer
The Rev. Delbert L. Achuff, r
Sun HC 8, MP & HC 10; Wed HC 9

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz, r
Sun 8 & 10 H Eu; Daily EP

RENO, NEV.

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

CLAREMONT, N.H.

UNION CHURCH (1771-1971) Old Church Rd.
The Rev. John H. Evans
Sun 9, HC 1S & 3S, MP other Sun

BEACH HAVEN, N.J.

HOLY INNOCENTS' Engleside & Beach
Sun 7, 8, 9:15 & 11; Ch S 9:15; Wed & Fri 8;
others as anno

SEA GIRT, N.J.

ST. URIEL THE ARCHANGEL 3rd & Philo. Blvd.
The Rev. Canon J. E. Hulbert, r; the Rev. P. S. Cooke
Sun HC 8, 10; Daily HC 7:30 ex Fri 9:30

VENTOR CITY, N.J.

EPIPHANY Atlantic & Avolyn Aves.
The Rev. Ronald L. Conklin, r
Sun H Eu 8 & 10; HD 10:30 & 8

BROOKLYN, N.Y.

CHRIST CHURCH, BAY RIDGE 7301 Ridge Blvd.
The Rev. Morion L. Motics, 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 HC 8 & 10; Thurs HC 10

GENEVA, N.Y.

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

HIGHLAND FALLS, N.Y.

HOLY INNOCENTS 112 Main St., near South Gate
U.S. Military Academy, West Point
The Rev. William M. Hunter, r
Sun HC, Ser 8; Cho HC, Ser 10; Wed 10 HC, Ser,
HS, LOH; HD 10, 7 HC, Ser; C by appt

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; Wkdays 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 HC 8, 9:30, 11 MP & Ser; 4 Ev Special Music;
Weekday HC Mon, Tues, Thurs & Fri 12:10; Wed
8, 1:10 & 5:15; Saints' Days 8. EP Mon, Tues,
Thurs & Fri 5:15. Church open daily 8 to 8.

ST. IGNATIUS' The Rev. Charles A. Weatherby, r

87th Street, one block west of Broadway
Sun Mass 8:30, 11 Sol Mass; C Sat 4

ST. JOHN'S IN THE VILLAGE

218 W. 11th St.
The Rev. Chas. H. Grof, D.D., r; the Rev. D. Miller, c
Sun HC 8, Cho Eu 11

ST. MARY THE VIRGIN

46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Masses 7:30, 9, 10, 11 (High); Ev B 6.
Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C
daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

THE PROTESTANT CHAPEL

Kennedy Airport
Marlin L. Bowman, Chaplain
Sun 12:15 noon HC

RESURRECTION

115 East 74th St.
The Rev. M. A. Garrison, p-n-c; Rev. B. G. Crouch
Sun Masses 8, 10 (Sung); 7:30 Daily ex Sat; Wed
& Sat 10; C Sat 5-6

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 Living Church

UTICA, N.Y.

GRACE CHURCH Genesee & Elizabeth St.
The Rev. Stanley P. Gosek, 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

OKLAHOMA CITY, OKLA.

ST. DAVID'S 3333 N. Meridian
The Rev. R. R. Pressley, r
Sun HC 8, 10, Wed 7, 9:30, Thurs, HD 9:30, C 1Sat 4

SANDY, ORE.

ST. JUDE'S COLLEGIATE CHURCH Scenic Dr.
(Using chapel & public rooms at 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 AND THE EPIPHANY 330 S. 13th St.
The Rev. Frederick R. Isachsen, D.D.
Sun HC 9; 10 (1S & 3S); MP other Sundays

OLD CHRIST CHURCH

2nd above Market
The Rev. E. A. Harding, D.D., r; Rev. M. C. Mohn, c
Sun HC 9, MP & Ser 11 (ex 1S)

PITTSBURGH, PA.

REDEEMER 5700 Forbes Ave., Squirrel Hill
The Rev. S. D. McWhorter, r
Sun 8 Eu, 10 Eu (1S & 3S); MP (2S & 4S)

VALLEY FORGE, PA.

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

WESTERLY, R.I.

CHRIST CHURCH
Sun HC 8, HC 10 (1S & 3S) MP 10 (2S & 4S), HC
7:30; Tues HC 10; Wed HC 9

CHARLESTON, S.C.

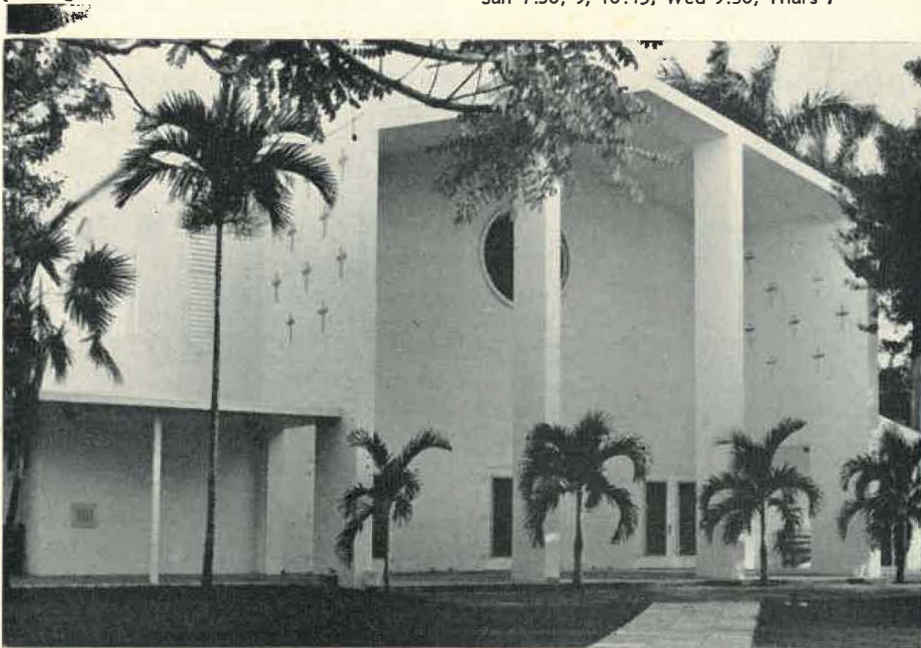
HOLY COMMUNION Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10; Tues 5:30; Thurs 9:45; HD as anno

NORRIS, TENN.

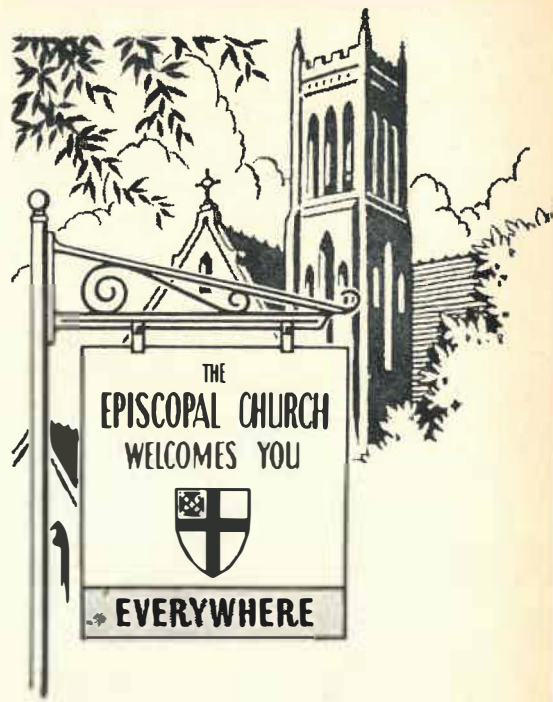
ST. FRANCIS 158 W. Norris Rd.
The Rev. W. Joe Moore
Sun HC 7:30 & 10 (1S, 3S), MP (2S, 4S); Wed HC
7:30

DALLAS, TEX.

CATHEDRAL OF ST. MATTHEW 5100 Ross Ave.
The Very Rev. C. P. Wiles, Ph.D., dean
Sun 7:30 H Eu, 9 Family Eu, 11 Mat & H Eu; Mon
7; Tues 8:30; Wed 10; Thurs & Fri 6:30; Sat 8:30;
C Sat 12



ALL SAINTS' CHURCH
FORT LAUDERDALE, FLA.



FORT WORTH, TEX.

ALL SAINTS' 5001 Crestline Rd.
The Rev. James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5; Daily Eu (preceded by
Matins) 6:45 ex Thurs 6:15; Also Wed & HD 10;
EP daily 6; C Sat 1-2, 4:30-5:30

HOT SPRINGS, VA.

ST. LUKE'S
The Rev. George W. Wickersham II, D.D.
Sun HC 8, 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; Ch S 11; Mass daily 7 ex
Tues & Thurs 10; C Sat 4-5

ASHIPPUN, WIS.

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

MILWAUKEE, WIS.

ST. LUKE'S 3200 S. Hermon St.
Clergy: J. W. Breisch, K. G. Layer, J. L. Goeb
Sun 7:30, 9, 10:45; Wed 9:30; Thurs 7