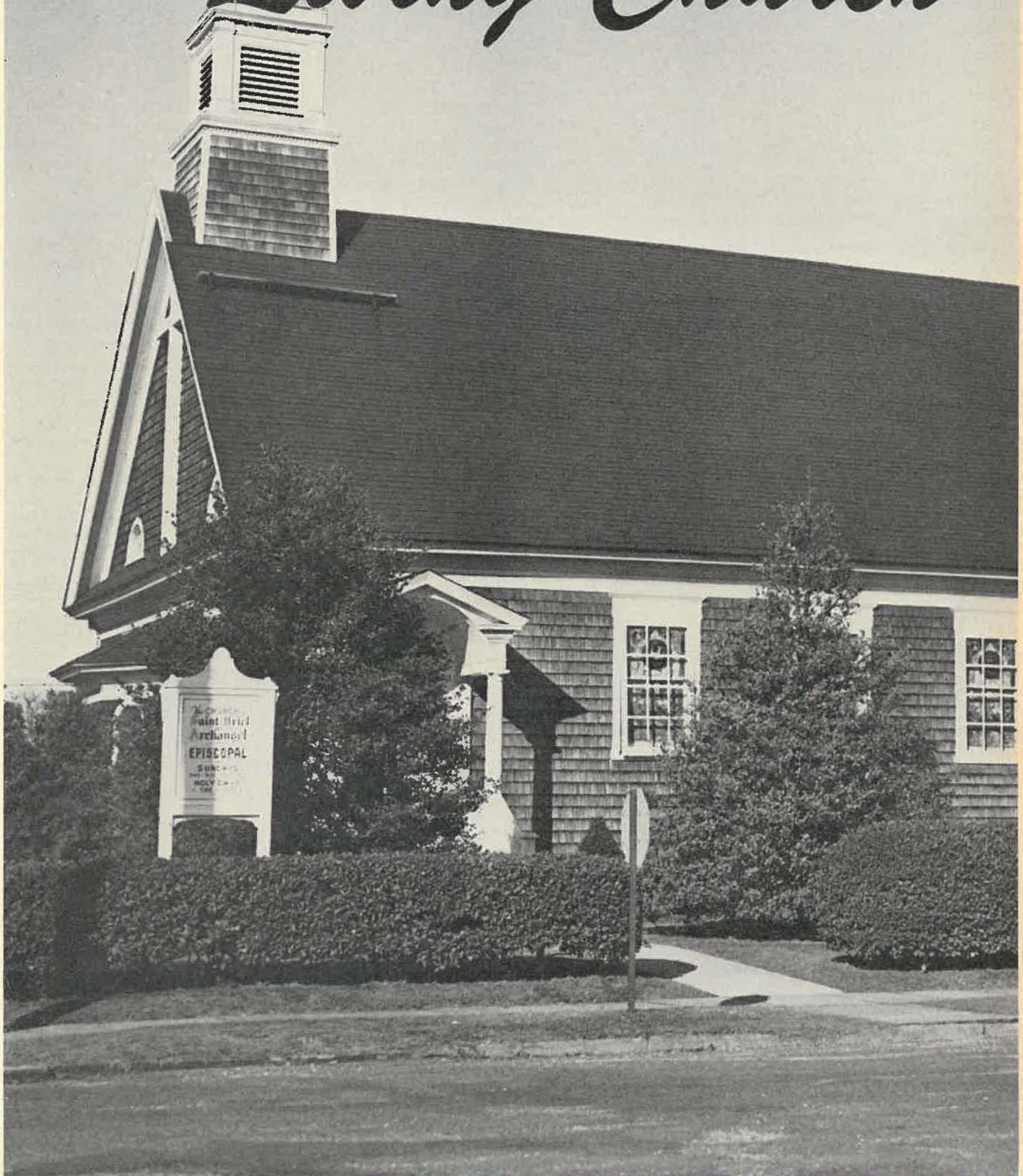


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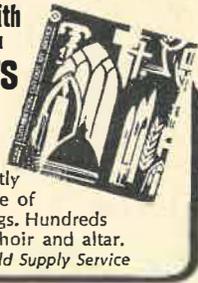
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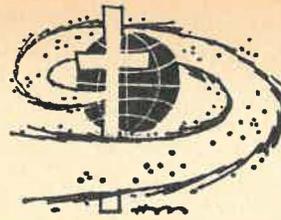


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Around



& About

— With the Editor —

IF you are one of those advanced thinkers about church reunion who believe it is unecumenical and sectarian for Episcopalians to try to win people to the Episcopal Church, what follows will not be to your taste at all. Since I am not so advanced I like what follows, which is some excerpts from *Those Crazy Episcopalians*, a booklet published by the Commission on Evangelism-Promotion of the Diocese of Northwest Texas (copyright by Freeland & Associates, Inc., Odessa, Texas). The Rev. Harland Birdwell, rector of St. Mary's, Big Spring, Texas, provided most of the impetus and inspiration for the "Crazy Episcopalian" material. These are advertising pieces that can be placed in local newspapers, or otherwise disseminated. The following are samples:

1. How Do They Stand the Ritual?

Monday night, Jim Farbush wore a feathered head-dress to a boys' meeting with his son.

Tuesday, for the neighborhood cook-out, he donned an apron embellished with funny slogans.

At the Wednesday civic club, he kept things lively . . . noisily shaking coins in a coffee can as he assessed fines from derelict members.

Thursday was lodge night. No special rites, so a simple fez sufficed.

Friday? High-school homecoming game. In a coonskin coat, reeking of mothballs, Jim chanted the traditional incantations: "Two, four, six, eight . . . who (sic) do we appreciate?"

Saturday chores found him bedecked in a rather gaudy uniform-of-the-day: silky-shiny coveralls in chic burnt-gold hue.

And on Sunday, as he passed his acquaintance, the Episcopal rector, in front of the church, Jim chuckled: "Those crazy Episcopalians! How do they stand all the robes and ritual?"

2. Imagine Reading Prayers from a Book!

It's true. Episcopalians base a large share of every worship service on the Book of Common Prayer, a very UN-common piece of literature.

The word "common," in this instance, means "together." Most churches use a hymnal because they want to sing together. Episcopalians use a prayer book, too, because they like to pray together. No one is ever asked to "lead in prayer," but each finds ample opportunity during the service to frame his own private prayers.

To those who decry written prayers,

Episcopalians point out that the Lord's Prayer is just that . . . and yet its meaning to every Christian is undimmed by its being reproduced in print.

They believe there's good reason for following the Prayer Book's carefully planned schedule and form of services throughout the Christian year. For one thing, an individual church is thus spared from becoming mired in its minister's "hang-ups." Pretty good point, these days?

3. Are They Sort of a Private Club . . . Just for the Rich?

Ha! You should be around when the nearest Episcopal parish is trying to finalize its annual budget. You'd know better.

Actually, this church did acquire a bit of snob appeal during the early days of our nation. English colonists introduced their own Episcopal version of the Church of England. It was only natural that many of these "first comers" became the wealthy landowners, the gentry of this young nation. George Washington, Alexander Hamilton and — indeed — three-fourths of the signators to the U.S. Constitution were Episcopalians. But today, the Episcopal Church represents an exceptionally broad cross-section of the nation: people of every vocation, social status, race, and political persuasion gathered under one roof.

You see, Episcopalians believe strongly that the church is a proper meeting ground for men's differences. Christianity, they say, represents the world's greatest hope for reconciling the divisions between one man and another. You don't have to agree with your fellow man; you only have to live with him.

I confess that I still believe in telling the world about the Episcopal Church as if it's a privilege to belong to it and to invite others to "draw near with faith" through this church. These Texas brethren tell the story with grace, humor, love, and winsomeness.

Mr. Harry Osborne, this week's guest editorialist, is a geologist by profession, and has been active for many years in ecumenical work, with special interest in relations between the Anglican and Eastern churches. He has served on the Episcopal Church's former Joint Commission on Ecumenical Relations, the former Joint Commission on Relations with the Eastern and Old Catholic Churches, and the present Joint Commission on Ecumenical Relations.

Letters to the Editor

The PNCC

I was pleased to see the Polish National Catholic Church mentioned in a recent letter to the editor [TLC, June 11]. It is tragic how seldom this church makes the news in Episcopal Church publications — especially when one considers that the PNCC is the only church in America with which the Episcopal Church is in communion already! We seem so concerned about how the Roman Catholic, Eastern Orthodox, and even Protestant churches will respond to our latest notions, but how about that church with which we can now legally share the blessed sacrament — the Polish National Catholic Church?

(The Rev.) DONALD H. LANGLOIS
Flushing, N.Y.

Who Writes These Letters?

Recently in several diocesan newspapers I have read the comment that “only the protesters write letters,” and those who agree with the new proposals never write letters to the editor. Is this true? Does any reader have scientific information to support this statement?

My experience has been the opposite. The protagonists are the ones who write letters of support, while the majority of the antagonists “clam up” and drop out of the organization or become quietly embittered. Not long ago two prominent comedians supported this opinion. They said that when an audience objects to a joke, they do not jeer or throw rotten fruit, but become silent, oh so silent.

What has been the experience of others? This is important in regard to the proposals of priestesses, COCU churches, and Green Book liturgies.

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

“Filioque”

If the Rev. E. A. de Bordenave III [TLC, June 25] has any feeling for integrity and credibility for our Episcopal Church he should realize that “the creed commonly called the Nicene” must be that creed, and none other than the creed issued by the Nicene-Chalcedon Councils of 325 and 451 A.D., without the “Filioque.” It is strange that he can read into certain texts of holy scripture, in regard to the temporal mission of the Holy Spirit, what no theologian could see prior to 1014 A.D. on the mandate of a

The Cover

Pictured on this week's cover is the Church of St. Uriel the Archangel, Sea Girt, N.J. Located on the New Jersey coast in a resort area, St. Uriel's Church attracts large congregations the year round. The Rev. Canon James E. Hulbert is the present rector of the parish. The service listing will be found on page 16 of this issue.

German “Holy Roman” Emperor. Certainly he agrees that Pope Leo III represented “western” as well as “eastern” theologians when he positively refused to favor his friend, the German Emperor Charlemagne, by adding the “filioque” to the Nicene Creed over two centuries before Pope Benedict VIII violated the Nicene Creed with this interpolation on order of Emperor Henry II.

Fr. de Bordenave fears that removal of the “filioque” might lead to certain results through a “second dangerous opening”; an anachronism, since there already is widespread anxiety in the area where the “filioque” has been taken for granted, that its organized Christianity, infected with Unitarianism, Humanism, Secularism, etc., is on the way out, into past history. However, where the Nicene Creed has been maintained in its original form, without the “filioque,” we find an organized Christianity where there is no doubt about the Trinity, where Christians stand firm in the face of the severest persecution the church ever has suffered.

(The Rev.) ENOCH JONES, JR.
Los Angeles

TLC, June 18

TLC for June 18 bears interesting news, if ironically in the same issue. The good news that the Presbyterians have withdrawn from COCU is most encouraging to thinking churchmen. They are to be congratulated on this move, although some of their spokesmen seem to indicate it was for the wrong reasons. But God continues to move in mysterious ways.

I have taken the time and the patience to become involved at the proverbial grass-roots level in COCU activities and discussions even though I could never see any hopefulness in it for Anglicans. And in those discussions I learned that the Presbyterians seemed to know where they wanted to go and what their church believed more than the other bodies involved. I did not feel alone as an Episcopalian in being able to say from certain doctrinal criteria we could not in good conscience deviate.

I'm sorry, but I am overwhelmingly convinced that the leadership of PECUSA and the representatives we have in COCU (with rare exceptions) have neither the integrity nor the courage to do what the Presbyterians have done. I can only hope that the leadership of some lesser churches will also be honest and say “let's stop playing games!”

The article entitled *Contours for Tomorrow* seems to point the direction in which all Christians ought to be heading. The men involved in the recent Graymoor Ecumenical Institute are basically some of the finest minds in both the Roman and Anglican branches of the church. I especially appreciated Dr. Wright's candid and honest report on this event. If we and our Roman brethren can be this honest and candid with each other, why cannot our Protestant friends be willing to come to grips with the renewal of the church as it is taking place and forget the quarrels of the 16th and subsequent centuries that our ancestors felt so necessary? The whole Protestant stance today is

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as indefensible as the Vietnamese war, or as war itself as a means of settling international problems.

Bp. Myers of California has publicly preached on at least a half-dozen occasions that all Christians ought to be under one pope. To 16th and 17th-century Anglicans this suggestion would have been an inflammatory threat, yea even treasonous. But we must remember, it was far more a socio-political threat than a religious one even in those times. Today it becomes increasingly clear that it is one of the few ecumenical suggestions that seems to make any sense. We have kicked the COCU-nut around long enough to find that it is not a viable game, so how about trying a more realistic sport until the end of the century?

(The Rev.) THERON R. HUGHES
 Rector of St. Timothy's Church
 Griffith, Ind.

Speaking in Tongues
 Thank you for the article by the Rev. Phillip Weeks, *Speaking in Tongues — The Other Side* [TLC, June 25].

I've been an Episcopalian all my life, and was baptized in the Holy Spirit six years ago. My life has been changed in a wonderful way, and the longer I walk with my Lord, the more I find that he has for me. I have remained in the Episcopal Church, as I have discovered the state of the church — regardless of the denomination — is the same. Or, in other words, there is no church that is "just right." And by the same token, when I am in fellowship with others who have been baptized in the Holy Spirit, the state of this fellowship is the same — everyone is in love with Jesus, no matter what church he or she may be from.

It is not surprising that the Holy Ghost is still resisted. Why did they stone Stephen? Stephen said, "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye" (Acts 7:51).

Phillip Weeks is right. When we receive our Pentecost, we too can speak of what we have seen and heard, just as the early church did. Praise the Lord!

CHARLOTTE SLAWTER
 Rockville, Md.

Revitalizing the Church
 This is my response to your editorial, "Disenchantment in the Pew" [TLC, July 2]. We shall all have to admit that the churchmen who visit St. Thomas, New York, have sufficient means to make the trip. But the church in which they are said to be "faithful" does not have the means to pay her bills. As for the clergy, we are probably guilty of any and all complaints brought against us. In this respect we are like "the faithful."

I believe in sympathetic, loving, respectful relationships. No doubt it is such that presently attempts to support the church, including mission. The historic "pastoral ministry" is really as effective as ever with those who bring their problems to the clergy; unfortunately it must, of necessity, fail non-participants. The question to both clergy and laity, is this: How can the church be more efficient in revitalizing herself with so much talk and so little commitment? The answer is, only the Holy Spirit knows!
 (The Rev.) R. ALA STEVENS
 Vicar of St. Mary's-in-the-Valley
 Poway, Calif.

The Living Church

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 15. St. Mary the Virgin, Mother of Our Lord
 18. William Porcher DuBose, P.
 20. Pentecost XIII

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The Living Church

August 13, 1972
Pentecost XII (Trinity XI)

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IOWA

No Memorial to G.C. on Women

It was erroneously reported to THE LIVING CHURCH that the 120th annual convention of the Diocese of Iowa had voted to memorialize General Convention to make the necessary canonical changes that would permit the ordination of women to the priesthood. Such was not the case.

Convention voted to have a committee appointed whose members would study the matter. This committee will report back to the 1973 annual diocesan convention with recommendations for any possible action on the matter.

CHURCH OF ENGLAND

Synod Votes Retirement at 70

The retirement of all clergy "from archbishops down," in freehold (permanent) appointments will be made compulsory at 70 as the result of a decision by the Church of England's General Synod. It acted on the recommendations of a committee on terms of ministry which had been appointed by the Archbishops of Canterbury and York. The ruling will become effective at an early date.

Observers said the measure could become law in two years and that about 300 aging clergymen would be immediately affected. The Most Rev. Michael Ramsey, Archbishop of Canterbury, will be 70 in November 1974. There are about 15,000 clergy in the Church of England, most of them in freehold appointments.

Though the committee on ministry set the compulsory retirement at 70, it added that it will remain "open to bishops and clergy over the age of 70 to hold appointments which are not freehold — for example, as assistant bishops, priests in charge, and assistant curates, or to undertake occasional duty. In these cases the clergyman acts by virtue of a license from the diocesan bishop, who may at any time revoke it. In other words, the individual clergyman is not in the position of being the sole judge of his witness to continue." Three of the church's 43 diocesan bishops voted against its acceptance.

By and large the decision is seen as one likely to give younger clergy a greater chance of promotion. At present, church-

men in freehold appointments are the sole judges of when they should retire and so some have been known to remain in their parishes until their nineties.

But the synod acknowledged that compulsory retirement should not mean inactivity. The priesthood is a vocation, a commitment for life, and retired clergy will be encouraged to help in parishes, it said.

Should Redundant Churches Be Sold?

The General Synod deferred for several months a decision on whether redundant Anglican churches should be sold to non-Christian religious bodies.

This issue was raised by the Rt. Rev. Eric Treacy, Bishop of Wakefield, whose diocese includes the town of Dewsbury where the local Muslims have offered to buy the unused Church of St. Mary in order to convert it into a mosque. The church was closed four years ago.

As reported earlier in THE LIVING CHURCH, the news of the proposed sale of old St. Mary's, Dewsbury, to local Muslims caused reactions near and far and there was "deep distress" at the prospect of seeing a Christian place of worship transferred to a non-Christian body.

Bp. Treacy told the members of General Synod that this feeling is made more intense in that there is in the area a substantial Pakistani immigrant community. He is convinced, he said, there were other places for the mosque and that there is an obligation on Dewsbury Corporation, which receives an income in local taxes from the immigrants, to provide them with suitable premises.

Prof. Norman Anderson, chairman of the synod's House of Laity, opposes the use of redundant consecrated buildings by other faiths. Muslims deny the deity of Christ, he said, and such sales as that proposed for St. Mary's could only give rise to the "wishy-washy idea" that two faiths were alternative ways to God and would be a denial of the uniqueness of Christ.

The lay leader also said Muslims deny that Christ died on the cross. He asked: "Is there not a danger of misunderstanding if a church where it has been taught that Christ died on the cross was handed over to those who deny it?"

The Deaf Sing and Pray

David Broom, 25, blind, deaf, and mute, led 1,000 people in the recitation of the Lord's Prayer in Westminster Abbey. Over closed circuit TV and work-

ing from the Blind Deaf Manual Alphabet, he spelled out the prayer for the deaf congregation in the cathedral.

The ecumenical service marked the golden jubilee of the Church of England's Council for the Deaf.

Deaf people from 80 Anglican congregations took part. A choir of 20 women sang hymns in sign language. The blessing was given by the Dean of Westminster, the Very Rev. Eric S. Abbott, who had received instructions from Mrs. T. H. Sutcliffe. Her husband, Canon Sutcliffe, is secretary of the Council for the Deaf.

Messages from the Archbishop of Canterbury, from John Cardinal Heenan, Dr. Selby Wright, and the Rev. Kenneth L. Waights were given to the congregation in sign language by a corps of interpreters stationed throughout the Abbey.

NCC

Street Worship Planned

The National Council of Churches intends to take to the streets for a worship service during its Triennial General Assembly scheduled for Dec. 3-8, in Dallas. The assembly theme is: "The Demands of the Gospel in a World of Conflict."

"Jesus did most of his teaching in the streets and we want to do the same," said the Rev. Bill Tiemann, pastor of St. Mark's Presbyterian Church in Dallas.

In a push toward getting local churches more involved in national religious affairs, more than 1,000 NCC delegates will hold the "public demonstration of Christ's love" on downtown streets.

"We are asking the Dallas community to join us in our religious celebration because we realize the importance of the church reaching the people," said Dr. Roger Ortmyer of the NCC staff.

NEW YORK

Trinity Parish Completes Phase One

New members of the management team of Trinity Parish, New York City, appointed by the rector, the Rev. Robert R. Parks, and to serve under him, are the Rev. Bertram N. Herlong, associate rector; the Rev. Arthur E. Walmsley, deputy for downtown ministries; the Rev. Lloyd S. Casson, deputy for special ministries; the Rev. George H. Woodward, deputy for grants; and Mr. Camp Mason, deputy for parish resources.

The 6th member of the team is Mr.

Warren H. Turner, Jr., who was appointed deputy for parish administration a year ago. He resigned from Trinity's vestry to accept the position. Fr. Herlong and Mr. Mason were associated with Fr. Parks during his years in Jacksonville, Fla., where he was dean of St. John's Cathedral.

As deputy for grants, Fr. Woodward will work with the vestry's grants board and the rector in giving away approximately \$1 million a year under a grants program "consonant with Trinity's determination to be a growing edge church in a time of drastic change."

Fr. Parks used the resources available to him in his search for these key people—the Clergy Deployment Office; the diocesan ministries commission; the Rt. Rev. Paul Moore, Jr., Bishop of New York; the Rev. George Woodward and his colleagues in Consultation/Search, Inc.; and others. In all, more than 50 clergymen and laity were considered.

A basic decision contained in a parish study begun several years ago under Dr. John Butler, former rector of Trinity Parish, was to spend all of the parish's annual income on religious programs. The study, known as the Peppercorne Report, also called upon all parishioners, 85% of whom are black, Spanish speaking, and Oriental, to become part of the parochial decision-making process, a development that is already well advanced.

With the installation of the new appointees scheduled for the first of September, the first phase of the restructuring of the parish will be completed.

The second phase is expected to witness the significant growth of Trinity as a mission force in New York City, as well as throughout the country and the Anglican Communion.

ORGANIZATIONS

IFCO Plans Training Program

The Interreligious Foundation for Community Organization (IFCO) plans to open an institute to train members of minorities organizing skills.

The institute was one of the priorities set by the Rev. Lucius Walker, Jr., IFCO's executive director, during the fifth annual anniversary meeting of the foundation, held in New Calvary Baptist Church, Norfolk, Va. He said the need for well-trained community organizers is critical because people trained on the job often move on to federal agencies and other employers.

Some 150 people attended the IFCO meeting, representing 100 programs funded by the foundation.

Discussing the new IFCO institute, to be located in Washington, D.C., Mr. Walker said that in addition to training community organizers the facility will have three other components. These will be designed to equip minority clergy for

ministry in relation to community projects, to train people for Black United Fund work, and, as a long-range goal, to train nationals from abroad as an extension of a new focus on internationalism.

ORTHODOX

Demetrios I Enthroned

With a pledge to pursue Christian unity, Demetrios I was enthroned in Istanbul as Ecumenical Patriarch of the Eastern Orthodox Church during ceremonies held in the Patriarchal Church of St. George. He was invested with the formal title of Archbishop of Constantinople, New Rome, and Ecumenical Patriarch.

The 263rd Ecumenical Patriarch was led to the 1,600-year-old throne of St. Andrew by Metropolitan Meliton of Chalcedon, whose candidacy for the primacy had been vetoed by the Turkish government.

Demetrios I, 58, was the junior member of the Holy Synod of the Church of Constantinople and his election was recognized by Turkey, which is the unwelcome host to the first-among-equals in the Orthodox hierarchy. Turkey is predominantly Muslim.

The new patriarch said in his enthronement address that he would function in "the spirit of Pan-Orthodox unity," which was regarded as a pledge to continue plans for a Pan-Orthodox council initiated by Patriarch Athenagoras I, who died July 6.

He also said he would carry out his duties "as a loyal Turkish citizen." Turkey insists that any patriarch must be a Turkish citizen, and following the death of Patriarch Athenagoras it exerted a claim to hold power over patriarchal candidates.

Both Metropolitan Meliton and Abp. Iakovos, Primate of the Greek Orthodox Diocese of North and South America, were found unacceptable by the Turks, who did not allow the archbishop to attend the funeral services for the late patriarch.

Patriarch Demetrios was Archbishop of Imbros and Tenedos, islands at the entrance to the Dardanelles, at the time of his election. Patriarchate headquarters were once in the gigantic and still magnificent Cathedral Hagia Sophia, (Holy Wisdom) dating from the sixth century, which is now a Turkish museum.

ECCLESIASTICAL ARTS

Church and Art

There are few artists in the U.S. who specialize in religious art, and fewer still making a living at it, but icon painter Constantine Youssis, 56, supports his family solely on his work in Byzantine churches. He has about 50 churches to his credit in this country and currently is at work on 10 others at the same time.

He paints in his Manhattan studio, using acrylics on canvas then takes the paintings and affixes them to the church walls himself.

Mr. Youssis has worked on Syrian, Russian, Greek and Armenian Orthodox churches as well as Byzantine Rite Catholic churches.

One of the best known of the icon painters, Mr. Youssis began his work in his native Greece where he completed 10 churches, before coming to the U.S. in 1947. His grandfather and his father were both icon painters.

Recently Mr. Youssis was in Chicago to remove all his icons and wall paintings from a church that had been sold to the Black Muslims. It is never permitted to have icons painted over or destroyed, he said, noting that "perhaps another church will need them."

CRIME AND PUNISHMENT

Death Penalty: Still a Possibility?

Following the recent U.S. Supreme Court decision ruling that capital punishment is cruel and unusual punishment, illegal under the U.S. Constitution, District Attorney Arlen Specter of Philadelphia asked the Pennsylvania Legislature to approve the death penalty for eight types of murder: the killing of a policeman; murder done for hire; murder perpetrated during a kidnapping; murder by an assassin; murder committed by a parolee previously convicted of first-degree murder; murder in prison by a convict serving a life sentence; murder committed during any arson, rape, robbery, or burglary where the defendant was previously convicted of those crimes, or resulting from the hijack of an airplane, train, or other commercial vehicle.

Many lawmakers have interpreted the Supreme Court's decision to indicate that the death penalty could be retained in some specific cases.

LOUISIANA

Last Jim Crow Laws Abolished

Gov. Edwin Edwards of Louisiana has signed out of existence the last of the state's "Jim Crow" laws which gave legal status to segregation of blacks and whites.

"The black people can now walk about in Louisiana and raise their heads in dignity," said Rep. Dorothy Taylor of New Orleans, author of the package of bills repealing the statutes. She is one of eight blacks in the state legislature.

The measure repealed laws barring interracial marriage and mixing of races at social and sporting events, laws prohibiting blacks from buying homes in white neighborhoods, and laws requiring segregation in public buildings and transportation.

Most of the laws were passed before the turn of the century. None has been enforced for a number of years following congressional and court action barring racial discrimination.

CHURCH AND TAXATION

Is North Carolina Next?

A North Carolina state commission studying the large number of tax exemptions allowed within the state is expected to recommend the deletion of some exemptions authorized on church properties.

The actual places of worship or places used for religious education will probably remain exempt. But other church-owned properties such as rectories and conference and retreat centers will be taxed.

The North Carolina mountain and coastal areas are dotted with the latter—such as Kanuga, Montreat, Lake Junaluska, Ridgecrest, and Fruitland. Under current law, all the property at these assemblies including homes, dormitories, lakes, and woodland trails are exempt from property taxes.

County and city governments in the state are supported almost entirely by property taxes under laws written by the state's General Assembly.

ROMAN CATHOLICS

"Spirit for Peace" Asked for Paris Talks

The Vatican City daily, *L'Osservatore Romano*, has stated that the Paris peace talks on Vietnam must take on a "new method and spirit" if the hopes of the world for peace in Indo-China are to be fulfilled.

Entitled "The Courage of Peace," the editorial affirmed that in the present situation "nothing demands so much courage as peace. It is necessary to have courage to stop, the courage to appear weak in the eyes of those who evaluate force only in terms of violence and oppression, the courage to negotiate and accept compromise."

"Nothing would demand so much courage as the will to stop oneself in front of a man when the power of arms would permit one to annihilate him," the editorial stated. It also asserted the time has come for this kind of courage to "find fulfillment" to the benefit of the world's higher interests.

METHODISTS

"Some Critics Know Very Little of the Church"

The retiring Methodist Bishop of Los Angeles said recently that many young critics have "no more knowledge of the church than a rabbit." He is not opposed,

he said, to criticism of the church and agreed that young people are right in holding "hypocrisies" and "dishonesties" before their elders.

But Bishop Gerald Kennedy found fault with younger critics on two scores. In his episcopal address at the quadrennial meeting of his church's western jurisdiction, he said he saw shortsightedness and ignorance in many criticisms.

"I cannot believe that America begins with this generation," he stated. "To think of history as a past being all betrayal and the present being all promise is utterly ridiculous. I cannot help but feel that this younger generation is mistaken in its present attitude which seems to assume this to be the case." He also said that he becomes "weary" with young critics who talk without knowing anything about the church.

"I do not speak as one who wants to hear only compliments about the church," he said. "As a matter of fact, when I hear some layman criticizing the church, I just thank God he does not know any more than he does. I could begin where he leaves off. If you want someone to tell you what is wrong with the church, I am your man. But after that has been said, I find the Christian church the hope for tomorrow and in it I have great faith." He contended that "every new outburst of pessimism makes the Gospel more realistic and tougher."

Bp. Kennedy prayed that God will deliver the church "from the hysterical fears of preachers and laymen who tell us that some new fad or emphasis or style alone can save us from ultimate disaster. Their criticism is welcome and needed, (but) their lack of faith in the Gospel and in the church is part of our disease."

ABORTION

Liberalized Law Upheld

The New York State Court of Appeals has upheld the state's liberalized abortion law, rejecting the argument that unborn babies have a "constitutional right" to live. In a 5-2 decision, the court ruled that "unborn children have never been recognized as persons in the law in the whole sense."

While various religions and philosophies might regard a conceived child as a person, Judge Charles B. Breitel wrote in the majority decision: "It is not true, however, that the legal order necessarily corresponds to the natural order."

The case was brought to the appeals court by Robert M. Byrn, a Roman Catholic bachelor and law professor at Fordham University. He had been appointed special guardian to all unborn fetuses whose mothers were awaiting abortions in New York City municipal hospitals.

Last winter the New York Supreme Court issued a temporary injunction to prevent abortions but that order was

overruled by the State Appellate Division. The majority ruling by the Court of Appeals upheld the Appellate Division's opinion that the state abortion law is constitutional.

CANADA

Recognition for Asian Churches

The Church of Canada has recognized the Churches of North India and Pakistan, the Church of South India, and the proposed Church of Sri Lanka (Ceylon).

In taking these actions, the church's national executive council ended its 25-year policy of not recognizing ministers of the Church of South India who were not episcopally ordained when that church was formed by merger of Anglicans, Methodists, Presbyterians, and Congregationalists in 1947.

The Most Rev. E. W. Scott, Primate of All Canada, was instructed by the executive council to inform the newly recognized churches of the action and invite each of them to pass a resolution of acceptance.

DALLAS

Handicapped Have Church in Fort Worth

A series of radio shows and a summer mini-revival were among the programs initiated during the past year at Crusaders Chapel, Fort Worth, which ministers exclusively to the handicapped.

Started in 1965 by the Sagamore Hill Southern Baptist Church, the chapel now has 50 members, who meet in a specially designed building with wide doorways, ramps everywhere, and wide spaces in the rows of moveable chairs, to accommodate wheel chairs.

The congregation is composed of members of various churches but financially supported by the Sagamore Church. Ronald Ballard, paralyzed from the neck down as a result of a car accident in 1952, suggested the idea for the chapel in 1955. He had attended a club for the physically handicapped and "for the first time since my wreck," he said, "I felt at ease and able to enjoy myself."

He attended the Sagamore Church but felt out of place, he said, because he could not take part in all the programs. He expressed the need for a church for the handicapped, "a church free of psychological and architectural barriers."

The Crusaders have repaid all but \$330 of a 15-year loan taken on their \$20,000 church building. But Mr. Ballard feels "there's still a lot to be done."

"Tarrant County has approximately 82,000 physically and mentally handicapped people. We are not equipped to work with the mentally handicapped, but that still leaves 20,000 people to be reached," he said.

THE LIGHTNESS OF YEARS

HEAR a love story in a single sentence: "Jacob served seven years for Rachel, and they seemed to him but a few days, because of the love he had for her." There, in the twenty-ninth chapter of Genesis, is the account of one of the great romances of all time. It concerns the man who was first called Jacob, and who later received another name. He became Israel, which means something like "soldier of God." He came to be revered as the ancestor of a whole race; the Hebrews took his name as their own descriptive label. And his name is as current as today's headlines, for he is again a nation, Israel.

This love story tells of Jacob's meeting with a maid named Rachel, and of his "first-sight" hope of taking her as his wife. But that was not easy in those distant days. The girl's father had something to say, and a "deal" was made. Jacob found that a marriage contract had to be preceded by a work contract! He was required to work for the father, Laban, for an agreed time. Then the wonderful words: "seven years . . . but a few days . . . because of love. . . ."

Now, how in the world can seven years seem to be but a few days? How *in the world?* Because here we see into a principle that is "not of this world" at all. A principle that shows a glimmer of another kind of life; not the world of drudgery and time-clocks, of man-hours and production charts, of all the machinery we have built to complicate life and its relationships. Here is something more real to us than "light years": here is "lightness of years," the miracle of the shortening of time.

We shall not go into all the details of this story. For one thing, we do not like the idea of a father making deals for daughters. Women of today, or even yesterday, are a bit too liberated for that! Nor do we admire the custom, then prevailing, of several wives at once. By a trick of his father-in-law Jacob was forced to marry first the older daughter, Leah, reportedly less attractive than his beloved Rachel. But one shining fact we do enjoy, and at which we marvel: the powerful devotion that shrank years into days. Here is power that can make te-

dium bearable, and transform any hard work into mere moments, thus overcoming time and our finiteness. A man can have a loyalty that makes service a joy, and so a release, the service which is "perfect freedom." That kind of love Jacob knew, so his service was absorbed into joy. May we know this also? I believe that we may.

WE know that the joy which is first in human experience is the joy of human relationships. This begins in infancy, when the loved child comes to know that he is loved and protected, warmed and fed. We love because we first were loved. This continues as we grow, as we mature to be able to give love, or else we fail to mature and so become dead-end receivers only.

Here we run into the major sorrow of our time, the phenomenon of human alienation and estrangement. Daily we are made aware of the vast numbers who leave home and parents, who search elsewhere for something they have missed. Was there too much discipline, or not enough? Was there a grim and rigid stiffness and control by father and mother, or was there laxity and indifference? Either way young lives are ruined, as we are seeing all about us now. To give a personal opinion, I believe that the most frequent lack is that of guidance, of authority based on love. I have seen a large family, with very little in the way of wealth, where there were high standards, plain living with great ideals. Definite lines of life and behavior were expected, and that life was rich in good example and loving words. I know, because I lived as a child in such a home.

By contrast, when "anything goes" there soon comes a point where nothing is any value. When parents are mainly concerned for their own ease and comfort, their children get the message and get it very young. One segment of our population has affluence; its children have early cars of their own, early parties, and early sloppiness of manners and morals. Another whole part of our people exists in slums and ghettos, but hears and sees the "luxury" life on radio and television. So we all suffer in a vastly confused society, in a world of crime and drugs, of strife and division. There is hatred and protest of anything that gets in the way

of primitive drives and desires. This, to the sad detriment of all, for there are few racial or class lines in our enveloping violence and delinquency.

How can we in our time understand the Jacob story at all? He was a young man who could not have his "now" wish. There was no instant answer for him: he could not claim a wife on the spot. But there was a promise, a goal to be reached, and for him the years passed like days!

We always speak best of the things we have known personally. I knew years of waiting too, years shortened by love, the love of the girl I had to wait for. It happened to be not seven years, but four (long enough!) and it was not because of a labor contract demanded by the girl's father. Ours were other reasons, such considerations as the girl's plan to complete her education, and of course the quaint notion we had in the 1930s that a man should have earned enough by his own efforts to be able to "support a wife"! All of this had to be worked out by cross-country telephone calls, by countless letters, and by once-a-year vacation visits from one coast to the other.

Now, *Deo gratias*, after nearly forty years I can add my own notes to Jacob's romance. The years which have passed since 1933 have not dimmed the early dream, but rather have enhanced it all. We two now know, without doubt or qualification, that love is stronger than time, and that it can flourish and increase with the rapid rush of years. This love has known joys and sorrows, days of victory but also defeats, all of them being the things anticipated when we said "for richer for poorer, in sickness and in health." This too we know at first hand, for there was sickness of children, and there were illnesses and operations, when there was a question whether there would be a tomorrow for one of us. Yes, we know that those days and years of "better or worse" do build bonds that refute all the prophecies of gloom. Especially do we know that there is a great deal of false social theory in the current pronouncements of doom on the family as the basic unit of society.

In another important way the years become light; I refer now to work and time. When a person's vocation is congenial, and in some measure fruitful, he passes beyond the realm of jobs and hours.

The Rev. Canon Francis P. Foote, D.D., is a retired priest of the Diocese of California, who makes his home in Burlingame, Calif.

By FRANCIS P. FOOTE

I can truly say, with what I hope is a due amount of objectivity, that my work years have gone by with amazing rapidity. I have known five years as a civil engineer, then forty years in the ordained ministry, yet these years seem to have begun but a few days ago. I know both the world of secular work as well as the work to which I was later called. The joy of serving in countless ways, the numberless people one has met in the course of duty (yet all individuals, with their quirks and their merits), the response of parishioners, the wonderful return of trust and confidence in the parson's often faltering efforts, the times of seeing bravery in suffering and courage in adversity: how can a clergyman describe or measure these experiences! There is a sense in which the very speaking of such things is an embarrassment, as if one were boasting of his own good fortune in being thus enriched while doing his work.

But this is the ministry from which many are "opting out," for varied reasons. It is not relevant, one says; it is frustrating, says another, or it is non-productive, or non-challenging, or too much bound up with rules and canons. So, in addition to those who are leaving the ranks, we have organized groups of clergy who want to improve their professional standards, to search for new forms of ministry, and sometimes of course to protest against the "establishment" of the churches, and against social injustices. Now almost anything that a veteran priest says will sound simplistic to those who view their work as part of a vast complexity of modern living. But, taking that risk, I am forced to say to the ones who are considering the ordained ministry, that it must come as a compelling call or else should be left alone. It is not merely one of many options, and it is not a kind of trial-marriage arrangement! It is for life, and not to be tossed aside at the first or second (or ninety-ninth!) sign of friction or criticism. It is to be neither a hermit's life, wherein a man worships God and neglects his people, nor a case-worker's treadmill, in which the busy helper serves all the good causes and omits the love and worship of God. There has been no repeal of, and no improvement on, the Summary of the Law: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all

thy mind . . . and thou shalt love thy neighbor as thyself."

Do I hear voices saying, "All this is just age looking backward again! This is always the way of older people, to put a dreamy haze over long ago and call it 'only yesterday'." Yes, age likes to do that. But remember our story from Genesis: Jacob was a young man, not an old patriarch, when he felt the years speed by. He was a youthful lover, whose love

for a maid gave him a racing heart. But that devotion also raced the years for him, as he "served seven years for Rachel, and they seemed to him but a few days. . . ."

Yes, love does transform these human institutions, and does make them more than human. Marriage can be a joyful, ever-young freedom. And work can be a vocation, a calling not a chore, but rather a blessing to him who works and to those whom he serves.

As a Child

The fun in being a child returns
In ways unexpected or even unrecognized.

The toss of a stone—
Satisfying stretch of muscle
Escape from earth
Distance defeated
Extension of finite space.

Better still, the uncharted mystery of
A stick tossed into the stream—
But,
Lost skill in casual things disturb the calculated culture
When a clumsy throw brings unacknowledged pique;
(Was that nostalgic ache,
or just the jolt to sedentary heart?)

Instead of in mainstream of freshly flowing life,
The still buoyant—its unsoaked nature so—
Takes byways of eddies and dead-end bays
Near stopping shore.
Round, round, the lazy circle
Until some current call or even
Witless rock
Returns it to the onward go;
On—but not near enough to midst.
So snagged again
By binding tangle along the bank, or inlet dead.
It ends.

Is it something planted in childhood—
Like buoyancy—
That makes us yearn cross-fingered
That it will get to where streams go?

D. Delos Wampler

E- VAN- GEL- ISM IS...

or insight to recognize and acknowledge our own spiritual hunger. It is difficult to admit or tell someone else that you are lonely or that you are burdened with guilt, or that you fear poverty, illness, or death.

We are like a frightened child being chased through dense woods and coming suddenly upon a cottage. We run up to the door and beat upon it, crying, "Is anybody home, is anybody home?" Does anybody care? We hear activity in the house and we know that there is somebody in the cottage, but they are not home to us. They are too busy with their favorite television or radio program, and we are left to stand there and face the problem alone. Help is so near yet so far.

In the fellowship of the Christian church, cell groups are an effective way of providing a person with support and trust where, in supportive fellowship, one can dare to unburden himself and to discover that he is by no means alone but instead that he shares common problems. To some degree all men are hungry and unfulfilled. All men are lonely and thirsty of soul.

It is so difficult to find anyone who is capable of really listening. Each man has his own agenda with which he is trying to cope. The noise of self and self-interests is too much with us to hear the screams of the other fellow who is beating on our cottage door. It is human to run from people who run to us.

To listen, one has to empty himself of self, and become "other-directed." A man is able to listen only to the extent that he is committed to Christ. He must hear with Christ's ears and see with, and through, Christ's eyes, and understand with Christ's mind.

Evangelism is listening, hearing and understanding another human being at depth-level. Listening is soul meeting soul. Listening is a common rhythm of two hearts that beat as one. Have you ever listened? It is tragic loss of purpose to move through life insensitive to need. To fail to hear and to be alive and aware of throbbing life around us. Each of us is put here to be the answer, in part, to another's need.

The church must be a place where souls learn how to listen. We must be so attuned that we can hear God speak to us. Until we can hear God speak, until we let God speak to us, we are in poor condition to hear our brother crying out in his need.

The Urban Commission in Brooklyn has fought to create a climate where we can supportively hear our brother speak in anger or love, in bitterness, or beauty of heart and purpose, assuring him all the while that we are listening and hearing and understanding, and we are supporting him in his joy or agony and asking what we can do to help. Oftentimes we find that creative listening is a profound remedy that goes a long way to put men

back on their feet and set them on their way.

Certainly creative help is only begun with listening, but certainly one cannot begin to help until he has first listened and understood. Evangelism is communicating at the depth-level.

The Samaritan woman whom Jesus met at the well wanted to talk about everything but herself. She preferred to talk about the depth of the well and the lack of a bucket and the hostility that existed between Jews and Samaritans. Jesus was listening to this woman. He was hearing even un verbalized concerns about guilt and lack of self-esteem. Our Lord surrounded the woman with a climate of trust and compassion that enabled her to pour out her soul and in so doing find release, freedom, forgiveness, and understanding by the Saviour.

The woman had often encountered hate and bitterness, and she understood bitterness and hate. She knew how to retaliate, but she did not know how to deal with love. The love of Christ shattered her defences and aliases. She had nothing to give in thanksgiving but her wretched self. The love that shattered her restored her by giving her a heightened sense of self and a purpose for which to live.

EVANGELISM doesn't begin with something we do, but something we are as a result of our contact with Christ. Once we are confronted by Christ we don't have to flee any more. We don't have to create false images of ourselves. Through Christ, we discover our true identity . . . and our true value. Evangelism is clothing a man with respect because he is a child of God.

Evangelism is proclaiming that God lives and loves and reigns. Evangelism is teaching the faith as revealed to us in the Holy Bible and in the history of the church. Evangelism is the worshipping community, gathered in the fellowship of the Body of Christ. Evangelism is service in the name of the Servant Lord.

Evangelism is a priest responding to a fire in East New York and helping the burned-out families to find lodging for the night. Evangelism is putting bread and ground beef on a poor man's table. Evangelism is helping a man to find a job and helping an elderly couple find housing. Evangelism is baptizing an infant and an adult in the name of the Trinity. Evangelism is hope and the ability to hang on when the going is rough. Evangelism is saying "yes" in confirmation. Evangelism is caring, and calling men home to God. Evangelism is a day-care center. Evangelism is visiting the House of Detention in Brooklyn. Evangelism is going to Albany in interest of the budget for Medgar Evers College. Evangelism is providing a bus for children to go to Washington in the interest of aid to dependent children. Evangelism is "Christ in you, the hope of glory."

By RICHARD B. MARTIN

EACH of us is a specialist who is anxious to diagnose the other fellow's malady. It is much easier to talk about our personal hangups and fears by transferring our pain and agony to someone else. Our own grief and barrenness is often mirrored in the antipathies which confront us in another human being. We seldom have the courage

The Rt. Rev. Richard B. Martin, D.D., is Suffragan Bishop of Long Island.

EDITORIALS

Heresy & Schism The Anglo-Saxon

IN regard to the letter of Hilary W. Graham [TLC, June 11] and the editor's question, "Can anyone identify this Anglo-Saxon group?", I think I could do so but in my opinion, if it is the group I believe it to be, it is not worthy of the dignity of being identified. Mr. Graham indicated that he might wish to save his own soul by aligning himself with the group in question. I would urge upon Mr. Graham, or anyone else with similar thoughts of changes of allegiance, that extreme caution be exercised in even contemplating such moves.

In the first place Mr. Graham's thinking in regard to the Polish National Catholic Church seems to be possibly a bit muddled. Also he seems to have read into the article in *The New York Times* for Apr. 23, some things which are not there. The news story merely quotes a prominent layman of the Polish National Catholic Church to the effect that the church has had "feelers" from groups in the Philippines and Puerto Rico and in addition there "had been approaches by an Anglo-Saxon group." As Mr. Graham mentions, correctly, that the Episcopal Church is already in communion with the Polish National Catholic Church, it is difficult to grasp why he suggests in his second paragraph that the Anglo-Saxon group mentioned could only be the Episcopal Church. It most assuredly is *not!* The fact of "feelers" from other groups hardly suggests that the PNCC would do anything to jeopardize its present relations with the Old Catholic Churches of Europe, with the Anglican Communion as a whole, or with the Philippine Independent Church (*Iglesia Filipina Independiente*).

There is nothing new about such groups or movements as those mentioned in the *Times* story or in Mr. Graham's letter. They have existed in this country for over half a century and in England for more than twice that long. Some have been ethnic and even racial (racist would be more appropriate), but the tip off as to the probable identity in the instant case is the designation as Anglo-Saxon. Racism in the past has involved non-white groups. So those whites who think they are asserting their Christianity by insisting that anyone being considered for elevation to the episcopate must be black are way behind the times. They are one extreme and the "Anglo-Saxon group" is the opposite extreme. Could either possibly be right? Would either really be an expression of Christianity?

Most of these splinter groups have in their titles the words "Catholic," "Orthodox," "Apostolic," "Episcopal," or even "Anglican," all with the intent or hope of—to quote Mr. Graham's letter—"preparing a refuge for Anglicans who wish to hold fast to the faith and worship, the order and decency of reformed catholicism."

Another feature common to all is that they claim "valid orders." The validity of their orders—in spite of sometimes extravagant claims—is recognized only by themselves and possibly by a few other mini- or micro-groups with orders of similar questionable and dubious origins and lack of acceptance by the historic

churches of Christendom. One body comes to mind whose presiding bishop was consecrated in India by a schismatic and heretical sect while Carl McIntyre preached the consecration sermon. This tiny sect has the word orthodox in its title and said presiding bishop has the temerity to proclaim in print that he can take his seat in the deliberations of any synod of orthodox bishops anywhere. Well, if he can why doesn't he? I'll tell him and Mr. Graham why he doesn't. I have before me a letter from a member of the Standing Conference of Canonical Orthodox Bishops in the Americas which says, "If he tried to attend any of our deliberations he'd be thrown out so hard he'd bounce." Wherefore his validity? Most of these splinter groups have more bishops and even archbishops than laymen. The so-called orthodox group whose presiding bishop has just been mentioned seems to have as its basic tenet that it hates the National Council of Churches.

Mr. Graham mentions wholesale defections, at least by anticipation. Does he have any hard evidence of such? Can he quote statistics? I have been hearing of such things for over 60 years. The secular press used to love to gloat over matters of which it had no knowledge whatsoever and at the time of every General Convention the country was informed that the Episcopal Church was "about to be split wide open," always because the tipsters and the tipplers of the pressrooms knew nothing about—but decided to write all about—Low Church and High Church. In spite of all that the church has reached "the 3.5 million . . . who are the faithful of the Episcopal Church," as mentioned.

Yes, there are splinter groups with some features of catholicism in Puerto Rico, and more in the Philippines. Latin America is full of them. Most of them it would be hazardous to associate with because their motives are frequently questionable. There are many in this country most of which are worse than questionable in character. Mr. Graham's letter should have said that these in Puerto Rico and the Philippines were "reported" rather than "revealed." As the Polish National Catholic Church is in full communion (*communio in sacris*) with the Episcopal Church and the Philippine Independent Church, the national Catholic Church of the Philippines, it is completely unrealistic to imagine any unity between the Polish National Catholic Church and any bodies not in communion with Canterbury and Utrecht. These Poles are not the ill-informed communion the Anglo-Saxon group would hope them to be.

I would like to ask Mr. Graham if the "strange and erroneous doctrines" to which he alludes are any more, or less, erroneous than the sin of schism which he seems to be tacitly espousing and even recommending. I do not fault him for despairing of some of the matters he mentions—as do I—but the remedy is not by the method to which he seems to be being drawn. I find much on the present-day American scene to cause me occasional despair but never the less I am not going to renounce my United States citizenship nor my communicant status in the Episcopal Church.

HARRY W. OBORNE

Book Reviews

WHITE HOUSE SERMONS. Edit. by Ben Hibbs. Harper & Row. Pp. 216. \$5.95.

Immediately after his inauguration in January 1969, President Nixon invited Billy Graham to address 200 invited guests during an act of Sunday devotion in the White House. The idea of "going to church" in the White House has its appeal and the Nixon program for the presidential family's Sunday morning worship could easily become a continuing tradition for the nation's first family. Twenty-four of the sermons delivered by rabbis, ministers, archbishops, and laymen have been published in *White House Sermons*. The program for each service is included with the sermon and follows the standardized liturgy of Protestantism.

Preachers who may think of buying this volume as a source of usable homiletical loot may be disappointed. Although the sermons were transcribed from recording tape they have upon them the stamp of carefully prepared manuscripts. A disproportionate number would be usable for Independence Day addresses. A few of them begin with some tired old joke, such as the one about the parrot in the rafters of the Episcopal Church. Most of the sermons would not be out of place in a volume of "Best Sermons by Episcopalians." However, the index of two dozen eminent clergymen includes none from PECUSA.

(The Very Rev.) CHARLES A. HIGGINS
Trinity Cathedral, Little Rock

◆
THE PARABLES THEN AND NOW. By Archibald M. Hunter. Westminster Press. Pp. 128. \$2.25.

Prof. Archibald Hunter is the author of a dozen books, all in the field of New Testament scholarship, and all written with an admirable clarity. He writes for the non-professional rather than the specialist, and has done much to commend the profound ideas that he understands to a wider public than they could otherwise reach. One of his most successful works has been *Interpreting the Parables*, to which *The Parables Then and Now* is a sequel. As its title indicates, it is designed to show what the parables might be saying to us now.

The author properly begins by showing what these stories ascribed to Jesus meant when they were originally spoken, and this he does very well. The greater part of the study is intended to show what their message is to our own day, and this is rather less satisfactory. One must admit that the parables do tell us what Hunter says they do, but it is to be hoped that they are saying something more. It is scarcely news to learn that man's inhumanity to man is in many ways the worst

of sins. War is assuredly a threat to us all, and greed is destructive. But too many of the lessons drawn seem moralistic, and too many of the solutions proposed fail to speak to the whole of man's problem.

The theological and critical positions adopted could be regarded as conservative. Hunter has no doubts of the reality of God, the authority of Jesus of Nazareth, the existence of a life beyond the present. He is far more ready than many other scholars to declare that Jesus did in fact speak this or that parable, and indeed he passes over a number of critical issues that he has treated elsewhere and that might well have a place here. On balance the book will impart a better understanding of the Parables to most readers, but it is to be hoped that those who appropriate its teaching will go on to probe more deeply. There are further dimensions to be considered.

(The Rev.) HOWARD RHYS, Th.D.
The University of the South

◆
BIRD WALK THROUGH THE BIBLE. By Virginia C. Holmgren. Seabury Press. Pp. 216. \$6.95.

This reviewer, after reading Virginia Holmgren's *Bird Walk Through the Bible*, has new insight when observing our feathered coinhabitants of God's wonderful world.

Consider the lowly sparrow: The Hebrew term was "zippor," or freely translated, "chirper." They are the singiest birds of all, despite their drab garb, and have a firmly entrenched place in our Bible. Their history starts with the psalmists and carries through both the Old and New Testaments—right up through our present times. They are closely related to the finch, swallow, and robin, as they all, in legend, came to our dying Saviour on the cross and tried to ease his pain by pulling at the thorns and nails. In turn, the birds with red feathers were those who fanned embers trying to keep the Christ Child warm; and, later, Jesus spoke that his eyes were on all things—even the sparrows—meaning all birds who were so closely related.

There is a glossary of winged creatures from "bats to wrynecks," and all have backgrounds of knowledge which will enrich your lives.

BETTY R. FAAS
St. Andrew's, Livingston, Mont.

◆
MARQUEE MINISTRY: The Movie Theater as Church and Community Forum. By Robert C. Konzelman. Harper & Row. Pp. 123. \$4.95.

Just about the time that we were phasing God out of the church, he started popping up all over the place: in our

music, theater, and movies. It seems like only yesterday that we were contemplating the secular society and designing programs for a secular church only to discover that our culture is crying out with religious questions and searching for theological meaning. Nowhere is this more apparent than in a significant number of movies today.

The film industry, which appeared to be comatose in the late 50s and early 60s, is experiencing a new vitality as an art form, social critic, and interpreter of values with special appeal to the under-thirties.

Marquee Ministry is not a very profound book, but it is a very helpful one. It offers no new theological insights into film and tends to answer more questions than we cared to ask about the film production-distribution process; but what it does do, and does very well, is to suggest a number of models for exploiting the theological dimensions of the local offering at the Bijou.

If the Couples Club at the Church of the Insurrection has evolved into a lasagna baking competition or the Senior High Group is spending too much time on the putt-putt links, here's a creative way to pump some theological content into their gatherings. One can visualize a "theater party" for young marrieds, college kids or young adults meeting at the Rocking Chair Theater and then assembling for coffee and conversation.

Robert Konzelman's book is really a leader's guide for such a gathering. As such, it's well worth the price of admission.

(The Rev.) ROBERT M. G. LIBBY
Jacksonville Episcopal High School

◆
THE GODFORGOTTEN. By Gladys Schmitt. Harcourt Brace Jovanovich. Pp. 312. \$6.95.

The Godforgotten is that *rara avis* among books, a story with an original theme, and though fiction it is based on an actual fragment from a medieval manuscript. Gladys Schmitt has built this fragment into an imaginative novel describing what may have happened in the year 1000 A.D. where a tidal wave cut off the monastic community of St. Cyprian from all connection with the Flemish mainland.

Many Christians expected the world to end on that date. Hence it is Mrs. Schmitt's thesis that when the inhabitants realized they were abandoned they believed themselves to be like their ancestors on the Ark—the only survivors left on earth. Even survival was a struggle for their cathedral was submerged, their homes were ruined, and except for rotted, poisonous rye the crops were wasted. As time passed disciplines disintegrated, the monks and nuns married, and each succeeding generation remembered less about the old religious beliefs that had formerly governed the community.

Their isolation lasted 100 years. In 1101 another upheaval restored the connecting isthmus and the outside world came in. One of those who came was Fr. Albrecht, a monk sent by his Benedictine superior to take charge of the no doubt lost souls on St. Cyprians. Because they had sinned in ignorance the people were given a choice; either go out into the world or rebuild the monastery and renew their order. Here is the center, the heart of this complex book, for though Fr. Albrecht was highly educated he was also embittered and arrogant, and the people were not only ignorant but either indifferent to his authority or humble and apprehensive about the future. The resulting conflict between emissary and inhabitants was tragic; each learned painfully from the other. But it does make engrossing reading. Most memorable of all are the descriptions of individual members of the community, men and women who seem as lively and familiar as real people remembered from history. Long after the story ends they slip back into the mind, signaling to us from the lost generation of their unrecorded past.

The book has one serious drawback. A reader could be unhappily haunted by the never-to-be-answered question: What really happened to that "Godforgotten" community nearly a thousand years ago?

STELLA PIERSON
St. Thomas, New York City

◆
THE MAN FOR ALL TIME. By C. S. Mann. Morehouse-Barlow. \$1.95.

The Man For All Time is a slim, straightforward paperback text on the life of Jesus, meant for high school and adult study groups. C. S. Mann briefly, clearly, and exactly, presents an elementary discussion on such topics as distinctions between theology and poetry, God and Jesus, on covenants, on the birth date of Jesus. The leader's guide accompanying the text offers good and workable suggestions for implementing discussion. This course could be used also in the eighth grade. In short, this is a good first course for a mature (as contrasted to the pre-Christian stage of most church-school children) exploration of Jesus and faith.

SUE CLARK
Christ Church, Whitefish Bay, Wis.

◆
THE BOOK OF WITNESSES. By David Kossoff. St. Martin's Press. Pp. 175. \$4.95.

In *The Book of Witnesses* the witnesses tell their stories which fit into and fill out the episodes in the life of Jesus of Nazareth as recorded in the New Testament. David Kossoff has made his fictional characters credible by a brush-stroke description of each one's connection with the incident under research. He uses a "you were there" technique.

The section in the middle, under the title "Great Happenings," is especially good reading. Those remembering, and telling what happened, seem authentic

witnesses. They are an interesting lot with their human frailties, warmth, meanness, and sometimes, wit.

The book is recommended for reading aloud, one story at a time, for anyone more than 10 years old. Some previous acquaintance with the synoptic gospels is a necessary ingredient to bring out the full flavor of these tales.

LOIS WILLIAMS
Christ Church, Bronxville, N.Y.

◆
CRISIS IN WATERTOWN. By Lynn Eden. University of Michigan Press. Pp. 218. \$6.95.

"Like I said, there's two sides to every issue." This remark seems to sum up the story of a conflict in a small midwestern town. It was a crisis sparked by racial tensions in the nation. And this story is put together in such a way that it may well serve as a microcosm of those greater problems.

The crisis was the firing of a young UCC minister for his activist views and activities. Lynn Eden has arranged the ideas and feelings of many of the people involved. The book tends to be sort of a journalistic treatment of the story, with a maximum amount of direct quotations from those people.

The story comes off very well. It is more than journalism — it might even be drama. In a simple way the fears, the narrowness, the confusion, and the goodness, which are in all of the people, come to the surface. The most touching scene is the interview with Watertown's only blacks — an elderly, retired couple.

The tragedy in the *Crisis in Watertown* is that there is no reconciliation, no coming again together, and so little growing up in true religion. Each in his own life has found the "we's" and the "they's." There the story must end. "Like I said, there's two sides to every issue." Too bad so many of us have never gone beyond that confession.

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

◆
THE CROWDING SYNDROME. By Caroline Bird. David McKay Co. Pp. 377. \$7.95.

We are experiencing "overload" in our society: overloaded energy resources, overloaded garbage trucks, overloaded stockmarkets, overloaded phones, overloaded air, overloaded mail, overloaded cities, and overloaded interpersonal relationships. Crowds and crimes raise questions about quantity and quality.

Caroline Bird states, "The solution really isn't to reduce the number of yachts, but to find bold new ways of accommodating all the people who want to enjoy the water" (p. 24). Whether or not this is wanting to have one's cake and eat it too, the gut questions are about how much personal space must one individual have. Is there enough space to go around? What is the capacity of the human nervous system *vis-à-vis* crowding?

The author offers human information processing, systematization, and organization of work in different ways as solutions. She deplores a "patching up of the old system" approach to our problems of overchoice. Apparently she is unaware of the fact that other cultures do a better job of facing the crowding syndrome, already a grim reality to them, than do we. She fails to mention that governmental (Keynesian) controls and incentives are just as valid, and harmless, solutions to crowding, as they are when applied to bank loan rates. Incentives to have, or not to have, a large family based on societal needs are just around the corner.

Some will consider Ms. Bird to be (a.) hysterical, (b.) visionary, or (c.) a hard-headed realist. I find *The Crowding Syndrome* to be a frenetic jumble of half-digested ideas, name droppings, running-scared speculations about the future, and gross omissions of pertinent information and strategies in a time of true crisis.

For Caroline Bird, and for many, change has become a value in itself. The author is correct when she states that human nature is not unchangeable; however, it is progress that we want. There is an implicit assumption, herein, that

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change inevitably creates or brings progress. If the author had spent more time—and the lack of time is the real problem—helping the reader to distinguish between change and true progress in these matters, her book would have been more helpful. In a “pop” journalistic way it does suggest many modern crises, if you are unaware or bored and need something to worry about.

(The Rev.) DERALD W. STUMP
Chaplain at Penn State University

YOUTH: The Hope of the Harvest. By Edmund J. Elbert. Sheed & Ward. Pp. 244. \$6.95.

The author says that *Youth* has been written to help those who must do the most difficult and critical job of dealing with young people: parents, teachers, and counselors. It attempts an objective look at youth — at what he is, what he does, and why he does it.

Edmund Elbert, who has his doctorate in philosophical psychology and is a member of the professional staff at South Oaks Psychiatric Hospital in Amityville, N.Y., stresses that parents more than anyone else in the world give shape and form to the inner life of the budding child. For instance, two parents looking at their newly born child are really, then, looking at themselves. The love the parents know and live, the values they embody, and the ideals they emulate are power units to the child's life and spirit. Thus it is that in every area of life a child expresses a significant contribution for

better or for worse as he has known his home, although there is probably a theory somewhere that states that nothing has changed our present society more than the transistor radio. Although we must look to parents for the kinds of warmth and security and sense of family which they give to the child, yet the transistor radio does symbolize remarkable changes that have come about through the dramatic improvement in communication which has particularly affected the youth of our day.

Fr. Elbert talks about the many areas that have their influence upon youth including religion, drugs, social stress, economics, etc., but perhaps the chapter which will help the counselor most, is that on “Youth and Aggression.”

The book concludes with an effort to reinforce the image of man and of his individual and personal values, which is a necessity in our education of youth and in our overall effort for survival.

(The Rev.) O. R. LITTLEFORD, D.D.
St. Michael and All Angels, Baltimore

THEOLOGICAL DICTIONARY OF THE NEW TESTAMENT, Vol. VIII. Edit. by K. Kittel and G. Friedrich. Trans. by Geoffrey W. Bromiley. Eerdmans. Pp. 620. \$18.50.

There are at the most few indispensable works of scholarship, but it is safe to say that what is commonly known to English-speaking biblical students as “Kittel's Dictionary” comes about as close as any reference work in its field to being indispensable. Volume VIII of the *Theo-*

logical Dictionary (an English translation of the German original) contains lexical entries from *tapeinos* through *hypsistos*. Among the important word studies in this volume are those for *telos*, *hybris*, “Son of Man,” and *hypostasis*. Surely, for all that you get in these volumes as produced by Eerdman's “the price is right.”

YEARBOOK OF AMERICAN CHURCHES 1972. Edit. by Constant H. Jacquet, Jr. Abingdon Press. Pp. 272. \$8.95.

This is the fourth year in which Constant Jacquet, who directs the research library of the National Council of Churches, has edited the *Yearbook of American Churches*. He does a superb job. “American” as used in the title means both U.S. and Canadian church data. The contents are extremely comprehensive as well as reliable. Included are even service agencies which may be useful to the churches. If you need a compact directory to the whole complex of church and church-related institutions and activity in the U.S. and Canada this is what you are looking for.

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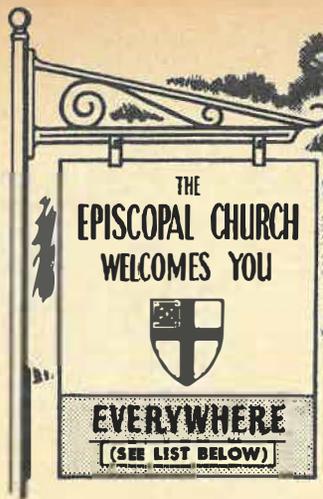
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anno; C Sat 4:30

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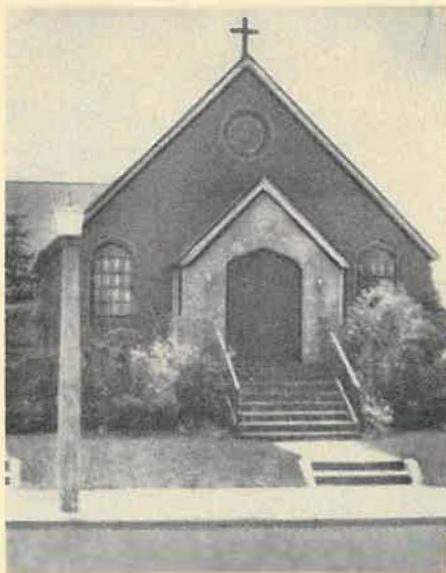
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(Continued on next page)

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& Healing; Saints' Days HC 8; EP Tues & Thurs
5:15; Church open daily 8 to 6

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

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r
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); 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

THE PROTESTANT CHAPEL

Kennedy Airport
The Rev. Marlin L. Bowman, chaplain
Serving Protestant, Anglican, and Orthodox
Sun 12:15 noon, H Eu

RESURRECTION

115 East 74th St.
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord
Hitchcock, Jr.
Sun H Eu 8, 10 Sung Eu & Sermon; 7:30 Daily ex
Sat; Wed & Sat 10; C Sat 10:30-11

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.

UTICA, N.Y.

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

WATKINS GLEN, N.Y.

ST. JAMES' U.S. Grand Prix Town
The Rev. Alton H. Stivers, r
July-Aug. Sun HC 9; Wed HC 9:30

YONKERS, N.Y.

ST. JOHN'S, TUCKAHOE 100 Underhill St.
The Rev. Osborne Budd, r
Sun Ser 8 & 10

SYLVA, N.C.

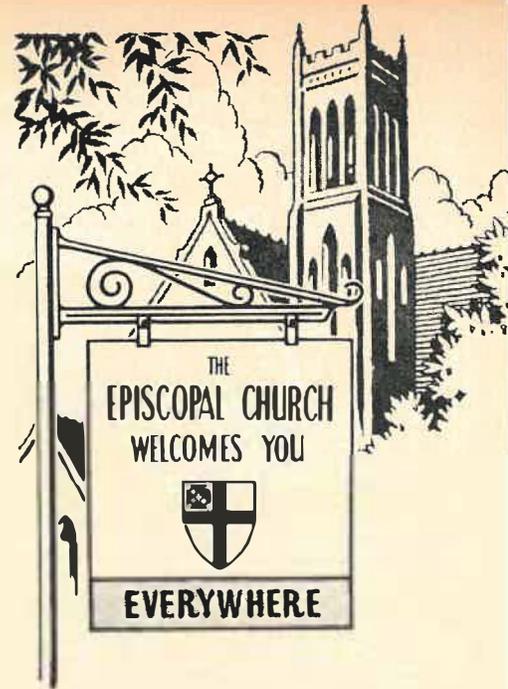
ST. JOHN'S Jackson St.
The Rev. Reginald Mallett, II
Sun HC 8, MP & HC 11

SANDY, ORE.

ST. JUDE'S COLLEGIATE CHURCH Scenic Dr.
Mt. Resurrection Monastery (Soc. of St. Paul)
Off U.S. Highway 26 near Mt. Hood
Sun HC 9:30 Daily Office, HC 6:30

PHILADELPHIA, PA.

CHRIST CHURCH 2nd above Market
The Rev. Ernest A. Harding, D.D., r
Sun HC 9, MP 11 1S HC



PHILADELPHIA, PA. (Cont'd)

ST. LUKE AND THE EPIPHANY 330 S. 13th St.
The Rev. Frederick R. Isacksen, D.D.
Sun HC 9; 11 (1S & 3S); MP other Sundays

VALLEY FORGE, PA.

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

WESTERLY, R.I.

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

CHARLESTON, S.C.

ST. PHILIP'S 142 Church St.
The Rev. Canon Samuel T. Cobb, r
Sun HC 8:30, MP 10; 1S HC; Wed HC 10

DALLAS, TEX.

CATHEDRAL OF ST. MATTHEW 5100 Ross Ave.
The Very Rev. C. P. Wiles, Dean
Sun 7:30 H Eu, 9 Family Eu, 11 Sung Eu; Daily HC
Mon 7, Tues 8:30, Wed 10; Thurs & Fri 6:30, Sat
8:30

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; Daily as announced

STAUNTON, VA.

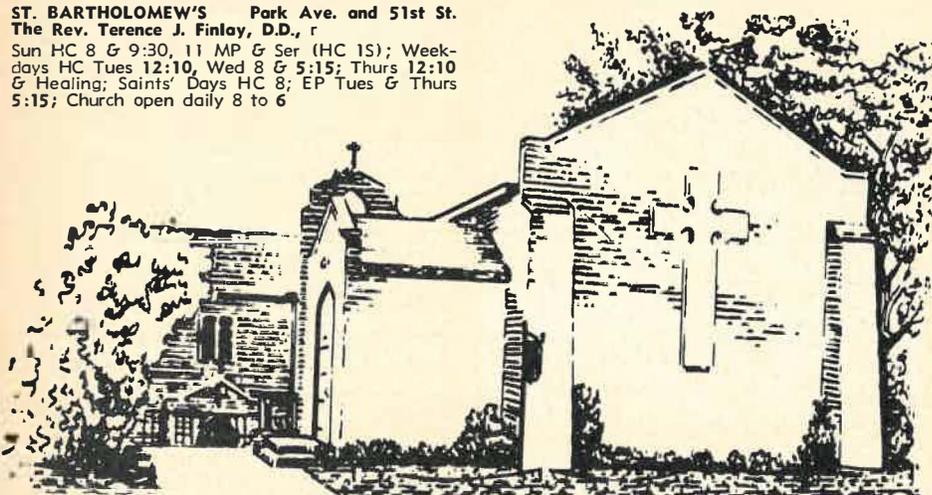
TRINITY
The Rev. E. Guthrie Brown, r
Sun 8 HC, 11 MP (ex 1st HC); Wkdys HC anno

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.
The Episcopal Church in Bay View
Sun 7:30, 9, 10:45; Wed 9:30; Thurs 7; Sat 5



THE CHURCH OF OUR SAVIOUR
ATLANTA, GEORGIA